



# **unfoldingWord® Translation Notes**

**Hebrews**

**Version 66**

[en]

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spirit, wind, breath .....	1542
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strength, strengthen, strong .....	1546
subject, be subject to, subjection .....	1548
submit, submission, in submission .....	1549
suffer, suffering .....	1550
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tabernacle .....	1554

teach, teaching, untaught .....	1555
teacher, Teacher .....	1556
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tenth, tithe .....	1559
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throne, enthroned .....	1564
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# **unfoldingWord® Translation Notes**

**Hebrews**

## Introduction to Hebrews

### Part 1: General Introduction

#### Outline of the Book of Hebrews

Hebrews alternates between exposition and exhortation. To put it another way, the author switches between teaching and warning his audience. The following outline identifies which sections are which.

Introduction: God and his Son (1:1–4)

The Son and the angels (1:5–2:18)

- Teaching: The Son is greater than the angels (1:5–14)
- Exhortation: Listen to the message! (2:1–4)
- Teaching: The Son becomes lower than the angels to help his brothers (2:5–18)

Example of the wilderness generation (3:1–4:13)

- Exhortation: The Son is greater than Moses (3:1–6)
- Exhortation: Strive to enter the rest! (3:7–4:11)
- Exhortation: The power of God's word (4:12–13)

Summary statement (4:14–16)

The Son as high priest (5:1–10:18)

- Teaching: The Son becomes high priest (5:1–10)
- Exhortation: Make sure to persevere! (5:11–6:12)
- Exhortation: God's promise is certain (6:13–20)
- Teaching: Melchizedek the priest (7:1–10)
- Teaching: The Son is high priest in the order of Melchizedek (7:11–28)
- Teaching: The ministry of the Son (8:1–6)
- Teaching: The new covenant (8:7–13)
- Teaching: Old and new ministries (9:1–10:18)

Summary statement (10:19–25)

Faith and endurance (10:26–12:29)

- Exhortation: Endure in the faith! (10:26–39)
- Exhortation: Examples of faith (11:1–40)
- Exhortation: Imitate Jesus in rejecting sin and enduring discipline (12:1–17)
- Exhortation: Mount Sinai and Mount Zion (12:18–29)

Closing (13:1–25)

- Final commands and exhortations (13:1–19)
- Benediction and letter closing (13:20–25)

#### Who wrote the Book of Hebrews?

No one knows who wrote Hebrews. Scholars have suggested several different people who could possibly be the author. Possible authors are Paul, Luke, and Barnabas. The date of writing is also not known. Most scholars think it was written before A.D. 70. Jerusalem was destroyed in A.D. 70, but the writer of this letter spoke about Jerusalem as if it had not yet been destroyed.

## What is the Book of Hebrews about?

In the Book of Hebrews, the author shows that Jesus fulfilled Old Testament prophecies. The author did this in order to encourage the Jewish Christians and to explain that Jesus is better than anything that the old covenant had to offer. Jesus is the perfect High Priest. Jesus was also the perfect sacrifice. Animal sacrifices became useless because Jesus' sacrifice was once and for all time. Therefore, Jesus is the one and only way for people to be accepted by God.

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

Translators may choose to call this book by its traditional title, "Hebrews." Or they may choose a clearer title, such as "The Letter to the Hebrews" or "A Letter to the Jewish Christians." (See: [How to Translate Names](#))

## Part 2: Important Religious and Cultural Concepts

### Can readers understand this book without knowing about the sacrifices and the work of the priests required in the Old Testament?

It would be very difficult for readers to understand this book without understanding these matters. Translators might consider explaining some of these Old Testament concepts in notes or in an introduction to this book.

### How is the idea of blood used in the Book of Hebrews?

Beginning in [Hebrews 9:7](#), the idea of blood is often used as metonymy to represent the death of any animal that was sacrificed according to God's covenant with Israel. The author also used blood to represent the death of Jesus Christ. Jesus became the perfect sacrifice so that God would forgive people for sinning against him. (See: [Metonymy](#))

Beginning in [Hebrews 9:19](#), the author used the idea of sprinkling as a symbolic action. Old Testament priests sprinkled the blood of the animals sacrificed. This was a symbol of the benefits of the animal's death being applied to the people or to an object. This showed that the people or the object was acceptable to God. (See: [Symbolic Action](#))

### When and where does Jesus make atonement in Hebrews?

### What does it mean to "take away sin"?

See Isa 27:9?

## Part 3: Important Translation Issues

### Terminology for sacred spaces and buildings

### How are the ideas of "holy" and "sanctify" represented in Hebrews in the ULT?

The scriptures use such words to indicate any one of various ideas. For this reason, it is often difficult for translators to represent them well in their versions. In translating into English, the ULT uses the following principles: \* Sometimes the meaning in a passage implies moral holiness. Especially important for understanding

the gospel is the fact that God views Christians as sinless because they are united to Jesus Christ. Another related fact is that God is perfect and faultless. A third fact that Christians are to conduct themselves in a blameless, faultless manner in life. In these cases, the ULT uses “holy,” “holy God,” “holy ones,” or “holy people.” \* Sometimes the meaning indicates a simple reference to Christians without implying any particular role filled by them. In these cases, the ULT uses “believer” or “believers.” (See: 6:10; 13:24) \* Sometimes the meaning implies the idea of someone or something set apart for God alone. In these cases, the ULT uses “sanctify,” “set apart,” “dedicated to,” or “reserved for.” (See: 2:11; 9:13; 10:10, 14, 29; 13:12)

The UST will often be helpful as translators think about how to represent these ideas in their own versions.

## How should “we” and “you” be translated?

Throughout the letter, “we” includes the author and the audience unless a note specifies otherwise. Similarly, “you” is always plural unless a note specifies otherwise.

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

For the following verses, modern versions of the Bible differ from older versions. The ULT text has the modern reading and puts the older reading in a footnote. If a translation of the Bible exists in the general region, translators should consider using the reading found in those versions. If not, translators are advised to follow the modern reading. \* “you crowned him with glory and honor” (2:7). Some older versions read, “you crowned him with glory and honor and you have put him over the works of your hands.” \* “those who did not unite in faith with those who obeyed” (4:2). Some older versions read, “those who heard it without joining faith to it.” \* “Christ came as a high priest of the good things that have come” (9:11). Some modern versions and older versions read, “Christ came as a high priest of the good things that are to come.” \* “on those who were prisoners” (10:34). Some older versions read, “of me in my chains.” \* “They were stoned. They were sawn in two. They were killed with the sword” (11:37). Some older versions read, “They were stoned. They were sawn in two. They were tempted. They were killed with the sword.” \* “If even an animal touches the mountain, it must be stoned” (12:20). Some older versions read, “If even an animal touches the mountain, it must be stoned or shot with an arrow.”

(See: [Textual Variants](#))

# Hebrews 1

## Hebrews 1 General Notes

### Structure and Formatting

Introduction: God and his Son (1:1–4)

The Son and the angels (1:5–2:18)

- Teaching: The Son is greater than the angels (1:5–14)

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 [1:5](#), [7–13](#), which are quotations from books of poetry in the Old Testament.

### Special Concepts in this Chapter

#### God speaking Scripture

In this chapter, the author quotes the Old Testament seven times. Each time, he says that God is the one who speaks the words, and God speaks them to or about the Son or the angels. The audience would have recognized that these quotations came from the Old Testament, but the author wished to introduce them as words that God himself said and says. He can do this because he believed that God is the author of the entire Old Testament, since he is the one who spoke through the prophets (see [1:1](#)). In your translation, you should express these quotations as words that God says. If your readers would not recognize that God is speaking quotations from the Old Testament, you could identify the quotations for your readers in footnotes or in some other way.

#### Old Testament quotations

When the author quotes from the Old Testament, he uses a Greek translation that is sometimes different than the original Hebrew version that most modern translations use for the Old Testament. This is particularly obvious in [1:6](#), which quotes from the Greek version of Deuteronomy 32:43. In other places, the author may paraphrase or loosely quote the Old Testament. Since the author chose to use these forms of the quotations, you should represent the words the author uses, not the words that may be found in an Old Testament you are familiar with. (See: [Quotations and Quote Margins](#))

#### The Son and the Father

In this chapter, the author refers to the “Son” and several times speaks of God as a “father.” These are important terms for two person of the Trinity: God the Father and God the Son. The author uses these terms partly because the Old Testament texts he quotes use them. Also, “Son” and “Father” refer to two people who are closely related but not the same person, so the words provide good language to speak about two persons of the Trinity. If possible, preserve the father and son language in this chapter, but make sure that your translation does not make it sound like the Son did not exist until a certain time or that the Father at some point physically gave birth to the Son. (See: [Translating Son and Father](#))

#### Angels

The author mentions “angels” many times in this chapter. In his culture, everyone knew about “angels.” They were spiritual beings who could appear in human form. Some people talked about good and evil angels. The author only speaks about the good angels in this chapter. These angels serve and worship God, and they do whatever God tells



them to do. Some scholars think that the author is arguing against people who said that Jesus was an angel. More likely, the author wishes to prove that Jesus the Son is God, and he uses the angels to do that. The author thinks that the angels are between humans and God in power and position. If the Son is above the angels, that means he must be God. (See: [angel](#), [archangel](#))

## Important Figures of Speech in this Chapter

### Rhetorical questions

The author asks rhetorical questions in [1:5](#), [13-14](#). He is not asking these questions because he wants the audience to provide him with information. Rather, he is asking these questions because he wants the audience to think about how they are acting and what they are thinking. The questions encourage them to think along with the author. For ways to translate these questions, look for the notes on each verse that includes these kinds of questions. (See: [Rhetorical Question](#))

### Parallelisms

In the Old Testament, good poetry often included two parallel lines that expressed one idea in two different ways. When the author quotes the Old Testament, he often includes this kind of parallelism. Since both lines contribute to the meaning of the idea, it is best to preserve the parallelism. If your readers would find it confusing, however, you could combine the two parallel lines into one idea. See the notes on each instance of parallel lines for translation options. (See: [Parallelism](#))

### Inheriting

In [1:2](#), [4](#), [14](#), the author uses language related to “inheriting” or being an “heir.” In the author’s culture, children often “inherited” property or money when their parents died. In these verses, the author uses the “inheriting” language metaphorically to refer to receiving something from God. In this chapter, the metaphor does not imply that someone must die for the person to “inherit.” If possible, preserve this metaphor since it is an important concept in Hebrews. See the notes on each verse for translation options. (See: [inherit](#), [inheritance](#), [heir](#) and [Metaphor](#))

## Other Possible Translation Difficulties in this Chapter

### Descriptions of the Son in [1:3](#)

In [1:3](#), the author describes the Son as “the brightness of God’s glory” and the “exact representation of God’s being.” Both of these phrases identify the Son as God and as unique. In other words, these phrases are the author’s way of saying that the Son is God, but God is not just the Son. Carefully consider how you translate these phrases, and be sure that your translation makes it clear that the Son is God but God is not just the Son. The author uses images and metaphors to express the idea, so consider using similar images and metaphors.



## **Hebrews 1:1**

**In many portions and in many ways long ago (ULT)**

**In the past...He did this throughout the time during which the ancestors lived, and he used many different means to do so (UST)**

Here, **In many portions** shows that God did not speak just once. Rather, he spoke often throughout the time called **long ago**. Then, **in many ways** shows that God used various means and people to speak to the **fathers**. The author uses both of these phrases because he wishes to emphasize the variety of times and ways in which God has **spoken**. If your language does not use repetition for emphasis, and if you cannot represent the author's two phrases well, you could express the idea using one phrase that emphasizes variety. Alternate translation: "Long ago, with great variety" or "Long ago, using multiple methods in different times," (See: [Doublet](#))

**ULT**

<sup>1</sup> In many portions and in many ways long ago, **God**, having spoken to {our} fathers through the prophets,

**UST**

<sup>1</sup> In the past, **God** communicated to the Israelite ancestors through people who proclaimed his message. He did this throughout the time during which the ancestors lived, and he used many different means to do so.

**In many portions and in many ways long ago, God, having spoken to {our} fathers through the prophets (ULT)**

**In the past, God communicated to the Israelite ancestors through people who proclaimed his message. He did this throughout the time during which the ancestors lived, and he used many different means to do so (UST)**

Here, **In many portions and in many ways long ago** describes how God "spoke" to {our} fathers. If your readers would misunderstand this sentence structure, you could rearrange the phrases so that **In many portions and in many ways long ago** does modify **having spoken**. Alternate translation: "God, having spoken to our fathers through the prophets in many portions and in many ways long ago" (See: [Information Structure](#))

**long ago (ULT)**

**In the past (UST)**

Here, **long ago** refers to past time. It often identifies events that happened in the distant past and about which stories are told. Use a word or phrase that refers to the distant past. Alternate translation: "in the past days" or "in ancient times" (See: [Idiom](#))

**having spoken (ULT)**

**communicated (UST)**

Here, **having spoken** introduces an action that took place before the actions that take place in the next verse (1:2). Use a form that introduces action that takes place before something else. Alternate translation: "after speaking" (See: [Connect — Sequential Time Relationship](#))

**to {our} fathers (ULT)**

**to the Israelite ancestors (UST)**

Here, **{our} fathers** refers to the Israelites who were alive before Jesus lived on earth. Not all the audience were descended from these Israelites. However, the author can still refer to the Israelites as their **fathers** because he thinks that all Christians have been included in the family of Abraham, the ancestor of the Israelites. If possible,

preserve the family language in your translation. Alternate translation: “our forefathers” or “to the Israelite ancestors” (See: [Kinship](#))

### Translation Words - ULT

- [God](#)
- [to...our} fathers](#)
- [prophets](#)

### Translation Words - UST

- [God](#)
- [to the Israelite ancestors](#)
- [through people who proclaimed his message](#)



## **Hebrews 1:2**

**at {the} last of these days spoke to us through a Son, whom (ULT)  
However,} when this last time period {began},  
God communicated to us through his own Son...him (UST)**

The author uses words and phrases in this clause that make its structure parallel to the previous verse (1:1). He does this to emphasize the contrast between “long ago” and **at {the} last of these days**. If possible, use the same structures in this clause as you did in the last verse. Alternate translation: “has spoken to us through a Son at the last of these days. This Son is the one whom” (See: [Parallelism](#))

**ULT**

<sup>2</sup> at {the} last of these days spoke to us through a Son, whom he appointed heir of all {things}, through whom also he made the ages;

**UST**

<sup>2</sup> {However,} when this last time period {began}, God communicated to us through his own Son. God made the world together with him, and God has chosen him to receive everything.

**at {the} last of these days (ULT)  
However,} when this last time period {began} (UST)**

Here, **{the} last of these days** refers to the last period in the history of the world, which began when Jesus lived, died, and came alive again. It also means that this last period has been the goal of all the previous events. If your language has a way to refer to the last period in the history of the world, you could use it here. Alternatively, if your language has a way to refer to the end of the world, you could express the idea by stating that the end of the world will happen soon. Alternate translation: “during this time when the end of the world is coming soon” or “in these end times” (See: [Idiom](#))

**a Son (ULT)  
through his own Son (UST)**

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

**heir of all {things} (ULT)  
to receive everything (UST)**

Here the author uses the possessive form to indicate that the **heir** receives or inherits **all things**. If your language does not use the possessive form to express that idea, you could use a word or phrase such as “receive” or “inherit.” Alternate translation: “the heir who inherits all things” (See: [Possession](#))

**he appointed heir of all {things} (ULT)  
God...has chosen...to receive everything (UST)**

Here the author speaks as if Jesus were child who would receive property that a parent passes on to their child when the parent dies. He speaks in this way to indicate that Jesus is the **Son** who will “inherit” **all things**, which means that he will rule over everything that exists. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “he appointed to be the one who will rule over all things” (See: [Metaphor](#))



## **the ages (ULT)**

## **the world (UST)**

Here, **the ages** refers primarily to all the time periods that together make up the history of the world. However, **ages** can also refer to everything that God created that exists during those time periods. If possible, use a word or phrase that refers to everything that exists during all of time. Alternate translation: "everything that has existed and will exist" (See: [Translate Unknowns](#))

### **Translation Words - ULT**

- [the} last of...days](#)
- [of...days](#)
- [a Son](#)
- [he appointed](#)
- [heir](#)
- [ages](#)

### **Translation Words - UST**

- [last time period {began](#)
- [time period...began](#)
- [to receive](#)
- [through his own Son](#)
- [God...has chosen](#)
- [the world](#)



## **Hebrews 1:3**

**who, being {the} brightness of {his} glory and exact representation of his being, upholding all the {things} by the word of his power and having made purification for sins, sat down at {the} right of the Majesty on high (ULT)**

Here the author includes a long description of who the “Son” is. The phrases **being the brightness of {his} glory and exact representation of his being** and **upholding all the {things} by the word of his power** describe what the “Son” always is and does. The phrase **having made cleansing for sins** refers more specifically to what the “Son” has done and completed before he **sat down at the right hand**. If your readers would misunderstand that the phrase **having made purification for sins** refers to something that happened before **sat down**, while the previous phrases all refer to things that the “Son” always is and does, you could make the relationships clearer. Alternate translation: “who is the brightness of his glory and exact representation of his being and who upholds all the things by the word of his power. After having made purification for sins, he sat down at the right of the Majesty on high” (See: [Information Structure](#))

### ULT

<sup>3</sup> who, being {the} brightness of {his} glory and exact representation of his being, upholding all the {things} by the word of his power and having made purification for sins, sat down at {the} right of the Majesty on high;

### UST

<sup>3</sup> God’s Son is {like} light that shines from how glorious God is. In fact, he perfectly shows what God is like. He sustains everything {that God has made} by speaking powerfully. After he purified his people from the wrong things that they did, he ascended into heaven and began to rule with God {his Father}.

**the} brightness of {his} glory and exact representation of his being (ULT)  
light that shines from how glorious God is. In fact, he perfectly shows what God is like (UST)**

If your language does not use abstract nouns for the ideas behind **brightness, glory, representation, and being**, you could express the ideas by using verbs, adjectives, or adverbs. Alternate translation: “brightly glorious like he is and exactly representing who he is” (See: [Abstract Nouns](#))

**the} brightness of {his} glory and (ULT)  
light that shines from how glorious God is. In fact (UST)**

Here the author speaks as if the “Son” had the **brightness** that belongs to God’s **glory**, which is pictured here like a bright light. The author speaks in this way to emphasize that the Son “shines” with the **glory** that only God has. He means that the “Son” is God and represents God. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “the reflection of his glory and” or “one who has the glory of God and the” (See: [Metaphor](#))

**exact representation of his being (ULT)  
he perfectly shows what God is like (UST)**

Here, **exact representation** refers to something that perfectly shows or matches what something else is like. In this case, the “Son” perfectly shows or matches God’s **being**, that is, what God is like. The author uses **exact representation of his being** to show that the “Son” is God along with God the Father but not the same person. You could use a word or phrase that indicates that the “Son” is just like what God the Father is like. Alternate translation: “exactly like what he is like” or “perfectly representing who God is” (See: [Translate Unknowns](#))

**upholding...all the {things} (ULT)**  
**He sustains...everything {that God has made} (UST)**

Here the author speaks as if the Son were standing underneath **all the {things}** and holding them up so that they did not fall. He speaks in this way to indicate that everything continues to exist only because the Son works to make it continue. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “preserving all the things” or “supporting all things” (See: [Metaphor](#))

**by the word of his power (ULT)**  
**by speaking powerfully (UST)**

Here, **word** refers to speaking “words” or “messages.” It does not refer to one word that the Son speaks. If your readers would misunderstand **word**, you could use a word or phrase that refers to how the Son speaks. Alternate translation: “through his powerful speech” or “by how he speaks with power” (See: [Metonymy](#))

**by the word of his power (ULT)**  
**by speaking powerfully (UST)**

If your language does not use an abstract noun for the idea behind **power**, you could express the idea by using an adjective such as “powerful.” Alternate translation: “by his powerful word” (See: [Abstract Nouns](#))

**having made purification for sins (ULT)**  
**After he purified his people from the wrong things that they did (UST)**

If your language does not use an abstract noun for the idea behind **purification**, you could express the idea by using a verb such as “cleanse” or “purify.” Alternate translation: “having cleansed us from our sins” (See: [Abstract Nouns](#))

**for sins (ULT)**  
**his people from the wrong things that they did (UST)**

If your language does not use an abstract noun for the idea behind **sins**, you could express the idea by using a verb such as “sin.” Alternate translation: “for how we have sinned” (See: [Abstract Nouns](#))

**sat down at {the} right (ULT)**  
**and began to rule (UST)**

When someone sits **at {the} right** of God, it symbolizes that person’s honor, authority, and ability to rule. If your readers would misunderstand what **sat down at {the} right** means, you could express the idea explicitly. Alternate translation: “he sat down to rule at the right” or “he took the place of honor and authority at the right” (See: [Symbolic Action](#))

**at {the} right of the Majesty (ULT)**  
**and began to rule...with God {his Father} (UST)**

Here, **at {the} right** refers to the place next to a person’s **right** hand, which would be the “right side.” In the author’s culture, this side was associated with honor or authority. If your readers would misunderstand **at {the} right**, you could refer to the “right side.” Make sure that your readers understand that this side indicates that the

Son has honor and authority when he sits there. Alternate translation: “at the right side of the Majesty” or “in the honorable place next to the Majesty” (See: [Synecdoche](#))

## of the Majesty (ULT) with God {his Father (UST)

In the author’s culture, it was considered reverent to avoid saying God’s name. Here the author uses **Majesty** instead of God’s name in order to follow this custom and to indicate that God is powerful and glorious. If your readers would misunderstand **Majesty**, you could use a reverent way to refer to God in your culture, especially if it emphasizes how God is powerful and glorious. Alternate translation: “of the great deity” or “of the glorious God” (See: [Euphemism](#))

## on high (ULT) he ascended into heaven (UST)

Here, **on high** identifies the location of **{the} right of the Majesty**, which is where the Son **sat down**. This location is in heaven. If your readers would misunderstand **on high**, you could clarify that it means that Jesus ascended into heaven, which is where the **right** side is. Alternate translation: “in heaven” or “on high, in heaven” (See: [Translate Unknowns](#))

## Translation Words - ULT

- of...his} glory
- of...power
- purification
- for sins
- the} right
- of the Majesty
- on high

## Translation Words - UST

- from how glorious God is
- powerfully
- purified
- his people from the wrong things that they did
- he ascended into heaven
- and began to rule
- with God...his Father



## **Hebrews 1:4**



## having become (ULT) That means that} he is (UST)

Here, **having become** could introduce: (1) an explanation of what “sitting at God’s right” side (1:3) means. Alternate translation: “thus, he has become” (2) a result that comes from “sitting at God’s right hand” (1:3). Alternate translation: “so, he has become” or “therefore, he has become”

## having become far superior to the angels, as he has inherited a more excellent name than them (ULT)

### That means that} he is much greater than the spiritual beings. In the same way, the name that God now calls him is greater than their {names (UST)

Here the author uses a comparison that indicates that the difference in “superiority” between the Son and **the angels** is the same as the difference between the Son’s **name** and the names of **the angels**. Consider clear ways to indicate such a comparison in your language. Alternate translation: “having become as much superior to the angels as the name that he has inherited is more excellent than theirs”

## far superior...to the angels...more excellent (ULT) much greater...than the spiritual beings...is greater (UST)

Here, **far superior** and **more excellent** both refer to how Jesus and Jesus’s **name** have more authority and honor than the angels and their names. If your readers would misunderstand **far superior** and **more excellent**, you could use words or phrases that indicate this more clearly. Alternate translation: “more honorable than the angels ... more honorable” or “far higher than the angels ... a higher”(See: [Translate Unknowns](#))

## more excellent...a...name (ULT) is greater...the name (UST)

Here the author does not clarify what **name** this is. It could be the title “Son,” the title “Lord,” the name “Jesus,” or God’s own special name, “Yahweh.” Since the author did not clarify what **name** he is referring to, it is best to refer to a name or title without stating what it is. Alternate translation: “a more excellent title” (See: [When to Keep Information Implicit](#))

## he has inherited (ULT) that God now calls him (UST)

Here the author speaks as if Jesus were child who would receive property that a parent passes on to their child when the parent dies. He speaks in this way to indicate that Jesus receives a **name** from God the Father, although this does not mean that God the Father has died. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “he has received” or “God has given him” (See: [Metaphor](#))

### ULT

<sup>4</sup> having become far superior **to the angels**, as **he has inherited** a more excellent **name** than them.

### UST

<sup>4</sup> {That means that} he is much greater **than the spiritual beings**. In the same way, **the name that God now calls him** is greater than their {names}.

## than them (ULT) than their {names (UST)

Here the author omits some words that may be needed in your language to make a complete comparison. He omits these words because he stated them in the first half of the comparison (a **name**). If your language needs these words to make a complete comparison, you could include them here. Alternate translation: “than their names” (See: [Ellipsis](#))

### Translation Words - ULT

- to the angels
- he has inherited
- a...name

### Translation Words - UST

- than the spiritual beings
- the name
- that God now calls him



## **Hebrews 1:5**

**For (ULT)****You can tell that God’s Son is greater than the spiritual beings} because (UST)**

Here, **For** introduces the support or basis that proves that the Son is “superior to the angels” (1:4). The supporting statements that **For** introduces can be found in 1:5–14. If your readers would misunderstand **For**, you could use a word or phrase that introduces a support or basis for a claim. Alternate translation: “Here is the proof for that.” (See: [Connecting Words and Phrases](#))

**For to which of the angels did he ever say, “You are my son. Today I have fathered you”? And again, “I will be as a father to him, and he will be as a son to me (ULT)**

**You can tell that God’s Son is greater than the spiritual beings} because God did not at any time say these words to any spiritual being: “On this day, I have declared to everyone that I am your father, and you are my son!” {He did not say these words about any spiritual being} either: “I will be his father, and he will be my son.” {However, he did say these words to his own Son (UST)**

The author does not ask these questions because he is looking for information. Rather, he asks them to involve the audience in what he is arguing. The questions assume that the answer to both is “none of them,” for God said these words to his own Son. If your readers would misunderstand these questions, you could express the ideas with strong negations. Alternate translation: “For God never said to any of the angels ‘You are my son, and I today I have become your father.’ And again, ‘I will be as a father to him, and he will be as a son to me.’” (See: [Rhetorical Question](#))

**For to which of the angels did he ever say...And again (ULT)**

**You can tell that God’s Son is greater than the spiritual beings} because God did not at any time say these words to any spiritual being...He did not say these words about any spiritual being} either (UST)**

Here the author quotes from important texts, the Old Testament scriptures. He does not introduce them as quotations but instead introduces them as words that God has spoken to his Son, not to angels. However, the audience would have understood that these were quotations from the Old Testament. The first quotation comes from Psalm 2:7, and the second quotation comes from 2 Samuel 7:14. Since the author introduces these quotations as words that God has said to his Son, not to angels, you should introduce these quotations as words that someone has or has not said. If your readers would not know that the quotations are from the Old Testament, you could include footnotes or use some other form to identify the quotations. The phrase **And again** is a normal form that the author uses to connect a second statement to the first statement. Alternate translation: “For to which of the angels did he ever speak ... And” (See: [Quotations and Quote Margins](#))

**ULT**

<sup>5</sup> For to which of the angels did he ever say, “You are my son. Today I have fathered you”? And again, “I will be as a father to him, and he will be as a son to me”?

**UST**

<sup>5</sup> {You can tell that God’s Son is greater than the spiritual beings} because God did not at any time say these words to any spiritual being: “On this day, I have declared to everyone that I am your father, and you are my son!” {He did not say these words about any spiritual being} either: “I will be his father, and he will be my son.” {However, he did say these words to his own Son.}

**did he ever say...You are my son. Today I have fathered you”? And again, “I will be as a father to him, and he will be as a son to me (ULT)  
God did...at any time say these words...On this day, I have declared to everyone that I am your father, and you are my son!” {He did not say these words about any spiritual being} either: “I will be his father, and he will be my son.” {However, he did say these words to his own Son (UST)**

If you do not use this form in your language, you could translate the questions as indirect quotes instead of as direct quotes. Alternate translation: “did he ever say that he was his son, today he had fathered him, and again that he would be as a father to him, and that he would be as a son to him?” (See: [Direct and Indirect Quotations](#))

**You are my son. Today I have fathered you...I will be as a father to him, and he will be as a son to me (ULT)  
On this day, I have declared to everyone that I am your father, and you are my son...I will be his father, and he will be my son.” {However, he did say these words to his own Son (UST)**

In their original contexts, these two quotations referred to the king of Israel, when he began to rule, as one who became God's **son**. Thus, God was his **father**. When the author applies these words not to angels but to Jesus, he identifies the **father** as God the Father and the **son** as God the Son. He does not mean that Jesus becomes **son** at some point or begins to exist at some point. Rather, he means that God the Father declares and reveals Jesus to be God the Son. If your readers would misunderstand how the author uses **father** and **son** language, you could include some words or a footnote that clarifies the meaning. Alternate translation: “You are my son, today I have proclaimed that I am your father ... I proclaim that I am his father and that he is my son” (See: [Kinship](#))

**You are my son. Today I have fathered you (ULT)  
On this day, I have declared to everyone that I am your father, and you are my son (UST)**

Here the quotation includes two statements that mean almost the same thing. One statement uses **son** language, and the other uses “father” language. This was considered good poetry in the author's culture. If your readers would misunderstand the parallelism, and if this would not be good poetry in your culture, you could combine the two statements. Alternate translation: “Today I have fathered you, my son” (See: [Parallelism](#))

**You...you (ULT)  
and you...your (UST)**

Because the quotation is referring to one **son**, **You** and **you** are singular. (See: [Forms of 'You' — Singular](#) )

**I will be as a father to him, and he will be as a son to me (ULT)  
I will be his father, and he will be my son.” {However, he did say these words to his own Son (UST)**

Here the quotation includes two statements that mean almost the same thing. One statement uses **father** language, and the other uses **son** language. This was considered good poetry in the author's culture. If your readers would misunderstand the parallelism, and if this would not be good poetry in your culture, you could

combine the two statements. Alternate translation: “I will be as a father to him, who is my son” or “he will be as a son to me, his father” (See: [Parallelism](#))

### Translation Words - ULT

- of the angels
- have fathered
- a father

### Translation Words - UST

- spiritual being
- have declared to everyone that I am...father
- his father





## **Hebrews 1:6**

## But again (ULT) More than that (UST)

Here, **But** introduces a contrast with the previous verse, which talks about what God has not said to angels. In this verse, the author identifies what God has said to angels. If your readers would misunderstand **But**, you could use a word or phrase that would introduce this kind of contrast. Alternate translation: “Again, and in contrast,” (See: [Connect — Contrast Relationship](#))

## But again...he says (ULT) More than that...he commanded (UST)

Here the author quotes from an important text, the Old Testament. He does not introduce it as a quotation but instead as words that God has spoken to angels about his Son. However, the audience would have understood that this was a quotation from the Old Testament, here from the Greek translation of Deuteronomy 32:43. Since the author introduces this quotation as words that God has said to the angels, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. The phrase **But again** was a normal way in the author’s culture to introduce another quotation. Alternate translation: “Further ... God speaks” (See: [Quotations and Quote Margins](#))

## he brings...he says (ULT) God raised...he commanded (UST)

Here the author uses the present tense to introduce what God says. He may be referring to a past event (if **brings** refers to the incarnation or the ascension of Jesus) or a future event (if **brings** refers to the return of Jesus at the end). The author uses the present tense to focus on what God **says** rather than when he **says** it. Consider what tense would be appropriate for referring primarily to what a person says. Alternate translation: “he brought ... he said” (See: [Predictive Past](#))

## But again, when he brings the firstborn into the world, he says (ULT) More than that, when God raised his Son into the heavenly world, he commanded (UST)

Here, **again** could modify: (1) **he says**. In this case, **again** tells the audience that the author is quoting an important text **again**. Alternate translation: “But, when he brings the firstborn into the world, again he says” (2) **he brings**. In this case, **again** tells the audience that the **firstborn** has already been in **the world**, and God is “bringing” him into it **again**. The “bringing” would then refer to how Jesus returns to heaven when he ascends or how he comes back again to earth at the end. Alternate translation: “But, when he again brings the firstborn into the world, he says” (See: [Information Structure](#))

## the firstborn (ULT) his Son (UST)

Here, **the firstborn** refers to Jesus. The author refers to him as the **firstborn** to emphasize his importance and authority over everyone else. It does not imply that there was a time before Jesus existed or that God gave birth to him at some point. Rather, it implies that Jesus has adopted siblings, who are everyone who believes in him. If your

### ULT

<sup>6</sup> But again, when he brings the **firstborn** into the **world**, he says, “And let all {**the**} **angels of God** worship him.”

### UST

<sup>6</sup> More than that, when God raised **his Son** into the **heavenly world**, he commanded: “All **the spiritual beings who serve God** must honor and praise him.”

readers would misunderstand **firstborn**, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “his honored Son” or “his first Son” (See: [Metaphor](#))

## into the world (ULT)

## into the heavenly world (UST)

Here, **the world** could be: (1) the “world that is coming” (see [2:5](#)), which is heaven or the heavenly world. In this case, the verse refers to Jesus’s ascension into heaven. Alternate translation: “into the coming world” (2) this world as it currently exists. In this case, the verse refers either to Jesus’s incarnation or to his return to earth at the end. Alternate translation: “into our world”

## he says, “And let all {the} angels of God worship him (ULT)

If you do not use this form in your language, you could translate the statement as an indirect quote instead of as a direct quote. Alternate translation: “he says that all all the angels of God should worship him” (See: [Direct and Indirect Quotations](#))

## And let all {the} angels of God worship him (ULT)

Here the quotation uses a third person imperative. If you have third person imperatives in your language, you could use one here. If you do not have third person imperatives, you could express the idea using a word or phrase such as “need to” or “must.” Alternate translation: “And all the angels of God need to worship him” (See: [Third-Person Imperatives](#))

## Translation Words - ULT

- [firstborn](#)
- [world](#)
- [the} angels](#)
- [of God](#)
- [let...worship](#)

## Translation Words - UST

- [his Son](#)
- [heavenly world](#)
- [the spiritual beings](#)
- [who serve God](#)
- [must honor and praise](#)



## **Hebrews 1:7**

## And on the one hand, with regard to the angels, he says (ULT)

Here the author quotes from an important text, the Old Testament. He does not introduce it as a quotation but instead as words that God has spoken about angels. However, the audience would have understood that this was a quotation from the Old Testament, here from the Greek translation of Psalm 104:4. Since the author introduces this quotation as words that God has said about the angels, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. The word **And** was a normal way in the author's culture to introduce another quotation. Alternate translation: "On the one hand, with regard to the angels, God speaks," (See: [Quotations and Quote Margins](#))

### ULT

<sup>7</sup> And on the one hand, with regard to the [angels](#), he says, "The one making his [angels spirits](#), and his [servants flames of fire](#)."

### UST

<sup>7</sup> God says this about [the spiritual beings](#): "I have caused [the spiritual beings who serve me to be {like} the wind](#) and [{like} burning fire](#)."

## he says, "The one making his angels spirits, and his servants flames of fire (ULT)

## God says this...I have caused the spiritual beings who serve me to be {like} the wind and {like} burning fire (UST)

If you do not use this form in your language, you could translate the statement as an indirect quote instead of as a direct quote. Alternate translation: "he says that he makes his angels spirits, and his servants flames of fire" (See: [Direct and Indirect Quotations](#))

## The one making his angels spirits, and his servants flames of fire (ULT) I have caused the spiritual beings who serve me to be {like} the wind and {like} burning fire (UST)

Here the quotation includes two statements that mean almost the same thing. This was considered good poetry in the author's culture. If your readers would misunderstand the parallelism, and if this would not be good poetry in your culture, you could combine the two statements. Alternate translation: "The one who makes his servant angels spirits and flames of fire" (See: [Parallelism](#))

## The one making...his...his (ULT) I have caused...the spiritual beings...who serve me (UST)

Here, **The one** and **his** refer to God. If your readers would misunderstand to whom these words refer, you could make the reference explicit. Alternate translation: "God makes his ... his" (See: [Pronouns — When to Use Them](#))

## The one making...his...his (ULT) I have caused...the spiritual beings...who serve me (UST)

Here the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God, and the author claims that God speaks the quotation. If your readers would misunderstand this form, you could clarify that God is speaking about himself. Alternate translation: "I am the one who makes his angels spirits and his servants flames of fire" (See: [First, Second or Third Person](#))

## **spirits (ULT)** **to be {like} the wind (UST)**

Here, the word translated **spirits** could refer to: (1) “winds,” since the word could mean either **spirits** or “winds” in the author’s culture. Alternate translations: “winds” (2) how God made the angels to be “spiritual” beings. Alternate translation: “spiritual beings”

## **The one making his angels spirits, and his servants flames of fire (ULT)** **I have caused the spiritual beings who serve me to be {like} the wind and {like} burning fire (UST)**

Here the quotation speaks as if God turned **his angels** into **spirits** and into **flames of fire**. It speaks in this way to identify what the angels are like and to show that God made them like that. If your readers would misunderstand this way of speaking, you could use a form that identifies what God made the angels like. Alternate translation: “The one who makes his angels so that they are like spirits, and his servants so that they are like flames of fire” (See: [Metaphor](#))

## **flames of fire (ULT)** **like} burning fire (UST)**

Here the author uses the possessive form to describe **flames** that are made of **fire**. If your language does not use the possessive form for that idea, you could express the idea with an adjective such as “fiery.” Alternate translation: “fiery flames” or “flames made of fire” (See: [Possession](#))

### **Translation Words - ULT**

- [angels](#)
- [angels \(2\)](#)
- [spirits](#)
- [servants](#)
- [of fire](#)

### **Translation Words - UST**

- [the spiritual beings](#)
- [the spiritual beings \(2\)](#)
- [who serve me](#)
- [to be {like} the wind](#)
- [like} burning fire](#)





## **Hebrews 1:8**

## **But on the other hand (ULT)** **On the other hand (UST)**

Here, **But on the other hand** introduces a contrast with what God said about the angels in 1:7. The author contrasts the fact that God has created the angels with how the **Son** rules forever. If your readers would misunderstand **But on the other hand**, you could use a word or phrase that introduces this kind of contrast. Alternate translation: “However, on the other hand,” (See: [Connect — Contrast Relationship](#) )

## **with regard to...the Son (ULT)** **God says this} about...his Son (UST)**

Here, the author does not include “he says” because he used these words in the last verse (1:7). If your readers would misunderstand why the author omits these words, you could include them here. Alternate translation: “with regard to the Son, he says” (See: [Ellipsis](#))

## **with regard to...the Son (ULT)** **God says this} about...his Son (UST)**

Here and in the next verse, the author quotes from an important text, the Old Testament. He does not introduce it as a quotation but instead as words that God has spoken about his Son. However, the audience would have understood that this was a quotation from the Old Testament, here from [Psalm 45:6–7](#). Since the author introduces this quotation as words that God has said about his Son, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: “with regard to the Son, God speaks” (See: [Quotations and Quote Margins](#))

## **with regard to...the Son (ULT)** **God says this} about...his Son (UST)**

Here, **with regard to** could indicate that: (1) God is speaking about the **Son**. Alternate translation: “concerning the Son” (2) God is speaking directly to the **Son**. Alternate translation: “to the Son”

## **the Son (ULT)** **his Son (UST)**

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

## **with regard to...the Son, “Your throne, God, {is} forever {and} ever, and the scepter of righteousness {is the} scepter of his kingdom (ULT)** **God says this} about...his Son: “You who are God will rule forever, and you will reign justly over your kingdom (UST)**

If you do not use this form in your language, you could translate the statement as an indirect quote instead of as a direct quote. If you use the following alternate translation, you will need to express the rest of the quote in the next verse as an indirect quote as well. Alternate translation: “to the Son he says that he is God and that his throne is

### **ULT**

<sup>8</sup> But on the other hand with regard to the **Son**, “Your **throne, God, {is} forever {and} ever**, and the **scepter of righteousness {is the} scepter** of his <sup>[1]</sup> **kingdom**.”

### **UST**

<sup>8</sup> On the other hand, {God says this} about **his Son**: “You **who are God will rule forever**, and **you will reign justly over your kingdom**.”

forever and ever, and the scepter of righteousness is the scepter of his kingdom.” (See: [Direct and Indirect Quotations](#))

## **Your (ULT)**

### **You...will rule (UST)**

Here, **Your** refers to one person, the **Son**. Therefore, **Your** is singular here. (See: [Forms of ‘You’ — Singular](#))

## **Your throne (ULT)**

### **You...will rule (UST)**

Here, **throne** figuratively refers to what the person on the **throne** does, which is to rule. If your readers would misunderstand **throne**, you could express the idea by referring to “rule” or “reign.” Alternate translation: “Your reign” (See: [Metonymy](#))

## **God (ULT)**

### **who are God (UST)**

Here, **O God** directly addresses and names who “you” in the quote is. **O** is an older way to indicate direct address in English. Use a form in your language that indicates direct address. Alternate translation: “God” or “you who are God” (See: [Exclamations](#))

## **is} forever {and} ever (ULT)**

### **forever (UST)**

Here, **forever {and} ever** indicates that something lasts forever or does not come to an end. If your readers would misunderstand this idiom, you could use a comparable idiom or express the idea nonfiguratively. Alternate translation: “lasts forever” or “never ends” (See: [Idiom](#))

## **the scepter of righteousness {is the} scepter of his kingdom (ULT)**

### **you will reign justly over your kingdom (UST)**

Here, **scepter** figuratively refers to how the person who has the **scepter** rules. If your readers would misunderstand **scepter**, you could express the idea by referring to how the person “rules” or “reigns.” Alternate translation: “with righteousness is how he rules his kingdom” (See: [Metonymy](#))

## **the scepter of righteousness (ULT)**

### **you will reign justly (UST)**

If your language does not use an abstract noun for the idea behind **righteousness**, you could express the idea by using an adjective such as “righteous.” Alternate translation: “a righteous scepter” (See: [Abstract Nouns](#))

## **his (ULT)**

### **over your kingdom (UST)**

Here the author refers to the **Son** in the third person instead of in the second person. He is still referring to the same person. If your readers would misunderstand **his** here, you could continue to use **you** instead. Alternate translation: “your” (See: [First, Second or Third Person](#))

## his (ULT) over your kingdom (UST)

Most later manuscripts have “your” here instead of **his**. However, the earliest manuscripts have **his**, and later scribes probably changed it to “your” to be consistent with the rest of the quote. Unless there is a good reason not to use **his**, you should follow the ULT here. (See: [Textual Variants](#))

### Translation Words - ULT

- Son
- throne
- God
- is} forever
- and} ever
- scepter
- is the} scepter (2)
- of righteousness
- of...kingdom

### Translation Words - UST

- his Son
- who are God
- You...will rule
- forever
- forever
- you will reign
- over your kingdom (2)
- justly
- over your kingdom



## **Hebrews 1:9**

**You loved righteousness and hated lawlessness. Because of this, God, your God, has anointed you {with the} oil of exultation more than your companions (ULT)**  
**You loved whatever is just, and you hated whatever breaks God’s law. Because of that, I, your God, have caused you to be more powerful and joyful than anyone else who is with you (UST)**

If you do not use this form in your language, you could translate the sentences as indirect quotes instead of as direct quotes. Make sure that your translation fits with how you expressed the first half of the quote in the previous verse. Alternate translation: “He has loved righteousness and hated lawlessness. Therefore God, his God, has anointed him with the oil of exultation more than his companions.” (See: [Direct and Indirect Quotations](#))

**ULT**

<sup>9</sup> You loved [righteousness](#) and hated [lawlessness](#). Because of this, [God](#), your [God](#), has anointed you {with the} oil of [exultation](#) more than your [companions](#).”

**UST**

<sup>9</sup> You loved [whatever is just](#), and you hated [whatever breaks God’s law](#). Because of that, [I](#), your [God](#), have caused you to be more powerful and joyful than anyone else who is with you.”

**You loved...hated...you...your..your (ULT)**  
**You loved...you hated...you...your..anyone else who is with you (UST)**

Here, **You**, **your**, and **you** refer to one person, the Son. Therefore, all forms of **you** in this verse are singular. (See: [Forms of ‘You’ — Singular](#) )

**righteousness...lawlessness (ULT)**  
**whatever is just...whatever breaks God’s law (UST)**

If your language does not use abstract nouns for the ideas behind **righteousness** and **lawlessness**, you could express the idea by using an adjective or adverbs. Alternate translation: “what is righteous ... what is lawless” or “what people do righteously ... what people do lawlessly” (See: [Abstract Nouns](#))

**has anointed...God, your God (ULT)**  
**have caused...to be...I, your God (UST)**

Here the quotation repeats **God** in order to emphasize that **God** is the one who “anoints” and also to identify him as **your God**, which means that he is the **God** whom **you** serve. If your readers would misunderstand why the quotation repeats **God**, you could express the idea by using **God** once and emphasize the phrase in another way. Alternate translation: “the God whom you serve has anointed” (See: [Doublet](#))

**has anointed...God, your God (ULT)**  
**have caused...to be...I, your God (UST)**

Since **God** is the one speaking this quotation, he refers to himself in the third person here. If your readers would misunderstand that God is speaking about himself, you could use the first person here to clarify that this is not another **God**. Alternate translation: “I, who am your God, have anointed” (See: [First, Second or Third Person](#))

## **has anointed you...with the} oil of exultation (ULT)** **have caused you to be...more powerful and joyful (UST)**

In the author's culture, people were often **anointed** with **oil** when they received special authority or power, including when a person became king. Here the author applies this "anointing" to the Son. In this situation, it figuratively refers to how God has exalted the Son and given him power and authority. The phrase **oil of exultation** refers to how the "anointing" leads to or results in **exultation**. If your readers would misunderstand the anointing language, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: "has honored and empowered you so that you exult" (See: [Metaphor](#))

## **with the} oil of exultation (ULT)** **more powerful and joyful (UST)**

Here the quotation uses the possessive form to show that the **oil** leads to **exultation**. If your language does not use the possessive form for that idea, you could express the idea with a word or phrase that indicates result. Alternate translation: "with the oil that leads to exultation" (See: [Possession](#))

## **of exultation (ULT)** **more powerful and joyful (UST)**

If your language does not use an abstract noun for the idea behind **exultation**, you could express the idea by using a verb such as "exult" or "rejoice." Alternate translation: "that makes you rejoice" or "which causes you to exult" (See: [Abstract Nouns](#))

## **your companions (ULT)** **anyone else who is with you (UST)**

Here the author does not clarify who the **companions** are. In the context of the quotation, they probably referred to other people in the royal family who did not become king. In the context of Hebrews, they probably refer to those who believe in Jesus. God saves them, but he does not seat them at his right hand like he does with Jesus. However, neither the quotation nor the author of Hebrews state explicitly who the **companions** are, so you should leave their identify unspecified if possible. Alternate translation: "those who are with you" (See: [When to Keep Information Implicit](#))

### **Translation Words - ULT**

- [You loved](#)
- [righteousness](#)
- [lawlessness](#)
- [God](#)
- [God \(2\)](#)
- [has anointed](#)
- [with the} oil](#)
- [of exultation](#)
- [companions](#)

### **Translation Words - UST**

- [You loved](#)
- [whatever is just](#)
- [whatever breaks God's law](#)



- I
- God (2)
- have caused...to be
- more powerful and joyful
- more powerful and joyful
- anyone else who is with you



## **Hebrews 1:10**

**And (ULT)****And {God also says this about his Son (UST)**

Here and in the next two verses, the author quotes from an important text, the Old Testament. He uses **And** to indicate that these are more words that God says “with regard to the Son” (see 1:8). The audience would have understood that this was a quotation from the Old Testament, here from [Psalm 102:25–27](#). Since the author introduces this quotation as words that God has said about the Son, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: “God says further;” (See: [Quotations and Quote Margins](#))

**ULT**

<sup>10</sup> And “according to {the} beginnings, Lord, you **founded** the **earth**, and the **heavens** are {the} works of your hands.

**UST**

<sup>10</sup> And {God also says this about his Son:} “You **are the Lord who powerfully created everything that exists** when it all began.

**And “according to {the} beginnings, Lord, you founded the earth, and the heavens are {the} works of your hands (ULT)****And {God also says this about his Son:} “You are the Lord who powerfully created everything that exists when it all began (UST)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. If you use the following alternate translation, you will need to express the rest of the quote in the next two verses as indirect quotes as well. Alternate translation: “And further, according to the beginnings the Lord founded the earth, and the heavens are the works of his hands.” (See: [Direct and Indirect Quotations](#))

**according to {the} beginnings, Lord, you founded the earth, and the heavens are {the} works of your hands (ULT)****You are the Lord who powerfully created everything that exists when it all began (UST)**

This part of the quotation includes two statements that mean almost the same thing. One statement uses **earth** language, and the other uses **heavens** language. This was considered good poetry in the author’s culture, and **heavens** and **earth** together refer to everything that God made. If your readers would misunderstand the parallelism, and if this would not be good poetry in your culture, you could combine the two statements. Alternate translation: “according to the beginnings, O Lord, you founded the earth and the heavens” or “according to the beginnings, O Lord, you made everything, both earth and heavens” (See: [Parallelism](#))

**you...founded...your (ULT)****You...who powerfully created everything that exists...who powerfully created everything that exists (UST)**

Here, **you** and **your** refer to one person, the Son. Therefore, **you** and **your** are singular here. (See: [Forms of ‘You’ — Singular](#))

**according to {the} beginnings (ULT)****when it all began (UST)**

Here, **according to {the} beginnings** refers to when all created things first came into being. In other words, the **beginnings** identifies the time when God created the universe. If your readers would misunderstand **according to**

**{the} beginnings**, you could use a word or phrase that refers to when everything first began to exist. Alternate translation: “when everything began to exist” or “at the beginning of the creation” (See: [Idiom](#))

## **Lord (ULT) are the Lord (UST)**

Here, **O Lord** directly addresses and names who **you** in the quote is. **O** is an older way to indicate direct address in English. Use a form in your language that indicates direct address. Alternate translation: “Lord” (See: [Exclamations](#))

## **founded the earth (ULT) who powerfully created everything that exists (UST)**

Here the quotation refers to **the earth** as if it were a building that was set on a “foundation.” The **Lord** is the one who put **the earth** on its foundation, or **founded** it. The author of the quotations speaks in this way in order to show that the **Lord** is the one who created and sustains **the earth**. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “perfectly set up the earth” or “made the earth” (See: [Metaphor](#))

## **the} works of your hands (ULT) who powerfully created everything that exists (UST)**

If your language does not use an abstract noun for the idea behind **works**, you could express the idea by using a verb such as “make” or “do.” Alternate translation: “what your hands made” (See: [Abstract Nouns](#))

## **of your hands (ULT) who powerfully created everything that exists (UST)**

Here, **hands** figuratively refer to the power and action that a person has to do **works**. If your readers would misunderstand this figure of speech, you could express the idea nonfiguratively. Alternate translation: “of your power” or “that you powerfully did” (See: [Metonymy](#))

### **Translation Words - ULT**

- [Lord](#)
- [founded](#)
- [earth](#)
- [heavens](#)
- [the} works](#)
- [of...hands](#)

### **Translation Words - UST**

- [are the Lord](#)
- [who powerfully created everything that exists](#)
- [who powerfully created everything that exists](#)
- [who powerfully created everything that exists](#)
- [who powerfully created everything that exists](#)
- [who powerfully created everything that exists](#)



## **Hebrews 1:11**

## **They themselves will perish, but you yourself will continue, and they will all wear out like a garment (ULT)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. If you use the following alternate translation, you will need to express the rest of the quote in the previous and following verses as indirect quotes as well. Alternate translation: “They themselves will perish, but he himself will continue; and they will all wear out like a garment.” (See: [Direct and Indirect Quotations](#))

### **ULT**

<sup>11</sup> **They** themselves will perish, but you yourself will continue, and they will all wear out like a garment,

### **UST**

<sup>11</sup> All those things will eventually fall apart, but you keep on living forever. They are like clothing that becomes old and wears out,

## **They themselves will perish...all...they will...wear out (ULT) All those things will eventually fall apart...They are...that becomes old and wears out (UST)**

Here, **They** and **they** refer to the “earth” and the “heavens” in 1:10, which together refer to everything that God has made. If your readers would misunderstand **They** and **they**, you could clarify what they refer back to. Alternate translation: “Earth and heavens themselves will perish ... they will all wear out” or “Every created thing itself will perish ... every one of them will wear out” (See: [Pronouns — When to Use Them](#))

## **They themselves will perish, but you yourself will continue (ULT) All those things will eventually fall apart, but you keep on living forever (UST)**

Here, the words translated **themselves** and **yourself** emphasize the contrast between “them” and “you.” Consider using a natural way to emphasize this contrast in your language. Alternate translation: “It is they who will perish, but it is you who will continue” (See: [Reflexive Pronouns](#))

## **yourself...you...will continue (ULT) you...keep on living forever (UST)**

Here, **you yourself** refers to one person, the Son. Therefore, **you yourself** is singular here. (See: [Forms of ‘You’ — Singular](#))

## **yourself...you...will continue (ULT) you...keep on living forever (UST)**

Here, **continue** is the exact opposite of **perish**. What **continue** means it that **you**, the Son, will never cease to exist or fall apart. If your readers would misunderstand **continue**, you could use a word or phrase that identifies the Son as one who never stops existing and functioning. Alternate translation: “you yourself will never perish” or “you yourself always exist” (See: [Translate Unknowns](#))

## **they will all wear out like a garment (ULT) They are like clothing that becomes old and wears out (UST)**

Here the author of the quotation compares the heavens and earth to a piece of clothing that gets old and eventually becomes useless. By speaking in this way, he illustrates how everything that God has created will eventually fall apart. If your readers would misunderstand this figure of speech, you could use a comparable simile



or express the idea nonfiguratively. Alternate translation: “they will all fall apart like a worn pair of shoes” or “they will eventually come to nothing” (See: [Simile](#))

### Translation Words - ULT

- They...will perish
- like
- a garment

### Translation Words - UST

- will eventually fall apart
- like
- clothing



## **Hebrews 1:12**

**and as a cloak you will roll them up, and as a garment they will be changed, but you yourself are the same, and your years will not fail (ULT)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. If you use the following alternate translation, you will need to express the rest of the quote in the previous two verses as an indirect quote as well. Alternate translation: “And as a cloak he will roll them up, and as a garment they will be changed. But he himself is the same, and his years will not fail.” (See: [Direct and Indirect Quotations](#))

**you will roll...up...yourself...you...are...your (ULT)**

**you will {remove them and} roll...up...you...are...lives at all times (UST)**

Here, **you**, **yourself**, and **your** refer to one person, the Son. Therefore, all forms of **you** in this verse are singular. (See: [Forms of ‘You’ — Singular](#))

**them...they will be changed (ULT)**

**them...you will change the things that you created (UST)**

Just as in the previous verse, **them** and **they** here refer to the “earth” and the “heavens,” which identify everything that God has created. If your readers would misunderstand what **them** and **they** refer to, you could make it explicit. Alternate translation: “the earth and heavens ... they will be changed” or “all created things ... they will be changed” (See: [Pronouns — When to Use Them](#))

**and as a cloak you will roll them up, and as a garment they will be changed (ULT)**

Here the quotation includes two statements that mean almost the same thing. One statement uses **cloak** and “rolling” language, and the other uses **garment** and “changing” language. This was considered good poetry in the author’s culture. If your readers would misunderstand the parallelism, and if this would not be good poetry in your culture, you could combine the two statements. Alternate translation: “And as a cloak you will change them” or “And as a garment they will be rolled up and changed” (See: [Parallelism](#))

**as a cloak you will roll them up, and as a garment they will be changed (ULT)**

Here the author continues to compare the heavens and earth to clothing, in this case a **cloak** or a **garment**. Both of these words refer to outer clothing. Both similes describe what a person would do with a dirty or old piece of clothing. They would “change” out of it, and they would **roll** it up to wash it or throw it away. The author of the quotation uses this simile to show that God will remove and replace what he has created as easily as a person changes out of an outer garment. If your readers would misunderstand this figure of speech, you could use a comparable simile or express the idea nonfiguratively. Alternate translation: “as a worn shoe you will throw them in a corner, and as an old shoe they will be taken off” or “you will remove them, and they will be transformed” (See: [Simile](#))

### ULT

<sup>12</sup> and **as a cloak** you will roll them up, and **as a garment** they will be changed, but you yourself are the same, and your **years** will not fail.”

### UST

<sup>12</sup> and you will {remove them and} roll them up **as if they were old clothes. In the same way that a person changes clothes**, you will change the things that you created. In contrast, you are the one who stays the same and **lives at all times!**”

## and as a garment they will be changed (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. The author uses the passive form here to focus on **they** who are **changed** rather than the person doing the “changing.” If you must state who does the action, the author implies that “the Lord” does it. Alternate translation: “and as a garment you will change them” (See: [Active or Passive](#))

## yourself...you...are the same, and your years will not fail (ULT) you...are the one who stays the same and lives at all times (UST)

Here the quotation includes two statements that mean almost the same thing. One statement refers to how the Lord stays **the same**, and the other refers to how his **years will not fail**. This was considered good poetry in the author’s culture. If your readers would misunderstand the parallelism, and if this would not be good poetry in your culture, you could combine the two statements. Alternate translation: “you stay alive forever” or “you yourself are always the same” (See: [Parallelism](#))

## yourself...you...are (ULT) you...are (UST)

Here, the word translated **yourself** emphasizes the contrast between “they” and “you.” Consider using a natural way to emphasize this contrast in your language. Alternate translation: “it is you who are” (See: [Reflexive Pronouns](#))

## yourself...you...are the same (ULT) you...are the one who stays the same (UST)

Here, to be **the same** is the exact opposite of being **changed**. If your readers would misunderstand **are the same**, you could use a word or phrase that describes someone who never changes. Alternate translation: “you yourself never change” or “you yourself stay what you are” (See: [Translate Unknowns](#))

## your...years...will not fail (ULT) lives at all times (UST)

Here, **your years will not fail** means that a person is alive during every “year.” They will never run out of **years**, which means that they are always alive. If your readers would misunderstand this figure of speech, you could use a phrase that indicates that a person never dies or always lives. Alternate translation: “your life will never end” or “you will never run out of years” (See: [Idiom](#))

## Translation Words - ULT

- as
- as
- a cloak
- a garment
- years

## Translation Words - UST

- as if they were old clothes
- In the same way
- as if they were old clothes

- that a person changes clothes
- lives at all times



## **Hebrews 1:13**



## But to which of the angels has he ever said (ULT)

Here the author quotes from an important text, the Old Testament. He does not introduce it as a quotation but instead as words that God has spoken to his Son, not to angels. However, the audience would have understood that this was a quotation from the Old Testament, specifically from Psalm 110:1. Since the author introduces the quotation as words that God has said to his Son, not to angels, you should introduce the quotations as words that someone has or has not said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: "But to which of the angels has he ever spoken" (See: [Quotations and Quote Margins](#))

### ULT

<sup>13</sup> But to which of the angels has he ever said, "Sit at my right hand until I make your enemies a footstool {for} your feet"?

### UST

<sup>13</sup> God did not at any time say these words to any spiritual being: "Rule with me while I defeat all of your enemies!" {However, he did say these words to his own Son.}

## has he ever said, "Sit at my right hand until I make your enemies a footstool {for} your feet (ULT)

### God did...at any time say these words...Rule with me while I defeat all of your enemies!" {However, he did say these words to his own Son (UST)

If you do not use this form in your language, you could translate the question as an indirect quote instead of as a direct quote. Alternate translation: "has he ever said that he should sit as his right hand until he makes his enemies a footstool for his feet" (See: [Direct and Indirect Quotations](#))

## But to which of the angels has he ever said, "Sit at my right hand until I make your enemies a footstool {for} your feet (ULT)

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question assumes that the answer is "none of them," for God said these words to his own Son. If your readers would misunderstand this question, you could express the idea with a strong negation. See how translated the similar question in 1:5. Alternate translation: "But God has never said to any of the angels, 'Sit at my right hand until I make your enemies a footstool for your feet.'" (See: [Rhetorical Question](#))

## has he ever said (ULT)

### God did...at any time say these words (UST)

Here, **he** refers to God the Father. If your readers would misunderstand **he**, you could make the reference explicit. Alternate translation: "has God ever said" (See: [Pronouns — When to Use Them](#))

## Sit...your...your (ULT)

### Rule with me...I defeat all of your enemies...However, he did say these words to his own Son...I defeat all of your enemies...However, he did say these words to his own Son (UST)

Here, **Sit** and **you** refer to one person, the Son. Therefore, all forms of **you** in this verse are singular. (See: [Forms of 'You' — Singular](#))

**Sit at my right hand (ULT)****Rule with me (UST)**

When someone sits at the **right hand** of God, it symbolizes that person's honor, authority, and ability to rule. If your readers would misunderstand what **Sit at my right hand** means, you could express the idea explicitly. See how you translated the similar words in 1:3. Alternate translation: "Sit to rule at my right hand" or "Take the place of honor and authority at my right hand" (See: [Symbolic Action](#))

**at my right hand (ULT)****Rule with me (UST)**

Here, **at my right hand** refers to the place next to a person's **right hand**, which would be the "right side." In the author's culture, this side was associated with honor or authority. If your readers would misunderstand **at my right hand**, you could refer to the "right side." Make sure that your readers understand that this side indicates that the Son has honor and authority when he sits there. Alternate translation: "at my right side" or "at the honorable place next to me" (See: [Synecdoche](#))

**until I make your enemies a footstool {for} your feet (ULT)****while I defeat all of your enemies!" {However, he did say these words to his own Son (UST)**

Here the author of the quotation speaks as if the Son's **enemies** could become a **footstool** on which he puts his **feet**. In the author's culture, something that is under **feet** has been conquered and is powerless and shamed, so the point is that God will conquer and shame all the **enemies** of the Son. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: "until I make your enemies kneel before you" or "until I conquer and shame your enemies" (See: [Metaphor](#))

**Translation Words - ULT**

- [of the angels](#)
- [ever](#)
- [right hand](#)
- [enemies](#)
- [a footstool](#)

**Translation Words - UST**

- [at any time](#)
- [spiritual being](#)
- [Rule with me](#)
- [I defeat all of your enemies...However, he did say these words to his own Son](#)
- [I defeat all of your enemies...However, he did say these words to his own Son](#)



## **Hebrews 1:14**

## Are they not all ministering spirits, being sent for service for the sake of the ones going to inherit salvation (ULT)

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question assumes that the answer is “yes, they are.” If your readers would misunderstand this question, you could express the idea with a strong affirmation. Alternate translation: “What is true is that they are all ministering spirits, being sent for service for the sake of those who are going to inherit salvation.” (See: [Rhetorical Question](#))

## Are they (ULT) The spiritual beings are (UST)

Here, **they** refers to the “angels” in [1:13](#). If your readers would misunderstand **they**, you could refer to the “angels” explicitly. Alternate translation: “Are the angels” (See: [Pronouns — When to Use Them](#))

## being sent (ULT) and God has sent them (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. The author uses the passive form here to focus on the angels, who are **sent**, rather than the person doing the “sending.” If you must state who does the action, the author implies that “God” does it. Alternate translation: “those whom God sent” (See: [Active or Passive](#))

## for service (ULT) to help (UST)

If your language does not use an abstract noun for the idea behind **service**, you could express the idea by using a verb such as “serve.” Alternate translation: “to serve” (See: [Abstract Nouns](#))

## to inherit salvation (ULT) save (UST)

Here the author speaks as if believers were children who would receive property that a parent passes on to their child when the parent dies. He speaks in this way to indicate that believers receive **salvation** from God. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “to receive salvation from God” or “to be given salvation by God” (See: [Metaphor](#))

## the ones going (ULT) those whom he will soon (UST)

Alternate translation: “those who are about” or “those who are destined”

### ULT

<sup>14</sup> Are they not all **ministering spirits, being sent for service** for the sake of the ones going **to inherit salvation**?  
1:8 <sup>[1]</sup> some ancient manuscripts read

### UST

<sup>14</sup> The spiritual beings are all **powerful beings who serve God, and God has sent them to help** those whom he will soon **save**.

## **to inherit salvation (ULT) save (UST)**

If your language does not use an abstract noun for the idea behind **salvation**, you could express the idea by using a verb such as “save.” In this case, you may need to find another way to express the idea behind **inherit**. Alternate translation: “to be saved as a gift from God” (See: [Abstract Nouns](#))

### **Translation Words - ULT**

- [ministering](#)
- [service](#)
- [spirits](#)
- [being sent](#)
- [to inherit](#)
- [salvation](#)

### **Translation Words - UST**

- [powerful beings](#)
- [who serve God](#)
- [to help](#)
- [and God has sent them](#)
- [save](#)
- [save](#)

## Hebrews 2

### Hebrews 2 General Notes

### Structure and formatting

The Son and the angels (1:5–2:18)

- Exhortation: Listen to the message! (2:1–4)
- Teaching: The Son becomes lower than the angels to help his brothers (2:5–18)

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 [2:6–8](#), [12–13](#), which are quotations from the Old Testament.

### Special concepts in this chapter

#### Angels

In this chapter, the author continues to speak about angels. In [2:2](#), he refers to a tradition that says that God gave the law to Moses through angels. Then, in [2:5–9](#), he shows that Jesus, not angels, is the one who rules the “world that is coming.” In fact, Jesus came for the sake of humans, not angels ([2:16](#)). Again, the author is not attacking angels. Instead, he uses angels, whom everyone knows are powerful and important, to show how much more important Jesus and the salvation he offers are. Translate “angels” the way you did in the previous chapter. (See: [angel](#), [archangel](#))

#### Jesus as high priest

In [2:17](#), the author first refers to Jesus as a “priest,” here specifically a “high priest.” This is an important theme in Hebrews. In much of the rest of the letter, the author argues that Jesus is a high priest who offers a sacrifice in the heavenly sanctuary. The author simply introduces the title “high priest” here, but he will develop the idea later. So, do not include any extra information here, but carefully consider how to translate “high priest” so that it fits with what the author later says about Jesus as a high priest. (See: [high priest](#), [chief priests](#))

### Important Figures of Speech in this Chapter

#### Kinship language

Throughout this chapter, the author uses kinship language to describe those who believe in Jesus. They are God’s “sons” or “children” ([2:10](#), [13–14](#)), Jesus’ “brothers” ([2:11–12](#), [17](#)), and each is a “descendant of Abraham” ([2:16](#)). As God’s children, they are Jesus’ brothers and part of the family of Abraham, who is Jesus’ ancestor. The idea that believers are part of God’s family is important in Hebrews and the Bible in general, so if possible preserve this language in your translation. Consider using words that refer to adopted family members. (See: [son](#), [children](#), [child](#), [offspring](#), and [brother](#))

## Other Possible Translation Difficulties in this Chapter

### Who is the “man” in the quotation from Psalm 8?

In [2:6–8](#), the author quotes from [Psalm 8:4–6](#). The Psalm refers to “man” and “son of man.” In the context of the Psalm itself, these words use the masculine singular form to refer to humans in general. However, Jesus used the phrase “Son of Man” to refer to himself during his earthly ministry. Some scholars argue that the author of Hebrews quotes “son of man” from Psalm 8 because he is using it to refer to Jesus directly. Others argue that the author uses “son of man” and “man” in the Psalm quotation to refer to humans in general but then applies what the Psalm says is true about humans to Jesus, who is the only human who is now “crowned with honor and glory” ([2:9](#)). Since the author never refers to Jesus as “Son of Man,” this second option is probably correct. Consider how you can translate “man” and “son of man” in the Psalm quotation so that they can apply first to humans in general and then to Jesus in particular.





## **Hebrews 2:1**

**Because of this (ULT)**  
**Because {God did say those things to his Son (UST)**

Here the author introduces a result or implication from what he said about the Son and the angels in 1:1-14. Because God now speaks through his Son, who is greater than the angels, the audience needs to **give attention**. If your readers would misunderstand that **Because of this** draws an inference from the previous chapter, you could use a word or phrase that does not draw this inference. Alternate translation: “Because God is speaking through his Son” or “Because of all that” (See: [Connect — Reason-and-Result Relationship](#))

**ULT**

<sup>1</sup> Because of this, it is far more necessary for us to give attention to the {things that} have been heard, so that we might not drift away {from them}.

**UST**

<sup>1</sup> Because {God did say those things to his Son}, we need to focus most of all on {the good news} that we learned. That way, we do not stop believing it.

**it is far more necessary for us to give attention (ULT)**  
**we need to focus most of all (UST)**

Alternate translation: “it is most important for us to give attention” or “we must above all give attention”

**it is far more necessary for us to give attention (ULT)**  
**we need to focus most of all (UST)**

Here, **far more** could modify (1) **necessary**. See the ULT. (2) **give attention**. Alternate translation: “it is necessary for us to give far more attention” (See: [Information Structure](#))

**it is far more necessary for us to give attention (ULT)**  
**we need to focus most of all (UST)**

Here the author does not specify what he is comparing **far more** with. He could be: (1) using the comparative **far more** to emphasize how important it is to **give attention**. In this case, he is not making a comparison at all. Alternate translation: “it is most necessary for us to give attention” (2) comparing how they should **give attention** with how those who receive messages from angels **give attention**. Alternate translation: “it is far more necessary for us than for those who hear angels to give attention” (3) comparing how they should **give attention** with how they are currently giving **attention**. Alternate translation: “it necessary for us to give far more attention that we have been”

**to give attention (ULT)**  
**to focus (UST)**

If your language does not use an abstract noun for the idea behind **attention**, you could express the idea by using a verb such as “attend” or “focus.” Alternate translation: “to attend” (See: [Abstract Nouns](#))

**to the {things that} have been heard (ULT)**  
**on {the good news} that we learned (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. The author uses the passive form here to focus on what is **heard** rather than

focusing on the person doing the “hearing.” If you must state who did the action, the author implies that “we” did it. Alternate translation: “to the things that we heard” (See: [Active or Passive](#))

### **so that we might not drift away {from them (ULT)**

### **That way, we do not stop believing it (UST)**

Here the author speaks as if the audience were boats that could **drift away** from where they were moored. In this metaphor, the place where the boats are moored is the good news about Jesus, and “drifting away” from this place refers to slowly failing to believe this good news. The author uses this metaphor to encourage the audience to remain “moored” to the good news by continuing to focus on it and firmly believe it. If your readers would misunderstand this metaphor, you could use a comparable figure of speech or express the idea nonfiguratively. Alternate translation: “so that we might not slide from them” or “so that we might not slowly fail to believe” (See: [Metaphor](#))



## **Hebrews 2:2**

## For (ULT) This is important} because (UST)

Here, **For** introduces the reason why “it is far more necessary for us to give attention” to the message (2:1). This reason continues into the next verse (2:3). If your readers would misunderstand **For**, you could use a word or phrase that introduces a reason or basis. Alternate translation: “You can tell that we need to give attention because,” (See: [Connect — Reason-and-Result Relationship](#))

## For if the...message (ULT)

Here the author is speaking as if these things were a hypothetical possibility, but he means that they are actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what the author is saying is not certain, then you could express the idea by using a word such as “since” or “because.” Alternate translation: “For since the message” (See: [Connect — Factual Conditions](#))

## the message spoken through angels (ULT) when the spiritual beings gave the law {to the people of Israel (UST)

In the author’s culture, people believed that God gave his law to Moses through angels. Here, **the message spoken through angels** refers to this law that Moses received from God with angels as the messengers. If your readers would not know that this **message** is Moses’ law, you could make the idea more explicit. Alternate translation: “the message spoken through angels to Moses” or “Moses’ law, which was spoken through angels,” (See: [Assumed Knowledge and Implicit Information](#))

## the message spoken through angels (ULT) when the spiritual beings gave the law {to the people of Israel (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. The author uses the passive form here to focus on what was **spoken** rather than focusing on the person doing the “speaking.” If you must state who did the action, the author implies that “God” did it by means of angels. Alternate translation: “the message that God spoke through angels” (See: [Active or Passive](#))

## every transgression and disobedience (ULT) anyone who did not listen to this law or broke it (UST)

If your language does not use abstract nouns for the ideas behind **transgression** and **disobedience**, you could express the ideas by using a verbs such as “transgress” and “disobey.” Alternate translation: “any person who transgressed and disobeyed” (See: [Abstract Nouns](#))

## transgression and disobedience (ULT) who did not listen to this law or broke it (UST)

Here, **transgression** and **disobedience** mean almost the same thing. The word **transgression** refers to when someone breaks a law or command that they know about. The word **disobedience** refers to when someone hears

### ULT

<sup>2</sup> For if the message spoken through angels became valid and every transgression and disobedience received just penalty,

### UST

<sup>2</sup> {This is important} because, when the spiritual beings gave the law {to the people of Israel}, what they said was reliable. Further, God justly punished anyone who did not listen to this law or broke it.

a law or command and ignores it. The author uses both words to emphasize that any kind of law-breaking was punished. If you do not have words that represent these two ideas, and if your readers would not understand that the author uses the two words to refer to any type of law-breaking, you could express the idea with a single word or phrase. Alternate translation: “misdeed” or “case of law-breaking” (See: [Doublet](#))

## **received just penalty (ULT)**

### **God justly punished (UST)**

If your language does not use an abstract noun for the idea behind **penalty**, you could express the idea by using a verb such as “punish” or “penalize.” Alternate translation: “was justly penalized” (See: [Abstract Nouns](#))

## **Translation Words - ULT**

- [angels](#)
- [transgression](#)
- [disobedience](#)
- [received](#)
- [just](#)

## **Translation Words - UST**

- [when the spiritual beings](#)
- [God justly punished](#)
- [God justly punished](#)
- [who did not listen to this law](#)
- [broke it](#)





## **Hebrews 2:3**

**how will we escape, having neglected so great a salvation (ULT)**

**Since that is true}, God will certainly punish any one of us who ignores the message about how God has powerfully saved us (UST)**

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question assumes that the answer is “we will not.” If your readers would misunderstand this question, you could express the idea with a strong negation. Alternate translation: “we will definitely not escape, having neglected so great a salvation.” (See: [Rhetorical Question](#))

**will we escape (ULT)**

**Since that is true}, God will...punish any one of us (UST)**

Here the author implies that **we** will not **escape** what those under the law experienced when they broke that law: a “just penalty” (2:2). So, he does not include what **we escape** because he stated it in the last verse. If your readers would misunderstand what **we escape** from, you could express the idea explicitly. Alternate translation: “will we escape the penalty” or “will we escape just punishment” (See: [Assumed Knowledge and Implicit Information](#))

**will we escape, having neglected so great a salvation (ULT)**

**Since that is true}, God will...punish any one of us who ignores the message about how God has powerfully saved us (UST)**

Here, **having neglected** introduces a hypothetical possibility. The author is not claiming that he or his audience have **neglected** or will “neglect” the **salvation**. Instead, he is asking the question about what we would happen if he or his audience did “neglect” the **salvation**. If your readers would misunderstand that **having neglected** introduces a possibility, you could use a form that does introduce a possibility. Alternate translation: “will we escape if we neglect so great a salvation” (See: [Connect — Hypothetical Conditions](#))

**having neglected (ULT)**

**who ignores (UST)**

Here, **neglected** refers to ignoring or failing to pay attention to something. If your readers would misunderstand **neglected**, you could use a word or phrase that expresses the idea more clearly. Alternate translation: “pay no attention to” or “consider unimportant” (See: [Translate Unknowns](#))

**so great...a salvation? Which {salvation (ULT)**

**powerfully...the message about how God has...saved us...this message (UST)**

If your language does not use an abstract noun for the idea behind **salvation**, you could express the idea by using a verb such as “save.” Alternate translation: “the amazing way in which God saves us? This way in which God saves us” (See: [Abstract Nouns](#))

**ULT**

<sup>3</sup> how will we escape, having neglected so great a **salvation**? Which {salvation}, first **having been chosen** to be spoken through the **Lord**, **was confirmed** to us by the ones having heard {it};

**UST**

<sup>3</sup> {Since that is true}, God will certainly punish any one of us who ignores **the message about how God has powerfully saved us**. **It was the Lord {Jesus} who first** spoke this message, and those who listened to him **told us the same message reliably**.

**so great...a salvation? Which {salvation (ULT)  
powerfully...the message about how God has...saved us...this message (UST)**

Here, **salvation** figuratively refers to the “message” about **salvation**. The author makes this clear in the second half of the verse, when he refers to how the **salvation** is **spoken**. If your readers would misunderstand **salvation**, you could express the idea by referring to a “message” or “proclamation” about **salvation**. Alternate translation: “the proclamation about so great a salvation? Which proclamation about salvation” (See: [Metonymy](#))

**first having been chosen to be spoken through the Lord (ULT)  
It was the Lord {Jesus} who first spoke (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. The author uses the passive form here to focus on what was **chosen** and **spoken** rather than focusing on the person doing the “choosing” and “speaking.” If you must state who did the action, the author implies that “God” did the “choosing” and **the Lord** did the “speaking.” Alternate translation: “God having chosen the Lord to speak it first” (See: [Active or Passive](#))

**first having been chosen to be spoken (ULT)  
first spoke (UST)**

Here, **first having been chosen** identifies that something was the **first** or began some process. If your readers would misunderstand this phrase, you could use a word or phrase that identifies that something begins a process or was the **first**. Alternate translation: “first spoken” or “which had its beginning when it was spoken” (See: [Idiom](#))

**was confirmed to us by the ones having heard {it (ULT)  
and those who listened to him told us the same message reliably (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. The author uses the passive form here to focus on what was **confirmed** rather than focusing on the people doing the “confirming.” Alternate translation: “those who heard confirmed to us” (See: [Active or Passive](#))

**Translation Words - ULT**

- [a salvation](#)
- [having been chosen](#)
- [Lord](#)
- [was confirmed](#)

**Translation Words - UST**

- [the message about how God has...saved us](#)
- [It was the Lord...{Jesus} who](#)
- [first](#)
- [told...the same message reliably](#)



## **Hebrews 2:4**

**by signs...and wonders and various miracles and distributions of {the} Holy Spirit (ULT)  
by empowering believers to do powerful and amazing things...by empowering believers to do powerful and amazing things...Further, he gave the Holy Spirit to believers (UST)**

If your language does not use abstract nouns for the ideas behind **signs**, **wonders**, **miracles**, and **distributions**, you could express the ideas by using verbal phrases. Alternate translation: “by enabling people to do amazing and wonderful things, to act powerfully in various ways, and to be empowered by the Holy Spirit” (See: [Abstract Nouns](#))

**by signs...and wonders and various miracles (ULT)  
by empowering believers to do powerful and amazing things...by empowering believers to do powerful and amazing things (UST)**

Here the author uses three similar words to describe supernatural acts that God empowers his people to do. The word **signs** emphasizes that these acts reveal something, **wonders** emphasizes that these acts are amazing or unusual, and **miracles** emphasizes that these acts are powerful. The author uses these three words to show that God uses lots of things to “testify” to the truth of the message about salvation. If your language does not have different words that emphasize these three aspects of the supernatural acts, you could combine two or all three of these words into one word or phrase and emphasize the variety of testimony in another way. Alternate translation: “by many and various miracles” or “by many signs and various miracles” (See: [Doublet](#))

**distributions of {the} Holy Spirit (ULT)  
he gave the Holy Spirit to believers (UST)**

Here, **distributions** refers to specific ways in which the **Holy Spirit** empowers people. Sometimes these specific ways are referred to as “gifts.” If your readers would misunderstand **distributions**, you could use a word or phrase that refers to how people receive specific “gifts” or “empowerings” from the **Holy Spirit**. Alternate translation: “gifts from the Holy Spirit” or “specific empowerings of the Holy Spirit” (See: [Translate Unknowns](#))

**according to his will (ULT)  
to each as God chose (UST)**

If your language does not use an abstract noun for the idea behind **will**, you could express the idea by using a verb such as “want” or “chose.” Alternate translation: “in just the way he wanted to do it” (See: [Abstract Nouns](#))

**his (ULT)  
to each as God chose (UST)**

Here, **his** could refer to: (1) **God**. Alternate translation: “God’s” (2) **the Holy Spirit**. Alternate translation: “the Spirit’s” or “his own” (See: [Pronouns — When to Use Them](#))

### ULT

<sup>4</sup> God also [testifying together with {them}](#) by [signs](#) and [wonders](#) and various [miracles](#) and distributions of [{the} Holy Spirit](#) according to [his will](#).

### UST

<sup>4</sup> God also has confirmed to us that this message is true by [empowering believers to do powerful and amazing things](#). Further, he gave [the Holy Spirit](#) to believers, [to each as God chose](#).

## Translation Words - ULT

- God
- testifying together with {them}
- by signs
- wonders
- miracles
- of {the} Holy Spirit
- his...will

## Translation Words - UST

- God also
- has confirmed to us that this message is true
- by empowering believers to do powerful and amazing things
- by empowering believers to do powerful and amazing things
- by empowering believers to do powerful and amazing things
- the Holy Spirit
- to each as God chose



## Hebrews 2:5

### For (ULT)

### Now (UST)

Here, **For** primarily introduces a new topic into the discussion. However, it may also indicate that what the author says about this new topic supports or gives a basis for an earlier claim. If this is so, **For** could introduce support for the claim in 2:1 about the need to “give attention,” or it could introduce support for the arguments in 1:5–14 about how the Son is superior to the angels. If your readers would misunderstand **For**, you could use a word or phrase that introduces a new section, or you could leave it untranslated. Alternate translation: “Indeed,” (See: [Connecting Words and Phrases](#))

### ULT

<sup>5</sup> For {it was} not [to angels](#) {that} {God} [subjected](#) the [world](#) {that} is coming, about which we are speaking.

### UST

<sup>5</sup> Now [God has](#) not [put the spiritual beings in charge of the heavenly world](#) that he will bring to earth. It is that world which I am talking about.

### the world {that} is coming (ULT)

### the heavenly world that he will bring to earth (UST)

Here, **world** is the same word that is translated “world” in 1:6, and the author probably has the same **world** in mind here. He specifies that it is **coming**, which means that humans on earth do not yet experience this **world** but will experience it some day, when Jesus comes back. If your readers would misunderstand **the world that is coming**, express the idea in the same way you did in 1:6 and include the idea that humans will someday experience this **world**. Alternate translation: “the new world that God will give us” (See: [Translate Unknowns](#))

### we are speaking (ULT)

### I am talking (UST)

Here, **we** refers to the author, who is one who “speaks.” However, the author assumed that the audience was involved in the conversation by “hearing” what he “spoke,” so he uses **we**. If your readers would misunderstand that **we** refers to both sides of a conversation, you could refer to just the speaker by using a pronoun such as “I.” Alternate translation: “I am speaking” or “I am telling you” (See: [Exclusive and Inclusive ‘We’](#))

## Translation Words - ULT

- [to angels](#)
- [that} {God} subjected](#)
- [world](#)

## Translation Words - UST

- [God has...put...in charge of](#)
- [the spiritual beings](#)
- [the heavenly world](#)



## **Hebrews 2:6**

**testified...someone somewhere...saying (ULT)  
confirmed {what I have said...Someone...when  
he wrote in the Scriptures (UST)**

Here and in the next two verses, the author quotes from an important text, the Old Testament. He intentionally uses vague words to introduce the quotation, and he does not identify who wrote the words or where they could be found. The quotation comes from Psalm 8:4–6. Since the author intentionally avoids giving information about where the quotation comes from, you should not include such information in your translation. If your readers would not know where the quote comes from, you could include the reference in a footnote. Alternate translation: “you can read these words in the Scriptures:” (See: [Quotations and Quote Margins](#))

**ULT**

<sup>6</sup> Instead, someone somewhere **testified**, saying, “What is man, that you remember him, or a **son** of man, that you watch over him?”

**UST**

<sup>6</sup> Someone **confirmed {what I have said}** when he wrote in the Scriptures, “No humans are worthy enough for you to think about them{, God}! **No human beings are important enough** for you to take care of them!”

**saying, “What is man, that you remember him, or a son of man, that you  
watch over him (ULT)  
when he wrote...No humans are worthy enough for you to think about  
them{, God}! No human beings are important enough for you to take care of  
them (UST)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. If you use the following alternate translation, you will need to express the rest of the quote in the next two verses as an indirect quote as well. Alternate translation: “asking about what man is that you remember, or a son of man, that you watch over him.” (See: [Direct and Indirect Quotations](#))

**What is man, that you remember him, or a son of man, that you watch over  
him (ULT)  
No humans are worthy enough for you to think about them{, God}! No  
human beings are important enough for you to take care of them (UST)**

The author does not include this question because he is looking for information. Rather, he includes it to involve the audience in what he is arguing. The question assumes that the answer is “nothing,” for nothing about **man** or a **son of man** is significant enough for God to **remember** or **watch over** him. If your readers would misunderstand this question, you could express the idea with a strong negation. Alternate translation: “Man has nothing that should make you remember him, and a son of man has nothing that should make you watch over him.” (See: [Rhetorical Question](#))

**What is man, that you remember him, or a son of man, that you watch over  
him (ULT)  
No humans are worthy enough for you to think about them{, God}! No  
human beings are important enough for you to take care of them (UST)**

Here, the quotation includes two questions that mean almost the same thing. This was considered good poetry in the author’s culture. If your readers would misunderstand the parallelism, and if this would not be good poetry in your culture, you could combine the two statements. Alternate translation: “What is man, that you care about him” or “What is a son of man that you remember him” (See: [Parallelism](#))

**man...him...a son of man...him (ULT)****humans...them...No human beings are important enough...them (UST)**

The quotation refers to **man** and **son of man**, which are both singular and masculine. The author could intend these words primarily to identify: (1) humans in general. While he goes on to identify Jesus as the only human who currently fulfills these words (see 2:9), he intends the words first of all to refer to humans in general. Alternate translation: “a human ... him or her ... a child of a human ... him or her” (2) Jesus, who calls himself a **son of man**. In this case, you should preserve the singular and masculine language. Alternate translation: “Man ... him ... the Son of Man ... him” (See: [When Masculine Words Include Women](#))

**you remember...you watch over (ULT)****you to think about...God...you to take care of (UST)**

Since the author of the quotation is speaking to God, **you** in this verse is singular. (See: [Forms of 'You' — Singular](#) )

**a son of man (ULT)****No human beings are important enough (UST)**

In the culture of the quotation's author, **son of man** was a way to refer to a person who was descended from other humans. In other words, it is another way to say **man** or “human.” Jesus used this phrase to refer to himself during his earthly life, so it is possible that the author of Hebrews intended **son of man** to refer to Jesus directly. However, the author never uses **son of man** to refer to Jesus anywhere else. If your readers would misunderstand **son of man**, you could: (1) use a word or phrase that refers to humans in general. Alternate translation: “a human being” (2) use the same phrase that Jesus used to refer to himself. Alternate translation: “the Son of Man” (See: [Idiom](#))

**a son of man (ULT)****No human beings are important enough (UST)**

Here, the author does not include “what is” because he used these words in the first part of the sentence. If your readers would misunderstand why the author omits these words, you could include them here. Alternate translation: “what is a son of man” (See: [Ellipsis](#))

**Translation Words - ULT**

- [testified](#)
- [a son](#)

**Translation Words - UST**

- [confirmed {what I have said](#)
- [No human beings are important enough](#)



## **Hebrews 2:7**

**You made him a little lower than {the} angels; you crowned him with glory and honor (ULT) Despite that,} you created humans to be only slightly less powerful than the spiritual beings, and you have greatly honored and empowered them (UST)**

If you do not use this form in your language, you could translate these clauses as indirect quotes instead of as direct quotes. Make sure that your translation fits with how you expressed the first part of the quote in the previous verse. Alternate translation: “You have made him a little lower than the angels; you have crowned him with glory and honor” (See: [Direct and Indirect Quotations](#))

**ULT**

<sup>7</sup> You made him a little lower than {the} angels; you crowned him with glory and honor. <sup>[1]</sup>

**UST**

<sup>7</sup> {Despite that,} you created humans to be only slightly less powerful than the spiritual beings, and you have greatly honored and empowered them.

**You made him a little lower..you crowned (ULT) Despite that,} you created humans to be only slightly less powerful...and you have greatly (UST)**

Since the author of the quotation is speaking to God, **you** in this verse is singular. (See: [Forms of ‘You’ — Singular](#))

**him...him (ULT)**

**humans...them (UST)**

Just as in [2:6](#), **him** could primarily refer to: (1) humans in general. Alternate translation: “him or her ... him or her” (2) Jesus. Alternate translation: “Him ... Him” (See: [When Masculine Words Include Women](#))

**You made him a little lower than {the} angels (ULT) Despite that,} you created humans to be only slightly less powerful than the spiritual beings (UST)**

Here the quotation refers to how humans are **lower than {the} angels**. While he may have believed that this was true in terms of spatial placement, since **angels** live in heaven “above” and humans live on earth “below,” the point is primarily about status and power. Being **lower** means that humans have less status and power than angels. If your readers would misunderstand **lower than {the} angels**, you could use a comparable idiom or a phrase that describes how humans have less status and power than **angels**. Alternate translation: “You have given him a little less status than the angels” or “You have made him a little less important than the angels” (See: [Metaphor](#))

**a little (ULT)**

**only slightly (UST)**

Here, **a little** could refer primarily to place or to time. The author eventually applies the phrase to how Jesus was lower than the angels for **a little** time (see [2:9](#)). However, the quotation itself suggests that humans have a place that is **a little** lower. If that is true, then the author later uses **a little** to refer to time in a play on words. You could express **a little** so that it refers to: (1) place. Alternate translation: “a little bit” (2) time. Alternate translation: “for a little while” (See: [Idiom](#))



## **you crowned him with glory and honor (ULT)** **and you have greatly honored and empowered them (UST)**

Here the quotation refers to the **glory** and **honor** that God gave to humans as if they were together a crown placed on the head of a king to signify his power and authority. If your readers would misunderstand **crowned**, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: "you gave him great glory and honor" (See: [Metaphor](#))

## **with glory and honor (ULT)** **honored and empowered (UST)**

If your language does not use abstract nouns for the ideas behind **glory** and **honor**, you could express the ideas by using adjectives such as "glorious" and "honorable," or you could use verbal phrases. Alternate translation: "so that he is glorious and honorable" (See: [Abstract Nouns](#))

## **with glory and honor (ULT)** **honored and empowered (UST)**

Here, **glory** and **honor** mean almost the same thing. The quotation uses both words to emphasize how much **glory and honor** God gave to humans. If your readers would misunderstand why the quotation uses two very similar words, or if you do not have two words that express this particular meaning, you could use one word or phrase here. Alternate translation: "with glory" or "with glorious honor"(See: [Doublet](#))

## **honor (ULT)** **honored (UST)**

After **honor**, many ancient manuscripts add the clause "and you have put him over the works of your hands." This clause is in the Psalm that the author quotes from (see Psalm 8:6). However, most likely the author did not include this clause because it was not important to the point he is making. Later, scribes probably added the clause because they knew that it was in the Psalm. If possible, do not include the clause here. (See: [Textual Variants](#))

### **Translation Words - ULT**

- [the} angels](#)
- [you crowned](#)
- [with glory](#)
- [honor](#)

### **Translation Words - UST**

- [the spiritual beings](#)
- [and you have greatly](#)
- [honored](#)
- [empowered](#)



## **Hebrews 2:8**

**You subjected all {things} under his feet (ULT)  
You have put them in charge of everything  
{that you created (UST)**

If you do not use this form in your language, you could translate the clause as an indirect quote instead of as a direct quote. If you use the following alternate translation, you will need to express the rest of the quote in the previous two verses as an indirect quote as well. Alternate translation: "You have subjected all things under his feet." (See: [Direct and Indirect Quotations](#))

**You subjected (ULT)  
You have put...in charge of (UST)**

Since the author of the quotation is speaking to God, here **you** is singular. (See: [Forms of 'You' — Singular](#))

**You subjected all {things} under his feet (ULT)  
You have put them in charge of everything {that you created (UST)**

Here the author of the quotation speaks as if **all {things}** could be under the **feet** of humans. In the author's culture, something that is under feet has been conquered and is controlled by the person whose feet it is under. The point is that **all {things}** are conquered and controlled by humans. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: "You made him control all things" or "You gave him authority over all things" (See: [Metaphor](#))

**his...to him...to him (ULT)  
them...they...that humans (UST)**

Just as in [2:6-7](#), **his** and **him** could primarily refer to: (1) humans in general. Alternate translation: "his or her ... to him or her ... to him or her" (2) Jesus. Alternate translation: "His ... to Him ... to Him" (See: [When Masculine Words Include Women](#))

**For in subjecting all the {things (ULT)  
When he wrote, "put them in charge of everything (UST)**

Here, **For in** introduces a restatement of part of the quote. The author restates this portion of the quote (**subjecting all the things**) so that he can comment on it. If your readers would misunderstand that **For in** introduces a restatement of part of the quote, you could use a form that makes this clear. Alternate translation: "By using the phrase 'subjecting all the things'" or "For with the words 'subjecting all the things'" (See: [Quotations and Quote Margins](#))

**he left (ULT)  
that means that there is nothing (UST)**

Here, **he** refers to God. If your readers would misunderstand to whom *\*he* refers, you could make it explicit. Alternate translation: "God left" (See: [Pronouns — When to Use Them](#))

**ULT**

<sup>8</sup> You **subjected** all {things} under his feet." For in **subjecting** all the {things}, he left nothing not subjected to him. But now we do not yet see all the {things} **subjected** to him,

**UST**

<sup>8</sup> You **have put** them **in charge of** everything {that you created}." When he wrote, "**put them in charge of** everything," that means that there is nothing over which they are not in charge. However, at this present time, we do not observe that humans **are in charge of** everything.

**he left nothing not subjected to him (ULT)**  
**that means that there is nothing over which they are not in charge (UST)**

This double negative **nothing not** means that there are no exceptions to how all things will be **subjected** to **him**. If your readers would misunderstand the double negative, you could use a form that only includes one negative. Alternate translation: "he did not omit anything that could be subjected to him" (See: [Double Negatives](#))

**nothing...not subjected...all {things...the {things...subjected (ULT)**  
**that means that there is nothing...over which...are not in charge...everything {that you created...everything...are in charge of (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. The author uses the passive form here to focus on what is **subjected** rather than focusing on the person doing the "subjecting." If you must state who did the action, the author implies that "God" did it. Alternate translation: "nothing that God did not subject ... God subjecting all the things" (See: [Active or Passive](#))

### Translation Words - ULT

- [You subjected](#)
- [subjecting](#)
- [subjected](#)

### Translation Words - UST

- [You have put...in charge of](#)
- [put them in charge of](#)
- [are in charge of](#)



## **Hebrews 2:9**

## the one...made a little lower than {the} angels (ULT)

### He is the one...who was less powerful than the spiritual beings for a short time (UST)

Here the author refers to how Jesus was **lower than the angels**. While he may have believed that this was true in terms of spatial placement, since angels live in heaven “above” and Jesus lived on earth “below,” the point is primarily about status and power. Being **lower** means that **Jesus** had less status and power than the **angels**. If your readers would misunderstand **lower than the angels**, you could use a comparable idiom or a phrase that describes how **Jesus** had less status and power than **angels** during his incarnate life. See how you translated this clause in 2:7. Alternate translation: “who had a little less status than the angels” or “who was a little less important than the angels” (See: [Metaphor](#))

## a little...made...lower (ULT) for a short time...who was less powerful (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. The author uses the passive form here to focus on **Jesus**, who **was made**, rather than focusing on the person doing the “making.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “whom God made a little lower” (See: [Active or Passive](#))

## a little (ULT) for a short time (UST)

Here, **a little** could refer primarily to place or to time. Here, it is likely that the author uses the phrase to show that Jesus was lower than the angels for **a little** time. However, the phrase in the quotation in 2:7 suggested that humans have a place that is **a little** lower. If that is true, then the author here uses **a little** to refer to time in a play on words. He uses the same phrase that referred to place in the quotation, but he uses it to refer to time. You could express **a little** so that it refers to: (1) time. Alternate translation: “for a little while” (2) place. Alternate translation: “a little bit” (See: [Idiom](#))

## crowned with glory and honor (ULT) and God has {now} greatly honored and empowered him (UST)

Here the quotation refers to the **glory** and **honor** that God gave to **Jesus** as if they were together a crown placed on the head of a king to signify his power and authority. If your readers would misunderstand **crowned**, you could use a comparable metaphor or express the idea nonfiguratively. See how you translated this phrase in 2:7. Alternate translation: “given great glory and honor” (See: [Metaphor](#))

## crowned (ULT) and God has {now} greatly...him (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. The author uses the passive form here to focus on **Jesus**, who is **crowned**,

## ULT

<sup>9</sup> but we see **Jesus**, the one made a little lower than {the} angels, **crowned with glory** and **honor** because of {his} **suffering of death**, so that **by {the} grace of God** he might taste **of death** on behalf of everyone.

## UST

<sup>9</sup> However, we do observe **Jesus**. He is the one who was less powerful than **the spiritual beings** for a short time, **and God has {now} greatly honored and empowered him**. God did this because **Jesus died**. In this way, **God graciously had him die** for all people {who believe in him}.



rather than focusing on the person doing the “crowning.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “whom God crowned” (See: [Active or Passive](#))

### **with glory and honor (ULT)** **honored and empowered (UST)**

If your language does not use abstract nouns for the ideas behind **glory** and **honor**, you could express the ideas by using adjectives such as “glorious” and “honorable,” or you could use verbal phrases. Alternate translation: “so that he is glorious and honorable” (See: [Abstract Nouns](#))

### **because of {his} suffering of death (ULT)** **God did this because Jesus died (UST)**

Here the author uses the possessive form to refer to **suffering** that is the experience of **death**. If your readers would misunderstand that Jesus “suffers,” or experiences, **death**, you could express the idea in a more natural way. Alternate translation: “because he suffered death” or “because he experienced death” (See: [Possession](#))

### **his} suffering of death (ULT)** **Jesus died (UST)**

If your language does not use an abstract noun for the idea behind **death**, you could express the idea by using a verb such as “die.” Alternate translation: “the fact that he died” or “his suffering that led to him dying” (See: [Abstract Nouns](#))

### **by {the} grace of God (ULT)** **God graciously (UST)**

If your language does not use an abstract noun for the idea behind **grace**, you could express the idea by using an adjective such as “kind” or “gracious.” Alternate translation: “by God’s kind action” or “by how God acts kindly” (See: [Abstract Nouns](#))

### **he might taste of death (ULT)** **had him die (UST)**

Here the author speaks as if **death** were food that people could **taste**. He speaks in this way to show that Jesus experienced death as much as a person who eats food truly experiences that food. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “he might experience death” or “he participate in death” (See: [Metaphor](#))

### **he might taste of death (ULT)** **had him die (UST)**

If your language does not use an abstract noun for the idea behind **death**, you could express the idea by using a verb such as “die.” Alternate translation: “he might taste what dying is like” or “he might die” (See: [Abstract Nouns](#))

## **Translation Words - ULT**

- [Jesus](#)
- [the} angels](#)

- crowned
- with glory
- honor
- suffering
- of death
- of death (2)
- by {the} grace
- of God

## Translation Words - UST

- Jesus
- the spiritual beings
- and God has {now} greatly...him
- honored
- empowered
- Jesus died
- had him die (2)
- Jesus died
- God graciously
- God graciously



## **Hebrews 2:10**

## For (ULT) Working in that way} was appropriate (UST)

Here, **For** introduces an explanation of how and why Jesus “tastes of death on behalf of everyone.” If your readers would misunderstand **For**, you could use a phrase that introduces an explanation, or you could leave it untranslated. Alternate translation: “Now” or “Here is why that happened:” (See: [Connect — Reason-and-Result Relationship](#) )

## it was proper (ULT) Working in that way} was appropriate (UST)

Here, **it was proper** identifies that something is appropriate or correct for a specific situation. If your readers would misunderstand **it was proper**, you could use a word or phrase that refers to correct or appropriate behavior. Alternate translation: “it was fitting” (See: [Translate Unknowns](#))

## for him (ULT) for God (UST)

Here, **him** refers to God the Father, who is the one who “perfects” the **founding leader**, who is Jesus. If your readers would misunderstand to whom **him** refers, you could make it explicit. Alternate translation: “for God the Father” (See: [Pronouns — When to Use Them](#) )

## having brought many sons into glory, to perfect the founding leader of their salvation through sufferings (ULT)

## When Jesus began to make glorious everyone who believes in him, who are {like} his own siblings, God used how Jesus suffered to make him able to save them (UST)

Here, **having brought many sons into glory** could refer to: (1) what the **founding leader**, Jesus, does. Alternate translation: “to perfect through sufferings the one who has brought many sons into glory, who is the founding leader of their salvation” (2) what God the Father does. Alternate translation: “who has brought many sons into glory, to perfect the founding leader of their salvation through sufferings” (See: [Information Structure](#))

## having brought many sons into glory (ULT) When Jesus began to make glorious everyone who believes in him, who are {like} his own siblings (UST)

Here, **having brought** emphasizes the beginning of the process more than its completion. The point is that the “bringing” of “many sons into glory” has begun. If your readers would misunderstand what **having brought** emphasizes, you could make it clearer that it emphasizes the beginning of the “bringing.” Alternate translation: “having started bringing many sons into glory”

### ULT

<sup>10</sup> For it was proper for him, because of whom all the {things} {exist} and through whom all the {things} {exist}, having brought many sons into glory, to perfect the founding leader of their salvation through sufferings.

### UST

<sup>10</sup> {Working in that way} was appropriate for God, who created and directs everything {that exists}. When Jesus began to make glorious everyone who believes in him, who are {like} his own siblings, God used how Jesus suffered to make him able to save them.

**having brought many sons into glory (ULT)****When Jesus began to make glorious everyone who believes in him, who are {like} his own siblings (UST)**

Here the author speaks of **glory** as if it were a place into which the **sons** could be **brought**. The author speaks in this way to identify **glory** as a goal toward which those who believe are aiming. If your readers would misunderstand that **glory** is the goal toward which believers are being taken, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “having given glory to many sons” or “having oriented many sons toward glory” (See: [Metaphor](#))

**many sons (ULT)****everyone who believes in him, who are {like} his own siblings (UST)**

Here, **many sons** refers to all those who believe in Jesus, who are **many**. The phrase includes both males and females, and it does not exclude anyone who believes. If your readers would misunderstand **many sons**, you could use a word or phrase that identifies everyone who believes, both males and females. Alternate translation: “the many sons and daughters” (See: [When Masculine Words Include Women](#))

**many sons (ULT)****everyone who believes in him, who are {like} his own siblings (UST)**

Here, **sons** refers to everyone who believes. Just as Jesus is a **son** of God the Father (see [1:2](#)), those who believe in him are also **sons** of God. While they are not **sons** eternally, like Jesus is, they are adopted as **sons** when they believe. This is an important idea in Hebrews, so preserve the language of kinship if possible. If your readers would misunderstand **sons**, you could express the idea by using an analogy. Alternate translation: “having brought believers, who are like God’s sons,” (See: [Kinship](#))

**into glory (ULT)****glorious (UST)**

If your language does not use an abstract noun for the idea behind **glory**, you could express the idea by using an adjective such as “glorious.” Alternate translation: “into a glorious place” or “into glorious salvation” (See: [Abstract Nouns](#))

**the founding leader of their salvation (ULT)****him...to save them (UST)**

Here the author uses the possessive form to speak of Jesus, the **founding leader**, who establishes and leads his people to **salvation**. If your readers would misunderstand this form, you could use a verbal phrase that refers to what Jesus does as **founding leader**. Alternate translation: “the one who leads them to salvation” or “their leader, who establishes their salvation,” (See: [Possession](#))

**of their salvation through sufferings (ULT)****God used how Jesus suffered...to save them (UST)**

If your language does not use abstract nouns for the ideas behind **salvation** and **sufferings**, you could express the ideas by using verbs such as “save” and “suffer.” Alternate translation: “who saves them through what he suffered” (See: [Abstract Nouns](#))

## Translation Words - ULT

- sons
- glory
- to perfect
- founding leader
- of...salvation
- sufferings

## Translation Words - UST

- glorious
- everyone who believes in him, who are...like} his own siblings
- God used how Jesus suffered
- to make...able
- him
- to save





## **Hebrews 2:11**

**For (ULT)**

Here, **For** introduces an explanation of how believers can be called “sons” (see 2:10) and of why Jesus suffered in order to save these “sons.” If your readers would misunderstand **For**, you could use a word or phrase that does introduce an explanation, or you could leave it untranslated. Alternate translation: “Everyone who believes is a son, because” or “He saved them through sufferings because” (See: [Connect — Reason-and-Result Relationship](#) )

**the...sanctifying and the ones being sanctified (ULT)****Jesus, who...sets his people apart for God, and those same people, whom he set apart for God (UST)**

Here, **the one who sanctifies** is Jesus, and **those who are being sanctified** are believers. If your readers would misunderstand to whom these phrases refer, you could make it explicit. Alternate translation: “the one who sanctifies, Jesus, and we who are being sanctified” (See: [Assumed Knowledge and Implicit Information](#))

**the ones being sanctified (ULT)****those same people, whom he set apart for God (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. The author uses the passive form here to focus on those who are **being sanctified** rather than focusing on the person doing the “sanctifying.” If you must state who does the action, the author implies that “Jesus” does it. Alternate translation: “those whom Jesus is sanctifying” or “those whom he is sanctifying” (See: [Active or Passive](#))

**are} all from one (ULT)****all come from God himself (UST)**

Here, **one** could refer to: (1) God the Father, who is the source of all humans and also of God the Son. Alternate translation: “all have one source, God himself” or “all have the same Father” (2) type or common origin. Alternate translation: “all have one common origin” or “are all humans together” (See: [Assumed Knowledge and Implicit Information](#))

**he is not ashamed (ULT)****Jesus does not hesitate (UST)**

Here, **he** refers back to the **the one who sanctifies**, who is Jesus. If your readers would misunderstand to whom **he** refers, you could make it explicit. Alternate translation: “Jesus is not ashamed” (See: [Pronouns — When to Use Them](#) )

**ULT**

<sup>11</sup> For both the **sanctifying** and the ones **being sanctified** {are} all from one. For this reason, **he is not ashamed to call them brothers**,

**UST**

<sup>11</sup> Jesus, who **sets his people apart for God**, and **those same people, whom he set apart for God**, all come from God himself. So, **Jesus does not hesitate to refer to them as his own siblings**.

## he is not ashamed (ULT) Jesus does not hesitate (UST)

Here the author 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: "he is proud" (See: [Litotes](#))

## he is not ashamed...to call (ULT) Jesus does not hesitate...to refer (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. The author uses the passive form here to focus on the person who is **ashamed** rather than focusing on the person doing the "shaming." Alternate translation: "he does not feel shame when he calls" or "he does not worry when others shame him for calling" (See: [Active or Passive](#))

## brothers (ULT) as his own siblings (UST)

Although **brothers** is masculine, the author is using it to refer to all believers, both men and women. If your readers would misunderstand **brothers**, you could use a non-gendered word or refer to both genders. Alternate translation: "brothers and sisters" (See: [When Masculine Words Include Women](#))

## to call them brothers (ULT) to refer to them as his own siblings (UST)

In [2:10](#), believers are called **sons** of God; here believers are called **brothers** of Jesus. Both **sons** and **brothers** refer to everyone who believes, and the terms identify how believers are part of God's family. This is an important idea in Hebrews, so preserve the language of kinship if possible. If your readers would misunderstand **brothers**, you could express the idea by using an analogy. Alternate translation: "to refer to them as people who are like brothers" (See: [Kinship](#))

## Translation Words - ULT

- [sanctifying](#)
- [being sanctified](#)
- [he is...ashamed](#)
- [to call](#)
- [brothers](#)

## Translation Words - UST

- [sets his people apart for God](#)
- [those same people, whom he set apart for God](#)
- [Jesus does...hesitate](#)
- [to refer](#)
- [as his own siblings](#)



## **Hebrews 2:12**

**saying (ULT)****Jesus calls them his siblings} when he says (UST)**

Here the author quotes from an important text, the Old Testament. He does not introduce it as a quotation but instead as words that Jesus the Son has spoken to God about his **brothers**. However, the audience would have understood that this was a quotation from the Old Testament, here from Psalm 22:22. Since the author introduces this quotation as words that the Son has spoken to God, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: "as you can see when he says," (See: [Quotations and Quote Margins](#))

**ULT**

<sup>12</sup> saying, "I will proclaim your name to my brothers; I will sing praise to you in {the} midst of {the} assembly."

**UST**

<sup>12</sup> {Jesus calls them his siblings} when he says, "I will declare to my siblings what you are like{, God}; I will praise you when people gather together {to worship you}."

**saying, "I will proclaim your name to my brothers; I will sing praise to you in {the} midst of {the} assembly (ULT)****Jesus calls them his siblings} when he says, "I will declare to my siblings what you are like{, God}; I will praise you when people gather together {to worship you (UST)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: "saying that he will proclaim your name to his brothers; he will sing to you in the midst of the assembly." (See: [Direct and Indirect Quotations](#))

**I will proclaim your name to my brothers; I will sing praise to you in {the} midst of {the} assembly (ULT)****I will declare to my siblings what you are like{, God}; I will praise you when people gather together {to worship you (UST)**

Here, the quotation includes two statements that mean almost the same thing. This was considered good poetry in the author's culture. If your readers would misunderstand the parallelism, and if this would not be good poetry in your culture, you could combine the two statements. The author of Hebrews particularly focuses on the word **brothers**, so be sure to include that phrase in your translation. Alternate translation: "I will sing praise to you in the midst of my brothers" (See: [Parallelism](#))

**your...you (ULT)****what you are like...God...you (UST)**

Since the author of the quotation is speaking to God, here **you** is singular. (See: [Forms of 'You' — Singular](#))

**your name (ULT)****what you are like{, God (UST)**

Here, **name** figuratively refers to what the person who has that **name** is like. If your readers would misunderstand **name**, you could express the idea by referring to what the person is like. Alternate translation: "who you are" (See: [Metonymy](#))

**to my brothers (ULT)**  
**to my siblings (UST)**

Although **brothers** is masculine, the author of the quotation is using it to refer to all those who worship God, both men and women. If your readers would misunderstand **brothers**, you could use a non-gendered word or refer to both genders. Alternate translation: "to my brothers and sisters" (See: [When Masculine Words Include Women](#))

**to my brothers (ULT)**  
**to my siblings (UST)**

Just as in [2:11](#), the author refers to believers as **brothers** of Jesus, which identifies believers as part of God's family. This is an important idea in Hebrews, so preserve the language of kinship if possible. See how you translated **brothers** in [2:11](#). Alternate translation: "to the people who are like my brothers" (See: [Kinship](#))

**of {the} assembly (ULT)**  
**when people gather together...to worship you (UST)**

Here, the audience would know that the **assembly** was a gathering to worship God. If your readers would not make this inference, you could express the idea explicitly. Alternate translation: "of the gathering to glorify God" (See: [Assumed Knowledge and Implicit Information](#))

**in {the} midst of {the} assembly (ULT)**  
**when people gather together {to worship you (UST)}**

If your language does not use an abstract noun for the idea behind **assembly**, you could express the idea by using a verb such as "assemble" or "gather together." Alternate translation: "in the middle of the people who assemble together" (See: [Abstract Nouns](#))

### Translation Words - ULT

- [I will proclaim](#)
- [name](#)
- [to...brothers](#)
- [of {the} assembly](#)

### Translation Words - UST

- [I will declare](#)
- [to...siblings](#)
- [what you are like...God](#)
- [when people gather together...to worship you](#)





## **Hebrews 2:13**

## And again (ULT) Jesus says} further (UST)

Here the author quotes from an important text, the Old Testament. He does not introduce them as quotations but instead as words that Jesus the Son has spoken. However, the audience would have understood that these are quotations from the Old Testament. The first quotation comes from Isaiah 8:17, and the second quotation comes from Isaiah 8:18. Since the author introduces these quotation as words that the Son has spoken, you should introduce the quotations as words that someone has said. If your readers would not know that the quotations are from the Old Testament, you could include a footnote or use some other form to identify the quotations. Alternate translation: "And again he says ... And again he says," (See: [Quotations and Quote Margins](#))

If you do not use this form in your language, you could translate the sentences as indirect quotes instead of as direct quotes. Alternate translation: "And again he says that he will trust him. And again he says that people should behold him and the little children whom God gave him." (See: [Direct and Indirect Quotations](#))

## him (ULT) him (UST)

Here, **him** refers to God the Father. If your readers would misunderstand to whom **him** refers, you could make it explicit. Alternate translation: "God" (See: [Pronouns — When to Use Them](#) )

## Behold, I (ULT) Look at me (UST)

Here, **Behold** draws attention to **I and the little children**. It asks the audience to pay special attention to what follows. If your readers would misunderstand **Behold**, you could use a word or phrase that draws attention to what follows. Alternate translation: "Pay attention to me" (See: [Exclamations](#))

## the little children (ULT) God's children (UST)

Here, **little children** refers to everyone who believes. Just as Jesus is a "son" of God the Father (see [1:2](#)), those who believe in him are also **children** of God (see also [2:10](#)). Being **little children** who belong to God means that believers are part of God's family and siblings of Jesus. This is an important idea in Hebrews, so preserve the language of kinship if possible. If your readers would misunderstand **little children**, you could express the idea by using an analogy. Alternate translation: "the people who are like God's little children" (See: [Kinship](#))

## Translation Words - ULT

- [trust](#)
- [little children](#)
- [God](#)

### ULT

<sup>13</sup> And again, "I will [trust](#) in him." And again, "Behold, I and the [little children](#) whom [God](#) gave me."

### UST

<sup>13</sup> {Jesus says} further: "I will [rely](#) on him." And {Jesus says} further, "Look at me and [God's children](#), whom [he](#) has entrusted to me."

## Translation Words - UST

- rely
- God's children
- he



## **Hebrews 2:14**

**Therefore (ULT)****So (UST)**

Here the author draws an inference from how Jesus has many “brothers,” who are also God’s **little children** (see 2:11–13). The word **therefore** also introduces a new development in the argument, since the author now begins to talk about what Jesus has done for those who believe. If your readers would misunderstand **Therefore**, you could use a word or phrase that introduces an inference or a development in the argument. Alternate translation: “In light of that” or “So then” (See: [Connect — Reason-and-Result Relationship](#))

**the little children (ULT)****God’s children (UST)**

Here, **little children** refers back to the phrase as it appears in the quotation in the previous verse (see 2:13). See how you translated it there. Alternate translation: “the people who are like God’s little children” (See: [Kinship](#))

**share in...shared in (ULT)****are...became (UST)**

Here, **share in** and **shared in** refer to having things in common. The phrases do not mean that all humans and Jesus all have a piece of **flesh and blood**. Rather, they mean that all humans and Jesus are people who are **flesh and blood**. If your readers would misunderstand **share in** and **shared in**, you could use a word or phrase that refers to some characteristic that people have in common. Alternate translation: “have in common ... participated in” or “are characterized by ... chose to be characterized by” (See: [Idiom](#))

**flesh and blood (ULT)****human beings (UST)**

This phrase expresses a single idea by using two words connected with **and**. The words **flesh** and **blood** together identify what it means to be human, which includes eventually dying. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: “humanity” or “what it means to be human” (See: [Hendiadys](#))

**the same {things} (ULT)****a human being (UST)**

Here, **the same {things}** refers back to **flesh and blood**. If your readers would not make this connection, you could make it explicit. Alternate translation: “the same flesh and blood” (See: [Pronouns — When to Use Them](#))

**through {his} death (ULT)****by dying (UST)**

If your language does not use an abstract noun for the idea behind **death**, you could express the idea by using a verb such as “die.” Alternate translation: “when he died,” (See: [Abstract Nouns](#))

**ULT**

<sup>14</sup> Therefore, since the **little children** share in **flesh** and **blood**, he likewise also shared in the same {things} so that through {his} **death he might abolish** the one having the **power of death**, that is, the **devil**,

**UST**

<sup>14</sup> So, because **God’s children** are **human beings**, Jesus also became a human being just like them. {He did that} so that **he, by dying, could defeat Satan**, who uses **the fact that people die to control them**.

## having the power of death (ULT) uses the fact that people die to control them (UST)

Here the author uses the possessive form to describe **power** that: (1) is based on **death**. In other words, the **power** comes from the fact that people experience **death**, which can be used to control them. In this case, the **power of death** partly comes from the “fear of death” (see 2:15). Alternate translation: “who uses death to have power” (2) controls **death**. In this case, the **devil** has **power** over **death** because he tempts people to sin, which leads to death, or because he controls how people die. Alternate translation: “who has power over death” (See: [Possession](#))

## having the power of death (ULT) uses the fact that people die to control them (UST)

If your language does not use abstract nouns for the ideas behind **power** and **death**, you could express the ideas by using verbs such as “control” and “die” or in another natural way. Be sure that your translation fits with the choice you made about how **power** and **death** relate (see the previous note). Alternate translation: “who makes use of how people die to act powerfully” (See: [Abstract Nouns](#))

### Translation Words - ULT

- little children
- flesh
- blood
- death
- of death (2)
- he might abolish
- power
- devil

### Translation Words - UST

- God’s children
- human beings
- human beings
- he...could defeat
- by dying
- the fact that people die (2)
- Satan
- to control them





## **Hebrews 2:15**

**might release those {people}, as many as in fear of death, throughout all {their} lives, were held in slavery (ULT)**  
**he got rid of the way that dying makes us afraid while we live (UST)**

Here the author speaks as if the **fear of death** were something that could hold people in **slavery**. Taking away this **fear** is thus “releasing” those people from **slavery**. The author speaks in this way to emphasize how controlling and powerful the **fear of death** and how Jesus completely takes away the power that this **fear** had. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “might free those people, as many as in fear of death, throughout all their lives, were held tightly” or “might help those people, as many as continually lived in fear of death throughout all their lives” (See: [Metaphor](#))

**ULT**

<sup>15</sup> and **might release** those {people}, as many as **in fear of death**, throughout all {their} **lives**, were held in **slavery**.

**UST**

<sup>15</sup> {When he did that,} **he got rid of the way that dying makes us afraid while we live**.

**might release those {people}, as many as in fear of death, throughout all {their} lives, were held in slavery (ULT)**  
**he got rid of the way that dying makes us afraid while we live (UST)**

If your readers would misunderstand the order of these clauses, you could arrange them in a more natural way. Alternate translation: “might release as many as were held in slavery in fear of death throughout all their lives” (See: [Information Structure](#))

**in fear of death (ULT)**  
**the way that dying...afraid (UST)**

If your language does not use abstract nouns for the ideas behind **fear** and **death**, you could express the ideas by using verbs such as “fear” and “die” or in another natural way. Alternate translation: “by how they fear to die” (See: [Abstract Nouns](#))

**throughout all {their} lives (ULT)**  
**while we live (UST)**

Here, **throughout all {their} lives** refers to the entire time period when a person is alive. Use a natural form in your language to refer to the span of a person’s life. Alternate translation: “during their lifetime” (See: [Idiom](#))

**were held in slavery (ULT)**  
**makes (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. The author uses the passive form here to focus on those who are **held in slavery** rather than focusing on the person doing the “holding.” If you must state who did the action, you could use a vague or indefinite subject, or you could state that the “devil” did it. Alternate translation: “someone held in slavery” or “the devil held in slavery” (See: [Active or Passive](#))

## **held in...slavery (ULT) makes...makes (UST)**

If your language does not use an abstract noun for the idea behind **slavery**, you could express the idea by using a verb such as “enslaved.” Alternate translation: “enslaved” (See: [Abstract Nouns](#))

### **Translation Words - ULT**

- might release
- in fear
- of death
- lives
- slavery

### **Translation Words - UST**

- he got rid of
- the way that dying
- makes
- afraid
- while we live



## **Hebrews 2:16**

## For (ULT) Jesus became a human being,} because (UST)

Here, **For** introduces an explanation of why the Son shared in “flesh and blood” and died. He did this because he **takes hold of** humans, not angels. If your readers would misunderstand **For**, you could use a word or phrase that introduces an explanation. Alternate translation: “He did those things because”(See: [Connect — Reason-and-Result Relationship](#) )

## of course (ULT) as you know (UST)

Here, **of course** identifies the claim as something that everyone knows to be true. In other words, the author does not think that the claim needs to be proved. If your readers would misunderstand **of course**, you could use a word or phrase that identifies a claim that does not need proof. Alternate translation: “obviously” or “it is clear that” (See: [Idiom](#))

## not...he does...take hold of angels, but he takes hold of {the} descendant of Abraham (ULT)

If your language would not put the negative statement before the positive statement, you could reverse them. Alternate translation: “he takes hold of the descendant of Abraham. He does not take hold of angels.” (See: [Information Structure](#))

## not...he does...take hold of...he takes hold of (ULT) not...to help...he came to help (UST)

Here, to **take of hold** someone could refer to: (1) how someone **takes** someone by the hand or the shoulder and leads them where they need to go. In other words, someone who **takes hold of** someone else is helping or taking care of them. Alternate translation: “he does not assist ... he assists” (2) how someone **takes** someone else’s specific nature or kind. In other words, Jesus took the nature of **the descendant of Abraham**, not the nature of the **angels**. Alternate translation: “he does not take the nature of ... he takes the nature of” (See: [Translate Unknowns](#))

## the} descendant (ULT) those who belong to Abraham{, the ancestor of the Israelites (UST)

Here, **descendant** is a singular noun that refers to a group of “descendants.” If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “the descendants” or “the group of descendants” (See: [Collective Nouns](#))

## the} descendant of Abraham (ULT) those who belong to Abraham{, the ancestor of the Israelites (UST)

Here, the **descendant of Abraham** refers to those who are descended from **Abraham**, which are the Israelites or Jews. However, the author applies a promise made to **Abraham** to his audience, whether they were Jews or not (see [6:13–20](#)). Because of this, he thinks that each person who believes in Jesus receives the promise and is a **descendant of Abraham**. In your translation, make it clear that **descendant** is not just about physical descendants

### ULT

<sup>16</sup> For of course he does not take hold of **angels**, but he takes hold of {**the**} **descendant of Abraham**,

### UST

<sup>16</sup> {Jesus became a human being,} because he came to help **those who belong to Abraham**{, the ancestor of the **Israelites**}, not to help **spiritual beings**, as you know.

but rather about who belongs in Abraham's family, whether they were born in that family or not. Alternate translation: "the spiritual descendant of Abraham" or "each one whom God considers a descendant of Abraham" (See: [Kinship](#))

## **of Abraham (ULT)**

### **those who belong to Abraham...the ancestor of the Israelites (UST)**

**Abraham** is the name of a man. He was the man from whom all the Israelites and Jews came from. (See: [How to Translate Names](#))

## **Translation Words - ULT**

- [angels](#)
- [the} descendant](#)
- [of Abraham](#)

## **Translation Words - UST**

- [those who belong to Abraham...the ancestor of the Israelites](#)
- [those who belong to Abraham{, the ancestor of the Israelites](#)
- [spiritual beings](#)





## **Hebrews 2:17**

## from which (ULT) Because that {is why he came (UST)

Here, **from which** introduces an inference or conclusion based on what the author has argued, particularly what he wrote in 2:16. Because Jesus focuses on “the descendants of Abraham,” he is **obligated to become like** them. If your readers would misunderstand **from which**, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: “so you can see that” (See: [Connect — Reason-and-Result Relationship](#) )

## he was obligated (ULT) Jesus needed (UST)

Here the author does not mean that someone **obligated** or made Jesus **become like {his} brothers**. Rather, he means that “becoming like his brothers” was the correct or necessary way to accomplish the goal of making **atonement**. If your readers would misunderstand **he was obligated**, you could use a word or phrase that refers to a necessity. Alternate translation: “it was necessary for him” (See: [Translate Unknowns](#))

## his} brothers (ULT) us, who are his siblings (UST)

Although **brothers** is masculine, the author is using it to refer to all those who believe in Jesus, both men and women. If your readers would misunderstand **brothers**, you could use a non-gendered word or refer to both genders. Alternate translation: “his brothers and sisters” (See: [When Masculine Words Include Women](#))

## his} brothers (ULT) us, who are his siblings (UST)

Here the author refers to believers as **brothers** of Jesus, which identifies believers as part of God’s family. This is an important idea in Hebrews, so preserve the language of kinship if possible. See how you translated **brothers** in 2:11–12. Alternate translation: “the people who are like his brothers” (See: [Kinship](#))

## concerning} the {things} pertaining to God (ULT) who serves God (UST)

Here **the {things} pertaining to God** identifies Jesus as a **high priest** who serves **God** and who acts as a **high priest** in God’s presence. If your readers would misunderstand **the {things} pertaining to God**, you could use a word or phrase that makes this clear. Alternate translation: “before God” or “concerning God and his presence” (See: [Translate Unknowns](#))

## in order to make atonement {for} the sins of the people (ULT) so that God forgives what his people did wrong (UST)

If your language does not use abstract nouns for the ideas behind **atonement** and **sins**, you could express the ideas by using verbs such as “atone” and “sin.” Alternate translation: “in order to atone for how the people sinned” (See: [Abstract Nouns](#))

### ULT

<sup>17</sup> from which he was obligated to become like {his} brothers in all {things}, so that he would be a merciful and faithful high priest {concerning} the {things} pertaining to God in order to make atonement {for} the sins of the people.

### UST

<sup>17</sup> Because that {is why he came}, Jesus needed to be exactly like us, who are his siblings. That way, he can be the leading priest who serves God in a compassionate and trustworthy way so that God forgives what his people did wrong.

## Translation Words - ULT

- to become like
- brothers
- merciful
- faithful
- a...high priest
- God
- in order to make atonement...for
- sins
- of the people

## Translation Words - UST

- to be...like
- us, who are his siblings
- the leading priest
- who serves God
- in a compassionate
- trustworthy way
- God forgives
- what...did wrong
- his people



## **Hebrews 2:18**

**For (ULT)  
Jesus can be that kind of priest,} because  
(UST)**

Here, **For** introduces an explanation of how Jesus functions as “a merciful and faithful high priest.” If your readers would misunderstand **For**, you could use a word or phrase that introduces an explanation. Alternate translation: “He can be merciful and faithful because,” (See: [Connect — Reason-and-Result Relationship](#) )

**himself (ULT)  
he (UST)**

Here, **himself** emphasizes Jesus to set up the comparison with everyone else who is **tempted**. If your readers would misunderstand **himself**, you could use a word or phrase that emphasizes **he**, that is, Jesus. Alternate translation: “is one who” (See: [Reflexive Pronouns](#))

**having been tempted...being tempted (ULT)  
and experienced how doing what is wrong seems to be good...everyone who  
also experiences how doing what is wrong seems to be good (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. The author uses the passive form here to focus on those who are **tempted** rather than focusing on the person or thing doing the “tempting.” If you must state who did the action, you could use a vague or indefinite subject, since many things “tempt” people. Alternate translation: “things having tempted him ... whom things tempt” or “having experienced temptation ... who experience temptation” (See: [Active or Passive](#))

**he himself had suffered, having been tempted (ULT)  
he endured painful things and experienced how doing what is wrong seems  
to be good (UST)**

Here, **having been tempted** could identify: (1) the situation in which Jesus **suffered**. Alternate translation: “he himself had suffered when he was tempted” (2) what resulted from the “suffering.” Alternate translation: “he was tempted when he suffered”

**Translation Words - ULT**

- [he...had suffered](#)
- [having been tempted](#)
- [being tempted](#)

**Translation Words - UST**

- [endured painful things](#)
- [and experienced how doing what is wrong seems to be good](#)
- [everyone who also experiences how doing what is wrong seems to be good](#)

**ULT**

<sup>18</sup> For in that [he himself had suffered, having been tempted](#), he is able to help the ones [being tempted](#).

2:7 <sup>[1]</sup>

**UST**

<sup>18</sup> {Jesus can be that kind of priest,} because he [endured painful things and experienced how doing what is wrong seems to be good](#). So, he can aid everyone who also experiences how [doing what is wrong seems to be good](#).

## Hebrews 3

### Hebrews 3 General Notes

#### Structure and Formatting

Example of the wilderness generation (3:1–4:13)

- Exhortation: The Son is greater than Moses (3:1–6)
- Exhortation: Strive to enter the rest! (3:7–4:11)

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 [3:7b–11](#), [15](#), which are quotations from the Old Testament.

#### Special Concepts in this Chapter

##### “Today”

The quotation from Psalm 95 includes the word “today.” The author mentions “today” again in [3:13](#), [15](#). In both of these verses, he refers to how we always call the current day “today.” So, anything that happens during the time we call “today” must happen every day, since every day is “today.” In this way, the author shows that the quotation from Psalm 95 applies to his audience every day. In these verses, translate “today” with a word or phrase that someone would use for the current day. (See: [day](#))

##### Rest

The quotation from Psalm 95 includes the word “rest.” In the context of the Psalm, this “rest” probably refers to the land that God promised to give to the Israelites. However, scholars debate what the author of Hebrews means when he uses the word “rest.” This is important because the author speaks much more about “rest” in chapter 4. There are two major options for what “rest” could mean: (1) “rest” could refer to how people rest, that is, to the state or experiencing of “resting.” (2) “rest” could refer to the place where people rest. For the author of Hebrews, this place of “rest” is either in heaven or on a renewed earth. Before you choose how to translate “rest,” consider reading Hebrews 4:1–11 so that you can decide what the author means when he uses “rest.” (See: [rest](#), [rested](#), [restless](#))

#### Important Figures of Speech in this Chapter

##### The “house” in [3:1–6](#)

In [3:1–6](#), the author refers to a “house.” In the author’s culture, “house” could refer to a building that people live in, or it could refer to a “household” or a group of related people. In these verses, the author uses both meanings of “house.” In [3:2](#), [5–6](#), “house” refers to a group of related people, God’s people. In [3:3–4](#), “house” refers to a building that people live in. In these verses, the author uses a “house” (the building) as an example to explain more about the “house” (the people). If you do not have a word that could mean both “building” and “people,” you may need to express “house” with two different words. If so, you will need to make sure that your readers know that the author is comparing a building to people, especially in [3:3–4](#). (See: [house](#), [household](#))

## Rhetorical questions

The author asks several questions in this chapter (see [3:16–18](#)). He is not asking these questions because he wants the audience to provide him with information. Rather, he is asking these questions because he wants the audience to think about the quotation from Psalm 95. In [3:16–17](#), the second question in each verse answers the first question. In [3:18](#), the second half of the question answers the first half of the question. For ways to translate these questions, see the notes on [3:16–18](#). (See: [Rhetorical Question](#))

## Other Possible Translation Difficulties in this Chapter

### The quotation from Psalm 95

David wrote Psalm 95 many years after the events that the Psalm refers to. You can read the story about these events in Num 14:1–38 (see also the related story in Exodus 17:1–7). In these stories, the Israelites complain and disobey God, and God punishes them. David refers back to these stories to encourage the Israelites whom he ruled to act differently. He wanted them to listen to and obey God. The author of Hebrews quotes what David wrote for a similar reason. He wants to encourage his audience to listen to and obey God, and he shows that what David wrote still applies to his audience. Consider reading the Old Testament stories and Psalm 95 before translating this chapter. See the notes for places where the author refers directly to Psalm 95 or to the Old Testament stories. (See: [Quotations and Quote Margins](#))

### What does “for 40 years” modify?

In [3:10](#), “for 40 years” tells how long the Israelites saw God’s works. However, in [3:17](#), it refers to the time during which God “was upset” with the Israelites. This is not a contradiction, because the author knew that the Israelites saw God’s works and that God was upset with them during the same period of “40 years.” There is no need to harmonize these two verses.





## **Hebrews 3:1**

## Therefore (ULT) Since {I have told you what Jesus has done (UST)

Here, **Therefore** introduces an inference from what the author has said about Jesus in 2:5-18. If your readers would misunderstand **Therefore**, you could use a word or phrase that clearly introduces an inference. Alternate translation: “As a result of all that” or “Because of those things” (See: [Connect — Reason-and-Result Relationship](#) )

## brothers (ULT) My fellow believers (UST)

Although **brothers** is masculine, the author is using it to refer to all believers, both men and women. If your readers would misunderstand **brothers**, you could use a non-gendered word or refer to both genders. Alternate translation: “brothers and sisters” (See: [When Masculine Words Include Women](#))

## sharers of a heavenly calling (ULT) and he has summoned us together from heaven (UST)

Here the author uses the possessive form to indicate that believers “share” a **heavenly calling**. Believers could “share” this **calling** with: (1) other believers. Alternate translation: “who share together in a heavenly calling” (2) Jesus. Alternate translation: “share with Jesus a heavenly calling” (See: [Possession](#))

## sharers of a heavenly calling (ULT) and he has summoned us together from heaven (UST)

If your language does not use abstract nouns for the ideas behind **sharers** and **calling**, you could express the ideas by using verbs such as “share” and “call.” Alternate translation: “those who share how God has called us in a heavenly way” (See: [Abstract Nouns](#))

## of a heavenly calling (ULT) and he has summoned us...from heaven (UST)

Here, **heavenly** could indicate that the **calling** (1) comes from “heaven” (see how God’s voice comes from heaven in 12:25-26). Alternate translation: “of a calling from heaven” (2) directs us toward “heaven.” Alternate translation: “of a calling to heaven” or “of a calling to enter heaven”

## the apostle (ULT) God sent him to us (UST)

Here, **apostle** refers to someone who has been sent. In this passage, it does not refer to any of the twelve “apostles.” If your readers would misunderstand **apostle**, you could use a descriptive phrase instead of the word you normally use for the twelve “apostles.” Alternate translation: “the sent one” or “the ambassador” (See: [Translate Unknowns](#))

### ULT

<sup>1</sup> Therefore, **holy brothers**, sharers of a **heavenly calling**, consider carefully the **apostle** and **high priest** of our **confession**, **Jesus**,

### UST

<sup>1</sup> **My fellow believers**, **God has set you apart for himself**, and he has **summoned us together from heaven**. Since {I have told you what Jesus has done,} you should think about **him**. **God sent him to us**, and **he is the leading priest in whom we say we believe**.

**the apostle and high priest of our confession (ULT)**  
**God sent him to us, and he is the leading priest in whom we say we believe (UST)**

Here the author uses the possessive form to speak about the **apostle** and the **high priest** who is the main content of **our confession**. If your readers would misunderstand this form, you could express the idea in a more natural way. Alternate translation: "the apostle and high priest whom we confess" (See: [Possession](#))

**of our confession (ULT)**  
**in whom we say we believe (UST)**

If your language does not use an abstract noun for the idea behind **confession**, you could express the idea by using a verb such as "confess" or "believe." Alternate translation: "whom we confess" or "in whom we believe" (See: [Abstract Nouns](#))

**Translation Words - ULT**

- holy
- brothers
- of a...calling
- heavenly
- apostle
- high priest
- of...confession
- Jesus

**Translation Words - UST**

- My fellow believers
- God has set you apart for himself
- and he has summoned us
- from heaven
- him
- God sent him to us
- he is the leading priest
- in whom...say we believe



## **Hebrews 3:2**

## to the one having appointed (ULT) who made...a leading priest (UST)

Here, **the one who appointed** is God the Father. If your readers would not know who **the one who appointed** is, you could make it explicit. Alternate translation: “to God, who appointed” (See: [Pronouns — When to Use Them](#) )

### Moses (ULT)

### Moses (UST)

**Moses** is the name of a man. God had him lead the Israelites when he delivered them from being slaves in the land of Egypt. (See: [How to Translate Names](#))

## as also Moses {was} in his house (ULT) He is} like Moses, who also {faithfully served God} as part of God’s people (UST)

Here the author uses words that are very similar to the Greek translation of Numbers 12:7. It is possible that he is thinking of that verse or directly referencing it. However, he does not introduce the words as a quotation or indicate that he is referring to another text. So, you should not include any quotation information in your translation. If you wish to refer to Numbers 12:7, you could do so with a footnote. (See: [When to Keep Information Implicit](#))

## in his house (ULT) as part of God’s people (UST)

Here, **house** figuratively refers to a group of people, here the Israelites. If your readers would misunderstand **house**, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “among God’s tribe” or “in his clan” (See: [Metaphor](#))

## his (ULT) God’s (UST)

Here, **his** refers to God. If your readers would misunderstand **his**, you could make the idea explicit. Alternate translation: “God’s” (See: [Pronouns — When to Use Them](#) )

## his house (ULT) as part of...God’s...people (UST)

Instead of **his house**, many ancient manuscripts have the phrase “all his house.” This phrase is in the Old Testament story about **Moses** (see Numbers 12:7). So, it is possible that scribes added “all” to **his house** because they knew this passage. Unless there is a good reason to use “all his house,” you should use **his house**. (See: [Textual Variants](#))

## Translation Words - ULT

- faithful

### ULT

<sup>2</sup> being faithful to the one having appointed him, as also Moses {was} in his house <sup>[?]</sup> .

### UST

<sup>2</sup> He faithfully served God, who made him {a leading priest}. {He is} like Moses, who also {faithfully served God} as part of God’s people.

- having appointed
- Moses
- as...was
- house

## Translation Words - UST

- He faithfully served God
- who made...a leading priest
- He is} like
- Moses
- as part of...people





## **Hebrews 3:3**

To help your readers understand the author's main point in this verse and the next one, you could combine both verses into a verse bridge. You could put the general principle about buildings and builders in a first sentence and the application of that general principle in a second sentence. Alternate translation: "For every house is built by someone, and the one building the house has greater honor than the house. According to that much, since God is the one who built all things, this one has been considered worthy of greater glory than Moses." (See: [Verse Bridges](#))

### this one (ULT)

Here, **this one** refers to Jesus, the Son. If your readers would misunderstand **this one**, you could clarify to whom it refers. Alternate translation: "Jesus" or "this Jesus" (See: [Pronouns — When to Use Them](#))

### this one...has been considered worthy (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. The author uses the passive form here to focus on those who **has been considered worthy** rather than focusing on the person doing the "considering." If you must state who did the action, the author implies that "God" did it. Alternate translation: "God has considered this one worthy" (See: [Active or Passive](#))

### of greater...glory (ULT)

If your language does not use an abstract noun for the idea behind **glory**, you could express the idea by using an adjective such as "glorious." Alternate translation: "to be more glorious" (See: [Abstract Nouns](#))

### Moses (ULT)

**Moses** is the name of a man. God had him lead the Israelites when he delivered them from being slaves in the land of Egypt. (See: [How to Translate Names](#))

### greater honor...has...the one building it (ULT)

If your language does not use an abstract noun for the idea behind **honor**, you could express the idea by using an adjective such as "honorable." Alternate translation: "more honorable the one building the house is" (See: [Abstract Nouns](#))

### than} the house...it (ULT)

Here the author uses **house** nonfiguratively to refer to a building or structure. He wants his readers to apply what is true about a **house** (the building) to the "house" (the people). If you used a different word for "house" in the previous verses, make sure that your readers know that the author is drawing a comparison between people and houses here. Alternate translation: "the structure ... than the structure"

### Translation Words - ULT

- [has been considered worthy](#)

#### ULT

<sup>3</sup> For this one [has been considered worthy](#) of greater [glory](#) than [Moses](#), according to how much greater [honor](#) the one building it has {than} the [house](#).

#### UST

<sup>3-4</sup> Now each building has a builder who made it, and people rightly praise the builder more than {they praise} the building. Similarly, God is the builder who made everything. Therefore, people should praise Jesus{, who is God,} more than {they praise} Moses{, whom God made}.

- glory
- Moses
- honor
- house

## **Translation Words - UST**

- glory, glorious, glorify
- honor
- worthy, worth, unworthy, worthless
- Moses
- house, household

## Hebrews 3:4

### every...house is built by someone (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. The author uses the passive form here to focus on the **house** that is **built** rather than focusing on the person doing the "building." Alternate translation: "someone built every house" (See: [Active or Passive](#))

### every...house (ULT)

Here, just as in [3:3](#), the author uses **house** nonfiguratively to refer to a building or structure. He wants his readers to apply what is true about a **house** (the building) to the "house" (the people). If you used a different word for "house" in the previous verses, make sure that your readers know that the author is drawing a comparison between people and houses here. Alternate translation: "every structure"

### the one...having built all {things} (ULT)

Here the author speaks as if everything that God created were a "house" that God **built**. He speaks in this to connect God's act of creation with the "house" and "building" language. Use the same word or phrase here that you used for **built** earlier in the verse. If necessary, you could express the idea with an analogy. Alternate translation: "the one who was like a builder when he created all things" (See: [Metaphor](#))

### Translation Words - ULT

- [house](#)
- [God {is}](#)

### Translation Words - UST

- [God](#)
- [house, household](#)

### ULT

<sup>4</sup> For every [house](#) is built by someone, but [God {is}](#) the one having built all {things}.

### UST

<sup>3-4</sup> Now each building has a builder who made it, and people rightly praise the builder more than {they praise} the building. Similarly, God is the builder who made everything. Therefore, people should praise Jesus{, who is God,} more than {they praise} Moses{, whom God made}.



## **Hebrews 3:5**

## Moses {was} indeed faithful as a servant in his entire house (ULT)

Here, just as in [3:2](#), the author uses words that are very similar to the Greek translation of Numbers 12:7. It is possible that he is thinking of that verse or directly referencing it. However, he does not introduce the words as a quotation or indicate that he is referring to another text. So, you should not include any quotation information in your translation. If you wish to refer to Numbers 12:7, you could do so with a footnote. (See: [When to Keep Information Implicit](#))

### Moses (ULT)

### Moses (UST)

**Moses** is the name of a man. God had him lead the Israelites when he delivered them from being slaves in the land of Egypt. (See: [How to Translate Names](#))

### in his entire house (ULT)

### all God's people (UST)

Here, **house** figuratively refers to a group of people, here the Israelites. See how you translated **house** in [Hebrews 3:2](#). Alternate translation: "among God's entire tribe" or "in his entire clan" (See: [Metaphor](#))

### his (ULT)

### God's (UST)

Here, **his** refers to God. If your readers would misunderstand **his**, you could make the idea explicit. Alternate translation: "God's" (See: [Pronouns — When to Use Them](#))

### for a testimony of the {things that} (ULT)

### In that way, he already proclaimed what God says now {about Jesus (UST)

If your language does not use an abstract noun for the idea behind **testimony**, you could express the idea by using a verb such as "testify" or "proclaim." Alternate translation: "to testify to the things that" (See: [Abstract Nouns](#))

### of the {things that} would be spoken in the future (ULT)

### what God says now {about Jesus (UST)

Here the author does not clarify what exactly is **spoken**. He may be referring to what God the Father said about the Son in chapter 1, or he could be referring in general to the good news about Jesus. If your readers need to know what is **spoken**, you could make it more explicit. Alternate translation: "of the good news that would be spoken in the future" or "of the things that would be spoken about Jesus in the future" (See: [Assumed Knowledge and Implicit Information](#))

## ULT

<sup>5</sup> And **Moses** {was} indeed **faithful as a servant** in his entire **house**, for a **testimony** of the {things that} would be spoken in the future;

## UST

<sup>5</sup> **Moses** faithfully served God as one who helped all God's people. In that way, he already proclaimed what God says now {about Jesus}.



## would be spoken in the future (ULT) what God says now...about Jesus (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. The author uses the passive form here to focus on the words that are **spoken** rather than focusing on the person doing the “speaking.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God would speak in the future” (See: [Active or Passive](#))

### Translation Words - ULT

- Moses
- was...faithful
- as
- a servant
- house
- a testimony

### Translation Words - UST

- Moses
- faithfully served God
- as
- one who helped
- people
- he already proclaimed



## **Hebrews 3:6**

## Christ...as a Son (ULT) the Messiah...is God's Son (UST)

Here the author omits some words that may be needed in your language to make a complete thought. He omits these words because he stated them in the previous verse ("was faithful"). If your language needs these words to make a complete thought, you could include them here. Alternate translation: "Christ was faithful as a Son" (See: [Ellipsis](#))

## a Son (ULT) God's Son (UST)

**Son** is an important title for Jesus, the Son of God. See how you translated this word in [1:2](#). (See: [Translating Son and Father](#))

## over his house (ULT) who {faithfully} rules over God's people (UST)

Here, **over his house** contrasts with how Moses was "in his entire house" (see [3:5](#)). The phrase **over his house** indicates that the **Son** rules or is in charge of the **house**. If your readers would misunderstand the implications of **over his house**, you could make them explicit. Alternate translation: "in charge of his house" (See: [Assumed Knowledge and Implicit Information](#))

## over his house (whose house we are (ULT) who {faithfully} rules over God's people...we belong to those same people (UST)

Here, **house** figuratively refers to a group of people, here God's people. See how you translated house in [3:2](#). Alternate translation: "over his clan (whose clan we are)" (See: [Metaphor](#))

## his...whose (ULT) God's...those same people (UST)

Here, **his\*** and **\*\*whose** refer to God. If your readers would misunderstand **his** and **whose**, you could make the idea explicit. Alternate translation: "God's ... whose" (See: [Pronouns — When to Use Them](#))

## house...whose house we are if we hold fast to the confidence and the boasting of {our} hope (ULT) people...As long as we persist in boldly and proudly expecting {what God will give us}, we belong to those same people (UST)

This sentence transitions from what the author has said about God's **house**, Jesus, and Moses to an exhortation to continue to **hold fast**. The ULT has connected the sentence to the preceding information but put it in parentheses to indicate that it is slightly disconnected. Consider a natural way to include a transition sentence in your language. Alternate translation: "house. We are his house if we hold fast to the confidence and the boasting of our hope." (See: [Information Structure](#))

### ULT

<sup>6</sup> but **Christ, as a Son** over his **house** (whose **house** we are if we hold fast to the **confidence** and the **boasting** of {our} **hope**).

### UST

<sup>6</sup> But **the Messiah is God's Son** who {faithfully} rules over God's **people**. As long as we persist in **boldly** and **proudly** **expecting** {what God will give us}, we belong to **those same people**.

**if (ULT)****As long as (UST)**

Here the author uses the conditional form to show that “holding fast” leads to being God’s **house**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: “given that” (See: [Connect — Hypothetical Conditions](#) )

**we hold fast to (ULT)****we persist in (UST)**

Here, **hold fast** refers to continuing to firmly believe or trust something, particularly something that one has been told. If your readers would misunderstand **hold fast**, you could use a word or phrase that refers to continuing to believe or trust. Alternate translation: “we tightly grasp” or “we remain in” (See: [Translate Unknowns](#))

**we hold fast to the confidence and the boasting of {our} hope (ULT)****we persist in boldly and proudly expecting {what God will give us (UST)**

If your language does not use abstract nouns for the ideas behind **confidence**, **boasting**, and **hope**, you could express ideas by using a verbs and adjectives or in another natural way. Alternate translation: “we keep being confident and proud about what we hope for” or “we continue to boldly await and speak joyfully about the things that we expect” (See: [Abstract Nouns](#))

**the confidence and the boasting of {our} hope (ULT)****boldly and proudly expecting {what God will give us (UST)**

Here the author uses the possessive form to describe **confidence** and **boasting** about or concerning **{our} hope**. If your readers would misunderstand that form, you could use a more natural construction. Alternate translation: “the confidence and the boasting concerning our hope” (See: [Possession](#))

**Translation Words - ULT**

- [Christ](#)
- [as](#)
- [a Son](#)
- [house](#)
- [house](#)
- [confidence](#)
- [boasting](#)
- [of...our} hope](#)

**Translation Words - UST**

- [the Messiah](#)
- [is](#)
- [God's Son](#)
- [people](#)
- [those same people](#)
- [boldly](#)
- [proudly](#)
- [expecting...what God will give us](#)



## **Hebrews 3:7**

## Therefore (ULT) Since {we are God’s people (UST)

Here, **Therefore** introduces an exhortation that is based on the claim from the previous verse that we are his “house” as long as “we hold fast” (see 3:6). If your readers would misunderstand **Therefore**, you could use a word or phrase that introduces an exhortation that is based on a previous statement. Alternate translation: “So then”(See: [Connect — Reason-and-Result Relationship](#) )

## just as the Holy Spirit says (ULT) we should do} what the Holy Spirit says (UST)

Here and in the next four verses, the author quotes from an important text, the Old Testament. The audience would have understood that this was a quotation from the Old Testament, here from Psalm 95:7b–11, which refers to a story that can be found in Numbers 14:1–38. See the chapter introduction for more information about this story. Since the author introduces this quotation as words that the **Holy Spirit says**, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: “as says the Holy Spirit” (See: [Quotations and Quote Margins](#))

## just as the Holy Spirit says: “Today, if you hear his voice (ULT) we should do} what the Holy Spirit says: “This day, when you hear God speak {to you (UST)

If you do not use this form in your language, you could translate the clause as an indirect quote instead of as a direct quote. If you use the following alternate translation, you will need to express the rest of the quote in the next four verses as an indirect quote as well. Alternate translation: “you should do just what the Holy Spirit says: that today, if you hear his voice” (See: [Direct and Indirect Quotations](#))

## Today (ULT) This day (UST)

Here, **today** refers to the period of time between when the sun rises and when it rises again. Even more specifically, it identifies that this period of time is the current one. If your readers would misunderstand **Today**, you could use a word or phrase that refers clearly to that current time period. Alternate translation: “Right now” or “At this time” (See: [Translate Unknowns](#))

## if (ULT) when (UST)

Here the author is speaking as if “hearing his voice” were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what the author is saying is not certain, then you could express the idea by using a word such as “when.” Alternate translation: “whenever” (See: [Connect — Factual Conditions](#) )

### ULT

<sup>7</sup> Therefore, just as the Holy Spirit says:  
“Today, if you hear his voice,

### UST

<sup>7</sup> Since {we are God’s people}, {we should do} what the Holy Spirit says:  
“This day, when you hear God speak {to you},



## **his (ULT)** **God (UST)**

Here, **his** refers to God. If your readers would misunderstand *\*his*, you could make the idea explicit. Alternate translation: "God's" (See: [Pronouns — When to Use Them](#) )

### **Translation Words - ULT**

- just as
- Holy Spirit
- voice

### **Translation Words - UST**

- we should do} what
- the Holy Spirit
- speak...to you



## **Hebrews 3:8**

**do not harden your hearts as in the provocation, during the day of testing in the wilderness (ULT)**  
**do not stubbornly disobey him. {That is what your ancestors did} when they rebelled against God and provoked him while they lived in the wild places (UST)**

If you do not use this form in your language, you could translate this verse as an indirect quote instead of as a direct quote. If you use the following alternate translation, you will need to express the rest of the quote in the surrounding verses as an indirect quote as well. Alternate translation: “you should not harden your hearts as in the provocation, during the day of testing in the wilderness” (See: [Direct and Indirect Quotations](#))

**ULT**

<sup>8</sup> do not **harden** your **hearts as** in the **provocation**, during the **day of testing** in the **wilderness**

**UST**

<sup>8</sup> do not **stubbornly disobey him**. {**That is what your ancestors did**} when they **rebelled against God and provoked him while they lived in the wild places**.

**do not harden your hearts (ULT)**  
**do not stubbornly disobey him (UST)**

When someone “hardens their heart,” it means that they being stubborn and refusing to listen or respond to someone else. If you have a figurative or idiomatic way to refer to this behavior, you could use it here. If you do not have a figurative way to refer to this behavior, you could express the idea nonfiguratively. Alternate translation: “do not be stubborn” or “do not be headstrong” (See: [Idiom](#))

**as in the provocation, during the day of testing in the wilderness (ULT)**  
**That is what your ancestors did} when they rebelled against God and provoked him while they lived in the wild places (UST)**

While the quotation primarily refers to the story about how the Israelites did not enter the land that God promised them (see Numbers 14:1–38), there is another story that the author of the quotation may be referring to. In Exodus 17:1–7, the Israelites are thirsty while they are in the **wilderness**, and they “provoke” and “test” God by complaining. God provides water for them, and Moses names one of the places where they were “Testing” (see Exodus 17:7). It is quite possible that the author of the quotation is thinking about this story. If your readers would misunderstand what the author is referring to here, you could include some extra information or use a footnote to refer to the stories. Alternate translation: “as when the Israelite ancestors provoked God during the day in which they tested him in the wilderness” (See: [Assumed Knowledge and Implicit Information](#))

**in the provocation (ULT)**  
**when they rebelled against God (UST)**

If your language does not use an abstract noun for the idea behind **provocation**, you could express the idea by using a verb such as “provoke.” Alternate translation: “when God was provoked” (See: [Abstract Nouns](#))

**the day of testing (ULT)**  
**and provoked him (UST)**

Here the author uses the possessive form to identify a **day** on which **testing** occurred. If your readers would misunderstand that form, you could express the idea in a more natural way. Alternate translation: “the day when they tested God” (See: [Possession](#))

## Translation Words - ULT

- do...harden
- hearts
- as
- provocation
- day
- of testing
- wilderness

## Translation Words - UST

- do...stubbornly disobey him
- do...stubbornly disobey him
- That is what your ancestors did
- they rebelled against God
- and provoked him
- and provoked him
- while they lived in the wild places



## **Hebrews 3:9**

**where your fathers tested {me} by examination, and they saw my works (ULT) While they were} in those places, your ancestors provoked God to see what he would do. {They did that} even though they saw all the amazing things that he did (UST)**

If you do not use this form in your language, you could translate this verse as an indirect quote instead of as a direct quote. If you use the following alternate translation, you will need to express the rest of the quote in the surrounding verses as an indirect quote as well.

Alternate translation: “where your fathers tested him by examination, and they saw his works” (See: [Direct and Indirect Quotations](#))

**your fathers (ULT)  
your ancestors (UST)**

Here, **your fathers** refers to the Israelites who were alive before Jesus lived on earth. The audience of the original quotation were Israelites who descended from these people. Use a word or phrase that refers to ancestors.

Alternate translation: “your forefathers” (See: [Kinship](#))

**your fathers (ULT)  
your ancestors (UST)**

Although **fathers** is masculine, it refers to any ancestors, both male and female. If your readers would misunderstand **fathers**, you could use a non-gendered word or refer to both genders. Alternate translation: “your fathers and mothers” (See: [When Masculine Words Include Women](#))

**where your fathers tested {me...my (ULT) While they were} in those places, your ancestors provoked God...all the amazing things that he did (UST)**

Beginning in this verse, God speaks directly using first person pronouns. In the previous two verses, the author of the quotation refers to God in the third person. If your readers would misunderstand this change, you could use the same person for the pronouns throughout the quotation, or you could indicate that God is speaking directly here. Alternate translation: “where, as God says, your fathers tested me ... my” (See: [First, Second or Third Person](#))

**tested {me...by examination (ULT)  
provoked God...to see what he would do (UST)**

Here, **tested** and **examination** refer to basically the same thing. The word **tested** refers to the act of “testing,” while **examination** refers to the “test” itself. The author of the quotation uses both words to emphasize how the **fathers** “examined” God. If your readers would misunderstand why the author includes both words, and if using both words is not emphatic in your language, you could express the idea with one word or phrase. Alternate translation: “examined me” (See: [Doublet](#))

### ULT

<sup>9</sup> where your [fathers tested {me}](#) by [examination](#), and they saw my [works](#)

### UST

<sup>9</sup> {While they were} in those places, your [ancestors provoked God to see what he would do](#). {They did that} even though they saw [all the amazing things that he did](#)



**by examination (ULT)**  
**to see what he would do (UST)**

If your language does not use an abstract noun for the idea behind **examination**, you could express the idea by using a verb such as “examine.” Alternate translation: “by examining me” (See: [Abstract Nouns](#))

**my works (ULT)**  
**all the amazing things that he did (UST)**

If your language does not use an abstract noun for the idea behind **works**, you could express the idea by using a verb such as “perform” or “do.” Alternate translation: “what I performed” or “what I did” (See: [Abstract Nouns](#))

**and they saw my works (ULT)**  
**They did that} even though they saw all the amazing things that he did (UST)**

Here, **they saw my works** could refer to: (1) how the **fathers tested** God even though they **saw** the amazing **works** that God did to rescue them and bring them through the wilderness. Alternate translation: “even though they saw my powerful deeds” (2) how God acted to punish the **fathers** for how they **tested** him. Alternate translation: “and they saw how I punished them” (See: [Assumed Knowledge and Implicit Information](#))

**Translation Words - ULT**

- [fathers](#)
- [tested {me](#)
- [examination](#)
- [works](#)

**Translation Words - UST**

- [ancestors](#)
- [provoked God](#)
- [to see what he would do](#)
- [all the amazing things that he did](#)



## **Hebrews 3:10**

If you do not use this form in your language, you could translate this verse as an indirect quote instead of as a direct quote. If you use the following alternate translation, you will need to express the rest of the quote in the surrounding verses as an indirect quote as well. Alternate translation: “for 40 years. Therefore, he was upset with that generation, and he said, ‘They are always going astray in their hearts, and they have not known my ways.’” (See: [Direct and Indirect Quotations](#))

### **for 40 years (ULT)** **during a period of 40 years (UST)**

Here, **for 40 years** goes with the end of the previous verse and tells how long “they saw my works”(3:9). You could include these words at the end of verse 9, or you could include them here in verse 10 and show with punctuation that they belong with the previous sentence. (See: [Information Structure](#))

### **I was upset (ULT)** **he was angry (UST)**

Here, **I was upset** indicates that God was properly angry or displeased with the Israelites. If your readers would misunderstand **I was upset**, you could use a word or phrase that refers to proper or appropriate anger and displeasure. Alternate translation: “I was displeased” (See: [Translate Unknowns](#))

### **Therefore, I was upset...I said (ULT)** **So, he was angry...he said about them (UST)**

Just as in 3:9, God speaks directly using first person pronouns. However, in 3:7–8, the author of the quotation refers to God in the third person. Use the same translation strategy that you used in 3:9. Alternate translation: “Therefore, as God says, I was upset ... I said” (See: [First, Second or Third Person](#))

### **I said, ‘They are always going astray in {their} hearts, and they have not known my ways (ULT)**

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: “I said that they are always going astray in their hearts, and they have not known my ways.” (See: [Quotes within Quotes](#))

### **They are always going astray in {their} hearts, and they have not known my ways (ULT)**

Here the quotation includes two statements that mean almost the same thing. This was considered good poetry in the author’s culture. If your readers would misunderstand the parallelism, and if this would not be good poetry in your culture, you could combine the two statements. Alternate translation: “They are always going astray from my ways in their hearts” or “Their hearts have never know my ways” (See: [Parallelism](#))

#### **ULT**

<sup>10</sup> for 40 years. Therefore, I was upset with that generation, and I said, ‘They are always going astray in {their} hearts, and they have not known my ways.’

#### **UST**

<sup>10</sup> during a period of 40 years. So, he was angry with those people, and he said about them, ‘They want to do what is wrong all the time. They do not understand how I want them to behave.’

## They are always going astray (ULT) to do what is wrong all the time (UST)

Here the author of the quotation speaks as if the Israelites were traveling down the wrong road. He speaks in this way to indicate that they were not following God properly. Someone who is **going astray** does not want to do what is right. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: "They are not following me" or "They are happy to disobey me" (See: [Metaphor](#))

## in {their} hearts (ULT) They want (UST)

In the author's culture, **hearts** are the places where humans think and plan. If your readers would misunderstand **hearts**, you could refer to the place where humans think in your culture or express the idea nonfiguratively. Alternate translation: "in their minds" or "in what they plan" (See: [Metonymy](#))

## my ways (ULT) how I want them to behave (UST)

Here, God speaks as if he has **ways** or paths on which he walks. When the audience does not know these **ways**, that means that they do not know what God wants or values. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: "how I want them to conduct their lives" or "what I value" (See: [Metaphor](#))

### Translation Words - ULT

- [years](#)
- [with...generation](#)
- [They are...going astray](#)
- [in...their} hearts](#)
- [have...known](#)

### Translation Words - UST

- [years](#)
- [with those people](#)
- [They want](#)
- [to do what is wrong](#)
- [do...understand](#)



## **Hebrews 3:11**

## As (ULT) So then (UST)

Here, **As** could introduce: (1) a result from what the ancestors did. Alternate translation: “So” or “Therefore,” (2) a reason why the people will not **enter into my rest**. If you choose this option, you may need to include some implied information about how the ancestors did not **enter** the **rest**. Alternate translation: “They did not enter the land that I had promised, just as” (See: [Connecting Words and Phrases](#))

### ULT

<sup>11</sup> **As I swore** in my **wrath**, ‘If they will enter into my **rest** ...!’”

### UST

<sup>11</sup> **So then, because he was angry with them, he solemnly declared**, ‘They will never participate in **how I rest!**’”

## As I swore in my wrath, ‘If they will enter into my rest (ULT) So then, because he was angry with them, he solemnly declared, ‘They will never participate in how I rest (UST)

If you do not use this form in your language, you could translate this verse as an indirect quote instead of as a direct quote. If you use the following alternate translation, you will need to express the rest of the quote in previous verses as an indirect quote as well. Alternate translation: “for 40 years. Therefore, he was upset with that generation, and he said, ‘They are always going astray in their hearts, and they have not known my ways.’” “As he swore in his wrath, ‘If they will enter into my rest ... !’” (See: [Direct and Indirect Quotations](#))

## in my wrath (ULT) because he was angry with them (UST)

If your language does not use an abstract noun for the idea behind **wrath**, you could express the idea by using an adjective such as “wrathful” or “angry.” Alternate translation: “as I was wrathful” or “angrily” (See: [Abstract Nouns](#))

## I swore in my wrath, ‘If they will enter into my rest (ULT) because he was angry with them, he solemnly declared, ‘They will never participate in how I rest (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: “I swore in my wrath that they would never enter into my rest ... !” (See: [Quotes within Quotes](#))

## If they will enter into my rest (ULT) They will never participate in how I rest (UST)

Here God uses **If** to introduce a statement that he knows will not be true. What the form means is that **they** will definitely not **enter into my rest**. If your readers would misunderstand this form, you could express the idea with a strong negation. Alternate translation: “They will never enter into my rest!” (See: [Connect — Contrary to Fact Conditions](#))

## they will enter into my rest (ULT) They will...participate in how I rest (UST)

Here, **rest** could refer to: (1) the state of “resting.” Alternate translation: “they will participate in the way that I rest” or “they will rest with me” (2) the place where people rest, particularly the land that God promised to give to his



people. Alternate translation: “they will enter into my resting place” or “they will enter into the land of rest” (See: [Assumed Knowledge and Implicit Information](#))

### **my...rest (ULT)**

### **how I rest (UST)**

If your language does not use an abstract noun for the idea behind **rest**, you could express the idea by using a verb such as “rest.” Make sure that your translation fits with the option you chose in the previous verse. Alternate translation: “the way that I rest” (See: [Abstract Nouns](#))

### **Translation Words - ULT**

- [As](#)
- [I swore](#)
- [wrath](#)
- [rest](#)

### **Translation Words - UST**

- [So then](#)
- [because he was angry with them](#)
- [he solemnly declared](#)
- [how I rest](#)



## **Hebrews 3:12**

**Watch out (ULT)**  
**pay attention (UST)**

Alternate translation: "Be careful"

**brothers (ULT)**  
**Fellow believers (UST)**

Although **brothers** is masculine, the author is using it to refer to all believers, both men and women. If your readers would misunderstand **brothers**, you could use a non-gendered word or refer to both genders. Alternate translation: "brothers and sisters" (See: [When Masculine Words Include Women](#))

**in any of you a wicked heart of unbelief (ULT)**  
**of you think in evil and unbelieving ways (UST)**

In the author's culture, the **heart** is the place where humans think and plan. If your readers would misunderstand **heart**, you could refer to the place where humans think in your culture or express the idea nonfiguratively. See how you translated "hearts" in [3:10](#). Alternate translation: "in any of you a wicked mind of unbelief" or "wicked thinking of unbelief in any of you" (See: [Metonymy](#))

**a wicked heart of unbelief (ULT)**  
**think in evil and unbelieving ways (UST)**

Here the author uses the possessive form to describe a **heart** that is characterized by **unbelief**. If your readers would misunderstand that form, you could express the idea in a more natural way. Alternate translation: "a wicked heart that does not believe" or "a wicked and unbelieving heart" (See: [Possession](#))

**of unbelief (ULT)**  
**in evil and unbelieving ways (UST)**

If your language does not use an abstract noun for the idea behind **unbelief**, you could express the idea by using a verb such as "disbelieve" or an adjective such as "unbelieving." Alternate translation: "that disbelieves" (See: [Abstract Nouns](#))

**in the falling away (ULT)**  
**that would lead you to become disloyal to (UST)**

Here, **in the falling away** refers to something that happens at the same time as having a **wicked heart of unbelief**. If your readers would misunderstand **in the falling away**, you could use a form that introduces simultaneous action. Alternate translation: "while you fall away" or "which falls away" (See: [Connect — Simultaneous Time Relationship](#))

**ULT**

<sup>12</sup> Watch out, **brothers**, so that there will not be in any of you a **wicked heart of unbelief**, in the falling away from {the} **living God**.

**UST**

<sup>12</sup> **Fellow believers**, pay attention! Make sure that none of you **think in evil and unbelieving ways** that would lead you to become disloyal to **the only real God**.

## in the falling away from (ULT) that would lead you to become disloyal to (UST)

Here the author speaks of rejecting or failing to follow God as if the person “fell away” from where God is. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “in the turning away from” or “in rejecting” (See: [Metaphor](#))

## the} living God (ULT) the only real God (UST)

Here, **the living God** identifies God as the one who “lives” and possibly as the one who gives “life.” The primary point is that God actually “lives,” unlike idols and other things that people call “god.” If your readers would misunderstand **the living God**, you could use a word or phrase that emphasizes that God really “lives.” Alternate translation: “the God who lives” or “the true God” (See: [Idiom](#))

### Translation Words - ULT

- brothers
- wicked
- a...heart
- of unbelief
- living
- the...God

### Translation Words - UST

- Fellow believers
- think
- in evil and unbelieving ways
- in evil and unbelieving ways
- the only real God
- the only real God



## **Hebrews 3:13**

**as long as it is called “today (ULT)  
during every day that we call “this day (UST)**

Here the author refers to **today** in such a way that the audience would know that he was referring to how the quotation used the word **today** (see 3:7). Use a form in your language that shows that the author is referring back to the quotation. Alternate translation: “as long as it is called ‘today,’ as the psalmist wrote,” (See: [Quotations and Quote Margins](#))

**as long as it is called “today (ULT)  
during every day that we call “this day (UST)**

Here the author speaks about a time that we call **today**. We call every day **today**, so this phrase means that we should **exhort one another** all the time. However, since the author uses **today** because the author of the quotation uses it, make sure that you use the same words that you used to translate **today** in 3:7. Alternate translation: “as long as we live in the time that we call ‘this day’” (See: [Idiom](#))

**no one among you is hardened by {the} deceitfulness of sin (ULT)  
none of you sin and thus deceive yourselves, which will make you unable to obey God (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. The author uses the passive form here to focus on those who are **hardened** rather than focusing on what does the “hardening.” Alternate translation: “the deceitfulness of sin hardens no one among you” (See: [Active or Passive](#))

**is hardened...by {the} deceitfulness of sin (ULT)  
which will make you unable to obey God...sin and thus deceive yourselves (UST)**

Here the author speaks of becoming stubborn or unwilling to obey or trust in God as if the person were **hardened**. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “becomes stubborn because of the deceitfulness of sin” or “stops trusting God because of the deceitfulness of sin” (See: [Metaphor](#))

**by {the} deceitfulness of sin (ULT)  
sin and thus deceive yourselves (UST)**

Here the author uses the possessive form to characterize **sin** as something that has **deceitfulness**. If your readers would misunderstand that **sin** “deceives,” you could express the idea more naturally. Alternate translation: “by sin deceiving you” or “by the way that sin deceives” (See: [Possession](#))

**ULT**

<sup>13</sup> Instead, **exhort** one another every **day**, as long as it is called “today,” so that no one among you is **hardened by {the} deceitfulness of sin**.

**UST**

<sup>13</sup> Rather, **you should encourage** each other **{to be loyal to God} daily**, during every day **that we call “this day.”** That way, none of you **sin and thus deceive yourselves, which will make you unable to obey God**.



## **by {the} deceitfulness of sin (ULT) sin and thus deceive yourselves (UST)**

If your language does not use an abstract noun for the idea behind **deceitfulness**, you could express the idea by using a verb such as “deceive” or an adjective such as “deceitful.” Alternate translation: “by how sin deceives” or “by deceitful sin” (See: [Abstract Nouns](#))

### **Translation Words - ULT**

- exhort
- day
- is called
- is hardened
- by {the} deceitfulness
- of sin

### **Translation Words - UST**

- you should encourage...to be loyal to God
- daily
- that we call
- sin
- and thus deceive yourselves
- which will make you unable to obey God



## **Hebrews 3:14**

**For (ULT)**  
**You should encourage each other,} because (UST)**

Here, **For** introduces a reason why the audience should “exhort one another”(see 3:13). If your readers would misunderstand **For**, you could use a word or phrase that introduces a reason for an exhortation. Alternate translation: “You should do that because” (See: [Connect — Reason-and-Result Relationship](#) )

**sharers...we have become...of Christ (ULT)**  
**share {in everything...we...with the Messiah (UST)**

Here the author uses the possessive form to indicate that believers “share” **Christ**. See how you translated **sharers** in 3:1. More specifically, **sharers of Christ** could mean that believers: (1) “share” the promise and the blessings together with **Christ**. Alternate translation: “we have with Christ shared the blessings” (2) “share” or participate in **Christ** himself. Alternate translation: “we have shared in Christ” or “we have participated in Christ” (See: [Possession](#) )

**if indeed (ULT)**  
**That is true} as long as (UST)**

Here the author uses the conditional form to show that “holding firm” leads to being **sharers of Christ**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: “given that” (See: [Connect — Hypothetical Conditions](#) )

**we hold firm (ULT)**  
**we persist in trusting him (UST)**

Here, **hold firm** refers to continuing to firmly believe or trust something, particularly something that one has been told. If your readers would misunderstand **hold firm**, you could use a word or phrase that refers to continuing to believe or trust. See how you expressed the similar idea in 3:6. Alternate translation: “we tightly grasp” or “we remain in” (See: [Translate Unknowns](#) )

**the beginning of {our} confidence (ULT)**  
**from when we began to do so (UST)**

If your language does not use abstract nouns for the ideas behind **beginning** and **confidence**, you could express the ideas by using verbs such as “began” and “trust.” Alternate translation: “from the time when we first believed in him” (See: [Abstract Nouns](#) )

**ULT**

<sup>14</sup> For we have become sharers of Christ if indeed we hold firm the beginning of {our} confidence until {the} end,

**UST**

<sup>14</sup> {You should encourage each other,} because we share {in everything} with the Messiah. {That is true} as long as we persist in trusting him from when we began to do so until we die.

## **until {the} end (ULT)** **until we die (UST)**

Here, **the end** could be: (1) a polite way of referring to when a person dies. Alternate translation: “until our lives end” (2) the **end** of the world, when Jesus comes back. Alternate translation: “until Jesus comes back” (See: [Euphemism](#))

### **Translation Words - ULT**

- of Christ
- of...confidence

### **Translation Words - UST**

- with the Messiah
- to do so



## **Hebrews 3:15**

**while it is said (ULT)  
You should encourage each other} while the  
Holy Spirit says (UST)**

This verse could: (1) conclude the exhortations in 3:12–14 by stating when the audience should follow these exhortations. If you use the following alternate translation, you may need to add a period before it. Alternate translation: “Do these things while it is said” (2) introduce what will be discussed in 3:16–19. If you use the following alternate translation, you may need to add a period before it. Alternate translation: “Hear again what is said:” (See: [Information Structure](#))

**while it is said (ULT)  
the Holy Spirit says (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. The author uses the passive form here to focus on what is **said** rather than focusing on the person doing the “saying.” If you must state who did the action, the author implies that the “Holy Spirit” did it (see 3:7. Alternate translation: “during the time when the Holy Spirit speaks” (See: [Active or Passive](#)))

**while it is said (ULT)  
You should encourage each other} while the Holy Spirit says (UST)**

Here the author uses **it is said** to requote a part of the quotation that he introduced earlier (see especially 3:7b–8a). If your readers would misunderstand that the author is quoting the previous quotation to focus on a specific portion of it, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: “while the words I have already quoted are said” (See: [Quotations and Quote Margins](#))

**while it is said, “Today, if you hear his voice, do not harden your hearts as in  
the rebellion (ULT)  
You should encourage each other} while the Holy Spirit says, “This day, when  
you hear God speak {to you}, do not stubbornly disobey him. {That is what  
your ancestors did} when they rebelled against God (UST)**

If you do not use this form in your language, you could translate the clause as an indirect quote instead of as a direct quote. Alternate translation: “while it is said that today, if you hear his voice, you should not harden your hearts as in the rebellion” (See: [Direct and Indirect Quotations](#))

**while it is said, “Today, if you hear his voice, do not harden your hearts as...  
rebellion (ULT)  
You should encourage each other} while the Holy Spirit says, “This day, when  
you hear God speak {to you}, do not stubbornly disobey him. {That is what  
your ancestors did...they rebelled against God (UST)**

Since the author repeats here the same words that he quoted in 3:7b–8a, you should translate these words in exactly the same way as you did in those verses.

**ULT**

<sup>15</sup> while it is said, “Today, if you hear his voice, do not harden your hearts as in the rebellion.”

**UST**

<sup>15</sup> {You should encourage each other} while the Holy Spirit says, “This day, when you hear God speak {to you}, do not stubbornly disobey him. {That is what your ancestors did} when they rebelled against God.”



## Translation Words - ULT

- voice
- do...harden
- hearts
- as
- rebellion

## Translation Words - UST

- speak...to you
- do...stubbornly disobey him
- do...stubbornly disobey him
- That is what your ancestors did
- they rebelled against God



## **Hebrews 3:16**

## For (ULT) Now (UST)

Here, **For** introduces 3:16–19, which further explain the quotation. If your readers would misunderstand **For**, you could use a word or phrase that introduces an explanation. Alternate translation: “In the quotation,” (See: [Connecting Words and Phrases](#))

## which ones...having heard provoked {him}? {Was it} not all the ones having come out from Egypt through Moses (ULT) who...you know that it was all God’s people, whom Moses led out of the land of Egypt...listened to God speak and still rebelled against him (UST)

The author does not ask these questions because he is looking for information. Rather, he asks them to involve the audience in what he is arguing. The second question gives the answer to the first question: “it was those who came out from Egypt through Moses.” If your readers would misunderstand these questions, you could express the idea by using a form that identifies those **who heard** and **provoked** with **all those who came out from Egypt through Moses**. Alternate translation: “you know who they are who heard and provoked him. It was all those who came out from Egypt through Moses.” or “which ones who heard provoked him? It was all those who came out from Egypt through Moses.” (See: [Rhetorical Question](#))

## having heard...having come out (ULT) listened to God speak...whom...led out (UST)

Here, **who heard** and **who came out** introduce phrases that distinguish or identify the people that the author is speaking about. Use a form in your language identifies, not one that simply describes. Alternate translation: “that heard ... that came out” (See: [Distinguishing Versus Informing or Reminding](#))

## having heard provoked {him} (ULT) listened to God speak and still rebelled against him (UST)

The author uses **heard** and **provoked** to refer back to the words that the quotation used. See how you translated “hear his voice” in 3:7 and “provocation” in 3:8. Alternate translation: “who heard his voice participated in the provocation”

## the ones having come out (ULT) whom...led out (UST)

Here, **came out** refers to leaving a country or area. Use a word for this kind of movement in your language. Alternate translation: “those who went out” (See: [Go and Come](#))

### ULT

<sup>16</sup> For which ones having heard provoked {him}? {Was it} not all the ones having come out from Egypt through Moses?

### UST

<sup>16</sup> Now you know that it was all God’s people, whom Moses led out of the land of Egypt, who listened to God speak and still rebelled against him.

## **from Egypt (ULT) of the land of Egypt (UST)**

**Egypt** is the name of a country in northern Africa. The Israelites were slaves in this country until they **came out from** it. (See: [How to Translate Names](#))

## **through Moses (ULT) Moses (UST)**

**Moses** is the name of a man. God had him lead the Israelites when he delivered them from being slaves in the land of Egypt. (See: [How to Translate Names](#))

### **Translation Words - ULT**

- [provoked {him](#)
- [Egypt](#)
- [Moses](#)

### **Translation Words - UST**

- [Moses](#)
- [the land of Egypt](#)
- [and still rebelled against him](#)

## Hebrews 3:17

**with whom...was he upset for 40 years? {Was it} not with the ones having sinned, whose corpses fell in the wilderness (ULT)**  
**with whom...You know that it was God's people, who did what was wrong...God was angry for a period of 40 years. They died in the wild places (UST)**

The author does not ask these questions because he is looking for information. Rather, he asks them to involve the audience in what he is arguing. The second question gives the answer to the first question: "it was those who sinned, whose corpses fell in the wilderness." If your readers would misunderstand these questions, you could express the idea by using a form that identifies those **with whom he was upset** with **those who sinned**. Alternate translation: "you know who they are with whom he was upset for 40 years. It was with those who sinned, whose corpses fell in the wilderness." or "with whom was he upset for 40 years? It was with those who sinned, whose corpses fell in the wilderness." (See: [Rhetorical Question](#))

**was he upset for 40 years (ULT)**  
**God was angry for a period of 40 years (UST)**

The author uses **was he upset** and **for 40 years** to refer back to the words that the quotation used. See how you translated "I was upset" and "for 40 years" in [3:10](#). Alternate translation: "was he displeased for those 40 years"

**whose corpses fell in the wilderness (ULT)**  
**They died in the wild places (UST)**

The author uses these words because he found them in Numbers 14:29, where God tells Moses what is going to happen to **those who sinned**. The phrase **corpses fell** refers to people dying. If your readers would misunderstand this figure of speech, you could express the idea with a word or phrase that refers to people dying. Alternate translation: "who fell down dead in the wilderness" or "who were buried in the wilderness" (See: [Idiom](#))

### Translation Words - ULT

- [years](#)
- [having sinned](#)
- [corpses](#)
- [wilderness](#)

### Translation Words - UST

- [God's people, who did what was wrong](#)
- [for a period of 40 years](#)
- [died](#)
- [the wild places](#)

### ULT

<sup>17</sup> And with whom was he upset for 40 years? {Was it} not with the ones [having sinned](#), whose [corpses](#) fell in the [wilderness](#)?

### UST

<sup>17</sup> You know that it was [God's people, who did what was wrong](#), with whom God was angry [for a period of 40 years](#). They [died](#) in [the wild places](#).

## Hebrews 3:18

**to whom...did he swear {that} they would not enter into his rest, if not to the ones having disobeyed (ULT)**

**to whom...You know that it was God's people, who did not obey him...he solemnly declared that they would never participate in how he rests (UST)**

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The second half of the question gives the answer to the first half: "it was those who disobeyed." If your readers would misunderstand this question, you could express the idea by using a form that identifies those **who disobeyed** with "those to whom he swore." Alternate translation: "you know who they are to whom he swore that they would not enter into his rest. It was to those who disobeyed." or "to whom did he swear that they would not enter into his rest? It was to those who disobeyed." (See: [Rhetorical Question](#))

**did he swear {that} they would not enter into his rest (ULT)**

**he solemnly declared that they would never participate in how he rests (UST)**

The author uses **they would not enter into his rest** to refer back to the words that the quotation used. See how you translated "If they will enter into my rest" in [3:11](#). Alternate translation: "did he swear, 'they will never enter into my rest,'"

### Translation Words - ULT

- did he swear {that
- rest
- having disobeyed

### Translation Words - UST

- God's people, who did not obey him
- he solemnly declared
- how he rests

#### ULT

<sup>18</sup> And to whom did he swear {that} they would not enter into his rest, if not to the ones having disobeyed?

#### UST

<sup>18</sup> You know that it was God's people, who did not obey him, to whom he solemnly declared that they would never participate in how he rests.





## **Hebrews 3:19**

## And (ULT) So (UST)

Here, **And** introduces a summary or conclusion for the argument, especially for what the author has said in [3:16–18](#). If your readers would misunderstand **And**, you could use a word or phrase that introduces a summary or conclusion. Alternate translation: “Therefore,” (See: [Connecting Words and Phrases](#))

**we see that they were not able to enter,  
because of unbelief (ULT)  
we can tell that they could not participate {in how God rests} because they  
did not trust {in him (UST)**

If your language would naturally put the reason before the result, you could rearrange the sentence. The author puts **because of unbelief** last in order to emphasize it, so use a form that emphasizes this phrase. Alternate translation: “we that it was because of unbelief that they were not able to enter”(See: [Information Structure](#))

**we see (ULT)  
we can tell (UST)**

Here the author uses **we see** figuratively to refer to knowing or understanding something. If your readers would misunderstand this figure of speech, you could express the idea nonfiguratively. Alternate translation: “we learn” or “we know” (See: [Metaphor](#))

**to enter (ULT)  
participate {in how God rests (UST)**

Here the author uses **enter** to refer back to the words that the quotation used. Translate **enter** the same way that you did in [3:11](#). If your readers would misunderstand that **enter** refers back to this quotation, you could make the reference more explicit. Alternate translation: “to enter into God’s rest” (See: [Assumed Knowledge and Implicit Information](#))

**because of unbelief (ULT)  
because they did not trust {in him (UST)**

If your language does not use an abstract noun for the idea behind **unbelief**, you could express the idea by using a verbal phrase such as “did not believe” or an adjective such as “unbelieving.” Alternate translation: “because they were unbelieving” or “because they refused to believe” (See: [Abstract Nouns](#))

## Translation Words - ULT

- [unbelief](#)

## Translation Words - UST

- [they did not trust {in him](#)

## ULT

**19** And we see that they were not able to enter, because of [unbelief](#).  
3:2 <sup>[1]</sup>

## UST

**19** So, we can tell that they could not participate {in how God rests} because [they did not trust {in him}](#).

## Hebrews 4

### Hebrews 4 General Notes

#### Structure and Formatting

Example of the wilderness generation (3:1–4:13)

- Exhortation: Strive to enter the rest! (3:7–4:11)
- Exhortation: The power of God's word (4:12–13)

Summary statement (4:14–16)

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 [4:3–5, 7](#), which are words from the Old Testament.

#### Special Concepts in this Chapter

##### God's rest

The author continues to refer to “rest” in this chapter. This time, he also includes how God “rested” after he created everything. Continue to translate “rest” the way you did in chapter 3. (See: [rest](#), [rested](#), [restless](#))

##### “Today”

The quotation from Psalm 95 includes the word “today.” Much like in the previous chapter, the author references “today” several times (see [4:7–8](#)). In [4:7](#), he refers to how we always call the current day “today.” This means that the “rest” is available “today,” or right now. In [4:8](#), the author refers to “another day” that happens after Joshua led the Israelites into the promised land. This refers again to “today” from the Psalm quotation. In these verses, translate “today” with a word or phrase that someone would use for the current day or time, and translate “day” so that it is clear that it refers to “today.” (See: [day](#))

##### Joshua, David, and the audience

In [4:7–9](#), the author makes an argument that is based on sequence in time. First, Joshua led the Israelites into the promised land. Many years later, God spoke through David that people could enter the rest “today.” Finally, the author quotes these words to his audience after Jesus died and rose again. The author’s point is that what Joshua led the Israelites into could not count as “rest” because David was still speaking about entering the “rest” many years later. The author argues that this means that the words about entering the rest still apply when he himself is writing this letter. When you translate these verses, make sure that your readers understand that the author is making an argument based on sequence. (See: [Connect — Sequential Time Relationship](#) )

##### Jesus the high priest

In [4:14–15](#), much like in [2:17](#), the author refers to Jesus as a “priest,” here specifically a “high priest.” This is an important theme in Hebrews. In much of the rest of the letter, the author argues that Jesus is a high priest who offers a sacrifice in the heavenly sanctuary. Here the author begins to develop that theme by showing that Jesus is a sympathetic and merciful high priest. Translate “high priest” like you did in [2:17](#). (See: [high priest](#), [chief priests](#))

## Important Figures of Speech in this Chapter

### The word of God as a sword

In [4:12](#), the author says that God's word is "sharper than any two-edged sword," and it can "pierce" and "divide" people's joints and marrow and their souls and spirits. The author makes this comparison because he wants to show that God uses his "word" to discern and judge everything, even things that are very hard to know or understand. Just like a sharp sword can cut anything apart, even things that are securely fastened together, so God uses his "word" to get to the core of what every person is and thinks. If possible, preserve the comparison between God's word and a sharp blade, since this is an important metaphor that appears in other biblical books. (See: [Metaphor](#))

## Other Possible Translation Difficulties in this Chapter

### Who "speaks" the quotations?

In [4:3-5, 7](#), the author refers to the person who "speaks" the quotations as "he." Since the author identified the Holy Spirit as the one who "speaks" Psalm 95, it is likely that he is referring to the Holy Spirit again as the speaker of these quotations. However, it is also possible that the author means that God considered as a whole speaks these quotations, or perhaps the author is avoiding identifying the speaker. If possible, preserve the ambiguity by referring simply to "he" or an unnamed person. If necessary, you could make it more explicit that the "Holy Spirit" or "God" speaks these words. (See: [Quotations and Quote Margins](#))

### The logic of [4:3-7](#)

In [4:3-7](#), the author uses Genesis 2:2 to comment on Psalm 95:11. This is a complicated argument, and it is likely that the author is making several points.

First (1), he could be identifying the "rest" as the result of God's "works." In other words, the "rest" is something that God finished and then enjoyed on the seventh day. The author uses Genesis 2:2 to show that the "rest" has been completed since God created the world. This means that the "rest" to which Psalm 95:11 refers has been available since then. This explains why the author says that the "rest" remains for some to enter (see [4:6](#)).

Second (2), he could be using what Genesis 2:2 says about "rest" to define what "rest" means in Psalm 95:11. In the Psalm, the "rest" would have originally referred primarily to the promised land. However, the author uses how God "rested" on the seventh day to define the "rest" primarily as something that people do with God rather than as a place. This explains why the author defines "entering the rest" as "resting from works" (see [4:10](#)).

Since the author does not include much explanation and instead quotes the two verses together, you should also put the two verses together without including much explanation. See the notes for specific translation decisions. The author gives some conclusions in [4:6-10](#), so focus on translating these verses clearly.



## **Hebrews 4:1**

## Therefore (ULT) Because of that (UST)

Here, **Therefore** introduces an exhortation that is based on everything that the author has said about the Israelite ancestors in [3:7–19](#). If your readers would misunderstand **Therefore**, you could use a word or phrase that introduces an exhortation that is based on what has been said. Alternate translation: “Because what I have just said is true” (See: [Connect — Reason-and-Result Relationship](#) )

## let us be afraid...lest {while} there remains (ULT) we need to make sure...So, {we can tell that} God still promises...that (UST)

If your readers would misunderstand why the author puts two negative words together, you could express **be afraid lest** with a positive statement. The author uses this construction for emphasis, so use an emphatic form in your language. Alternate translation: “let us be careful so that while there remains” (See: [Double Negatives](#))

## lest {while} there remains a promise to enter into his rest (ULT) So, {we can tell that} God still promises that his people will participate in how he rests...that (UST)

When a **promise remains**, people can still receive what is promised. In other words, the promise is still valid or true. If your readers would misunderstand a **promise** remaining, you could express the idea in a more natural way. Alternate translation: “lest while a promise to enter into his rest is still valid” or “lest while God still offers a promise to enter into his rest” (See: [Idiom](#))

## lest {while} there remains a promise to enter into his rest (ULT) So, {we can tell that} God still promises that his people will participate in how he rests...that (UST)

If your language does not use an abstract noun for the idea behind **promise**, you could express the idea by using a verb such as “promise.” Alternate translation: “lest while what God has promised about entering into his rest remains” (See: [Abstract Nouns](#))

## to enter into his rest (ULT) that his people will participate in how he rests (UST)

Here and throughout this chapter, **rest** could refer to: (1) the state of “resting.” Alternate translation: “to participate in the way that God rests” or “to rest with him” (2) the place where people rest, particularly the land that God promised to give to his people. Alternate translation: “to enter into God’s resting place” or “to enter into the land of rest” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>1</sup> Therefore, **let us be afraid** lest {while} there remains **a promise** to enter into his **rest**, any of you might seem to have failed {to attain it}.

### UST

<sup>1</sup> So, {we can tell that} God still **promises** that his people will participate **in how he rests**. Because of that, **we need to make sure** that every one of you really receives {what God has promised}.

## his rest (ULT) in how he rests (UST)

If your language does not use an abstract noun for the idea behind **rest**, you could express the idea by using a verb such as “rest.” Make sure that your translation fits with the option you chose in the previous note for what **rest** means. Alternate translation: “the way that God rests” (See: [Abstract Nouns](#))

## might seem...to have failed {to attain it (ULT) really...receives {what God has promised (UST)

Here, **seem to have failed** could indicate that: (1) a person is showing the outward signs of having **failed**. Alternate translation: “look like you have failed to attain it” (2) someone might think that he or she has **failed**. Alternate translation: “might think that you have failed to attain it” (3) God considers them **to have failed**. Alternate translation: “might be judged to have failed to attain it”

### Translation Words - ULT

- [let us be afraid](#)
- [a promise](#)
- [rest](#)

### Translation Words - UST

- [So...we can tell that} God still promises](#)
- [in how he rests](#)
- [we need to make sure](#)





## **Hebrews 4:2**

## For (ULT) We need to make sure of this...because (UST)

Here, **For** introduces a further explanation of why we should “be afraid” (4:1). The author’s point is that **they** received the promise of rest, but they did not receive rest because they disobeyed. Since **we** are in the same situation and have also received the promise of rest, we need to “be afraid” that what happened to **them** will happen to **us**. If your readers would misunderstand **For**, you could use a word or phrase that introduces an explanation. Alternate translation: “That is especially true because” or “Indeed,” (See: [Connecting Words and Phrases](#))

## also...we...are having good news proclaimed {to us} just as to them also (ULT)

## We need to make sure of this,} because...we heard the good news just like they did (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. The author uses the passive form here to focus on those to whom the **good news** is **proclaimed** rather than focusing on the person doing the “proclaiming.” If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “we also listened to the good news just as they did” or “someone proclaimed the good news to us also just as to them” (See: [Active or Passive](#))

## just as to them also (ULT) just like they did (UST)

This phrase leaves out some words that many languages might need to be complete. If your readers might misunderstand this, you could supply these words from the first half of the sentence. Alternate translation: “just they also had good news proclaimed to them” (See: [Ellipsis](#))

## to them also...them (ULT) they did...them (UST)

Here, **them** refers to the Israelites whom God led out of Egypt and who died in the wilderness without entering the rest (see 3:16–19). If your readers would not know to whom **them** refers, you could make it explicit. Alternate translation: “to the Israelite ancestors also ... them” or “to that generation also ... them” (See: [Pronouns — When to Use Them](#))

## the message of the hearing (ULT) what they heard (UST)

Here the author uses the possessive form to describe a **message** that someone, in this case the Israelite ancestors, “heard.” If your readers would misunderstand that form, you could express the idea in a more natural way. Alternate translation: “the message that they heard” (See: [Possession](#))

### ULT

<sup>2</sup> For we also are [having good news proclaimed {to us}](#) just as to them also. But the message of the hearing did not [benefit](#) them, not having been joined in [faith with](#) the ones having heard {it}. <sup>[1]</sup>

### UST

<sup>2</sup> {We need to make sure of this,} because [we heard the good news](#) just like they did. However, because they were not among [those people who believed](#) in what they heard, what they heard did not [help](#) them.

## **not having been joined (ULT) because they were not among (UST)**

Here, **not having been mixed** introduces the reason why **the message** did not **benefit them**. If your readers not infer this relationship, you could express it more explicitly. Alternate translation: “since it had not been mixed” (See: [Connect — Reason-and-Result Relationship](#))

## **not having been joined in faith with the ones having heard {it (ULT) because they were not among those people who believed in what they heard (UST)**

Here, **not having been joined** refers back to **them**, who are not **joined** with **those who heard** as part of the group of those who believe. In this construction, **faith** can refer to: (1) what those who are **joined** have in common. Alternate translation: “not having been joined as people with faith to those who heard it” (2) what does the “joining.” Alternate translation: “not having been joined by faith to those who heard it” (See: [Translate Unknowns](#))

## **not having been joined in faith with the ones having heard {it (ULT) because they were not among those people who believed in what they heard (UST)**

Most early manuscripts make **not having been joined** refer back to **them**. However, a few early manuscripts make **not having been joined** refer back to **the message**. In this case, the clause would refer to how **those who heard** the message did not join **faith** to it when they heard it. In other words, they did not believe what they heard. However, the option that the ULT follows has the most support, so it is best to make **not having been joined** refer back to **them**. (See: [Textual Variants](#))

## **not having been joined (ULT) because they were not among (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. The author uses the passive form here to focus on those who are **joined** rather than focusing on the person doing the “joining.” If you must state who did the action, the author implies that “God” or they themselves did it. Alternate translation: “not having joined themselves” or “God not having joined them” (See: [Active or Passive](#))

## **faith with (ULT) those people who believed (UST)**

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “trust” or “believe.” Alternate translation: “in trusting it” or “in believing it” (See: [Abstract Nouns](#))

## **Translation Words - ULT**

- [having good news proclaimed {to us](#)
- [did...benefit](#)
- [faith with](#)

## Translation Words - UST

- we heard the good news
- those people who believed
- did...help



## **Hebrews 4:3**

## For (ULT) That is} because (UST)

Here, **For** introduces how one does “benefit” from hearing the “good news” (4:2). It is those who “believe” who are able to **enter into rest**. If your readers would misunderstand **For**, you could use a word or phrase that introduces further explanation. Alternate translation: “In fact,” (See: [Connecting Words and Phrases](#))

## we...enter...the ones having believed...into rest (ULT) participate...only} we who believe {in the good news...in how God rests (UST)

Here, **rest** could refer to: (1) the state of “resting.” Alternate translation: “we who have believed participate in the way that God rests” or “we who have believed rest” (2) the place where people rest, particularly the land that God promised to give to his people. Alternate translation: “we who have believed enter into the resting place” or “we who have believed enter into the land of rest” (See: [Assumed Knowledge and Implicit Information](#))

## just as he said (ULT) But those who do not believe do not participate in it}, as the Holy Spirit says (UST)

Here, **just as** indicates that the quotation will support the claim that **we who have believed enter into rest**. However, the quotation is a negative statement about how the Israelite ancestors will not **enter into rest**. The quotation could support the claim by: (1) proving the opposite point. Since the Israelite ancestors did not enter because they did not believe (see 3:19), that means that those who believe can enter. Alternate translation: “which you know because he said this about those who did not believe:” (2) proving that the **rest** is still available. In other words, because the Israelite ancestors did not **enter**, someone still can **enter**. Alternate translation: “which you can tell is still available because he said” (See: [Assumed Knowledge and Implicit Information](#))

## just as he said (ULT) But those who do not believe do not participate in it}, as the Holy Spirit says (UST)

Here the author uses **just as he said** to requote a part of the quotation that he introduced earlier (see especially 3:11). If your readers would misunderstand that the author is quoting the previous quotation to focus on a specific portion of it, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: “just as he said in what I already quoted” (See: [Quotations and Quote Margins](#))

## he said (ULT) the Holy Spirit says (UST)

Here, **he** could refer back to: (1) the Holy Spirit, whom the author identifies as the speaker of the quotation (see 3:7). Alternate translation: “God’s Spirit said” (2) God considered as a unity. Alternate translation: “God said” (See: [Pronouns — When to Use Them](#))

### ULT

<sup>3</sup> For we, the ones **having believed** enter into **rest**, **just as** he said, “**As I swore** in my **wrath**, If they will enter into my **rest**,” although {his} **works** were finished from {the} **foundation of {the} world**.

### UST

<sup>3</sup> {That is} because {only} **we who believe {in the good news}** participate in **how God rests**. {But those who do not believe do not participate in it}, as the Holy Spirit says, “**So then, because he was angry with them, he solemnly declared**, ‘They will never participate in **how I rest!**’” {God said this} even though he stopped **working {and rested}** after **he created the world**.



**he said, “As I swore in my wrath, If they will enter into my rest (ULT)  
the Holy Spirit says, “So then, because he was angry with them, he solemnly  
declared, ‘They will never participate in how I rest (UST)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: “he said, as he swore in his wrath, that they would never enter into his rest,” (See: [Direct and Indirect Quotations](#))

### **As I swore in my wrath**

Since the author repeats here the same words that he quoted in [3:11](#), you should translate these words in exactly the same way as you did in that verse.

**although {his} works (ULT)  
God said this} even though...working {and rested (UST)**

Here, **although** introduces something that is unexpected. God swore that the Israelite ancestors would not **enter into my rest**, but (unexpectedly) that rest has been available since **{the} foundation of {the} world**, since God’s **works were finished** then. The author’s point is that God’s oath about how the Israelite ancestors would never **enter** does not mean that the **rest** is not available or not yet available. Instead, the **rest** has been available since God created everything. If your readers would misunderstand this connection, you could expression the idea more explicitly. Alternate translation: “but despite that, his works” or “although the rest is available even now, for his works” (See: [Assumed Knowledge and Implicit Information](#))

**his} works...were finished (ULT)  
working {and rested...he stopped (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. The author uses the passive form here to focus on the **works** that **were finished** rather than focusing on the person doing the “finishing.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God finished his works” (See: [Active or Passive](#))

**his} works...were finished (ULT)  
working {and rested...he stopped (UST)**

If your language does not use an abstract noun for the idea behind **works**, you could express the idea by using a verb such as “work” or “do.” Alternate translation: “the things that he did were finished” or “what he worked was finished” (See: [Abstract Nouns](#))

**from {the} foundation of {the} world (ULT)  
after he created the world (UST)**

If your language does not use an abstract noun for the idea behind **foundation**, you could express the idea by using a verb such as “establish” or “build.” Alternate translation: “from when he established the world” (See: [Abstract Nouns](#))

## from {the} foundation of {the} world (ULT) after he created the world (UST)

The author speaks of how God created the **world** as if he set the **world** on a **foundation** or solid base. In the author's culture, this was a common way to refer to how God created everything. If your readers would misunderstand **{the} foundation of {the} world**, you could use a phrase that refers to how God created everything. Alternate translation: "from the beginning of the world" or "from the time when the world was created" (See: [Metaphor](#))

### Translation Words - ULT

- having believed
- rest
- rest
- of {the} world
- just as
- As
- I swore
- wrath
- works
- the} foundation of {the} world
- the} foundation

### Translation Words - UST

- only} we who believe...in the good news
- he created the world
- he created
- the world
- how God rests
- how I rest
- But those who do not believe do not participate in it}, as
- So then
- because he was angry with them
- he solemnly declared
- working...and rested



## **Hebrews 4:4**

## **For (ULT)** **You know that God rested} because of (UST)**

Here, **For** introduces the proof for what the author has claimed about how God's "works were finished from the foundation of the world" (). If your readers would misunderstand **For**, you could use a word or phrase that introduces proof or support. Alternate translation: "In fact," (See: [Connecting Words and Phrases](#))

## **he has...spoken...somewhere (ULT)** **the Holy Spirit says...elsewhere (UST)**

Here, just as in 4:3, **he** could refer to: (1) the Holy Spirit, whom the author identifies as the speaker of the Psalms quotation (see 3:7). Alternate translation: "God's Spirit has somewhere spoken" (2) God considered as a unity. Alternate translation: "God has somewhere spoken" (See: [Pronouns — When to Use Them](#) )

### **ULT**

<sup>4</sup> For he has somewhere spoken thus about the seventh {day}: "And **God rested** on the seventh **day** from all his **works**."

### **UST**

<sup>4</sup> {You know that God rested} because of what the Holy Spirit says elsewhere about the seventh {day of the week}. {He says,} "Then, when {it was} **the seventh day {of the week}, God finished working {to create everything}, and he rested.**"

## **he has...spoken...somewhere...thus about the seventh {day (ULT)** **the Holy Spirit says...what...elsewhere about the seventh {day of the week (UST)**

Here the author quotes from an important text, the Old Testament. He does not introduce it as a quotation but instead as words that someone (probably the Holy Spirit) has spoken. However, the audience would have understood that this was a quotation from the Old Testament, specifically from Genesis 2:2. This passage tells the story of how God created everything in six days and then rested on the seventh day. Since the author introduces the quotation as words that someone has spoken, you should do the same. The word **somewhere** shows that the words come from Scripture without stating exactly where. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: "in another place he has said thus about the seventh day" (See: [Quotations and Quote Margins](#))

## **about the seventh {day...And God rested on the seventh day from all his works (ULT)** **about the seventh {day of the week...He says,} "Then, when {it was} the seventh day {of the week}, God finished working {to create everything}, and he rested (UST)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: "about the seventh day that God rested on that day from all his works." (See: [Direct and Indirect Quotations](#))

## **the seventh {day...the seventh day (ULT)** **the seventh {day of the week...the seventh day {of the week (UST)**

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: "day seven ... day seven" (See: [Ordinal Numbers](#))

**from all his works (ULT)**  
**finished working {to create everything (UST)**

If your language does not use an abstract noun for the idea behind **works**, you could express the idea by using a verb such as “work” or “do.” Alternate translation: “from the things that he was doing” or “from what he was working” (See: [Abstract Nouns](#))

**all his works (ULT)**  
**finished working...to create everything (UST)**

Here, **all his works** refers specifically to the **works** of creation. The quotation does not mean that God stopped doing everything. If your readers would misunderstand this, you could make the idea explicit. Alternate translation: “all his works of creating” (See: [Assumed Knowledge and Implicit Information](#))

### Translation Words - ULT

- God
- rested
- day
- works

### Translation Words - UST

- the seventh day...of the week
- God
- finished working...to create everything
- and he rested

## Hebrews 4:5

**And again in this {passage (ULT)  
But {note} again {what God says about the  
Israelite ancestors} in the words that I already  
quoted (UST)**

Here the author uses **And again in this {passage}** to requote a part of the quotation that he introduced earlier (see especially [3:11](#); [4:3](#)). The phrase **this {passage}** refers to the quotation from Psalm 95, which is the primary passage that the author is discussing. If your readers would misunderstand that the author is quoting the previous quotation to focus on a specific portion of it, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: "And when we consider again the passage we are discussing, it says" (See: [Quotations and Quote Margins](#))

**in this {passage...If they will enter into my rest (ULT)  
in the words that I already quoted...They will never participate in how I rest  
(UST)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: "in this passage it says that they will never enter into his rest." (See: [Direct and Indirect Quotations](#))

**If they will enter into my rest (ULT)  
They will never participate in how I rest (UST)**

Since the author repeats here the same words that he quoted in [3:11](#), you should translate these words in exactly the same way as you did in that verse.

### Translation Words - ULT

- [rest](#)

### Translation Words - UST

- [how I rest](#)

#### ULT

<sup>5</sup> And again in this {passage}, "If they will enter into my [rest](#)."

#### UST

<sup>5</sup> But {note} again {what God says about the Israelite ancestors} in the words that I already quoted: "They will never participate in [how I rest](#)!"





## **Hebrews 4:6**

**Therefore (ULT)****So then (UST)**

Here, **Therefore** introduces the conclusion to what the author has argued in 4:2–5. Use a word or phrase that introduces this kind of conclusion. Alternate translation: “Because of all that” (See: [Connect — Reason-and-Result Relationship](#) )

**it remains {for} some to enter (ULT)****However, God still wants some people to participate (UST)**

When something **remains**, people can still access or make use of it. In other words, the ability to **enter** is still valid or available. If your readers would misunderstand **it remains**, you could express the idea in a more natural way. See how you translated the similar words in 4:1. Alternate translation: “there is still the possibility of entering” or “God still allows some to enter” (See: [Idiom](#))

**to enter into it...did not enter (ULT)****to participate in how he rests...they did not participate in how God rests (UST)**

Here, just as in 4:1, the rest which people **enter** could refer to: (1) the state of “resting.” Alternate translation: “to participate in it ... did not participate” or “to rest with God ... did not rest with God” (2) the place where people rest, particularly the land that God promised to give to his people. Alternate translation: “to enter into the place ... did not enter it” or “to enter into the land ... did not enter it” (See: [Assumed Knowledge and Implicit Information](#))

**the ones previously having had the good news proclaimed {to them (ULT)****the Israelite ancestors who heard the good news in the past (UST)**

Here, those who **had the good news proclaimed to them** are the same people the author mentions as “them” in 4:2: the Israelite ancestors whom God led out of Egypt and who did not enter the promised land. If your readers would misunderstand who these people are, you could make the reference explicit. Alternate translation: “the Israelite ancestors who previously had the gospel proclaimed to them” or “the people of that generation who previously had the gospel proclaimed to them” (See: [Assumed Knowledge and Implicit Information](#))

**did not enter because of {their} disobedience (ULT)****did not obey God, and so they did not participate in how God rests (UST)**

If your language does not use an abstract noun for the idea behind **disobedience**, you could express the idea by using a verb such as “disobey” or an adjective such as “disobedient.” Alternate translation: “did not enter, because they disobeyed” or “did not enter, because they were disobedient” (See: [Abstract Nouns](#))

**Translation Words - ULT**

- [having had the good news proclaimed {to them](#)
- [their} disobedience](#)

**ULT**

<sup>6</sup> Therefore, since it remains {for} some to enter into it, and the ones previously [having had the good news proclaimed {to them}](#) did not enter because of [{their} disobedience](#),

**UST**

<sup>6</sup> So then, the [Israelite ancestors who heard the good news](#) in the past [did not obey God](#), and so they did not participate in how God rests. However, God still wants some people to participate in how he rests.

## Translation Words - UST

- Israelite ancestors who heard the good news
- did not obey God



## **Hebrews 4:7**

**again...he...sets (ULT)**  
**once more...Because of that,} the Holy Spirit...  
 picked (UST)**

Here, just as in 4:3–4, **he** could refer to: (1) the Holy Spirit, whom the author identifies as the speaker of the Psalms quotation (see 3:7). Alternate translation: “God’s Spirit again sets” (2) God considered as a unity. Alternate translation: “God again sets” (See: [Pronouns — When to Use Them](#) )

**again (ULT)**  
**once more (UST)**

Here, **again** indicates that the Holy Spirit had already “set” a **day** and now does it for a second time. The first time was when God promised the “rest” to the Israelite ancestors. The second time (**again**) was when the Spirit spoke the quote from Psalm 95 **through David**. If your readers would misunderstand **again**, you could use a word or phrase that refers to doing something “once more” or “for a second time.” Alternate translation: “for a second time”

**calling it “Today (ULT)**  
**That time is} what we call “this day (UST)**

Here the author speaks about a time that we call **Today**. We call every day **Today**, so this phrase means that the rest is available right now. However, since the author uses **Today** because the author of the quotation uses it, make sure that you use the same words that you used to translate **Today** in 3:7. Alternate translation: “calling it ‘This day’” (See: [Idiom](#))

**speaking through David (ULT)**  
**He did this} when he spoke through David (UST)**

The Holy Spirit calls the **certain day “Today”** when he was **speaking through David**. The author knows that **David** wrote the Psalm that he is quoting, but he also knows that **David** was inspired by the Holy Spirit. Use a form in your language that refers to how someone speaks through or by means of someone else. Alternate translation: “using David to speak”

**after so much time (ULT)**  
**a long time after {the Israelite ancestors disobeyed (UST)**

Here the author notes that David wrote the Psalm a long time after what the Psalm narrates about the Israelite ancestors occurred. David still applies the Psalm to his audience, however. If your readers would misunderstand **after so much time**, you could use a word or phrase that refers to a long period of time. Alternate translation: “after so many years” or “many years later” (See: [Assumed Knowledge and Implicit Information](#))

**ULT**

<sup>7</sup> **he** again **sets** a certain **day**, calling it “Today,” speaking through **David** after so much **time**, **just as** it has already been said, “Today, if you hear his **voice**, do not **harden** your **hearts**.”

**UST**

<sup>7</sup> {**Because of that**,} the Holy Spirit once more **picked** a **time** {**when we can participate in how God rests**}. {That time is} what we call “this day.” {He did this} when he spoke **through David** a **long time** after {**the Israelite ancestors disobeyed**}. He said, as I have already quoted, “This day, when you hear God **speak** {**to you**}, do not **stubbornly disobey** him.”

**just as it has already been said (ULT)**  
**He said, as I have already quoted (UST)**

Here the author uses **just as it has already been said** to requote a part of the quotation that he introduced earlier (see especially [3:7b-8a](#); [3:15](#)). If your readers would misunderstand that the author is quoting the previous quotation to focus on a specific portion of it, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: "just as we read in the passage we are discussing" (See: [Quotations and Quote Margins](#))

**it has already been said (ULT)**  
**He said, as I have already quoted (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. The author uses the passive form here to focus on the words that have **been said** rather than focusing on the person doing the "saying." If you must state who did the action, the author implies that he himself did it. Alternate translation: "I have already said" or "I have already quoted" (See: [Active or Passive](#))

**it has already been said, "Today, if you hear his voice, do not harden your hearts (ULT)**  
**He said, as I have already quoted...This day, when you hear God speak {to you}, do not stubbornly disobey him (UST)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: "it has already been said that today, if you hear his voice, you should not harden your hearts" (See: [Direct and Indirect Quotations](#))

**calling it "Today...if you hear his voice, do not harden your hearts (ULT)**  
**That time is} what we call "this day...when you hear God speak {to you}, do not stubbornly disobey him (UST)**

Since the author repeats here the same words that he quoted in [3:7b-8a](#), you should translate these words in exactly the same way as you did in those verses.

**Translation Words - ULT**

- [he...sets](#)
- [a...day](#)
- [David](#)
- [time](#)
- [just as](#)
- [voice](#)
- [do...harden](#)
- [hearts](#)

**Translation Words - UST**

- [Because of that,} the Holy Spirit...picked](#)
- [do...stubbornly disobey him](#)
- [time {when we can participate in how God rests](#)

- through David
- a long time after...the Israelite ancestors disobeyed
- He said, as I have already quoted
- speak...to you
- do...stubbornly disobey him





## **Hebrews 4:8**

## For (ULT) So (UST)

Here, **For** introduces further explanation about the day called “Today.” If your readers would misunderstand **For**, you could use a word or phrase that introduces explanation, or you could leave it untranslated. Alternate translation: “Further,” (See: [Connecting Words and Phrases](#))

## Joshua (ULT) when Joshua did that,} he (UST)

**Joshua** is the name of a man. God chose him to lead the Israelites when they entered the land that God had promised to give them. (See: [How to Translate Names](#))

## if...Joshua gave them rest (ULT) This means that...when Joshua did that,} he did...help them participate in how God rests (UST)

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **Joshua** did not give the Israelite ancestors the kind of **rest** he is discussing. He proves that the conditional statement is not true by showing that it would contradict what is true: the Holy Spirit did actually speak **about another day**, as the previous verse shows. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: “if Joshua had actually given them rest” (See: [Connect — Contrary to Fact Conditions](#))

## Joshua gave them rest (ULT) when Joshua did that,} he did...help them participate in how God rests (UST)

Here the author speaks as if **Joshua** were the one who could have “given” **rest** to the Israelite ancestors. This expression means that what Joshua did could have enabled the Israelite ancestors to receive **rest** from God. If your readers would misunderstand that the **rest** comes from God, who worked through **Joshua**, you could express the idea more naturally. Alternate translation: “God had used Joshua to give them rest” or “Joshua had helped them rest” (See: [Metaphor](#))

## them...gave...rest (ULT) them...did...help...participate in how God rests (UST)

See how you translated **rest** in [4:1](#). Alternate translation: “enabled them to rest with God” or “enabled them to enter into God’s resting place” (See: [Assumed Knowledge and Implicit Information](#))

## them...gave...rest (ULT) them...did...help...participate in how God rests (UST)

If your language does not use an abstract noun for the idea behind **rest**, you could express the idea by using a verb such as “rest.” Make sure that your translation fits with the option you chose in the previous note for what **rest** means. Alternate translation: “helped them rest the way that God rests” (See: [Abstract Nouns](#))

### ULT

<sup>8</sup> For if **Joshua gave** them **rest**, he would not have spoken about another **day** after these {things}.

### UST

<sup>8</sup> So, the Holy Spirit refers to a different **day** {when God’s people can participate in how God rests} that comes after the day {when Joshua led the Israelite ancestors into the land that God had promised them}. This means that {when **Joshua did that,} he did not help them participate in how God rests.**

## he would not have spoken...he would...have spoken (ULT) not...the Holy Spirit refers (UST)

Here, just as in [4:7](#), **he** could refer to: (1) the Holy Spirit, whom the author identifies as the speaker of the Psalms quotation (see [3:7](#)). Alternate translation: “God’s Spirit would not have spoken” (2) God considered as a unity. Alternate translation: “God would not have spoken” (See: [Pronouns — When to Use Them](#) )

## day (ULT) day {when God’s people can participate in how God rests (UST)

Here the author refers to a **day** because the quotation he is discussing refers to “today.” If possible, use a word or phrase here that is related to how you translated “today” in the quotation (see [4:7](#)). The author does not mean that there is only one period of 24 hours in which people can “enter the rest.” If your readers would misunderstand **day**, you could use a word or phrase that refers to a specific point in time. Alternate translation: “time” or “moment in time”

## after these {things} (ULT) that comes after the day {when Joshua led the Israelite ancestors into the land that God had promised them (UST)

Here, **these {things}** refers to what happened when **Joshua** was leading the Israelite ancestors. He guided them into the land that God had promised to give them, and he led them as they fought their enemies and settled down in that land. The author’s point is that, since David speaks about entering the **rest** much later than this, the events related to **Joshua** must not count as getting **rest**. If your readers would misunderstand what **these {things}** refer to, you could express the idea more explicitly. Alternate translation: “after Joshua led the people into the land” (See: [Assumed Knowledge and Implicit Information](#))

### Translation Words - ULT

- Joshua
- gave...rest
- day

### Translation Words - UST

- day {when God’s people can participate in how God rests
- when Joshua did that,} he
- did...help...participate in how God rests

## Hebrews 4:9

### Therefore (ULT)

### So, as you can see (UST)

Here, **Therefore** introduces the conclusion to the argument in 4:3–8. If your readers would misunderstand **Therefore**, you could use a word or phrase that introduces a conclusion. Alternate translation: “So then” or “In conclusion” (See: [Connect — Reason-and-Result Relationship](#) )

### there remains a Sabbath rest (ULT) can still participate in how God rests, {just as people rest on} the Jewish day of rest (UST)

When something **remains**, people can still access or make use of it. In other words, the **Sabbath rest** is still valid or available. If your readers would misunderstand **there remains**, you could express the idea in a more natural way. See how you translated the similar words in 4:1, 6. Alternate translation: “there is still a Sabbath rest” or “God still provides a Sabbath rest” (See: [Idiom](#))

### a Sabbath rest (ULT)

### participate in how God rests, {just as people rest on} the Jewish day of rest (UST)

Here, the word translated **a Sabbath rest** is a very rare word that is closely related to the word for **Sabbath**, which refers to the seventh day of the week on which the Israelites rested, as God commanded them to do. The **Sabbath rest** could refer to: (1) keeping the **Sabbath** by “resting.” Alternate translation: “rest as on the Sabbath day” (2) celebrating the special day that is the **Sabbath**. Alternate translation: “a Sabbath celebration” or “a celebration as on the day of rest” (See: [Translate Unknowns](#))

### Translation Words - ULT

- a Sabbath rest
- for the people
- for the people...of God
- of God

### Translation Words - UST

- God’s...people
- God’s
- people
- participate in how God rests, {just as people rest on} the Jewish day of rest

### ULT

<sup>9</sup> Therefore, there remains a Sabbath rest for the people of God.

### UST

<sup>9</sup> So, as you can see, God’s people can still participate in how God rests, {just as people rest on} the Jewish day of rest.



## **Hebrews 4:10**

## For (ULT) In fact (UST)

Here, **For** introduces further explanation of **rest**. If your readers would misunderstand **For**, you could use a word that introduces an explanation, or you could leave it untranslated. Alternate translation: “Indeed,” (See: [Connecting Words and Phrases](#))

## the one...having entered...has himself also rested (ULT) the...people who participate...also...and rest (UST)

Here the author uses the past tense to speak about something that is true in general. Use whatever tense you would naturally use in your language to speak about something that is generally true. Alternate translation: “the one who will enter ... will himself also rest” (See: [Predictive Past](#))

## the one...having entered into his rest (ULT) the...people who participate in how God rests (UST)

See how you translated “entering the rest” in 4:1. Alternate translation: “the one who rests with God” or “the one who enters into God’s resting place” (See: [Assumed Knowledge and Implicit Information](#))

## his (ULT) how God rests (UST)

Here, **his** refers to God. If your readers would misunderstand **his**, you could make to whom it refers explicit. Alternate translation: “God’s” (See: [Pronouns — When to Use Them](#))

## himself...his (ULT) also...finish what they are doing (UST)

Although **himself** and **his** are masculine, they refer to anyone, both male and female. If your readers would misunderstand **himself** and **his**, you could use non-gendered words or refer to both genders. Alternate translation: “himself or herself ... his or her” (See: [When Masculine Words Include Women](#))

## himself (ULT) also (UST)

Here, the word translated **himself** emphasizes the comparison between **the one who has entered** and **God**. Consider using a natural way to emphasize this comparison in your language. Alternate translation: “in fact” (See: [Reflexive Pronouns](#))

## ULT

<sup>10</sup> For the one having entered into his rest has himself also rested from his works, just as God {did} from {his} own {works}.

## UST

<sup>10</sup> In fact, the people who participate in how God rests also finish what they are doing and rest. {They do this} just like God finished {creating everything} and rested.



**his works...his} own {works (ULT)****finish what they are doing...finished...creating everything} and rested (UST)**

If your language does not use an abstract noun for the idea behind **works**, you could express the idea by using a verb such as “work” or “do.” Alternate translation: “the things he did ... the things he did” (See: [Abstract Nouns](#))

**just as God {did} from {his} own {works (ULT)****They do this} just like God finished {creating everything} and rested (UST)**

Here the author refers back to what he already said in [4:4](#) about how God “rested on the seventh day” after he created everything. If your readers would misunderstand how God rested from his **works**, you could express the idea more explicitly. Alternate translation: “just as God rested after he created the world” or “just as God did from his own works on the seventh day” (See: [Assumed Knowledge and Implicit Information](#))

**Translation Words - ULT**

- [rest](#)
- [has...rested](#)
- [works](#)
- [just as...did](#)
- [God](#)

**Translation Words - UST**

- [how God rests](#)
- [and rest](#)
- [finish what they are doing](#)
- [They do this} just like](#)
- [God](#)



## **Hebrews 4:11**

## Therefore (ULT) Because of all that (UST)

Here, **Therefore** introduces an exhortation that is based on what the author has argued in [3:7–4:10](#). If your readers would misunderstand **Therefore**, you could use a word or phrase that introduces how readers should respond to what the author has argued. Alternate translation: “So then” or “In light of what I have said” (See: [Connect — Reason-and-Result Relationship](#))

## let us be eager (ULT) we should focus on (UST)

Here, **let us be eager** refers to focusing on and working hard to accomplish some specific goal. If your readers would misunderstand **let us be eager**, you could use a word or phrase that expresses this idea more clearly. Alternate translation: “let us strive” or “let us be diligent” (See: [Translate Unknowns](#))

## to enter into that rest (ULT) participating in how God rests (UST)

See how you translated “entering the rest” in [4:1](#). Alternate translation: “to rest with God” or “to enter into God’s resting place” (See: [Assumed Knowledge and Implicit Information](#))

## into...might fall (ULT) like...disobeys {God} (UST)

Here the author speaks as if **disobedience** were a hole that a person could physically **fall into**. This “falling into” the hole of **disobedience** keeps a person from reaching their goal or arriving at their destination. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “might fail by following” or “might follow” (See: [Metaphor](#))

## the same...example...of {this} disobedience (ULT) like...the Israelite ancestors did...disobeys...God (UST)

Here the author uses the possessive form to show that the **example** is the **disobedience**. If your readers would misunderstand that form, you could express the idea in a more natural way. The idea is that the Israelite ancestors provided the **example** of **disobedience** that we should not follow. Alternate translation: “the same thing, which is disobedience” or “disobedience that is like that of the Israelite ancestors” (See: [Possession](#))

## the same...example...of {this} disobedience (ULT) like...the Israelite ancestors did...disobeys...God (UST)

If your language does not use an abstract noun for the idea behind **disobedience**, you could express the idea by using a verb such as “disobey.” Alternate translation: “disobeying in the same way that they did” (See: [Abstract Nouns](#))

### ULT

<sup>11</sup> Therefore, let us be eager to enter into that [rest](#) so that no one might fall into the same example of [{this} disobedience](#).

### UST

<sup>11</sup> Because of all that, we should focus on participating in [how God rests](#). That way, none {of us} [disobeys {God}](#) like the Israelite ancestors did.

## Translation Words - ULT

- rest
- of...this} disobedience

## Translation Words - UST

- how God rests
- disobeys...God



## **Hebrews 4:12**

## For (ULT) You need to pay attention to these things,} because (UST)

Here, **For** introduces a further reason for why we need to “be eager” (4:11). If your readers would misunderstand **For**, you could use a word or phrase that introduces the basis for an exhortation. Alternate translation: “We should do that because” (See: [Connecting Words and Phrases](#))

## the word of God (ULT) what God speaks (UST)

Here, **word** figuratively represents what someone says in words. If your readers would misunderstand **word**, you could use an equivalent expression or plain language. Alternate translation: “the message of God” or “what God says” (See: [Metonymy](#))

## the word of God (ULT) what God speaks (UST)

Here the author uses a possessive to describe a **word** that: (1) **God** speaks. Alternate translation: “the word that God speaks” (2) is **God**. Alternate translation: “the divine Word” or “God the Word” (See: [Possession](#))

## is living...and active...piercing...and...able to judge (ULT)

In these phrases, the author describes the **word of God** as if it were a person that was **living and active** and that could “pierce” and **judge** other people. He speaks in this way to show that God accomplishes these things through his **word**, that is, when he speaks. If your readers would misunderstand this figure of speech, you could express the idea by making God the subject of these actions or by using analogy form. Alternate translation: “is from the living and active God ... God uses it to pierce ... God uses it to judge” or “is like a living and active person ... piercing like a person pierces ... and able, like a person, to judge” (See: [Personification](#))

## sharper than any two-edged sword, and piercing to {the} dividing (ULT)

Here the author compares the **word of God** to a **sword** that has two edges. God's word is even **sharper** than that kind of sword, which means it is even better at **piercing**. The author uses this figure of speech to show how good the **word of God** is at discerning and judging humans. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: “is like a very sharp two-edged sword that pierces to the dividing” or “able to distinguish what is wrong from what is right, including even the dividing” (See: [Metaphor](#))

## two-edged sword (ULT) It does that as if it were} a sword with two...edges (UST)

A **two-edged sword** describes a weapon or tool with two sharp edges. This kind of **sword** can “pierce” something better than a sword with only one sharp edge can. If your readers would misunderstand **two-edged sword**, you could use a comparable term or a descriptive phrase. Alternate translation: “blade with two sharp edges” (See: [Translate Unknowns](#))

### ULT

<sup>12</sup> For the **word of God is living** and active and sharper than any two-edged **sword**, and piercing to {the} dividing of **soul** and **spirit**, of both joints and marrow, and **able to judge** {the} thoughts and intentions of {the} **heart**.

### UST

<sup>12</sup> {You need to pay attention to these things,} because **what God speaks** {is like a person who} **lives** and does things, including **discerning what people think and plan**. {It does that as if it were} a **sword** with two very sharp edges that could cut apart people's bones from their tendons **and that could divide up people's inner lives**.



## and piercing to {the} dividing of soul and spirit, of both joints and marrow (ULT)

Here the author describes how the **word**, like a **sword**, can “pierce” to the **dividing** of things. These words refer to how a **sword** can cut something into two pieces. The author refers to things that are hard to divide: **joints** and **marrow** are difficult to separate, as are **soul** and **spirit**. The point is that the **word** can separate things that are hard to separate, just like a very sharp **sword** can. If your readers would misunderstand these words, you could use words or phrases that refer to cutting things into pieces. Alternate translation: “and slicing apart soul and spirit, joints and marrow” (See: [Translate Unknowns](#))

## of soul and spirit (ULT) and that could divide up people’s inner lives (UST)

Here, **soul** and **spirit** refer to two distinguishable aspects of the nonphysical part of a human. It is possible that **soul** refers primarily to life and personality, while **spirit** refers to how people relate to others and express themselves. However, the author is not primarily interested in what parts of the person these two words refer to. Rather, he is focused on how **soul** and **spirit** always go together, and it is difficult to “divide” them. If your readers would misunderstand **soul** and **spirit**, you could use words that refer to closely related aspects of the nonphysical parts of a person. Alternate translation: “of mind and spirit” or “of personality and mind” (See: [Translate Unknowns](#))

## of both joints and marrow (ULT) people’s bones from their tendons (UST)

The **joints** are the places where bones connect. The **marrow** is the center part of bones. The author is primarily interested in how the **joints** and the **marrow** are closely connected together, and it requires cutting a bone into pieces to separate them from each other. If your readers would misunderstand **joints and marrow**, you could refer to body parts that are very difficult to separate. Alternate translation: “of both tendons and muscles” or “of both ligaments and bones” (See: [Translate Unknowns](#))

## {the} thoughts and intentions of {the} heart (ULT) what people think and plan (UST)

If your language does not use abstract nouns for the ideas behind **thoughts** and **intentions**, you could express the ideas by using verbs such as “think” and “plan.” Alternate translation: “what the heart ponders and devises” (See: [Abstract Nouns](#))

## of {the} heart (ULT) what people (UST)

In the author’s culture, the **heart** is the place where humans think and plan. If your readers would misunderstand **heart**, you could refer to the place where humans think in your culture or express the idea nonfiguratively. Alternate translation: “of the mind” or “that people think” (See: [Metonymy](#))

## of {the} heart (ULT) what people (UST)

Here the author is speaking of “hearts” in general, not of one particular **heart**. If your readers would misunderstand this form, you could use a form that refers to “hearts” in general. Alternate translation: “of hearts” or “of human hearts” (See: [Generic Noun Phrases](#))

## Translation Words - ULT

- word of God
- is living
- sword
- of soul
- spirit
- able to judge
- of {the} heart

## Translation Words - UST

- what...God...speaks
- is like a person who} lives
- discerning
- what people
- It does that as if it were} a sword
- and that could divide up people's inner lives
- and that could divide up people's inner lives



## **Hebrews 4:13**

**him...of him to whom {is (ULT)  
when he wishes to examine it...God knows  
everything...He is the one about whom (UST)**

Here, **him** and **whom** could refer to: (1) God, who spoke the “word” that is referred to in the previous verse. Alternate translation: “God ... of him to whom” (2) the “word” that is referred to in the previous verse. Alternate translation: “this word ... of it to which” (See: [Pronouns — When to Use Them](#) )

**no creature is hidden (ULT)  
Nothing that he created can stay secret (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. The author uses the passive form here to focus what is **hidden** rather than focusing what does the “hiding.” If you must state who did the action, you could use a vague subject or have the “creature” trying to hide itself. Alternate translation: “no creature can hide” or “no creature can hide itself” (See: [Active or Passive](#))

**all {things...are} bare and laid open (ULT)  
about every person and thing...God knows everything (UST)**

Here the author speaks about **all {things}** as if they were a naked person whose body was **bare** for all to see. He also speaks of **all {things}** as if someone had pulled another person’s head back to “lay open” his or her neck. Both of these expressions indicate that God sees and knows everything about **all {things}**. If your readers would misunderstand either of these expressions, you could use comparable metaphors or express the ideas nonfiguratively. Alternate translation: “all things are visible and revealed” (See: [Metaphor](#))

**are} bare and laid open (ULT)  
God knows everything (UST)**

These two terms mean basically the same thing and are used together to emphasize that God sees and knows everything. If your language does not use repetition to do this or if you do not have two words for these ideas, you could use one phrase and provide emphasis in another way. Alternate translation: “are visible” or “are revealed” (See: [Doublet](#))

**laid open (ULT)  
God knows everything (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. Since the author is describing a characteristic of **all {things}**, avoid stating a subject here. It may be best to translate **laid open** with an adjective that has a similar meaning. Alternate translation: “open” or “visible” (See: [Active or Passive](#))

**ULT**

<sup>13</sup> And no **creature** is hidden before him. Instead, all {things} {are} bare and laid open to the eyes of him to whom {is} our word.

**UST**

<sup>13</sup> God knows everything about every person and thing. **Nothing that he created** can stay secret when he wishes to examine it. He is the one about whom we are talking.

**to the eyes of him (ULT)**  
**God knows everything (UST)**

Here, **eyes** figuratively refers to seeing or knowing. If your readers would misunderstand **eyes**, you could express the idea in plain language. Alternate translation: “to the sight of him” or “for him to know, who is the one” (See: [Metonymy](#))

**to whom {is} our word (ULT)**  
**He is the one about whom we are talking (UST)**

This phrase could mean: (1) that God is the one whom the author is speaking about to his audience. The **word** here would refer to the “words” that the author is speaking to his audience. Alternate translation: “about whom we are speaking” (2) that God is one whom the audience must relate to or deal with. Alternate translation: “with whom we have to do” (See: [Idiom](#))

**Translation Words - ULT**

- [creature](#)

**Translation Words - UST**

- [Nothing that he created](#)



## **Hebrews 4:14**



**Therefore (ULT)****So (UST)**

Here, **Therefore** refers back to what the author already said about how Jesus is a **high priest** (see 2:17–3:1). It may refer especially to 3:1, where the author stated that Jesus is “the high priest of our confession.” So, **Therefore** introduces how the author wants his audience to act, given that Jesus is a **great high priest**. If your readers would misunderstand **Therefore**, you could use a word or phrase that resumes a previous topic, or you could use a word or phrase that introduces the result or consequence of a previous statement. Alternate translation: “So then” or “Because of all that” (See: [Connect — Reason-and-Result Relationship](#))

**having (ULT)****works for us (UST)**

Here, **having** introduces a reason for the exhortation to **firmly hold**. If your readers would misunderstand this relationship, you could make it explicit. Alternate translation: “since we have” or “because we have” (See: [Connect — Reason-and-Result Relationship](#))

**who} has passed through the heavens (ULT)****one who ascended through the heavens (UST)**

Here, **passed through** refers to travel or movement within a specific area, here **the heavens**. It does not necessarily mean that Jesus traveled through and then left **the heavens**. Use a word that you would use for traveling in a specific direction through an area. Alternate translation: “who has gone through the heavens” or “who has traveled through the heavens” (See: [Go and Come](#))

**the heavens (ULT)****the heavens (UST)**

Many people in the author’s culture believed that the space that they called “heaven” contained multiple layers or spheres of individual **heavens**. Paul speaks this way in 2 Corinthians 12:2. Here, the author uses this language without clarifying how many **heavens** there are. The main point is that Jesus **passed through** these **heavens** to where God dwells. Often, this place where God dwells is in the highest of the **heavens**. Since the author does not include details about the **heavens**, translate **heavens** with a word or phrase that refers to all of heavenly space, including the idea of multiple **heavens** if possible. Alternate translation: “the heavenly realm” or “the heavenly spaces” (See: [Assumed Knowledge and Implicit Information](#))

**the Son of God (ULT)****God’s Son (UST)**

**Son of God** is an important title for Jesus. See how you translated **Son** in 1:2. (See: [Translating Son and Father](#))

**ULT**

<sup>14</sup> Therefore, having a great **high priest** {who} has passed through the **heavens**, **Jesus the Son of God**, let us firmly hold to {our} **confession**.

**UST**

<sup>14</sup> So, a powerful **leading priest** works for us, one who ascended through the **heavens**. **He is Jesus, God’s Son**. Because of that, we need to persist in believing **what we say we believe**.

**let us firmly hold to {our} confession (ULT)****Because of that, we need to persist in believing what we say we believe (UST)**

Here, **firmly hold** refers to continuing to consistently believe or trust something, particularly something that one has been told. If your readers would misunderstand **firmly hold**, you could use a word or phrase that refers to continuing to believe or trust. Alternate translation: "let us tightly grasp our confession" or "let us continue to trust our confession" (See: [Metaphor](#))

**to {our} confession (ULT)****what we say we believe (UST)**

If your language does not use an abstract noun for the idea behind **confession**, you could express the idea by using a verb such as "confess" or "believe." Alternate translation: "to what we confess" or "to what we believe" (See: [Abstract Nouns](#))

**Translation Words - ULT**

- [a...high priest](#)
- [heavens](#)
- [Jesus](#)
- [Son of God](#)
- [to...our} confession](#)

**Translation Words - UST**

- [a...leading priest](#)
- [heavens](#)
- [He is Jesus](#)
- [God's...Son](#)
- [what we say we believe](#)



## **Hebrews 4:15**

## For (ULT) Now (UST)

Here, **For** introduces further explanation of how Jesus is a high priest. This information supports the author's exhortation to "firmly hold" to the "confession" (see 4:15). If your readers would misunderstand **For**, you could use a word that introduces support for an exhortation, or you could leave it untranslated. Alternate translation: "We should do that because" (See: [Connecting Words and Phrases](#))

**not...we do...have a high priest {who} is not able to sympathize with our weaknesses, but {one} having been tempted (ULT)**  
**very...the leading priest who works for us can...well understand how weak we are. In fact, he experienced...how doing what is wrong seems to be good (UST)**

Here the author uses two negative words to emphasize how much Jesus is able to **sympathize** with us as **high priest**. If your readers would misunderstand the two negatives, and if it would not be emphatic in your language, you could express the idea with a positive statement and emphasize it in another way. If you do this, you will need to translate **but** as a connection instead of a contrast. Alternate translation: "we indeed have a high priest who is able to sympathize with our weaknesses, one having been tempted" (See: [Double Negatives](#))

**with our weaknesses (ULT)**  
**how weak we are (UST)**

If your language does not use an abstract noun for the idea behind **weaknesses**, you could express the idea by using an adjective such as "weak." Alternate translation: "with the ways that we are weak" (See: [Abstract Nouns](#))

**but {one} having been tempted (ULT)**  
**In fact, he experienced...how doing what is wrong seems to be good (UST)**

This phrase leaves out some words that many languages might need to be complete. If your readers might misunderstand this, you could supply these words from the first half of the sentence. Alternate translation: "but we have one who has been tempted" (See: [Ellipsis](#))

**one} having been tempted (ULT)**  
**he experienced...how doing what is wrong seems to be good (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. The author uses the passive form here to focus on Jesus, who was **tempted** rather than focusing on the person or thing doing the "tempting." If you must state who did the action, you could use a vague or indefinite subject, since many things can "tempt." Alternate translation: "one whom things tempted" or "one having experienced temptation" (See: [Active or Passive](#))

## ULT

<sup>15</sup> For we do not have a high priest {who} is not able to sympathize with our weaknesses, but {one} having been tempted according to all {things}, according to {our} likeness, {yet} without sin.

## UST

<sup>15</sup> Now the leading priest who works for us can very well understand how weak we are. In fact, he experienced many times how doing what is wrong seems to be good, just like we do. However, he never sinned.

**according to all {things}, according to {our} likeness (ULT)**  
**many times...just like we do (UST)**

Both phrases that use **according to** give more information about how Jesus was **tempted**. The first, **according to all {things}**, shows that Jesus experienced many different kinds of temptations. The second, **according to {our} likeness**, shows that Jesus experienced these temptations in the same ways that all other humans do. If your readers would misunderstand these two phrases, you could express them more naturally in your language. Alternate translation: "in every way, just like we are tempted" (See: [Idiom](#))

**our} likeness (ULT)**  
**just like we do (UST)**

If your language does not use an abstract noun for the idea behind **likeness**, you could express the idea by using a word such as "like" or "similar." Alternate translation: "what we are like" or "the ways that all humans are similar" (See: [Abstract Nouns](#))

**yet} without sin (ULT)**  
**However, he never sinned (UST)**

Alternate translation: "but who did not sin"

**Translation Words - ULT**

- a high priest
- one} having been tempted
- sin

**Translation Words - UST**

- the leading priest
- he experienced...how doing what is wrong seems to be good
- However, he never sinned



## **Hebrews 4:16**



**Let us then approach (ULT)**  
**So then, we should...go closer (UST)**

Here, **then** introduces an exhortation that is based [4:14-15](#). If your readers would misunderstand **then**, you could use a word or phrase that does introduce an exhortation. Alternate translation: “Therefore, let us approach” or “Because of that, let us approach” (See: [Connect — Reason-and-Result Relationship](#))

**Let us then approach with confidence to the throne of grace (ULT)**  
**So then, we should boldly go closer to God, who rules graciously (UST)**

Here, **approach** refers to getting close to something but not necessarily being right next to it. Here, the author wants believers to **approach** God’s **throne** in heaven. This means that they enter into God’s presence. It does not mean that they enter into heaven to be right next to the **throne**. If your readers would misunderstand **approach**, you could use a word or phrase that refers to being in someone’s presence. Alternate translation: “Let us then with confidence go before the throne of grace” (See: [Go and Come](#))

**with confidence (ULT)**  
**boldly (UST)**

If your language does not use an abstract noun for the idea behind **confidence**, you could express the idea by using an adverb such as “boldly” or “confidently.” Alternate translation: “confidently” (See: [Abstract Nouns](#))

**to the throne (ULT)**  
**to God, who rules (UST)**

Here, **throne** refers figuratively to the one sitting on the **throne**: God. If your readers would misunderstand **throne**, you could clarify that it refers to God on his **throne**. Alternate translation: “to God on his throne” (See: [Metonymy](#))

**to the throne of grace (ULT)**  
**to God, who rules graciously (UST)**

Here the author uses the possessive form to describe how **grace** comes from God on the **throne**. If your readers would misunderstand that form, you could express the idea in a more natural way. Alternate translation: “to throne from which grace comes” (See: [Possession](#))

**to the throne of grace (ULT)**  
**to God, who rules graciously (UST)**

If your language does not use an abstract noun for the idea behind **grace**, you could express the idea by using an adjective such as “gracious” or an adverb such as “graciously.” Alternate translation: “to the gracious throne” or “to throne where God rules graciously” (See: [Abstract Nouns](#))

**ULT**

<sup>16</sup> Let us then approach with [confidence to the throne of grace](#) so that [we may receive mercy](#) and find [grace](#) for [timely help](#).

4:2 <sup>[1]</sup>

**UST**

<sup>16</sup> So then, we should [boldly](#) go closer [to God, who rules graciously](#). That way, [he will act mercifully](#) and [kindly toward us when we need him to help us](#).

**we may receive mercy and find grace for timely help (ULT)**  
**he will act mercifully and kindly toward us when we need him to help us (UST)**

If your language does not use abstract nouns for the ideas behind **mercy**, **grace**, and **help**, you could express the idea by using verbs or in some other natural way. Alternate translation: "God may be merciful and gracious to us to help us when we need it" (See: [Abstract Nouns](#))

**we may receive mercy and find grace (ULT)**  
**he will act mercifully and kindly toward us (UST)**

The two phrases **receive mercy** and **find grace** mean basically the same thing and are used together to emphasize how God will act kindly and lovingly toward those who believe in Jesus. If your language does not use repetition to do this or if you do not have two words for these attributes, you could use one phrase and provide emphasis in another way. Alternate translation: "we may receive grace" or "we may receive favor" (See: [Doublet](#))

**find grace (ULT)**  
**kindly toward us (UST)**

Here, **find grace** refers to receiving **grace** from someone. If your readers would misunderstand **find grace**, you could express the idea in a natural way in your language. Alternate translation: "grace" or "experience grace" (See: [Idiom](#))

**timely help (ULT)**  
**when we need him to help us (UST)**

Here, **timely** refers to something that happens at just the right time. Here, it means that the **help** happens just when someone needs that **help**. If your readers would misunderstand **timely**, you could use a comparable word or phrase. Alternate translation: "help at the right time" or "well-timed help" (See: [Translate Unknowns](#))

### Translation Words - ULT

- [confidence](#)
- [to the throne](#)
- [of grace](#)
- [grace](#)
- [we may receive](#)
- [mercy](#)
- [timely](#)

### Translation Words - UST

- [boldly](#)
- [to God, who rules](#)
- [graciously](#)
- [kindly toward us](#)
- [he will act mercifully](#)
- [he will act mercifully](#)
- [when we need him to help us](#)

## Hebrews 5

### Hebrews 5 General Notes

#### Structure and Formatting

The Son as high priest (5:1–10:18)

- Teaching: The Son becomes high priest (5:1–10)
- Exhortation: Make sure to persevere! (5:11–6:12)

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 [5:5–6](#), which are words from the Old Testament.

#### Special Concepts in this Chapter

##### High priest

In [5:1–4](#), the author explains what it means to be a high priest: (1) he must offer things to God, (2) he must be sympathetic to others because he also experiences weakness, and (3) he must be appointed by God. The author then applies these qualifications and duties to Jesus ([5:5–10](#)): (1) he was appointed by God, (2) he suffered like all humans do, and (3) he himself is the offering that brings eternal salvation. Make that your translation clearly draws connections what high priests experience and do and what Jesus has experienced and done. (See: [high priest, chief priests](#))

##### Melchizedek

In the entire Old Testament, only two passages mention Melchizedek: [Psalm 110:4](#) and [Genesis 14:18–20](#). In this chapter, the author quotes from the Psalm, and in chapter 7 he will refer to Genesis. Melchizedek was a king and priest in the city of Salem. Abraham, the ancestor of the Israelites, met him and gave him a gift. Much later, the author of [Psalm 110:4](#) writes how God appointed the king of Israel (David) to be a priest like Melchizedek. Since the author simply introduces Melchizedek here and saves his explanation for chapter 7, you also should simply refer to him here. (See: [Melchizedek](#))

#### Important Figures of Speech in this Chapter

##### Metaphor with “milk” and “solid food”

In [5:12–14](#), the author uses “milk” to refer figuratively to basic teachings about God and about what is right and wrong. He uses “solid food” to refer figuratively to the more complex teachings. Since “infants” are the ones who drink “milk” in the author’s culture, he refers to those who only know the basic teachings as “infants.” Those who know complex teachings are “mature” adults who eat “solid food.” If your readers would misunderstand this metaphor, if possible use a figure of speech that contrasts between adults and little children. (See: [Biblical Imagery — Extended Metaphors](#) )

## Other Possible Translation Difficulties in this Chapter

### Jesus “learning obedience” and “being made perfect”

In [5:8–9](#), the author states that Jesus “learned obedience” and was “made perfect.” These statements do not mean that Jesus failed to obey and sometimes sinned before this time. Instead, “learning obedience” refers to fully understanding or experiencing what obedience means, and being “made perfect” refers to “perfect” qualifications for a position or office. So, Jesus fully experienced what it means to obey God, and God made him a “perfect” fit for the office of high priest. Translate these phrases in such a way that your readers will not think that Jesus went from being disobedient and sinful to obedient and perfect.



## **Hebrews 5:1**

**For (ULT)**

Here, **For** indicates that the author is going to explain more about high priests and about how Jesus is a high priest. It also signals that the author is beginning a new section. Use a word or phrase that indicates that a new section is beginning, or you could leave **For** untranslated. Alternate translation: “Now” (See: [Connecting Words and Phrases](#))

**being taken (ULT)****he selects that person (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. The author uses the passive form here to focus on those who are **taken** rather than focusing on the person doing the “taking.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God taking him” or “whom God takes” (See: [Active or Passive](#))

**from among men...on the behalf of men (ULT)****from a group of people...for that group (UST)**

Although **men** is masculine, the author is using it to refer to all the people in a group, both men and women. If your readers would misunderstand **men**, you could use a non-gendered word or refer to both genders. Alternate translation: “from among humans on the behalf of humans” (See: [When Masculine Words Include Women](#))

**is appointed (ULT)****When God appoints (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. The author uses the passive form here to focus on those who are **appointed** rather than focusing on the person doing the “appointing.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God appointed” or “is one whom God appointed” (See: [Active or Passive](#))

**in} the {things} related to God (ULT)****in order to serve God (UST)**

Here **{in} the {things} related to God** identifies **every high priest** as a person who serves God and who acts as a priest in God’s presence. If your readers would misunderstand **{in} the {things} related to God**, you could use a word or phrase that makes this clear. See how you translated the similar phrase in [2:17](#). Alternate translation: “before God” or “to be in God’s presence” (See: [Translate Unknowns](#))

**he may offer (ULT)****presents {to God (UST)**

Here, **he** refers to the **high priest** that the author is discussing. In Israelite and Jewish culture, only men could be high priests, so **he** does refer to a man. However, the author is not emphasizing that the **high priest** is male, so you can use a non-gendered word if it is clearer. Alternate translation: “this person may offer” (See: [When Masculine Words Include Women](#))

**ULT**

<sup>1</sup> For every **high priest**, being taken from among men on the behalf of men, **is appointed** {in} the {things} related to **God** so that he may offer **gifts** and **sacrifices** for **sins**;

**UST**

<sup>1</sup> When God appoints a person to be a **leading priest**, he selects that person from a group of people **in order to serve God** for that group. The leading priest then presents {to God} **what people give** or **sacrifice to take away sins**.

## **gifts and sacrifices (ULT)** **what people give or sacrifice (UST)**

Here, **gifts** and **sacrifices** function together to refer to anything that an Israelite would have offered to God. It is probable that **sacrifices** refers to animals that would be killed and offered to God, while **gifts** identifies anything else that a person would give to God. If you do not have two words for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God. Alternate translation: “sacrifices” or “things presented to God” (See: [Doublet](#))

## **for sins (ULT)** **to take away sins (UST)**

Here, **for sins** indicates that the **gifts and sacrifices** were intended to take away sins. In other words, the **gifts and sacrifices** were a part of how an Israelite would ask God to forgive them **for** the sins they had committed. If your readers would misunderstand **for sins**, you could use a phrase that makes this idea clear. Alternate translation: “for the forgiveness of sins” or “so that God would forgive sins” (See: [Idiom](#))

### **Translation Words - ULT**

- [high priest](#)
- [is appointed](#)
- [God](#)
- [gifts](#)
- [sacrifices](#)
- [sins](#)

### **Translation Words - UST**

- [When God appoints](#)
- [a person to be a leading priest](#)
- [in order to serve God](#)
- [what people give](#)
- [sacrifice](#)
- [to take away sins](#)





## **Hebrews 5:2**

## to deal gently (ULT) he...act patiently (UST)

Here, **to deal gently** refers to how a person restrains their emotions when they respond to somebody else. In other words, the high priests do not get angry or upset quickly and instead **deal gently** with people. If your readers would misunderstand **deal gently**, you could use a word or phrase that refers to restraining emotions. Alternate translation: “to act compassionately” or “to deal calmly” (See: [Translate Unknowns](#))

## being deceived (ULT) toward those who believe and do what is wrong (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. The author uses the passive form here to focus on those who are **deceived** rather than focusing on the person or thing doing the “deceiving.” If you must state who did the action, you could use a vague or indefinite subject, since many things “deceive” people. Alternate translation: “whom others have deceived” or “who believe what is false” (See: [Active or Passive](#))

## he (ULT) Every leading priest (UST)

Here, just as in [5:1](#) and in the following verses, **he** refers to the high priest that the author is discussing. In Israelite and Jewish culture, only men could be high priests, so **he** does refer to a man. However, the author is not emphasizing that the high priest is male, so you can use a non-gendered word if it is clearer. Alternate translation: “the high priest” (See: [When Masculine Words Include Women](#))

## is subject to weakness (ULT) is weak (UST)

Here, **subject to weakness** indicates that the high priest cannot avoid being “weak” sometimes. This means both that he sins and that he makes mistakes or errors. If your readers would misunderstand **subject to weakness**, you could use a word or phrase that refers to the sins and mistakes that humans tend to make. Alternate translation: “is often fallible” or “cannot escape making mistakes” (See: [Idiom](#))

## is subject to weakness (ULT) is weak (UST)

If your language does not use an abstract noun for the idea behind **weakness**, you could express the idea by using an adjective such as “weak.” Alternate translation: “is weak sometimes” or “sometimes fails” (See: [Abstract Nouns](#))

## Translation Words - ULT

- [being ignorant](#)
- [being deceived](#)

### ULT

<sup>2</sup> being able to deal gently with the ones [being ignorant](#) and [being deceived](#), because he also is subject to weakness.

### UST

<sup>2</sup> {Every leading priest} is weak. Because of that, he can act patiently [toward those who do not know much about God](#) and [toward those who believe and do what is wrong](#).

## **Translation Words - UST**

- toward those who do not know much about God
- toward those who believe and do what is wrong

## Hebrews 5:3

### this (ULT)

#### because...each leading priest is weak (UST)

Here, **this** refers back to “weakness” in 5:2. If your readers would misunderstand **this**, you could make what it refers to explicit.

Alternate translation: “this weakness” (See: [Pronouns — When to Use Them](#) )

### he is obligated (ULT)

#### God requires him (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. The author uses the passive form here to focus on the priest, who is **obligated** rather than focusing on the person doing the “obligating.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God commands him” (See: [Active or Passive](#))

### he is obligated, just as for the people, so also for himself, to offer {sacrifices} for sins (ULT)

#### God requires him to present a sacrifice to take away his own sins, just like {he offers sacrifices} for the rest of the people {of Israel} (UST)

If the structure of this sentence would confuse your readers, you could rearrange the elements so that they come in a more natural order. The author is emphasizing the comparison between the people and the priest, so use a form that emphasizes those elements. Alternate translation: “he is obligated to offer sacrifices for sins, just as for the people, so also for himself” (See: [Information Structure](#))

### for...to offer {sacrifices...sins} (ULT)

#### to present a sacrifice to take away...sins (UST)

Here, **{sacrifices} for sins** refers to a specific category of sacrifice that dealt with people’s **sins**. You can read more about this kind of sacrifice in Leviticus 16. If your readers would misunderstand this phrase, you could use a word or phrase that refers clearly to **sacrifices** that are meant to deal with **sins**. Alternate translation: “to offer sin offerings” or “to offer sacrifices to deal with sins” (See: [Idiom](#))

## Translation Words - ULT

- just as
- people
- sins

## Translation Words - UST

- a sacrifice to take away...sins
- just like
- he offers sacrifices} for the rest of the people...of Israel

### ULT

<sup>3</sup> And because of this, he is obligated, just as for the people, so also for himself, to offer {sacrifices} for sins.

### UST

<sup>3</sup> Further, because {each leading priest is weak}, God requires him to present a sacrifice to take away his own sins, just like {he offers sacrifices} for the rest of the people {of Israel}.



## **Hebrews 5:4**

**takes {this} honor (ULT)**  
**decide to become honorable leading priests (UST)**

Here, the word **honor** figuratively refers to the position that gives the person **honor**. This position is that of high priest. If your readers would misunderstand **honor**, you could express the idea by referring to the position of high priest, if possible including the idea that this is an “honored” position. Alternate translation: “takes the honor of being a high priest” (See: [Metonymy](#))

**this} honor (ULT)**  
**honorable leading priests (UST)**

If your language does not use an abstract noun for the idea behind **honorable**, you could express the idea by using an adjective such as “honorable.” Alternate translation: “becoming honorable in this way” (See: [Abstract Nouns](#))

**but {only} (ULT)**  
**Rather (UST)**

This phrase leaves out some words that many languages might need to be complete. If your readers might misunderstand this, you could supply these words from the first half of the sentence. Alternate translation: “but he receives this honor only” (See: [Ellipsis](#))

**being called (ULT)**  
**chooses {each person who will be a leading priest (UST)**

Here, the phrase **being called** introduces something that could: (1) give the real reason why a person becomes a high priest. Alternate translation: “because he is called” (2) give the situation in which a person actually becomes a high priest. Alternate translation: “when he is called” (See: [Connect — Reason-and-Result Relationship](#))

**but {only} being called by God, just as also Aaron {was (ULT)**  
**Rather, God chooses {each person who will be a leading priest}, just like {he chose} Aaron{, the first leading priest (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. The author uses the passive form here to focus on those who are **called** rather than focusing on the person doing the “calling.” Alternate translation: “but only those whom God calls, just as he called Aaron” (See: [Active or Passive](#))

**just as also Aaron {was (ULT)**  
**just like {he chose} Aaron{, the first leading priest (UST)**

This phrase leaves out some words that many languages might need to be complete. If your readers might misunderstand this, you could supply these words from the first half of the sentence. Alternate translation: “just as also Aaron was called by God” (See: [Ellipsis](#))

**ULT**

<sup>4</sup> And no one takes {this} honor for himself, but {only} being called by God, just as also Aaron {was}.

**UST**

<sup>4</sup> Now people cannot decide to become honorable leading priests on their own. Rather, God chooses {each person who will be a leading priest}, just like {he chose} Aaron{, the first leading priest}.



## **Aaron {was (ULT) he chose} Aaron{, the first leading priest (UST)**

The word **Aaron** is the name of a man. He was the first person whom God chose to a be a high priest for his people. (See: [How to Translate Names](#))

### **Translation Words - ULT**

- [this} honor](#)
- [being called](#)
- [God](#)
- [Aaron {was](#)

### **Translation Words - UST**

- [honorable leading priests](#)
- [God](#)
- [chooses {each person who will be a leading priest](#)
- [he chose} Aaron{, the first leading priest](#)



## **Hebrews 5:5**

**did not glorify himself to become a high priest (ULT)**  
**did not decide to become a glorious leading priest on his own (UST)**

Alternate translation: "did not make himself great by choosing to be a high priest"

**the one having spoken to him {said (ULT)**  
**God the Father {chose him to be a leading priest} when he said to him (UST)**

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as words that God has spoken to **Christ**.

However, the audience would have understood that these were quotations from the Old Testament, specifically from Psalm 2:7. Since the author introduces the quotation as words that God has said to **Christ**, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "the one who said these words to him declared" (See: [Quotations and Quote Margins](#))

**to him...You are my Son; today I have fathered you (ULT)**  
**to him, "On this day, I have declared to everyone that I am your father, and you are my son (UST)**

If you do not use this form in your language, you could translate the questions as indirect quotes instead of as direct quotes. Alternate translation: "to him said that he was his son; today he had fathered him." (See: [Direct and Indirect Quotations](#))

**the one having spoken to him {said (ULT)**  
**God the Father {chose him to be a leading priest} when he said to him (UST)**

This clause leaves out some words that many languages might need to be complete. If your readers might misunderstand this, you could supply these words from the first half of the sentence. Alternate translation: "the one who spoke to him glorified him to become a high priest, saying" or "he was glorified to become a high priest by the one who spoke to him," (See: [Ellipsis](#))

**You are my Son; today I have fathered you (ULT)**  
**On this day, I have declared to everyone that I am your father, and you are my son (UST)**

Since the author repeats here the same words that he quoted in [1:5](#), you should translate these words in exactly the same way as you did in that verse.

## Translation Words - ULT

- [Christ](#)

### ULT

<sup>5</sup> In the same way also, [Christ](#) did not [glorify](#) himself to become a [high priest](#). Instead, the one having spoken to him {said}, "You are my [Son](#); today I have fathered you."

### UST

<sup>5</sup> Similarly, the [Messiah](#) too did not [decide](#) to become a [glorious leading priest](#) on his own. Rather, God the Father {chose him to be a leading priest} when he said to him, "On this day, I have declared to everyone that I am your father, and you are my [son](#)!"

- did...glorify
- a high priest
- Son

## **Translation Words - UST**

- Messiah
- did...decide...glorious
- a...leading priest
- son



## **Hebrews 5:6**

**he also says in another {place (ULT)  
as you can read} in another Psalm, God the  
Father said {to the Messiah (UST)**

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as words that God has spoken to Christ. However, the audience would have understood that these were quotations from the Old Testament, specifically from Psalm 110:4. Since the author introduces the quotation as words that God has said to Christ, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. The phrase **in another {place}** shows that the words come from a different part of the Old Testament, here a different Psalm. Alternate translation: “he also declared, as it is recorded in another place in the Scriptures,” (See: [Quotations and Quote Margins](#))

**also...he...says (ULT)  
as you can read} in another Psalm...God the Father said {to the Messiah (UST)**

Here, the word **he** refers to God the Father, who speaks these words to his Son. If your readers would misunderstand to whom **he** refers, you could make it explicit. Alternate translation: “God also says” (See: [Pronouns — When to Use Them](#))

**in another {place...You {are} a priest forever, after the order of Melchizedek  
(ULT)  
as you can read} in another Psalm...You will never stop being a priest in the  
same way that Melchizedek was a priest (UST)**

If you do not use this form in your language, you could translate the questions as indirect quotes instead of as direct quotes. Alternate translation: “in another place that he is a priest forever, after the order of Melchizedek.” (See: [Direct and Indirect Quotations](#))

**You {are (ULT)  
You (UST)**

Because the quotation is referring to one person (Christ), **you** is singular here. (See: [Forms of ‘You’ — Singular](#))

**after the order of Melchizedek (ULT)  
in the same way that Melchizedek was a priest (UST)**

Here, the word **order** refers to requirements and duties that go along with a specific office or position. If someone serves **according to the order of** someone else, that means that he or she meets the same requirements and perform the same duties that that person did. If your readers would misunderstand **according to the order of**, you could use a comparable phrase. Alternate translation: “in the same way that Melchizedek was a priest” or “with a priesthood just like Melchizedek’s priesthood” (See: [Translate Unknowns](#))

**ULT**

<sup>6</sup> {It is} just as he also says in another {place}, “You {are} a priest forever, after the order of Melchizedek.”

**UST**

<sup>6</sup> Similarly, {as you can read} in another Psalm, God the Father said {to the Messiah}: “You will never stop being a priest in the same way that Melchizedek was a priest.”



## of Melchizedek (ULT) Melchizedek (UST)

The word **Melchizedek** is the name of a man. He is mentioned in the Scriptures only in Hebrews and in Genesis 14:18–20. The author will give many more details about **Melchizedek** in chapter 7, so leave any explanation for that chapter. (See: [How to Translate Names](#))

### Translation Words - ULT

- It is} just as
- a priest
- forever
- of Melchizedek

### Translation Words - UST

- Similarly
- will never stop being
- a priest
- Melchizedek



## **Hebrews 5:7**

## He (ULT) he (UST)

Here, the word **He** refers back to Christ. If your readers would misunderstand **He**, you could make to whom it refers explicit. Alternate translation: “Christ” (See: [Pronouns — When to Use Them](#) )

## during the days of his flesh (ULT) When the Messiah lived with us before he died and came back to life (UST)

Here, the words **the days** refer to an undefined period of time, and the word **flesh** figuratively refers to Jesus’s earthly life. The phrase as a whole refers to the time during which Jesus had a human body that could die, in contrast to how he now has a human body that is glorious and can never die. Alternate translation: “when he lived on earth” or “during the time when he was mortal” (See: [Metonymy](#))

## both prayers and requests (ULT) often (UST)

These two terms mean basically the same thing and are used together to emphasize the how much Jesus prayed to God. If your language does not use repetition to do this or if you do not have two words for these prayers, you could use one phrase and provide emphasis in another way. Alternate translation: “many prayers” (See: [Doublet](#))

## both prayers and requests (ULT) often (UST)

If your language does not use abstract nouns for the ideas behind **prayers** and **requests**, you could express the ideas by using verbs such as “pray” and “request.” Alternate translation: “what he both prayed and requested” (See: [Abstract Nouns](#))

## with loud cries and tears (ULT) powerfully and sorrowfully (UST)

Here, the phrase **loud cries** refers to speech at a high volume. Usually, **loud cries** are used when a person feels very strongly about something. The word **tears** refers to how a person weeps when they feel strong emotions, particularly sad ones. If your readers would misunderstand **with loud cries and tears**, you could use words that show that Jesus felt very strongly about the **prayers and requests**, including experiencing sadness and concern. Alternate translation: “as he wept and shouted” (See: [Translate Unknowns](#))

## the one being able (ULT) He did this because God could (UST)

Here, the phrase **the one** refers to God the Father, to whom Jesus prayed. If your reader would misunderstand to whom **the one** refers, you could make it explicit. Alternate translation: “God, who is able” (See: [Pronouns — When to Use Them](#) )

### ULT

<sup>7</sup> He, during the **days** of his **flesh**, offered up both **prayers** and requests with loud cries and tears to the one being able **to save** him from **death** and {he} was heard because of {his} godly life.

### UST

<sup>7</sup> **When the Messiah lived with us before he died and came back to life**, he **often** prayed powerfully and sorrowfully to God. He did this because God could **rescue** him **when he died**. Because he honored God, God listened to him {and made him alive again}.

## to save him from death (ULT) rescue him when he died (UST)

The phrase **save him from death** could mean that: (1) God could make Jesus alive again after he died. In support of this view is the fact that Jesus **was heard**, which implies that God did what Jesus asked. Of course, Jesus did indeed die, so this phrase must refer to his resurrection. Alternate translation: “to save him after he died” (2) God could prevent Jesus from dying. In support of this view is the fact that God could indeed have kept Jesus from dying. Alternate translation: “to keep him from dying” (See: [Assumed Knowledge and Implicit Information](#))

## from death (ULT) when he died (UST)

If your language does not use an abstract noun for the idea behind **death**, you could express the idea by using a verb such as “die.” Alternate translation: “from dying” (See: [Abstract Nouns](#))

## he} was heard (ULT) God listened to him {and made him alive again (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. The author uses the passive form here to focus on the one who **was heard** rather than focusing on the person doing the “hearing.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God heard him” (See: [Active or Passive](#))

## he} was heard (ULT) God listened to him {and made him alive again (UST)

Here, the phrase **was heard** could mean that: (1) God both **heard** Jesus and did what he asked. Alternate translation: “he was heard and answered” (2) God only **heard** or listened to what Jesus asked. Alternate translation: “he was listened to” (See: [Assumed Knowledge and Implicit Information](#))

## because of {his} godly life (ULT) Because he honored God (UST)

Here, the phrase **godly life** refers to attitude and actions that honor and respect God. If your readers would misunderstand **godly life**, you could use a phrase that makes the meaning clearer. Alternate translation: “because he respected God” or “because he acted in a way that pleased God” (See: [Translate Unknowns](#))

## Translation Words - ULT

- [days](#)
- [of...flesh](#)
- [prayers](#)
- [to save](#)
- [death](#)

## Translation Words - UST

- [When the Messiah lived with us before he died and came back to life](#)
- [When the Messiah lived with us before he died and came back to life](#)
- [often](#)

- [rescue](#)
- [when he died](#)

## Hebrews 5:8

### a son (ULT)

### God's Son (UST)

Here, **son** is an important title for Jesus, the Son of God. Alternate translation: "the Son of God" (See: [Translating Son and Father](#))

### he learned...obedience (ULT)

### he learned...what it means to obey God (UST)

Here, the clause **he learned obedience** means that the Son gained new knowledge and experience and about **obedience**. It does not mean that the Son had never "obeyed" before or had to become better at obeying God. The Son has always "obeyed," but this verse shows that he **learned** new things about **obedience** when he **suffered**. If your readers would misunderstand **he learned obedience**, you could use a clause that makes the meaning clear. Alternate translation: "he learned what it takes to be obedient" or "he learned more about obedience" (See: [Assumed Knowledge and Implicit Information](#))

### obedience (ULT)

### what it means to obey God (UST)

If your language does not use an abstract noun for the idea behind **obedience**, you could express the idea by using an adjective such as "obedient" or a verb such as "obey." Alternate translation: "to be obedient" (See: [Abstract Nouns](#))

### from {the things} which he suffered (ULT)

### when bad things happened to him (UST)

Here the author does not clarify exactly what **{the things} which he suffered** are. These things probably include everything that Jesus **suffered** during his life, up to and including his death. If possible, use a general phrase that could refer to all the "suffering" that Jesus experienced. Alternate translation: "from all the suffering that he experienced" (See: [When to Keep Information Implicit](#))

## Translation Words - ULT

- a son
- obedience
- he suffered

## Translation Words - UST

- God's Son
- what it means to obey God
- when bad things happened to him

### ULT

<sup>8</sup> Even though being a son, he learned obedience from {the things} which he suffered.

### UST

<sup>8</sup> Although he is God's Son, he learned what it means to obey God when bad things happened to him.





## **Hebrews 5:9**

## having been made perfect (ULT) when God finished making him able to do so (UST)

Here, the phrase **having been made perfect** introduces something that happens before the phrase **he became**. If your readers would misunderstand this connection, you could make it explicit. Alternate translation: “after having been made perfect” (See: [Connect — Sequential Time Relationship](#) )

## having been made perfect (ULT) when God finished making him able to do so (UST)

Here, the word **perfect** identifies someone who has the qualifications or ability needed to fulfill a task. The phrase does not mean that Jesus sinned at one point and now does not. If your readers would misunderstand the word **perfect**, you could use a word or phrase that identifies a person who is “fit” or “ready” for a position or task. Alternate translation: “having been made ready” or “having been qualified” (See: [Translate Unknowns](#))

## having been made perfect (ULT) when God finished making him able to do so (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. The author uses the passive form here to focus on the person who is **made perfect** rather than focusing on the person doing the “perfecting.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God having made him perfect” (See: [Active or Passive](#))

## he became, for all the ones obeying him, {the} source of eternal salvation (ULT) the Son became the one who saves forever every person who does what he requires (UST)

If the order of information here would confuse your readers, you could rearrange the sentence so that it is in a more natural order. Alternate translation: “he became the source of eternal salvation for all those who obey him” (See: [Information Structure](#))

## the} source of eternal salvation (ULT) the one who saves forever (UST)

If your language does not use abstract nouns for the ideas behind **source** and **salvation**, you could express the ideas by using verbs such as “provide” and “save.” Alternate translation: “the one who provides eternal rescuing” or “the one who causes them to be saved forever” (See: [Abstract Nouns](#))

## Translation Words - ULT

- [having been made perfect](#)
- [obeying](#)
- [eternal](#)
- [of...salvation](#)

### ULT

<sup>9</sup> And [having been made perfect](#), he became, for all the ones [obeying](#) him, {the} source of [eternal salvation](#),

### UST

<sup>9</sup> Then, [when God finished making him able to do so](#), the Son became the one [who saves forever](#) every person [who does what he requires](#).

## Translation Words - UST

- when God finished making him able to do so
- who saves
- forever
- who does what...requires

## Hebrews 5:10

### having been designated (ULT) He did that} after...appointed him (UST)

Here, the phrase **having been designated** introduces action that took place: (1) before Jesus “became the source of eternal salvation” (see 5:9). Alternate translation: “after having been designated” (2) at the same time as when Jesus “became the source of eternal salvation” (see 5:9). Alternate translation: “at the time when he was designated” (See: [Connect — Background Information](#) )

### having been designated by God (ULT) He did that} after God appointed him (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. The author uses the passive form here to focus on the one who is **designated** rather than focusing on the person doing the “designating.” Alternate translation: “God having designated him” (See: [Active or Passive](#))

### according to the order of Melchizedek (ULT) in the same way that Melchizedek was a priest (UST)

Since the author repeats here the same words that he quoted at the end of 5:6, you should translate these words in exactly the same way as you did in that verse.

### Translation Words - ULT

- God
- as} high priest
- of Melchizedek

### Translation Words - UST

- God
- to be a leading priest
- Melchizedek

### ULT

<sup>10</sup> having been designated by God {as} high priest, according to the order of Melchizedek,

### UST

<sup>10</sup> {He did that} after God appointed him to be a leading priest in the same way that Melchizedek was a priest.

## Hebrews 5:11

### concerning whom (ULT) with regard to Melchizedek (UST)

Here, the word **whom** could refer to: (1) Melchizedek, whom the author mentioned at the end of the previous verse. Alternate translation: “about whom” (2) the topic that the author is discussing, which is the priesthoods of Melchizedek and Jesus. Alternate translation: “concerning which topic” (See: [Pronouns — When to Use Them](#) )

### concerning whom the message to us {is} great (ULT) We have many things to talk about with regard to Melchizedek (UST)

Here, the author indicates that he and his audience have a lot of information about Melchizedek and Jesus to address. The word **us** refers to both the author and the audience, and the word **message** identifies the words that the author will speak about Melchizedek and Jesus. If your readers would misunderstand **the message to us {is} great**, you could use a comparable idiom or phrase that identifies the topic and states that there is much to say about it. Alternate translation: “about whom we have much to discuss” or “concerning whom I have many words to speak to you” (See: [Idiom](#))

### hard to speak {about} (ULT) these things will be difficult to explain {to you} (UST)

Here, the phrase **hard to speak {about}** describes a topic that the speaker and the audience find difficult. Here, the author specifically focuses on how the audience will find the topic difficult. If your readers would misunderstand **hard to speak {about}**, you could use a phrase that makes the idea clearer. Alternate translation: “difficult to discuss” or “hard to understand” (See: [Translate Unknowns](#))

### you have become dull in {your} hearing (ULT) you do not listen {and understand} well (UST)

Here the author speaks as if **hearing** could **become dull**, just as if it were a sharp tool that became **dull** and no longer cut things well. He speaks in this way to describe their **hearing** as ineffective and slow. If your readers would misunderstand **dull in {your} hearing**, you could use a comparable idiom or express the idea nonfiguratively. Alternate translation: “you have become slow in your hearing” or “your hearing does not work as it should” (See: [Metaphor](#))

### in {your} hearing (ULT) listen {and understand} (UST)

If your language does not use an abstract noun for the idea behind **hearing**, you could express the idea by using a verb such as “hear” or “listen.” Alternate translation: “when you listen” or “whenever you hear” (See: [Abstract Nouns](#))

#### ULT

<sup>11</sup> concerning whom the message to us {is} great, but hard to speak {about} since you have become dull in {your} hearing.

#### UST

<sup>11</sup> We have many things to talk about with regard to Melchizedek. However, since you do not listen {and understand} well, these things will be difficult to explain {to you}.



## **Hebrews 5:12**

**For (ULT)**

Here, the word **For** introduces explanation about how the audience has “become dull” in their “hearing” (5:11). If your readers would misunderstand **For**, you could use a word or phrase that introduces an explanation, or you could leave it untranslated. Alternate translation: “Indeed,” (See: [Connecting Words and Phrases](#))

**by this time (ULT)****You have believed in the Messiah} for long enough (UST)**

Here, the phrase **by this time** refers to a period of time that is long enough for a person to become good at something. In other words, the author reminds the audience that they have been Christians for enough time that they should be able to teach others. If your readers would misunderstand **by this time**, you could use a word or phrase that identifies a period of time that is long enough to become a teacher. Alternate translation: “you have had enough time that” or “after this many years” (See: [Idiom](#))

**you again have need of (ULT)  
still has to teach (UST)**

If your language does not use an abstract noun for the idea behind **need**, you could express the idea by using a verb such as “need.” Alternate translation: “you again need” (See: [Abstract Nouns](#))

**the elementary principles of the oracles of God (ULT)  
simple things about what God says (UST)**

If your language does not use abstract nouns for the ideas behind **principles** and **oracles**, you could express the idea in another way. Alternate translation: “the elementary parts of what God has declared” or “the first things that you learned about God’s message” (See: [Abstract Nouns](#))

**the elementary principles (ULT)  
simple things (UST)**

Here, the phrase **the elementary principles** identifies the basic or foundational elements of what Christians believe. These **principles** were what the audience first learned when they became Christians. If your readers would misunderstand **the elementary principles**, you could use a word or phrase that refers to the first, most basic teachings that a Christian learns. Alternate translation: “the basic truths” or “the first lessons” (See: [Translate Unknowns](#))

**of the oracles of God (ULT)  
about what God says (UST)**

Here, the phrase **the oracles of God** refers to the words and messages that God has revealed to humans. If your readers would misunderstand **the oracles of God**, you could express the idea in another way. Alternate translation: “of what God has revealed” (See: [Translate Unknowns](#))

**ULT**

<sup>12</sup> For even though by this **time** you ought to be **teachers**, you again have need of someone **to teach** you the elementary principles of the oracles **of God**, and you have become ones having a need of milk, not solid food!

**UST**

<sup>12</sup> {**You have believed in the Messiah**} **for long enough** that you should be **teaching others** {**about God**}. Instead, though, someone still has **to teach** you simple things **about what God says**. You are like babies who have to drink milk rather than being like adults who eat food.



## ones having a need of milk (ULT) who have to drink milk (UST)

If your language does not use an abstract noun for the idea behind **need**, you could express the idea by using a verb such as “need.” Alternate translation: “those needing milk” (See: [Abstract Nouns](#))

## of milk, not solid food (ULT) to drink milk rather than being like adults who eat food (UST)

Here the author begins speaking about **milk** and **solid food**, words he uses again in the next two verses (see [5:13-14](#)). The word **milk** refers to the simple, basic teaching about God (the **elementary principles**). The phrase **solid food** refers to more complex teaching about God that mature Christians learn. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Make sure you use words and phrases that you can use in the next two verses. Alternate translation: “to crawl, not to run” or “of simple things, not of complex things” (See: [Biblical Imagery — Extended Metaphors](#))

### Translation Words - ULT

- time
- teachers
- to teach
- of God

### Translation Words - UST

- You have believed in the Messiah} for long enough
- teaching others {about God
- to teach
- about what God says



## **Hebrews 5:13**

## For (ULT)

Here, the word **For** introduces further development of the metaphor about milk and solid food (see 5:12). If your readers would misunderstand **For**, you could use a word or phrase that introduces development, or you could leave the word untranslated. Alternate translation: "Now" (See: [Connecting Words and Phrases](#))

**partaking of milk {is} inexperienced {with the} message of righteousness, because he is an infant (ULT)**

**who know very little about what is right {and what is wrong} are like people who drink only milk. In fact, they are like babies (UST)**

Here the author further explains the metaphor about **milk** that he introduced in the previous verse (see 5:12). He identifies the one **who partakes of milk** as a person who is **inexperienced** and thus **an infant**. The point is that the people who fit this description are those who only know very little about God and are unable or unwilling to learn more, just like an **infant** is unable to have anything besides **milk**. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Make sure that your translation fits with how you translated the previous verse. Alternate translation: "who crawls is inexperienced with the message of righteousness, because he is like an infant" or "who knows only simple things is inexperienced with the message of righteousness, because he is a person who knows very little" (See: [Biblical Imagery — Extended Metaphors](#))

**is} inexperienced {with (ULT)  
who know very little about (UST)**

Here, the word **inexperienced** refers to someone who is not good at doing something or does not know very much about something. If your readers would misunderstand **inexperienced**, you could use a word or phrase that makes that meaning clear. Alternate translation: "is ignorant about" or "does not know much about" (See: [Translate Unknowns](#))

**the} message of righteousness (ULT)  
what is right {and what is wrong (UST)**

Here the author uses the possessive form to describe a **message** that is about **righteousness**. In other words, the person he is describing is **inexperienced** about what counts as **righteousness**, and by implication, what counts as "wickedness." If your readers would misunderstand that form, you could use a form that expresses the idea more clearly. Alternate translation: "matters of righteousness" or "what counts as righteousness" (See: [Possession](#))

**the} message of righteousness (ULT)  
what is right {and what is wrong (UST)**

If your language does not use an abstract noun for the idea behind **righteousness**, you could express the idea by using an adjective such as "righteous" or "right." Alternate translation: "the} message about what is righteous" (See: [Abstract Nouns](#))

## ULT

<sup>13</sup> For anyone partaking of milk {is} inexperienced {with the} message of righteousness, because he is an infant.

## UST

<sup>13</sup> All people who know very little about what is right {and what is wrong} are like people who drink only milk. In fact, they are like babies.

## **he is (ULT)** **they are like (UST)**

Although the word **he** is masculine, it refers to anyone, either male or female. If your readers would misunderstand **he**, you could use a non-gendered word or refer to both genders. Alternate translation: "he or she is" (See: [When Masculine Words Include Women](#))

### **Translation Words - ULT**

- of righteousness
- an infant

### **Translation Words - UST**

- what is right...and what is wrong
- babies



## **Hebrews 5:14**

**for {the} mature {ones...this} solid food is (ULT)  
people who know much about God...are {like adults who eat} food (UST)**

Here the author further explains the metaphor about **solid food** that he introduced in [5:12](#). He identifies the one who eats **solid food** as a person who is **mature**. The point is that the people who fit this description are those who know much about God and about **good** and **evil**. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Make sure that your translation fits with how you translated the previous two verses. Alternate translation: “those who run are mature ones” or “complex things are for the mature ones” (See: [Biblical Imagery — Extended Metaphors](#) )

**through habit (ULT)  
consistently (UST)**

Here, the phrase **through habit** refers to how a person develops skills or abilities by repeating the same thing over and over again. If your readers would misunderstand **through habit**, you could use a word or phrase that refers to learning by repetition. Alternate translation: “by means of repetition” or “through consistent practice” (See: [Idiom](#))

**trained (ULT)  
practiced (UST)**

Here, the word **trained** is often used for how athletes practice so that their bodies become stronger and better at their sport. If your readers would misunderstand how the author applies this language to **senses**, you could use a comparable idiom or express the idea nonfiguratively. Alternate translation: “educated” or “developed” (See: [Metaphor](#))

**their} senses (ULT)  
how to recognize (UST)**

Here, the word **senses** identifies all the ways in which people receive information about the world around them, including tasting, touching, and hearing. The author’s point here is that people can learn to tell between what is **good** and what is **evil** by using these **senses**. If your readers would misunderstand **senses**, you could use a word or phrase that refers to the part or parts of the person that experience the world around him or her. Alternate translation: “their faculties” or “themselves” (See: [Translate Unknowns](#))

**Translation Words - ULT**

- [for {the} mature {ones](#)
- [distinguishing](#)
- [what is} good](#)
- [what is} evil](#)

**ULT**

<sup>14</sup> But {this} solid food is [for {the} mature {ones}](#), having through habit trained {their} senses for [distinguishing](#) both [what is} good](#) and [what is} evil](#).

**UST**

<sup>14</sup> On the other hand, [people who know much about God](#) are {like adults who eat} food. These people have consistently practiced how to recognize [and then distinguish between what is right](#) and [what is wrong](#).



## Translation Words - UST

- people who know much about God
- and then distinguish between
- what is right
- what is wrong

## Hebrews 6

### Hebrews 6 General Notes

#### Structure and Formatting

The Son as high priest (5:1–10:18)

- Exhortation: Make sure to persevere! (5:11–6:12)
- Exhortation: God's promise is certain (6:13–20)

#### Special Concepts in this Chapter

##### The promise to Abraham (6:13–15)

In 6:13–14, the author speaks about God's promise to Abraham. He quotes directly from [Genesis 22:17](#), but he also has in mind other times when God made similar promises to Abraham: [Genesis 12:1–3](#); [15:1–21](#); [17:1–8](#). The author's point is that God "swore by himself," which means that he himself guaranteed what he promised. Abraham waited for God to fulfill that promise, and God eventually did so when he gave Abraham a son and then numerous descendants. If your readers would need some of this information to understand the passage, you could include it in a footnote.

##### "Swearing" and the "oath"

In 6:13–18, the author refers to "swearing" and using an "oath." In this context, "swearing" by someone refers to the action of guaranteeing a promise, while the "oath" refers to the guaranteeing words themselves. When someone makes an "oath," they "swear by" a person or thing that is more powerful than they are. What they are saying is that the powerful person or thing will punish them if they are lying. If your readers would misunderstand "swearing" and "oath," you could use language that comes from how people guarantee what they say in your culture. (See: [oath](#), [swear](#), [swearing](#), [swear by](#))

##### The heavenly sanctuary

In 6:19–20, the author first refers to the heavenly sanctuary. He will discuss this sanctuary more in the following chapters. At this point, he simply refers to how our "hope" figuratively "enters" where Jesus himself "entered": the area "inside" the "curtain." In the author's culture, a sanctuary would have solid wall or a cloth "curtain" that marked off the most sacred part of the sanctuary from the rest of the structure. This part of the sanctuary is most sacred because it is where God is most strongly present. Use words that would clearly refer to the most sacred part of a sanctuary. Since the author describes the heavenly sanctuary in words that come from how the tabernacle is described in the Old Testament, you should preserve as much of the details as possible (such as a "curtain" instead of a wall). (See: [curtain](#) and [tabernacle](#))

#### Important Figures of Speech in this Chapter

##### The farming metaphor in 6:7–8

In these verses, the author uses land that people use to grow food as an analogy for how people respond to God's gifts and his message about salvation. In 6:7, the author describes farmland that grows helpful crops when rain falls on it. This good farmland is like people who hear the good news, believe it, and then obey God. In 6:8, the

author describes farmland that grows plants that are not useful and that can hurt people. A farmer will set these plants on fire to destroy them. This bad farmland is like people who hear the good news and receive gifts from God but fail to firmly believe the good news and obey God. God will punish them, much like the farmer burns the bad plants. If your readers would misunderstand this analogy, you could make the comparison more explicit in the text.

## Hope as an anchor

In [6:19](#), the author states that “hope” has the qualities of an “anchor.” An anchor is a heavy piece of metal attached to the end of a rope. The other end of the rope is tied to a boat, and the anchor is dropped over the edge so that its weight keeps the boat from moving around or drifting away. The author’s point is that hope functions like an anchor for believers: it keeps them focused on Jesus and what God has promised, and they do not “drift away” from what they believe (see the warning in [2:1](#)). If your readers would not know what an “anchor” is, you could compare hope to some other thing in your culture that holds things in place.

## Other Possible Translation Difficulties in this Chapter

### The “foundational” teachings in [6:1-2](#)

In these verses, the author lists six things that are “foundational” or “elementary” teachings. These are not the only “foundational” teachings, but the author uses them as examples. The structure of the list can be understood in several ways:

- (1) \* the foundation \* of repentance from dead works and \* of faith in God, \* teaching \* about baptisms and \* laying on of hands and \* resurrection of the dead and \* eternal judgment.
- (2) \* the foundation \* of repentance from dead works and \* of faith in God, \* {of} teaching \* about baptisms and \* laying on of hands and \* resurrection of the dead and \* eternal judgment.
- (3) \* the foundation \* of repentance from dead works and \* of faith in God, \* {of} teaching about baptisms and \* {of} laying on of hands and \* {of} resurrection of the dead and \* {of} eternal judgment.

See the note at the beginning of [6:2](#) for translation suggestions for each of these options.

### Are those who “fall away” in [6:4-6](#) truly believers?

In [6:4-5](#), the author gives a list of things that a person can experience but then still “fall away” ([6:6](#)). Scholars debate whether this list describes people who truly believe in Jesus and then stop believing, or if it describes people came close to believing in Jesus but then did not truly believe. Since the author focuses on how these people have experienced good things from God but then still reject Jesus, he does not clearly express whether these people are truly believers are not. If possible, focus your translation on what the people experience rather than on whether they have truly believed.



## **Hebrews 6:1**

## So then (ULT) Therefore (UST)

Here, the phrase **So then** introduces what the author wants his audience to do in response to the warning he gave in [5:11-14](#). If your readers would misunderstand **So then**, you could use a word or phrase that introduces an application or inference. Alternate translation: "Because of that" (See: [Connect — Reason-and-Result Relationship](#) )

## having left the message of the beginning of Christ, let us go forward to maturity (ULT) we need to learn more so that we become mature. We should not continue to focus on only the most basic things about the Messiah (UST)

Here the author speaks as if the **beginning of the message of Christ** were the starting point for a journey and as if **maturity** were the destination. He speaks in this way to encourage his audience to focus more time and energy on the destination (**maturity**) than on where they started out (**the beginning of the message**). He does not want them to replace **the beginning of the message** with what is related to **maturity**. Rather, he is exhorting them about what to focus their time and energy on. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: "putting to the side the beginning of the message of Christ, let us take up maturity" or "focusing less on the beginning of the message of Christ, let us focus more on maturity" (See: [Metaphor](#))

## the...of the beginning...message (ULT) the most basic...things (UST)

If your language does not use an abstract noun for the idea behind **beginning**, you could express the idea by using an adjective such as "basic" or "elementary." Alternate translation: "the elementary message" (See: [Abstract Nouns](#))

## the message of the beginning of Christ (ULT) the most basic things about the Messiah (UST)

Here the author uses the possessive form to identify the parts of the **message** about **Christ** that a person would "begin" with. If your readers would misunderstand this form, you could express the idea in a form that is more natural. Alternate translation: "what you first learned about Christ" (See: [Possession](#))

## to maturity (ULT) so that we become mature (UST)

If your language does not use an abstract noun for the idea behind **maturity**, you could express the idea by using an adjective such as "mature." The idea of **maturity** could relate primarily to: (1) the audience and how they are becoming "mature." Alternate translation: "to becoming mature people" (2) the **message** or teachings that the "mature" learn. Alternate translation: "to teachings for mature people" (See: [Abstract Nouns](#))

### ULT

<sup>1</sup> So then, having left the message of the beginning of Christ, let us go forward to maturity, not laying again a foundation of repentance from dead works and of faith in God,

### UST

<sup>1</sup> Therefore, we need to learn more so that we become mature. We should not continue to focus on only the most basic things about the Messiah. {In other words,} we do not need to learn again about how to stop doing useless things or about how to trust in God.

## not laying again a foundation (ULT) In other words,} we do not need to learn again (UST)

Here the author speaks about teaching basic things as if it were **laying a foundation**. He speaks in this way because the **foundation** is the first thing that a builder “lays,” and the builder soon begins to build on top of that foundation. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “not rehearsing again the simple teachings” or “not learning again the basics” (See: [Metaphor](#))

## of repentance from dead works and of faith (ULT) about how to stop doing useless things or about how to trust (UST)

If your language does not use abstract nouns for the ideas behind **repentance**, **works**, and **faith**, you could express the ideas in a more natural way. Alternate translation: “about repenting from doing what is dead and about believing” (See: [Abstract Nouns](#))

## dead works (ULT) useless things (UST)

Here the author describes the **works** as if they were a **dead** person or animal. The author could describe the **works** as **dead** because: (1) they cannot accomplish anything, just like a **dead** person cannot do anything. Alternate translation: “works that accomplish nothing” (2) they lead to physical and spiritual death for the person who does them. Alternate translation: “works that lead to death” (See: [Personification](#))

### Translation Words - ULT

- [of Christ](#)
- [maturity](#)
- [a foundation](#)
- [of repentance](#)
- [dead](#)
- [works](#)
- [of faith](#)
- [God](#)

### Translation Words - UST

- [we become mature](#)
- [about the Messiah](#)
- [In other words,} we do...need to learn](#)
- [about how to stop doing](#)
- [useless things](#)
- [useless things](#)
- [about how to trust](#)
- [in God](#)





## **Hebrews 6:2**

## teaching about baptisms and laying on of hands and resurrection of {the} dead and eternal judgment (ULT)

Here, the **teaching** could (see the chapter introduction): (1) redefine the “foundation” in the previous verse (6:2) and go with all four topics in this verse. Alternate translation: “that is, teaching concerning baptisms and concerning laying on of hands and concerning resurrection of the dead and concerning eternal judgment” (2) identify the third part of the “foundation,” along with “repentance from dead works” and “faith in God” (see 6:2). In this case, it goes with the four topics in this verse. Alternate translation: “and of teaching about baptisms and about laying on of hands and about resurrection of the dead and about eternal judgment” (3) identify the third part of the “foundation,” and the rest of the topics in this verse also identify parts of the “foundation.” Alternate translation: “and of teaching about baptisms and of laying on of hands and of resurrection of the dead and of eternal judgment” (See: [Information Structure](#))

### ULT

<sup>2</sup> teaching about baptisms and laying on of hands and resurrection of {the} dead and eternal judgment.

### UST

<sup>2</sup> {We should not} learn {again} about different ways to baptize people, about putting our hands on others {to help them}, about how those who have died will live again, or about how God will finally decide whether people are guilty or innocent.

## about baptisms (ULT)

## about different ways to baptize people (UST)

If your language does not use an abstract noun for the idea behind **baptisms**, you could express the idea by using a verb such as “baptize.” Alternate translation: “about baptizing people” or “about what baptizing someone means” (See: [Abstract Nouns](#))

## about baptisms (ULT)

## about different ways to baptize people (UST)

Here, the word **baptisms** is plural. It could refer to: (1) different kinds of **baptisms** that people knew about. See the discussion about “John’s baptism” in [Acts 19:1–7](#) for an example of different kinds of **baptisms**. Alternate translation: “about various baptisms” or “different kinds of baptisms” (2) many different kinds of washing rituals. Alternate translation: “about washings” or “about kinds of washing” (See: [Assumed Knowledge and Implicit Information](#))

## laying on...of hands (ULT)

## about putting...our hands on others {to help them (UST)

Here, the **laying on of hands** refers to how believers would put their hands on a fellow believer when they were commissioning him or her, praying for him or her, asking God to heal him or her, or helping him or her receive the Holy Spirit. For examples, see [Acts 8:14–17](#); [Acts 13:2–3](#); [Acts 28:8](#); [1 Timothy 4:14](#). In all of these situations, God uses the **laying on of hands** to help a fellow believer. If possible, express the idea in such a way that your readers understand the physical action and also that the action helps other believers. If it is necessary, you could include some short extra information in your translation or more information in a footnote. Alternate translation: “laying on of hands through which God works” or “placing hands on believers” (See: [Assumed Knowledge and Implicit Information](#))

## laying on of hands

Here the author uses the possessive form to speak about how a person “lays” their **hands** on someone else and about how the **dead** will “resurrect.” If your readers would misunderstand this form, you could use a more natural form. Alternate translation: “laying hands on others and the dead resurrecting” (See: [Possession](#))

## resurrection...of {the} dead and eternal judgment (ULT) about how...will live again...those who have died...or about how God will finally decide whether people are guilty or innocent (UST)

If your language does not use abstract nouns for the ideas behind **resurrection** and **judgment**, you could express the idea by using verbs such as “resurrect” and “judge.” Alternate translation: “the dead resurrecting and God eternally judging” (See: [Abstract Nouns](#))

## of {the} dead (ULT) those who have died (UST)

The author is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: “of the dead people” or “of the corpses” (See: [Nominal Adjectives](#))

## eternal judgment (ULT) about how God will finally decide whether people are guilty or innocent (UST)

Here, the phrase **eternal judgment** could identify a **judgment** that: (1) has **eternal** validity or consequences. In other words, what God decides in this **judgment** will never change. Alternate translation: “judgment that leads to eternal destiny” (2) happens at the end of this time and at the beginning of the **eternal** time. In other words, the **eternal judgment** is God’s last **judgment** when he renews the creation. Alternate translation: “final judgment” or “God’s last judgment” (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- [teaching](#)
- [of hands](#)
- [resurrection](#)
- [of {the} dead](#)
- [eternal](#)
- [judgment](#)

## Translation Words - UST

- [We should not} learn {again](#)
- [our hands on others {to help them](#)
- [about how...will live again](#)
- [those who have died](#)
- [about how God will...decide whether people are guilty or innocent](#)
- [finally](#)

## Hebrews 6:3

**this we will do (ULT)**  
**we will indeed {learn more so that we become mature (UST)}**

Here, the word **this** refers back to [6:1](#), where the author exhorted his audience: “let us go forward to maturity.” If your readers would misunderstand what **this** refers to, you could make it explicit by repeating words from [6:1](#). Alternate translation: “we will go forward to maturity” (See: [Pronouns — When to Use Them](#) )

**if God permits (ULT)**  
**as long as God wants {us to do so (UST)}**

Here, the phrase **if God permits** is the proper way to indicate that God is in control of what will happen. The phrase implies that it is likely that God will “permit” what the author wants to **do**. If your readers would misunderstand **if God permits**, you could use a comparable expression that indicates that God is in control. Alternate translation: “God willing” or “as long as that is what God wants” (See: [Idiom](#) )

### Translation Words - ULT

- [God](#)

### Translation Words - UST

- [God](#)

#### ULT

<sup>3</sup> And this we will do, if [God](#) permits.

#### UST

<sup>3</sup> At this time, as long as [God](#) wants {us to do so}, we will indeed {learn more so that we become mature}.



## **Hebrews 6:4**

## For (ULT)

Here, the word **For** introduces a reason why the audience needs to “go forward” (see 6:1). If your readers would misunderstand **For**, you could use a word that introduces a basis for an exhortation, or you could leave it untranslated. Alternate translation: “We need to go forward, because” (See: [Connect — Reason-and-Result Relationship](#))

## For {it is} impossible—for the ones (ULT)

Here, the word **impossible** goes with the phrase “to restore {them} again” in 6:6. If your readers would misunderstand **impossible** when it is so far away from the words it goes with, you could move **{it is} impossible** to verse 6. If you do this, make sure that you also follow the infostructure note on verse 6. Alternate translation: “For consider those” (See: [Information Structure](#))

## for the ones having been once enlightened (ULT)

### Think about} people who learned about the good news at one time (UST)

Here the author speaks of receiving and understanding the good news as if it were light shining on a person. If your readers would misunderstand this metaphor, you could use a comparable figure of speech or express the idea nonfiguratively. Alternate translation: “for those who once understood the message about the Messiah” (See: [Metaphor](#))

## for the ones having been once enlightened and having tasted (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. The author uses the passive form here to focus on those who were **enlightened** rather than focusing on the person doing the “enlightening.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “for those whom God has once enlightened, and who tasted” (See: [Active or Passive](#))

## having tasted...of the heavenly gift (ULT)

### They experienced...what God gives {to his people} from heaven (UST)

Here the author speaks as if **the heavenly gift** were food that people could “taste.” He speaks in this way to show that these people experienced **the heavenly gift** as much as a person who eats food truly experiences that food. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “had experience of the heavenly gift” or “participated in the heavenly gift” (See: [Metaphor](#))

## of the heavenly gift (ULT)

### what God gives {to his people} from heaven (UST)

Here, the phrase **the heavenly gift** identifies what God gives to those who believe in Jesus. This includes new life and forgiveness of sins. If your readers would misunderstand **the heavenly gift**, you could make the idea more explicit. Alternate translation: “of God’s gift of new life” or “of God’s gifts from heaven” (See: [Assumed Knowledge and Implicit Information](#))

## ULT

<sup>4</sup> For {it is} impossible—for the ones having been once enlightened and having tasted of the heavenly gift and having become sharers of {the} Holy Spirit

## UST

<sup>4</sup> {Let me tell you about something} that cannot happen. {Think about} people who learned about the good news at one time. They experienced what God gives {to his people} from heaven, and they received God’s Spirit.

## having become sharers of {the} Holy Spirit (ULT) they received God's Spirit (UST)

Here the author uses the possessive form to indicate that these people “share” the **Holy Spirit**. This form means that the people whom the author is speaking about were among the group of people who received the **Holy Spirit**. If your readers would misunderstand that form, you could use a form that makes meaning clearer. Alternate translation: “received the Holy Spirit along with other believers” or “participated in the Holy Spirit” (See: [Possession](#))

### Translation Words - ULT

- of the...gift
- heavenly
- of {the} Holy Spirit

### Translation Words - UST

- what God gives...to his people
- from heaven
- God's Spirit





## **Hebrews 6:5**

## having tasted (ULT) They experienced (UST)

Here the author again uses the word **tasted** figuratively. Express the meaning the same way you did in the previous verse (6:4). Alternate translation: “who had experience of” or “who participated in” (See: [Metaphor](#))

## the} powers...of the age to come (ULT) they have already begun to experience} the powerful things that God will do...when he renews the world (UST)

Here the author uses the possessive form to indicate that the **powers** will be fully experienced in **the age to come**. If your language does not use the possessive form to express that idea, you could use a word or phrase that makes it clear. Alternate translation: “the powers that belong to the age to come” or “the powers that will be experienced in the age to come” (See: [Possession](#))

## the} powers...of the age to come (ULT) they have already begun to experience} the powerful things that God will do...when he renews the world (UST)

If your language does not use an abstract noun for the idea behind **powers**, you could express the idea in another way. The **powers** could refer to: (1) what God will do, sometimes through other people, for those who believe. Alternate translation: “what God will do powerfully in the age to come” (2) how people can do “powerful” things. Alternate translation: “the powerful things that people will do in the age to come” (See: [Abstract Nouns](#))

## of the age to come (ULT) when he renews the world (UST)

Here, the phrase **the age to come** refers to the time during and after which God will make people alive again and renew everything that he created. This **age** begins when Jesus comes back. If your readers would misunderstand **the age to come**, you could use a phrase that makes that meaning clear. Alternate translation: “of the time when Jesus comes back” (See: [Idiom](#))

### Translation Words - ULT

- [good](#)
- [the...word of God](#)
- [the} powers](#)
- [of the age](#)

### Translation Words - UST

- [how good](#)
- [what God says is](#)
- [they have already begun to experience} the powerful things that God will do](#)
- [when he renews the world](#)

### ULT

<sup>5</sup> and having tasted {the} [good word of God](#) and {the} [powers of the age to come](#)

### UST

<sup>5</sup> They experienced [how good what God says is](#), and {they have already begun to experience} [the powerful things that God will do when he renews the world](#).



## **Hebrews 6:6**

## but having fallen away—to restore {them} again (ULT)

If you decided to move “{it is} impossible” from 6:4 to here, you will need to consider a natural way to include it. If you used the alternate translation from the note in verse 4, the following alternate translation will work here. Alternate translation: “but who fell away. It is impossible to restore these people again” (See: [Information Structure](#))

## having fallen away (ULT) Think about what would happen} were these people to stop believing the good news (UST)

Here the author speaks of how people reject how they used to believe in Jesus as if they were walking on a path and then **fell away** from it. He speaks in this way to emphasize how significant it is when a person stops believing in Jesus. If your readers would misunderstand **fell away**, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “who deserted Christ” or “who stopped believing the good news” (See: [Metaphor](#))

## to repentance (ULT) repent and believe (UST)

If your language does not use an abstract noun for the idea behind **repentance**, you could express the idea by using a verb such as “repent.” Alternate translation: “so that they repent” or “so that they return” (See: [Abstract Nouns](#))

## since} they are crucifying again (ULT) That is because what they do} is like...crucifying (UST)

Here the author speaks as if those who “fall away” are **crucifying** Jesus. He speaks in this way to indicate how bad “falling away” really is. If your readers would misunderstand this figure of speech, you could use an analogy or some other comparable form. Alternate translation: “since it is as if they are crucifying again” (See: [Metaphor](#))

## since} they are crucifying again (ULT) That is because what they do} is like...crucifying (UST)

Here, the word translated **they are crucifying again** could refer to: (1) causing the Son to undergo crucifixion a second time. Alternate translation: “since they are re-crucifying” (2) nailing the Son “up” on the cross. Alternate translation: “since they are nailing up on the cross” (See: [Translate Unknowns](#))

## since} they are crucifying again for themselves (ULT) That is because what they do} is like selfishly crucifying (UST)

Here, the phrase **for themselves** could mean that: (1) they are acting to benefit themselves only. Alternate translation: “since they are crucifying again for their own benefit” (2) they do these things **themselves**. Alternate translation: “since they themselves are crucifying again” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>6</sup> but having fallen away—to restore {them} again to [repentance](#) {since} they are [crucifying again](#) for themselves the [Son of God](#) and exposing {him} to public shame.

### UST

<sup>6</sup> {Think about what would happen} were these people to stop believing the good news. {In this case,} they cannot [repent and believe](#) again. {That is because what they do} is like selfishly [crucifying](#) and humiliating [God's Son](#).

## **the Son of God (ULT)** **God's Son (UST)**

The phrase **Son of God** is an important title for Jesus that describes his relationship to God the Father. (See: [Translating Son and Father](#))

## **exposing {him} to public shame (ULT)** **humiliating (UST)**

Here, the word translated **exposing {him} to public shame** refers to punishing someone in **public** so that the person experiences **shame** and so that other people look down on the person. If your readers would misunderstand this phrase, you could use a comparable word or phrase. Alternate translation: "shaming him publicly" or "insulting him in front of people" (See: [Translate Unknowns](#))

### **Translation Words - ULT**

- [repentance](#)
- [since} they are crucifying again](#)
- [Son of God](#)

### **Translation Words - UST**

- [repent and believe](#)
- [That is because what they do} is like...crucifying](#)
- [God's...Son](#)





## **Hebrews 6:7**

**For (ULT)****Here is an example (UST)**

Here, the word **For** introduces an example that uses farming language to illustrate two ways in which a person could respond to the good news. If your readers would misunderstand **For**, you could use a word or phrase that introduces an example, or you could leave the word untranslated. Alternate translation: “For example,” (See: [Connecting Words and Phrases](#))

**a land...that} drinks the rain {that} often comes upon it and produces useful vegetation for those for whom it is also cultivated shares {in} a blessing from God (ULT)**

Throughout this verse, the author speaks of **land** as if it could “drink,” “produce,” and “share.” This was a natural way to express how **land** relates to crops and rain in the author’s culture. Use a natural way in your language to refer to how **land** is involved in the farming process. Alternate translation: “a land that absorbs the rain that often falls on it and on which grows useful vegetation for those form whom it is also cultivated receives a blessing from God” (See: [Personification](#))

**the rain {that} often comes upon it (ULT)  
once rain falls on it (UST)**

Here the author refers to how **rain** falls from clouds onto the **land**. Use a phrase that refers to this process naturally in your language. Alternate translation: “the rain that often falls from the sky” (See: [Idiom](#))

**useful vegetation (ULT)  
crops...that...use (UST)**

Here, the phrase **useful vegetation** refers to plants that grow on the **land** that benefit people. They could be plants that people eat, or they could be plants that people use for other purposes. If your readers would misunderstand **useful vegetation**, you could use a word or phrase that refers to plants that people use. Alternate translation: “helpful crops” or “edible plants” (See: [Translate Unknowns](#))

**it is also cultivated (ULT)  
people (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. The author uses the passive form here to focus on the land that is **cultivated** rather than focusing on the people doing the “cultivating.” If you must state who did the action, you could refer to farmers or people in general. Alternate translation: “farmers cultivate it” (See: [Active or Passive](#))

**shares {in} a blessing from God (ULT)  
God blesses (UST)**

If your language does not use an abstract noun for the idea behind **blessing**, you could express the idea by using a verb such as “bless.” Alternate translation: “is blessed by God” or “is one that God blesses” (See: [Abstract Nouns](#))

**ULT**

<sup>7</sup> For a land {that} drinks the rain {that} often comes upon it and produces useful vegetation for those for whom it is also cultivated shares {in} a blessing from God,

**UST**

<sup>7</sup> {Here is an example:} God blesses any field where, once rain falls on it, crops grow that people use.

## Translation Words - ULT

- a blessing
- God

## Translation Words - UST

- God
- blesses



## **Hebrews 6:8**

## producing (ULT) when a field produces (UST)

Here, the word **producing** introduces what must be true about the land for it to be **close to a curse** and eventually “burned.” In many languages, this idea can be expressed with a conditional form. If your readers would misunderstand that **producing** introduces the condition or situation in which the rest of the sentence would be true, you could use a form that makes this idea clear. Alternate translation: “if it produces” or “were it to produce” (See: [Connect — Hypothetical Conditions](#) )

## thorns and thistles (ULT) plants that are useless (UST)

Here, **thorns** and **thistles** mean almost the same thing. The quotation uses both words to emphasize that the field grows only plants that have no use and may hurt people. If your readers would misunderstand why the author uses two very similar words, or if you do not have two words that express this particular meaning, you could use one word or phrase here. Alternate translation: “weeds only” or “only plants with thorns” (See: [Doublet](#))

## close to a curse (ULT) God will soon curse it (UST)

Here, the phrase **close to a curse** is a short way to express the idea that: (1) the land will receive a **curse** soon. Alternate translation: “about to be cursed” (2) the land may possibly receive a **curse**. Alternate translation: “in danger of being cursed” or “may be cursed” (See: [Idiom](#))

## a curse (ULT) God will...curse it (UST)

If your language does not use an abstract noun for the idea behind **curse**, you could express the idea by using a verb such as “curse.” If you need to state who does the “cursing,” the author implies that God does it, just like he performed the “blessing” in the previous verse. Alternate translation: “being cursed by God” (See: [Abstract Nouns](#))

## the end of which {is} for burning (ULT) In the end, someone will set fire to it {to burn up all the useless plants (UST)}

Here, the phrase **the end of which {is} for burning** indicates what will finally happen to the land. Use a phrase that refers to the final destiny of something. Alternate translation: “its final destiny is to be burned” or “and eventually it will be burned” (See: [Idiom](#))

## of which (ULT) In the end (UST)

Here, the word **which** could refer to: (1) the “land,” which the author mentioned in [6:7](#). Alternate translation: “of which land” (2) the **curse**. This would mean that the final result of the curse is that the land is “burned.” Alternate translation: “of which curse” (See: [Pronouns — When to Use Them](#) )

### ULT

<sup>8</sup> but producing **thorns** and thistles, {it is} worthless and close to **a curse**, the end of which {is} for burning.

### UST

<sup>8</sup> However, when a field produces **plants that are useless**, it helps nobody, and **God will soon curse it**. In the end, someone will set fire to it {to burn up all the useless plants}.

**is} for burning (ULT)****someone will set fire to it {to burn up all the useless plants (UST)**

In the author's culture, people would "burn" a field to destroy the plants that were growing on it. That way, they could start fresh with a field that did not have any weeds or other bad plants growing on it. If your readers would misunderstand what practice **for burning** refers to, you could make it explicit. Alternate translation: "is for burning all its vegetation" or "is for someone to burn everything on it" (See: [Assumed Knowledge and Implicit Information](#))

**Translation Words - ULT**

- thorns
- a curse

**Translation Words - UST**

- plants that are useless
- God will...curse it





## **Hebrews 6:9**

## **we are convinced...we speak (ULT)** **I am sure...I have warned you (UST)**

Here the author uses the first person plural (**we**), but he is referring only to himself. If your readers would misunderstand **we**, you could use a form that more naturally refers to the author. Alternate translation: "I myself am convinced ... I speak" (See: [Exclusive and Inclusive 'We'](#))

## **we are convinced (ULT)** **I am sure (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. The author uses the passive form here to focus on himself, who is **convinced**, rather than focusing on what has **convinced** him. Alternate translation: "we are confident" (See: [Active or Passive](#))

## **of {things} {that are} better and (ULT)** **are believing more firmly {than I have implied}. {In fact (UST)**

Here the author does not clarify what he is comparing the audience to when he says that he is convinced of **things {that are} better**. He implies they are doing **better** than the people he mentioned in 6:4-6, the people who have stopped believing in the gospel and have "fallen away." If your readers would not make this inference, you could make the comparison explicit. Alternate translation: "of things that are better than those who have fallen away and that" or "that you are doing better than the people in my warning, and that you have all things that" (See: [Assumed Knowledge and Implicit Information](#))

## **are accompanying salvation (ULT)** **I am sure that} God has saved you (UST)**

Here, the things that **are accompanying salvation** are everything that a person has and experiences when God saves them. These include having the Holy Spirit, growing in faith and knowledge, and experiencing God's blessing. If your readers would misunderstand **accompanying salvation**, you could use a phrase that refers to everything that goes with being saved. Alternate translation: "have to do with salvation" or "that go along with salvation" (See: [Idiom](#))

## **are accompanying salvation (ULT)** **I am sure that} God has saved you (UST)**

If your language does not use an abstract noun for the idea behind **salvation**, you could express the idea by using a verb such as "save" or "rescue." Alternate translation: "that come when God saves you" or "are experienced when God rescues someone" (See: [Abstract Nouns](#))

## **even if we speak thus (ULT)** **Even though I have warned you in this way (UST)**

Here, the phrase **even if we speak thus** contrasts what the author has said in this verse with the warning he has given in 5:11-6:8. If your readers would misunderstand **even if we speak thus**, you could use a form that clearly

### **ULT**

<sup>9</sup> But concerning you, **beloved ones, we are convinced** of {things} {that are} better and are accompanying **salvation**, even if we speak thus.

### **UST**

<sup>9</sup> Even though I have warned you in this way, **fellow believers whom I love, I am sure** that you are believing more firmly {than I have implied}. {In fact, **I am sure that} God has saved you.**

indicates such a contrast. Alternate translation: “despite the fact that we speak thus” or “notwithstanding how we have spoken” (See: [Connect — Contrast Relationship](#) )

## **thus (ULT)** **in this way (UST)**

Here, the word **thus** refers back to the warnings that the author has given in [5:11–6:8](#). If your readers would misunderstand what **thus** refers to, you could make it explicit. Alternate translation: “with words of warning” or “such warnings” (See: [Pronouns — When to Use Them](#) )

## **Translation Words - ULT**

- [beloved ones](#)
- [we are convinced](#)
- [salvation](#)

## **Translation Words - UST**

- [fellow believers whom I love](#)
- [I am sure](#)
- [I am sure that} God has saved you](#)



## **Hebrews 6:10**

## For (ULT) Indeed (UST)

Here, the word **For** introduces more explanation about why the author is “convinced of things that are better” concerning his audience (6:9). If your readers would misunderstand **For**, you could use a word or phrase that introduces an explanation. Alternate translation: “I am convinced of this, because” (See: [Connect — Reason-and-Result Relationship](#))

## not...God {is...unjust, to forget (ULT) always...since God...acts justly, he will not overlook (UST)

The phrase **not unjust** is a negative understatement that emphasizes how “just” God is. If this is confusing in your language, you could express the meaning positively. If you do, you may need to negate **forget**. Alternate translation: “God is very just, to remember” or “God is just, to remember” (See: [Litotes](#))

## to forget (ULT) he will not overlook (UST)

Here, the word **forget** does not mean simply that a person does not remember something. It also includes how a person will not consider or include something that they have “forgotten.” If your readers would misunderstand **forget**, you could use a word or phrase that refers to how a person “overlooks” or “fails to include” something. Alternate translation: “to ignore” or “to pass over” (See: [Assumed Knowledge and Implicit Information](#))

## your work and the love that (ULT) how you act and how you love {others...that you do these things (UST)

If your language does not use abstract nouns for the ideas behind **work** and **love**, you could express the ideas by using verbs such as “do” and “love.” Alternate translation: “what you do and the way that you love, which” (See: [Abstract Nouns](#))

## you have demonstrated (ULT) You have proved (UST)

Here, people who have **demonstrated** something prove or show that it is true. The author tells his audience that they have “proved” or “shown” that they have **love**. If your readers would misunderstand **demonstrated**, you could use a word or phrase that makes the idea clearer. Alternate translation: “you have shown” (See: [Translate Unknowns](#))

## toward his name (ULT) to honor God (UST)

Here, the word **name** figuratively refers to a person’s reputation or honor. In other words, “serving the saints” is something that is “toward God’s name,” which means that it brings him honor. If your readers would

### ULT

<sup>10</sup> For God {is} not unjust, to forget your work and the love that you have demonstrated toward his name, having served the saints and continuing to serve {them}.

### UST

<sup>10</sup> Indeed, since God always acts justly, he will not overlook how you act and how you love {others}. You have proved that you do these things to honor God, particularly when you have helped and continue to help God’s people.

misunderstand **name**, you could express the idea nonfiguratively. Alternate translation: “with regard to his honor” or “that glorifies God” (See: [Metonymy](#))

## **having served the saints and continuing to serve {them (ULT) particularly when you have helped and continue to help God’s people (UST)**

Here, the ones who **serve** are the audience. The authors point is that they served **the saints** in the past, and they are still serving **the saints** in the present. If your readers would misunderstand who is “serving” or what times the author is referring to, you could make the ideas more explicit. Alternate translation: “since you have served the saints in the past and even now” (See: [Assumed Knowledge and Implicit Information](#))

### **Translation Words - ULT**

- [God](#)
- [is...unjust](#)
- [work](#)
- [love](#)
- [name](#)
- [having served](#)
- [continuing to serve {them](#)
- [saints](#)

### **Translation Words - UST**

- [since God](#)
- [acts justly](#)
- [how you act](#)
- [how you love...others](#)
- [honor God](#)
- [particularly when you have helped](#)
- [continue to help](#)
- [God’s people](#)





## **Hebrews 6:11**

## we long for (ULT) I greatly desire that (UST)

Here the author uses the first person plural (**we**), but he is referring only to himself. If your readers would misunderstand **we**, you could use a form that more naturally refers to the author. Alternate translation: "I long for" (See: [Exclusive and Inclusive 'We'](#))

## to demonstrate (ULT) to focus (UST)

Here, just as in [6:10](#), people who **demonstrate** something prove or show that it is true. The author wants his audience to "prove" or "show" that they have **diligence**. If your readers would misunderstand **demonstrate**, you could use a word or phrase that makes the idea clearer. Alternate translation: "to show" (See: [Translate Unknowns](#))

## the same...diligence (ULT) continue...diligently (UST)

Here the author could want the audience to have **diligence** that is **the same** as: (1) the **diligence** that they have shown in the past. Alternate translation: "consistent diligence" (2) how they have "demonstrated" love (see [6:10](#)). Alternate translation: "diligence, just as you demonstrate love," (See: [Assumed Knowledge and Implicit Information](#))

## the same...diligence toward the full assurance of {your} hope (ULT) continue...diligently on fully trusting {that God will give to you} what you confidently expect (UST)

If your language does not use abstract nouns for the ideas behind **diligence**, **assurance**, and **hope**, you could express the ideas in another way. Alternate translation: "that you strive diligently to be fully assured of what you hope for" (See: [Abstract Nouns](#))

## toward the full assurance of {your} hope (ULT) on fully trusting {that God will give to you} what you confidently expect (UST)

Here the author uses the possessive form to speak about **full assurance** that concerns **hope**. If your readers would misunderstand that form, you could express the idea in another way. Alternate translation: "toward becoming fully assured of your hope" (See: [Possession](#))

## until {the} end (ULT) until you die (UST)

Here, **the end** could refer to: (1) the **end** of the audience's lives. Alternate translation: "until your lives end" (2) the **end** of the current time period, which would be when Jesus comes back. Alternate translation: "until the end of the age" or "until Jesus comes back" (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- of...your} hope

### ULT

<sup>11</sup> And we long for each of you to demonstrate the same diligence toward the full assurance of {your} hope until {the} end

### UST

<sup>11</sup> I greatly desire that you all, until you die, continue to focus diligently on fully trusting {that God will give to you} what you confidently expect.

## Translation Words - UST

- what you confidently expect



## **Hebrews 6:12**

## **you might not become dull (ULT)** **you will not be lazy (UST)**

Here the author speaks as if the audience could become **dull**, just as if they were sharp tools that become dull and no longer cut things well. He speaks in this way to exhort them not to become ineffective and slow in their behavior. If your readers would misunderstand **dull**, you could use a comparable idiom or express the idea nonfiguratively. See how you translated the similar phrase in [5:11](#). Alternate translation: “you might not become slow” or “you might not become people who avoid doing what you should” (See: [Metaphor](#))

### **ULT**

<sup>12</sup> so that you might not become dull, but **imitators** of the ones by **faith** and **patience** inheriting the **promises**.

### **UST**

<sup>12</sup> That way, you will not be lazy. Instead, **you will do what other believers have done**: they **have received what God promised them**, because **they trusted in him** and **waited patiently**.

## **but imitators (ULT)** **Instead, you will do what other believers have done (UST)**

This phrase leaves out some words that many languages might need to be complete. If your readers might misunderstand this, you could supply these words from the first half of the sentence. Alternate translation: “but so that you might become imitators” or “but become imitators” (See: [Ellipsis](#))

## **of the ones by faith and patience inheriting (ULT)** **they have received...because they trusted in him and waited patiently (UST)**

If your language does not use abstract nouns for the ideas behind **faith** and **patience**, you could express the idea by using verbs or adverbs. Alternate translation: “of those who, by means of how they believed and were patient, are inheriting” (See: [Abstract Nouns](#))

## **of the ones by faith and patience inheriting the promises (ULT)** **they have received what God promised them, because they trusted in him and waited patiently (UST)**

Here the author speaks as if believers were children who would receive property that a parent passes on to their child when the parent dies. He speaks in this way to indicate that believers receive the **promises** from God. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “of those to whom, because of their faith and patience, God is giving the promises” or “of those who by faith and patience are obtaining the promises” (See: [Metaphor](#))

## **the promises (ULT)** **what God promised them (UST)**

Here, the word **promises** figuratively refers to the contents of the **promises**, or what God has “promised” to give. If your readers would misunderstand **promises**, you could clarify that the author is referring to the contents of these **promises**. Alternate translation: “the things from God’s promise” or “the things that God has promised” (See: [Metonymy](#))

## **the promises (ULT)** **what God promised them (UST)**

If your language does not use an abstract noun for the idea behind **promises**, you could express the idea by using a verb such as “promise” or “pledge.” Alternate translation: “what God has pledged” (See: [Abstract Nouns](#))

### **Translation Words - ULT**

- [imitators](#)
- [faith](#)
- [patience](#)
- [inheriting](#)
- [promises](#)

### **Translation Words - UST**

- [you will do what other believers have done](#)
- [have received](#)
- [what God promised them](#)
- [they trusted in him](#)
- [waited patiently](#)





## **Hebrews 6:13**

**For (ULT)**

Here, the word **For** introduces more explanation about the “promises” that the author mentioned in the previous verse (6:21). If your readers would misunderstand **For**, you could use a word that introduces explanation, or you could leave it untranslated. Alternate translation: “In fact,” or “Now I will tell you more about these promises.” (See: [Connecting Words and Phrases](#))

**having promised (ULT)**  
**When God said that he would do something (UST)**

Here the author does not clarify what God **promised** to Abraham. He does not do this because he quotes the promise itself in the following verse (6:14). If possible, leave what God **promised** vague or unclear in this verse. Alternate translation: “having made a promise” (See: [When to Keep Information Implicit](#))

**having promised (ULT)**  
**When God said that he would do something (UST)**

Here, the words **having promised** refer to something that takes place at the same time as when God **swore by himself**. If your readers would misunderstand the relationship between these two actions, you could make it more explicit. Alternate translation: “at the time when he promised” (See: [Connect — Simultaneous Time Relationship](#))

**to Abraham...to Abraham (ULT)**  
**for...Abraham (UST)**

The word **Abraham** is the name of a man. He is the man from whom all the Israelites and Jews are descended. (See: [How to Translate Names](#))

**he had (ULT)**  
**every other person...is less powerful...than God (UST)**

Here, the word **he** refers back to **God**, not to **Abraham**. If your readers would misunderstand to whom **he** refers, you could make it explicit. Alternate translation: “God had” (See: [Pronouns — When to Use Them](#))

**since he had no one greater by {whom} to swear, swore by himself (ULT)**  
**guaranteed it himself. {He did that} because every other person who could guarantee it is less powerful {than God (UST)**

In the author’s culture, people often **swore by** someone else. The other person needed to be someone important and powerful enough to guarantee or enforce what the person who **swore** promised to do. Often people would **swear** by God, since he always is important and powerful enough to guarantee or enforce what was sworn. If your readers would misunderstand why God is “swearing by” someone, you could make the practice more explicit. Alternate translation: “since he wanted to guarantee that promise by swearing by someone greater, swore by himself (since there is no one greater than him)” (See: [Assumed Knowledge and Implicit Information](#))

**ULT**

<sup>13</sup> For God, having promised to Abraham, since he had no one greater by {whom} to swear, swore by himself,

**UST**

<sup>13</sup> When God said that he would do something for Abraham, he guaranteed it himself. {He did that} because every other person who could guarantee it is less powerful {than God}.

## **greater (ULT)** **every other person...is less powerful...than God (UST)**

Here, the word **greater** specifically identifies someone who has more power or authority than another person. If your readers would misunderstand what **greater** identifies, you could make it explicit. Alternate translation: “with greater power” or “with more authority” (See: [Assumed Knowledge and Implicit Information](#))

### **Translation Words - ULT**

- God
- having promised
- to Abraham
- to swear
- swore

### **Translation Words - UST**

- When God said that he would do something
- Abraham
- he
- who could guarantee it
- guaranteed it



## **Hebrews 6:14**

**saying (ULT)****Here is what} he promised {to Abraham (UST)**

Here the author quotes what God said to Abraham. These words are recorded in [Genesis 22:17](#). Since the author introduces this quotation as words that God said to Abraham, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: “speaking” or “promising” (See: [Quotations and Quote Margins](#))

**ULT**

<sup>14</sup> saying, “I will most certainly [bless](#) you and [multiply](#) you.”

**UST**

<sup>14</sup> {Here is what} he promised {to Abraham}: “I will definitely [bless](#) you, and I will definitely give you [many descendants](#).”

**saying, “I will most certainly bless you and multiply you (ULT)****Here is what} he promised {to Abraham}: “I will definitely bless you, and I will definitely give you many descendants (UST)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: “saying that he would most certainly bless Abraham and multiply him.” (See: [Direct and Indirect Quotations](#))

**most certainly (ULT)****definitely (UST)**

Here God uses emphatic language to show that he will **most certainly** do what he is promising to do. Use a form in your language that emphasizes God’s promise to **bless** and **multiply** Abraham. Alternate translation: “surely” or “without doubt”

**you (ULT)****you (UST)**

Because God is speaking to one person (Abraham), **you** is singular here. (See: [Forms of ‘You’ — Singular](#) )

**multiply you (ULT)****I will definitely give you many descendants (UST)**

Here God speaks as if he will **multiply** Abraham to make many other “Abrahams.” This phrase refers to how God will cause Abraham to have many children, grandchildren, and so on. If your readers would misunderstand **multiply**, you could use a word or phrase that refers to having many descendants. Alternate translation: “give you many offspring” or “make you the ancestor of many people” (See: [Idiom](#))

**Translation Words - ULT**

- [I will...bless](#)
- [I will...bless](#)
- [multiply](#)
- [multiply](#)

## Translation Words - UST

- definitely
- I will...bless
- definitely
- I will...give...many descendants





## **Hebrews 6:15**

## in this way (ULT) Because...God guaranteed what he promised (UST)

Here, the phrase **in this way** could refer back to: (1) how God guaranteed what he promised (see [6:13-14](#)). Alternate translation: “as God promised” (2) how Abraham had “faith and patience” (see [6:12](#)). Alternate translation: “as one who had faith and patience” (See: [Assumed Knowledge and Implicit Information](#))

## having patiently waited (ULT) and because Abraham persevered in expecting it (UST)

Here the author refers to how Abraham was 75 years old when God first made the **promise** to him (see [Genesis 12:1-4](#)), and he was 100 years old when Sarah gave birth to his son Isaac (see [Genesis 21:1-5](#)). So, Abraham **patiently waited** for 25 years before God gave him what he had promised. If your readers would misunderstand **patiently waited**, you could use a footnote to give this background information, or you could include some short extra information in your translation. Alternation translation: “having patiently waited for 25 years” (See: [Assumed Knowledge and Implicit Information](#))

## he obtained (ULT) God gave him (UST)

Here, the phrase **he obtained** refers to how he received the **promise**. It does not mean that he took the **promise** for himself. If your readers would misunderstand **obtained**, you could translate this phrase like you translated “inheriting the promises” in [6:12](#). Alternate translation: “he received” (See: [Translate Unknowns](#))

## the promise (ULT) what he had promised: {a son (UST)

Here, the word **promise** figuratively refers to the contents of the **promise**, or what God has “promised” to give. If your readers would misunderstand **promise**, you could clarify that the author is referring to the contents of this **promise**. Alternate translation: “the things from God’s promise” or “the things that God promised” (See: [Metonymy](#))

## the promise (ULT) what he had promised: {a son (UST)

If your language does not use an abstract noun for the idea behind **promise**, you could express the idea by using a verb such as “promise” or “pledge.” Alternate translation: “what God pledged” (See: [Abstract Nouns](#))

## Translation Words - ULT

- [promise](#)

## Translation Words - UST

- [what he had promised...a son](#)

## ULT

<sup>15</sup> And in this way, having patiently waited, he obtained the [promise](#).

## UST

<sup>15</sup> Because {God guaranteed what he promised}, and because Abraham persevered in expecting it, God gave him [what he had promised: {a son}](#).



## **Hebrews 6:16**

## For (ULT) Now (UST)

Here, the word **For** introduces further explanation of how “swearing” by someone works (see 6:13 especially). If your readers would misunderstand **For**, you could express the idea with a comparable word or phrase. Alternate translation: “About swearing,” or “Indeed,” (See: [Connecting Words and Phrases](#))

## men (ULT) people (UST)

Although **men** is masculine, the author is using it to all people, both men and women. If your readers would misunderstand **men**, you could use a non-gendered word or refer to both genders. Alternate translation: “men and women” (See: [When Masculine Words Include Women](#))

## swear by one {who is} greater (ULT) have someone who is more powerful than they are guarantee {what they promise (UST)

Here, just as in 6:13, the author refers to how people often “swore by” someone else. The other person needed to be someone important and powerful enough to guarantee or enforce what the person who swore promised to do. If your readers would misunderstand **swear by one {who is} greater**, you could make the practice more explicit. Alternate translation: “swear by one who is greater who will guarantee what they say” (See: [Assumed Knowledge and Implicit Information](#))

## one {who is} greater (ULT) someone who is more powerful than they are (UST)

Here, the word **greater** specifically identifies someone who has more power or authority than another person. If your readers would misunderstand what **greater** identifies, you could make it explicit. Alternate translation: “one with greater power” or “one with more authority” (See: [Assumed Knowledge and Implicit Information](#))

## an end of all disputes to them for confirmation {is} the oath (ULT) when someone guarantees what he or she promises in this way, it definitively concludes whatever people are arguing about (UST)

Here the author uses technical language related to **disputes** and the law courts. The word **end** refers to a final decision end point, while the word **confirmation** refers to how something is backed up and proved to be true by evidence or, here, an **oath**. If your readers would misunderstand this technical language, you could use comparable words or express the idea in a more natural way. Alternate translation: “the conclusion of all their disputes is the oath that closes the issue” or “the oath confirms that a dispute has ended” (See: [Idiom](#))

### ULT

<sup>16</sup> For men **swear** by one {who is} greater, and an end of all disputes to them for confirmation {is} the **oath**,

### UST

<sup>16</sup> Now, people have someone who is more powerful than they are **guarantee** {what they promise}. In fact, **when someone guarantees what he or she promises in this way**, it definitively concludes whatever people are arguing about.

**an end of all disputes to them for confirmation (ULT)**  
**it definitively concludes whatever people are arguing about (UST)**

If your language does not use abstract nouns for the ideas behind **end**, **disputes**, and **confirmation**, you could express the ideas in more natural ways. Alternate translation: “what confirms that people have stopped disputing” or “what certainly finishes anything that people are arguing about” (See: [Abstract Nouns](#))

**Translation Words - ULT**

- [swear](#)
- [oath](#)

**Translation Words - UST**

- [have...guarantee {what they promise](#)
- [when someone guarantees what he or she promises in this way](#)



## **Hebrews 6:17**



**in which (ULT)****In a similar way (UST)**

Here, the word **which** refers back to how humans “swear” with an **oath** (see 6:16). The phrase **in which** means that what the author speaks about in this verse happens in that same context or way. In other words, God used an **oath**, just like humans do. If your readers would misunderstand **in which**, you could use a word or phrase that introduces something that happens according to a previously stated pattern. Alternate translation: “in which same way” or “in which pattern” (See: [Connecting Words and Phrases](#))

**even more...to show (ULT)****very clearly...to demonstrate (UST)**

Here, the phrase **even more** modifies **to show**. If your readers would misunderstand what **even more** modifies, you could rearrange the elements in this sentence to make it clearer. Alternate translation: “to show even more” (See: [Information Structure](#))

**to the heirs of the promise (ULT)****to those who would receive what he promised (UST)**

Here the author speaks as if believers were children who would receive property that a parent passes on to their child when the parent dies. He speaks in this way to indicate that believers receive the **promise** from God. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “to those who were to receive the promise” or “to the recipients of the promise” (See: [Metaphor](#))

**of the promise (ULT)****what he promised (UST)**

Here, the word **promise** figuratively refers to the contents of the **promise**, or what God has “promised” to give. If your readers would misunderstand **promise**, you could clarify that the author is referring to the contents of this **promise**. Alternate translation: “of the things from the promise” or “of the things that God promised” (See: [Metonymy](#))

**of the promise (ULT)****what he promised (UST)**

If your language does not use an abstract noun for the idea behind **promise**, you could express the idea by using a verb such as “promise.” Alternate translation: “of what God promised” (See: [Abstract Nouns](#))

**the unchangeable quality of his purpose (ULT)****that he would not change what he intended to do (UST)**

If your language does not use abstract nouns for the ideas behind **quality** and **purpose**, you could express the ideas by using verbs or in another natural way. Alternate translation: “that what he purposes is unchangeable” or “how unchangeable what he plans is” (See: [Abstract Nouns](#))

**ULT**

<sup>17</sup> in which God, intending even more to show to the heirs of the promise the unchangeable quality of his purpose, mediated {it} with an oath

**UST**

<sup>17</sup> In a similar way, God wanted to demonstrate very clearly to those who would receive what he promised that he would not change what he intended to do. So, he guaranteed what he promised, {just like humans do}.

**mediated {it} with an oath (ULT)****So, he guaranteed what he promised, {just like humans do (UST)**

Here, the author refers to God making a promise **with an oath** as “mediating” that promise. He speaks in this way because the **oath** is between God and his people and guarantees that what God promises will happen, just like a “mediator” stands between two parties and guarantees what those parties decide. If your readers would misunderstand **mediated**, you could use a word or phrase that identifies how an **oath** functions when a person makes a promise. Alternate translation: “used an oath to do so” or “made it certain by using an oath” (See: [Idiom](#))

**Translation Words - ULT**

- [God](#)
- [to the heirs](#)
- [of the promise](#)
- [with an oath](#)

**Translation Words - UST**

- [God](#)
- [to those who would receive](#)
- [what he promised](#)
- [So, he guaranteed what he promised...just like humans do](#)



## **Hebrews 6:18**

**by two unchangeable things (ULT)  
So, God both promised and swore an oath...or  
change (UST)**

Here, the phrase **two unchangeable things** refers to God's "promise" and his "oath" (see 6:17). Both "promise" and "oath" contain binding words that no one can change. If your readers would misunderstand what the **two unchangeable things** are, you could express the idea more explicitly. Alternate translation: "by an unchangeable oath and promise" (See: [Assumed Knowledge and Implicit Information](#))

**in which {things} {it is} impossible for God to  
lie (ULT)  
and he will not lie about...either of these  
things (UST)**

Alternate translation: "concerning which God would never lie"

**the ones having fled for refuge (ULT)  
He did that} for us, who have trusted in him to save us (UST)**

Here the author speaks of believers who trust in God to save and protect them as if they were running to a safe place. He speaks in this way to emphasize the need for **refuge** and the fact God provides it. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: "who have found salvation" or "who have sought protection" (See: [Metaphor](#))

**the ones having fled for refuge (ULT)  
He did that} for us, who have trusted in him to save us (UST)**

Here the author does not specify what **we** have **fled** from or who provides the **refuge**. He implies that God provides the **refuge**, but what **we** have **fled** from is not clear. Most likely, the author implies any trouble or problems that humans encounter, including sin, suffering, persecution, or anything else that is bad or painful. If your readers would misunderstand **fled for refuge** unless you include some of this implied information, you could include it here. Alternate translation: "who have fled to God for refuge from our sins and struggles" or "who have fled to God's refuge" (See: [Assumed Knowledge and Implicit Information](#))

**we, the ones having fled for refuge, might have a strong encouragement  
(ULT)  
He did that} for us, who have trusted in him to save us...he encourages us  
(UST)**

If your language does not use abstract nouns for the ideas behind **refuge** and **encouragement**, you could express the ideas by using verbs such as "protect" and "encourage." Alternate translation: "who have fled to be protected might be strongly encouraged" (See: [Abstract Nouns](#))

**ULT**

**18** so that by two unchangeable things, in which {things} {it is} impossible for **God** to lie, we, the ones having fled for refuge, might have a **strong encouragement** to hold firmly {to} the **hope** set before {us};

**UST**

**18** So, God both promised and swore an oath, and **he** will not lie about or change either of these things. {He did that} for us, who have trusted in him to save us. In this way, **he encourages us** to persist **in confidently expecting** what he is ready to give us.

**to hold firmly...the...to...hope (ULT)**  
**to persist...what he is ready to give us...in confidently expecting (UST)**

Here, **hold firmly** refers to continuing to consistently believe or trust something, particularly something that one has been told. If your readers would misunderstand **hold firmly**, you could use a word or phrase that refers to continuing to believe or expect something. Alternate translation: "to tightly grasp the hope" or "to continue to expect the hope" (See: [Metaphor](#))

**the...to...hope (ULT)**  
**what he is ready to give us...in confidently expecting (UST)**

If your language does not use an abstract noun for the idea behind **hope**, you could express the idea by using a verb such as "hope" or "expect." The author could primarily be focusing on: (1) the act of "hoping." Alternate translation: "to how we hope for what God has" (2) what it is that we **hope** for. Alternate translation: "to what we hope for that is" (See: [Abstract Nouns](#))

**set before {us (ULT)**  
**what he is ready to give us (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. The author uses the passive form here to focus on what is **set before** rather than focusing on the person doing the "setting before." If you must state who did the action, the author implies that "God" did it. Alternate translation: "that God has set before us" (See: [Active or Passive](#))

### Translation Words - ULT

- [God](#)
- [strong](#)
- [a...encouragement](#)
- [to...hope](#)

### Translation Words - UST

- [he](#)
- [he encourages us](#)
- [he encourages us](#)
- [in confidently expecting](#)



## **Hebrews 6:19**



**which {hope (ULT)}**  
**When we confidently expect {what God will give us (UST)}**

Here, the word **which** refers back to “the hope” that the author mentioned in the previous verse (see 6:18). If your readers would misunderstand what **which** refers to, you could make it explicit. Alternate translation: “which hope” (See: [Pronouns — When to Use Them](#) )

**as an anchor...of the soul, both reliable and confirmed (ULT)**  
**it is as if an anchor holds...us very securely {so that we do not waver from trusting God (UST)}**

Here the author states that “hope” functions **as an anchor for the soul**. Just like an **anchor** holds a ship in one place so that it does not drift away (see the chapter introduction), so “hope,” which is **both reliable and confirmed**, holds **the soul** in one place so that the person persists in trusting God and hoping for what he has promised. If your readers would misunderstand this figure of speech, you could refer to something else that holds things in place, or you could express the idea nonfiguratively. Alternate translation: “like a weight that holds the soul in place, both reliable and confirmed” or “as something that keeps the soul close to God in a reliable and confirmed way” (See: [Metaphor](#))

**an anchor (ULT)**  
**an anchor holds (UST)**

An **anchor** is a heavy piece of metal attached to the end of a rope. The other end of the rope is tied to a boat, and in this way the anchor keeps the boat from moving around or drifting away. If your readers would not know what **an anchor** is, you could explain it or refer to a different object that keeps something in place. Alternate translation: “a foundation stone” or “a pillar” (See: [Translate Unknowns](#))

**both reliable and confirmed (ULT)**  
**very securely {so that we do not waver from trusting God (UST)}**

These two terms mean basically the same thing and are used together to emphasize how secure the “hope” is. If your language does not use repetition to do this or if you do not have two words for these attributes, you could use one phrase and provide emphasis in another way. Alternate translation: “extremely reliable” or “very much confirmed” (See: [Doublet](#))

**entering into the inside of the curtain (ULT)**  
**when we confidently expect what God will give us}, it is as if we had gone into the inner part of the {heavenly} sanctuary, behind the cloth hanging{, and already received it (UST)}**

Here the author speaks as if the “hope” can “enter” **into the inside of the curtain**. He speaks in this way to indicate that “hope” penetrates into a place we cannot experience right now: the inside of the heavenly sanctuary. In other words, while we cannot “enter” that place, we can confidently expect to receive and experience what is in that place. If your readers would misunderstand how “hope” can “enter,” you could express the idea in another way.

**ULT**

<sup>19</sup> which {hope} we have **as** an anchor **of the soul**, both reliable and confirmed, and entering into the inside **of the curtain**,

**UST**

<sup>19</sup> When we confidently expect {what God will give us}, **it is as if** an anchor holds **us** very securely {so that we do not waver from trusting God}. Further, {when we confidently expect what God will give us}, it is as if we had gone into the inner part of the {heavenly} sanctuary, **behind the cloth hanging{, and already received it}.**

Alternate translation: “already accessing what is inside the curtain” or “penetrating into the inside of the curtain”  
(See: [Personification](#))

### **entering into (ULT)**

**when we confidently expect what God will give us}, it is as if we had gone into the inner part of the {heavenly} sanctuary...and already received it (UST)**

Here, the phrase **entering into** refers to movement from outside a structure into the structure. Use a word or phrase in your language that refers to this kind of movement. Alternate translation: “going into” (See: [Go and Come](#))

### **the inside of the curtain (ULT)**

**the inner part of the...heavenly} sanctuary...behind the cloth hanging (UST)**

Here, the phrase **the inside of the curtain** refers to the inner, most holy area of the sanctuary. See the similar phrases in [Exodus 26:33](#) and [Leviticus 16:2](#). The **curtain** blocks this area off from the rest of the sanctuary. If your readers would misunderstand **the inside of the curtain**, you could use a phrase that more clearly refers to this area and the curtain that marks it off. Alternate translation: “the most holy place behind the dividing curtain” or “the most sacred place that the curtain marks off” (See: [Idiom](#))

### **Translation Words - ULT**

- [as](#)
- [of the soul](#)
- [of the curtain](#)

### **Translation Words - UST**

- [it is as if](#)
- [us](#)
- [behind the cloth hanging](#)



## **Hebrews 6:20**

## has entered (ULT) went (UST)

Here, the word **entered** refers to movement from outside a structure into the structure. Use a word or phrase in your language that refers to this kind of movement. See how you translated “entering into” in 6:19. Alternate translation: “has gone in” (See: [Go and Come](#))

## as} a forerunner (ULT) and to open the way for us (UST)

Here, the word **forerunner** refers to a person who “runs” in front of everyone else. The author is identifying Jesus as the first person to go to a specific place, and the implication is that he opens the way or leads others to enter that same place. If your readers would misunderstand **forerunner**, you could use a word or phrase that refers to a person who leads others to a place. Alternate translation: “as the one who leads others” or “as one who blazes a trail” (See: [Translate Unknowns](#))

## has entered {as} a forerunner on our behalf (ULT) went {to serve God} for us and to open the way for us (UST)

Here, the phrase **on our behalf** could modify: (1) **entered**. In this case, Jesus has **entered** for our sake, or to help us. Alternate translation: “has entered for our sake as a forerunner” (2) **forerunner**. In this case, Jesus opened the way **on our behalf**. Alternate translation: “has entered as a forerunner who leads us” (See: [Information Structure](#))

## having become (ULT) He went there} after he became (UST)

Here, the phrase **having become** introduces action that could happen: (1) before Jesus **entered**. In this case, God makes him a **high priest**, and then he enters the heavenly sanctuary. Alternate translation: “already having become” (2) at the same time as Jesus **entered**. In this case, the “entering” and the “becoming” describe the same thing or happen at the same time. Alternate translation: “when he became” or “at the same time as he became” (See: [Connect — Sequential Time Relationship](#))

## according to the order of Melchizedek (ULT) in the same way that Melchizedek was a priest (UST)

Here the author uses the same words he used in 5:6, 10. You should translate this phrase in exactly the same way as you did in those verses.

## Translation Words - ULT

- [Jesus](#)
- [a high priest](#)
- [forever](#)
- [of Melchizedek](#)

### ULT

<sup>20</sup> where [Jesus](#) has entered {as} a forerunner on our behalf, having become [a high priest forever](#) according to the order of [Melchizedek](#).

### UST

<sup>20</sup> {That is the same place} where [Jesus](#) went {to serve God} for us and to open the way for us. {He went there} after he became [a leading priest who will always {serve God}](#), in the same way that [Melchizedek](#) was a priest.

## **Translation Words - UST**

- Jesus
- a leading priest
- who will always...serve God
- Melchizedek

## Hebrews 7

### Hebrews 7 General Notes

#### Structure and Formatting

The Son as high priest (5:1–10:18)

- Teaching: Melchizedek the priest (7:1–10)
- Teaching: The Son is high priest in the order of Melchizedek (7:11–28)

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 [7:17](#), [21](#), which are words from the Old Testament.

#### Special Concepts in this Chapter

##### High priests

In this chapter, the author frequently discusses high priests. He speaks about their “order,” which refers to the requirements, system, and service that go along with being a priest in that “order.” He focuses on two “orders.” First is the order of Aaron, made up of priests who are descended from Levi. These priests are required by Moses’s law and must offer sacrifices for themselves as well as for the rest of the people since they also sin. Also, each priest eventually dies and must be replaced by another. Second is the order of Melchizedek, made up of priests who have an “indestructible life.” This order only includes Melchizedek and Jesus. Jesus only offers sacrifices for the sins of other people, since he does not sin. Also, he never dies, so he can be a priest forever. Consider how to refer to these two different kinds of priests in this chapter. (See: [priest](#), [priesthood](#) and [high priest](#), [chief priests](#))

##### Melchizedek

In this chapter, the author refers to Melchizedek as he is described in [Genesis 14:18–20](#), including how the story does not mention his father, mother, birth, or death. Scholars debate whether the author thought that Melchizedek was a supernatural being, such as an angel, or whether the author simply describes the character Melchizedek without referring to the historical person named Melchizedek. What is clear is that the author thinks that Melchizedek was “made like” Jesus, not the other way around (see [7:3](#)). In other words, the author speaks about Melchizedek because the description of him in Genesis is a helpful way to think about Jesus. Since Melchizedek was greater than Abraham, Jesus, whom Melchizedek is like, is greater than Abraham’s descendants who became priests. (See: [Melchizedek](#))

##### Tithes

In [7:1–10](#), the author refers multiple times to giving and collecting “tithes” or “a tenth.” These words refer to the practice of separating out one tenth of what a person earned or grew and giving it to someone else. In the law that God gave through Moses, the Israelites were required to give a “tenth” or “tithe” to priests. This enabled the priests to perform their service without having to do other work. The author uses the “tithes” language to show that Abraham, Levi’s great-grandfather, paid a “tithe” to Melchizedek. That means that the descendants of Abraham who received “tithes” actually paid “tithes” through Abraham to Melchizedek. In the author’s argument, this shows that Melchizedek and his priesthood are greater than Levi and his priesthood. (See: [tenth](#), [tithe](#))

## “Swearing” and the “oath”

Just as in chapter 6, the author refers multiple times to “swearing” and using an “oath.” In this context, “swearing” refers to the action of guaranteeing a promise, while the “oath” refers to the guaranteeing words themselves. The author implies that words spoken with an “oath” have more significance or indicate something greater than words without an “oath.” If your readers would misunderstand “swearing” and “oath,” you could use language that comes from how people guarantee what they say in your culture. (See: [oath](#), [swear](#), [swearing](#), [swear by](#))

## Other Possible Translation Difficulties in this Chapter

### The “loin” of Abraham

In [7:5, 10](#), the author refers to the “loin” of Abraham. This word is a polite way to refer to the male sexual organ. In [7:5](#), the author’s point is that all the Israelites are descended from Abraham, since they all come from his “loin.” In [7:10](#), the author’s point is that Levi, the great-grandson of Abraham, could be considered to be inside Abraham’s “loin” before Abraham and Sarah had their son, Isaac. In the author’s culture, one could speak of the descendants of a man as if they were inside the man’s sexual organ. Consider natural ways to express these ideas in your language, and see the notes on these two verses.





## **Hebrews 7:1**

**For (ULT)****Now I will say more about (UST)**

Here, the word **For** signals that the author will now go on to explain who “Melchizedek” is and why he is important. If your readers would misunderstand **For**, you could use a word or phrase that introduces an explanation, or you could leave it untranslated. Alternate translation: “Now” (See: [Connecting Words and Phrases](#))

**this...Melchizedek (ULT)****Now I will say more about...Melchizedek (UST)**

Here, the phrase **this Melchizedek** identifies this **Melchizedek** as the same one whom the author was speaking about in the previous verse (see [6:20](#)). If your readers would misunderstand **this Melchizedek**, you could use a form that clearly identifies that this is the same **Melchizedek**. Alternate translation: “Melchizedek, the one whom I just mentioned,” or “this man Melchizedek” (See: [Idiom](#))

**of Salem (ULT)****the city of} Salem (UST)**

The word **Salem** is the name of a city that existed somewhere in the middle of what is now Israel. Some scholars think that it is another name for the city of Shechem, while other scholars think it is another name for the city of Jerusalem. Since our author is referring directly to [Genesis 14:18](#), you should preserve this name as much as possible. (See: [How to Translate Names](#))

**of the Most High God (ULT)****the greatest God (UST)**

The phrase **Most High God** refers to God and describes as the most powerful and greatest being. The author uses this phrase since it appears in [Genesis 14:18](#). If your readers would misunderstand **Most High God**, you could use a title that describes God as powerful and great. Alternate translation: “of God, who is more powerful than anything else” or “of the Most Exalted God” (See: [How to Translate Names](#))

**Abraham (ULT)****Abraham (UST)**

The word **Abraham** is the name of a man. He is the man from whom all the Israelites and Jews are descended. (See: [How to Translate Names](#))

**returning (ULT)****When...was going home (UST)**

Here, the word **returning** refers to action that happened at the same time as when Melchizedek **met Abraham**. If your readers would misunderstand this connection, you could make it explicit. Alternate translation: “when he was returning” (See: [Connect — Simultaneous Time Relationship](#))

**ULT**

<sup>1</sup> For this [Melchizedek, king of Salem, priest of the Most High God](#), the one having met [Abraham returning](#) from the [slaughter of the kings](#) and [blessed](#) him,

**UST**

<sup>1</sup> {Now I will say more about} [Melchizedek. He ruled](#) {the city of} Salem, [and he served](#) the [greatest God as a priest. When Abraham was going home after defeating some of his enemies](#), Melchizedek met up with him and [blessed](#) him.

## Abraham returning from the slaughter of the kings (ULT)

### When Abraham was going home after defeating some of his enemies (UST)

The phrase **the slaughter of the kings** refers to a story in [Genesis 14:1–16](#). Four **kings** conquered a city in which Abraham's nephew was living, and they captured his nephew. Abraham took the fighting men that he had, and he conquered and "slaughtered" the armies of these four **kings**. He recovered all the valuable things that these **kings** had taken, including his nephew. When he was going back home after defeating the **kings**, he met **Melchizedek**. If your readers would need to know more about this background than the author states explicitly, you could include some extra information in your translation, or you could use a footnote to explain the story. Alternate translation: "Abraham, who was returning from the battle in which he defeated the four kings who had kidnapped his nephew," (See: [Assumed Knowledge and Implicit Information](#))

### of the kings (ULT)

### some of his enemies (UST)

Here, the word **kings** figuratively refers to the **kings** and their armies. If your readers would misunderstand **kings**, you could refer explicitly to their armies. Alternate translation: "of the kings and their fighting men" (See: [Synecdoche](#))

## Translation Words - ULT

- [Melchizedek](#)
- [king](#)
- [of the kings](#)
- [blessed](#)
- [priest](#)
- [of the...God](#)
- [Most High](#)
- [Abraham](#)
- [returning](#)
- [slaughter](#)

## Translation Words - UST

- [Melchizedek](#)
- [He ruled](#)
- [some of his enemies](#)
- [blessed](#)
- [and he served...as a priest](#)
- [greatest](#)
- [God](#)
- [When...was going home](#)
- [Abraham](#)
- [after defeating](#)



## **Hebrews 7:2**

## to whom (ULT) to him (UST)

Here, **whom** refers back to Melchizedek. If your readers would misunderstand to whom **whom** refers, you could make it explicit. Alternate translation: “to whom—that is, Melchizedek—” (See: [Pronouns — When to Use Them](#) )

## a tenth...apportioned (ULT) one tenth...gave (UST)

Here, the word **apportioned** refers to how a person might divide a group of things into “portions” and share give each portion to a person. Here, Abraham divides up what he has into ten portions, and he gives Melchizedek one of those portions. If your readers would misunderstand **apportioned a tenth**, you could express the idea in a more natural way. Alternate translation: “handed over one tenth” or “presented one part out of ten” (See: [Translate Unknowns](#))

## from all {things} (ULT) of everything {that he took when he defeated his enemies} (UST)

Here, **all {things}** refers to the things that Abraham took from the kings that he had defeated. This would have included what the kings took from their enemies and things that they themselves had. If your readers would misunderstand what **all {things}** refers to, you could make it explicit. Alternate translation: “from all that he had plundered from the kings” or “from everything that he took after defeating the kings” (See: [Assumed Knowledge and Implicit Information](#))

## first indeed translated as (ULT) The name “Melchizedek”} means...in Hebrew (UST)

Here the author does not state what is **translated**. The word **first** implies that it is the first name for this person: “Melchizedek.” If your readers would misunderstand what is **translated** here, you could clarify that it is the name “Melchizedek.” Alternate translation: “his name first being translated as” or “first indeed the name ‘Melchizedek’ being translated as” (See: [Assumed Knowledge and Implicit Information](#))

## first indeed translated as “king of righteousness,” and then also “king of Salem,” that is, “king of peace (ULT) The name “Melchizedek”} means “just king” {in Hebrew}. {The title} “ruler of {the city of} Salem” means “peaceful ruler,” {since “Salem” sounds like the Hebrew word for “peaceful (UST)

Here the author provides translations of Melchizedek’s name (“Melchizedek”) and his title (**king of Salem**) from Hebrew, the language that Abraham spoke. The name “Melchizedek” means **king of righteousness**, and the name **Salem** sounds like the Hebrew word for **peace**. If your readers would misunderstand what the author is doing here, you could use a form in your language that gives the meaning of names. Alternate translation: “first indeed his name means ‘king of righteousness,’ and then also ‘Salem’ means ‘peace,’ so ‘king of Salem’ means ‘king of peace,’” (See: [How to Translate Names](#))

### ULT

<sup>2</sup> to whom also **Abraham** apportioned a **tenth** from all {things}, first indeed translated as “**king of righteousness**,” and then also “**king of Salem**,” that is, “**king of peace**,”

### UST

<sup>2</sup> Then, **Abraham** gave to him **one tenth** of everything {that he took when he defeated his enemies}. {The name “Melchizedek”} means “**just king**” {in Hebrew}. {The title} “**ruler of {the city of} Salem**” means “**peaceful ruler**,” {since “Salem” sounds like the Hebrew word for “peaceful”}.

## first indeed translated as (ULT) The name “Melchizedek”} means...in Hebrew (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. The author wishes to emphasize what the words mean in a different language rather than focusing on the person doing the translating. Alternate translation: “first whose name we translate as” or “first indeed meaning” (See: [Active or Passive](#))

## king of righteousness...king of peace (ULT) just king...peaceful ruler (UST)

Here the author uses the possessive form to speak about a **king** who is characterized by **righteousness** and **peace**. This means that he rules in a “righteous” and “peaceful” way and that what he does leads to **righteousness** and **peace** in his kingdom. If your readers would misunderstand that form, you could express the idea in a more natural way. Alternate translation: “king who rules righteously ... king who rules peacefully” (See: [Possession](#))

## of righteousness...of peace (ULT) just...peaceful (UST)

If your language does not use abstract nouns for the ideas behind **righteousness** and **peace**, you could express the ideas in another way. Alternate translation: “who does what is righteous ... who does what is peaceful” or “who makes things righteous ... who makes things peaceful” (See: [Abstract Nouns](#))

## of Salem (ULT) of {the city of} Salem (UST)

The word **Salem** refers to the same city that the author mentioned in [7:1](#). Translate it the same way you did there. (See: [How to Translate Names](#))

## Translation Words - ULT

- [Abraham](#)
- [a tenth](#)
- [king](#)
- [king \(2\)](#)
- [king \(3\)](#)
- [of righteousness](#)
- [of peace](#)

## Translation Words - UST

- [Abraham](#)
- [one tenth](#)
- [just](#)
- [king](#)
- [ruler \(2\)](#)
- [ruler \(3\)](#)
- [peaceful](#)





## **Hebrews 7:3**

**without father, without mother, without genealogy, having neither beginning of days nor end of life (ULT)**

**When Moses wrote about Melchizedek, he did not say anything about} his father, his mother, his other ancestors, when he was born, or when he died (UST)**

Here the author is describing the character “Melchizedek” as he appears in [Genesis 14:18–20](#). The author of that story does not mention anything about Melchizedek’s parents, how old he was, when he was born, or when he died. This is unusual, especially since priests usually needed to be the children of priests. The author of Hebrews probably did not think that Melchizedek was a supernatural being. Instead, he uses the character “Melchizedek” from the Old

Testament story to help his audience understand Jesus better. If your readers would misunderstand why the author describes Melchizedek in these ways, you could make it explicit that the author is referring to what the Old Testament tells us about Melchizedek. Alternate translation: “concerning whom there is no record of his father, mother, or genealogy, and no record of the beginning of his days or the end of his life” (See: [Assumed Knowledge and Implicit Information](#))

**without genealogy (ULT)  
his other ancestors (UST)**

The word **genealogy** refers to a list of ancestors. In the author’s culture, this list primarily included one’s father, one’s grandfather, one’s great-grandfather, and so on. If your readers would not know what a **genealogy** is, you could use a comparable word or a descriptive phrase. Alternate translation: “without a list of ancestors” or “without known ancestors” (See: [Translate Unknowns](#))

**having neither beginning of days nor end of life (ULT)  
when he was born, or when he died (UST)**

Here, the phrase **beginning of days** refers to when a person is born. The phrase **end of life** refers to when a person dies. If your readers would misunderstand these phrases, you could use comparable expressions. Alternate translation: “having neither a day of birth nor a day of death” or “having no birth or death” (See: [Idiom](#))

**made like (ULT)  
Moses} described him as if he were similar (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. The author uses the passive form here to focus on Melchizedek, who is **made like**, rather than focusing on the person doing the “making.” If you must state who did the action, you could refer to Moses, who described Melchizedek in this way in Genesis, or you could refer to God, who inspired Moses to write this way. Alternate translation: “God having made him like” or “Moses having made him like” (See: [Active or Passive](#))

### ULT

<sup>3</sup> without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the [Son of God](#), he remains a [priest](#) perpetually.

### UST

<sup>3</sup> {When Moses wrote about Melchizedek, he did not say anything about} his father, his mother, his other ancestors, [when he was born, or when he died](#). So, {Moses} described him as if he were similar to [God’s Son](#) and as if he always served [as a priest](#).

## **the Son of God (ULT) to God's Son (UST)**

The phrase **Son of God** is an important title for Jesus that describes his relationship to God the Father. (See: [Translating Son and Father](#))

## **he remains a priest perpetually (ULT) and as if he always served as a priest (UST)**

Here, the word **perpetually** indicates that Melchizedek never stops being **a priest**. If your readers would misunderstand **perpetually**, you could use a word or phrase that expresses the idea more clearly. Alternate translation: "he never stops being a priest" or "he remains a priest forever" (See: [Translate Unknowns](#))

### **Translation Words - ULT**

- of days
- of life
- Son of God
- a priest

### **Translation Words - UST**

- when he was born
- or when he died
- to...God's...Son
- as a priest



## **Hebrews 7:4**

**But (ULT)**

Here, the word **But** introduces the next thing that the author wants to say about Melchizedek. It does not introduce a contrast with the previous verse. If your readers would misunderstand **But**, you could use a word or phrase that introduces further development, or you could leave it untranslated. Alternate translation: “Now” (See: [Connecting Words and Phrases](#))

**notice (ULT)****You can tell (UST)**

Alternate translation: “observe” or “see”

**how great (ULT)****how important (UST)**

Here the author does not specify in what way Melchizedek was **great**. The audience would have inferred that he was **great** in importance and rank. If your readers would misunderstand **how great**, you could clarify what about Melchizedek was **great**. Alternate translation: “how great in rank” or “how significant” (See: [Assumed Knowledge and Implicit Information](#))

**this one {was (ULT)****Melchizedek was (UST)**

The phrase **this one** refers to Melchizedek. If your readers would misunderstand to whom **this one** refers, you could make it explicit. Alternate translation: “this Melchizedek was” (See: [Pronouns — When to Use Them](#))

**to whom the patriarch Abraham gave a tenth from the best plunder (ULT)**  
**from how Abraham, the ancestor of all the Israelites, offered him one tenth of the most valuable things {that he took when he defeated his enemies (UST)**

Here the audience would have agreed that the person who is “greater” would receive the **tenth** from the person who is not as **great**. If your readers would not make this inference or agree that this is true, you may need to make the reasoning explicit. Alternate translation: “to whom the patriarch Abraham gave a tenth from the best plunder, which is what people do for a greater person” (See: [Assumed Knowledge and Implicit Information](#))

**from the best plunder (ULT)**

**of the most valuable things {that he took when he defeated his enemies (UST)**

Here, the phrase **the best plunder** refers to the most valuable objects that Abraham took from the “kings” (see 7:1) when he defeated them. The author means that the **tenth** that Abraham gave to Melchizedek only included the most valuable objects. If your readers would misunderstand **the best plunder**, you could use a word or phrase that identifies the most valuable things that Abraham took from his enemies. Alternate translation: “from the best things that he took from his enemies” or “of the most expensive items that he plundered from the four kings” (See: [Translate Unknowns](#))

**ULT**

<sup>4</sup> But notice how great this one {was}, to whom the patriarch Abraham gave a tenth from the best plunder.

**UST**

<sup>4</sup> You can tell how important Melchizedek was from how Abraham, the ancestor of all the Israelites, offered him one tenth of the most valuable things {that he took when he defeated his enemies}.

## Translation Words - ULT

- patriarch
- Abraham
- a tenth

## Translation Words - UST

- from how Abraham
- the ancestor of all the Israelites
- one tenth





## **Hebrews 7:5**

## And the ones indeed (ULT)

Here, the word **indeed** indicates that the author is introducing the first half of a contrast (the second half of the contrast is in 7:6). If your readers would misunderstand **indeed**, you could use a word that introduces the first half of a contrast, or you could leave it untranslated. Alternate translation: “And on the one hand, those” (See: [Connecting Words and Phrases](#))

## from the sons of Levi (ULT) who are part of the clan of Levi (UST)

Here, the phrase **from the sons of Levi** could refer to: (1) how only some of the **sons of Levi** became priests. Alternate translation: “out of the sons of Levi” (2) how every one of the **sons of Levi** is a priest. Alternate translation: “who are sons of Levi and”

## the sons of Levi (ULT) who are part of the clan of Levi (UST)

In the author’s culture, **sons** could refer to all the descendants of an important person. Here, **sons of Levi** identifies everyone who is descended from **Levi**, one of the grandsons of Abraham. If your readers would misunderstand **sons**, you could use a word or phrase that refers to ancestors. Only men could **receive the priesthood**, so you could use a masculine form here. Alternate translation: “the descendants of Levi” or “Levi’s tribe” (See: [Kinship](#))

## of Levi (ULT) who are part of the clan of Levi (UST)

The word **Levi** is the name of a man. He was one of the twelve sons of Jacob, the son of Abraham. All Israelites are descended from these twelve sons. (See: [How to Translate Names](#))

## of Levi having received the priesthood (ULT) who are part of the clan of Levi...and who serve as priests (UST)

Here, **who receive the priesthood** identifies the specific **sons of Levi** that the author is speaking about. Use a form in your language identifies, not one that simply describes. Alternate translation: “of Levi, specifically those who receive the priesthood,” (See: [Distinguishing Versus Informing or Reminding](#))

## having received the priesthood (ULT) and who serve as priests (UST)

If your language does not use an abstract noun for the idea behind **priesthood**, you could express the idea in another way. Alternate translation: “who are called to be priests” or “who act as priests” (See: [Abstract Nouns](#))

### ULT

<sup>5</sup> And the ones indeed from the **sons of Levi having received the priesthood** have a **command** according to the **law to collect a tithe from the people**, that is, {from} their **brothers**, even though they have come from the **loin of Abraham**.

### UST

<sup>5</sup> In **Moses’s law**, {God spoke to} the men **who are part of the clan of Levi and who serve as priests**. He **commanded them to receive one tenth of what the rest of the Israelites, who are their relatives, {earned or grew}**. {God commanded this} despite the fact that **all the Israelites are descendants of Abraham**.

## have a command...according to the law (ULT) He commanded them...In Moses's law (UST)

Here the author refers specifically to the law that God gave through Moses. He probably is thinking about the **command** about Levites and tithes in [Numbers 18:21–24](#). If your readers would misunderstand what the **command** and the **law** are, you could make it more explicit that the author is referring to a specific part of Moses's law. Alternate translation: "are commanded in Moses's law" or "are told by God in the law of Moses" (See: [Assumed Knowledge and Implicit Information](#))

## to collect a tithe (ULT) to receive one tenth of what...earned or grew (UST)

If your language does not use an abstract noun for the idea behind **tithe**, you could express the idea by using an adjective such as "tenth" or in some other natural way. Alternate translation: "to receive one out of ten portions" (See: [Abstract Nouns](#))

## from} their brothers (ULT) their relatives (UST)

Here, the word **brothers** refers to anyone who is descended from **Abraham** and Jacob, which would be all Israelites. It does not refer to just children of one's parents. If your readers would misunderstand **brothers**, you could use a word or phrase that refers to everyone from one tribe or nation. Alternate translation: "from their fellow Israelites" or "from the others in their nation" (See: [Kinship](#))

## from} their brothers (ULT) their relatives (UST)

Although the word **brothers** is masculine, it refers to any relative, both male and female. If your readers would misunderstand **brothers**, you could use a non-gendered word or refer to both genders. Alternate translation: "from their relatives" or "from their brothers and sisters" (See: [When Masculine Words Include Women](#))

## even though (ULT) God commanded this} despite the fact that (UST)

Here, the phrase **even though** introduces something that is unexpected given what the author has already said. In other words, it is surprising that the **sons of Levi** receive tithes from **their brothers** when they have all **come from the loin of Abraham**. If your readers would misunderstand **even though**, you could use a word or phrase that introduces something that is contrary to what is expected. Alternate translation: "although" or "despite how" (See: [Connect — Contrast Relationship](#))

## they have come from the loin of Abraham (ULT) all the Israelites are descendants of Abraham (UST)

The phrase **from the loin of Abraham** identifies everyone who has **come** from that **loin** as descendants of **Abraham**. The word **loin** refers figuratively to the male sexual organ, so anyone who has come from someone's **loin** is descended from that person. If your readers would misunderstand **come from the loin of Abraham**, you could use a phrase that identifies people who have descended from one ancestor. Alternate translation: "they have Abraham as a common ancestor" (See: [Idiom](#))

## **of Abraham (ULT)**

### **all the Israelites are descendants of Abraham (UST)**

The word **Abraham** is the name of a man. He is the man from whom all the Israelites and Jews are descended.  
(See: [How to Translate Names](#))

#### **Translation Words - ULT**

- sons
- of Levi
- of Abraham
- having received
- priesthood
- a command
- law
- to collect a tithe
- from the people
- from...brothers
- loin

#### **Translation Words - UST**

- In Moses's law
- who are part of the clan of Levi
- all the Israelites are descendants of Abraham
- all the Israelites are descendants of Abraham
- who are part of the clan of Levi
- and who serve
- as priests
- He commanded them
- to receive one tenth of what...earned or grew
- the rest of the Israelites
- their relatives



## **Hebrews 7:6**

## But (ULT) Now (UST)

Here, the word **But** introduces the second half of the contrast. The first half is in the previous verse (7:5). If your readers would misunderstand **But**, you could use a word that introduces the second half of a contrast, or you could leave it untranslated. Alternate translation: “And on the other hand,” (See: [Connecting Words and Phrases](#))

## this} one (ULT) Melchizedek (UST)

Here, the phrase **{this} one** refers to Melchizedek. If your readers would misunderstand **{this} one**, you could make to whom it refers explicit. Alternate translation: “Melchizedek,” (See: [Pronouns — When to Use Them](#))

## not being from their genealogy (ULT) is not part of the clan of Levi (UST)

The word **genealogy** refers to a list of ancestors. In the author’s culture, this list primarily included one’s father, one’s grandfather, one’s great-grandfather, and so on. If your readers would not know what a **genealogy** is, you could use a comparable word or a descriptive phrase. Alternate translation: “not belonging in their list of ancestors” or “not being descended from their ancestors” (See: [Translate Unknowns](#))

## has collected tithes (ULT) Despite that, he received one tenth (UST)

If your language does not use an abstract noun for the idea behind **tithe**, you could express the idea by using an adjective such as “tenth” or in some other natural way. See how you translated the identical phrase in 7:5. Alternate translation: “has received one out of ten portions” (See: [Abstract Nouns](#))

## from Abraham (ULT) of what Abraham {took when he defeated his enemies (UST)

The word **Abraham** is the name of a man. He is the man from whom all the Israelites and Jews are descended. (See: [How to Translate Names](#))

## the one having the promises (ULT) Abraham, the man to whom God had promised {that he would give him many descendants (UST)

Here, the phrase **the one having the promises** refers to **Abraham** again. It does not refer to another person. Express the idea in such a way that your readers know that **the one having the promises** is Abraham. Alternate translation: “him, the one having the promises” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>6</sup> But {this} one not being from their genealogy, **has collected tithes from Abraham**, and **has blessed** the one having the **promises**.

### UST

<sup>6</sup> Now Melchizedek is not part of the clan of Levi. **Despite that, he received one tenth of what Abraham {took when he defeated his enemies}**. Further, **he blessed Abraham**, the man to whom **God had promised {that he would give him many descendants}**.



**the one having the promises (ULT)****Abraham, the man to whom God had promised {that he would give him many descendants (UST)**

Here the author refers to Abraham as **the one having the promises**. This phrase identifies Abraham as the one to whom God made these **promises**. If your readers would misunderstand **having the promises**, you could use another comparable phrase that identifies Abraham as the recipient of God's **promises**. Alternate translation: "the one to whom God made the promises" or "the recipient of the promises" (See: [Idiom](#))

**the promises (ULT)****God had promised {that he would give him many descendants (UST)**

If your language does not use an abstract noun for the idea behind **promises**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: "what God pledged" (See: [Abstract Nouns](#))

**Translation Words - ULT**

- [has collected tithes](#)
- [from Abraham](#)
- [has blessed](#)
- [promises](#)

**Translation Words - UST**

- [Despite that, he received one tenth](#)
- [of what Abraham {took when he defeated his enemies](#)
- [he blessed](#)
- [God had promised...that he would give him many descendants](#)



## **Hebrews 7:7**

**But (ULT)****Now everyone agrees that (UST)**

Here, the word **But** introduces a further development concerning how Melchizedek blessed Abraham. If your readers would misunderstand **But**, you could use a word or phrase that introduces further development, or you could leave it untranslated. Alternate translation: "Concerning blessings," (See: [Connecting Words and Phrases](#))

**without...any dispute (ULT)****Now everyone agrees that...Now everyone agrees that (UST)**

The phrase **without any dispute** identifies the statement as something that most people would agree with. In other words, the author does not think he needs to prove this statement. If your readers would misunderstand **without any dispute**, you could use a word or phrase that identifies a commonly held belief that does not need to be proved. Alternate translation: "as everyone knows" or "as we all know" (See: [Idiom](#))

**the lesser is blessed by the greater (ULT)****more important people bless less important people. {So, because he blessed Abraham, Melchizedek is more important than Abraham (UST)}**

The author assumes that his audience would apply this general principle to what he has said about Melchizedek blessing Abraham. If your readers would not naturally make this application, you could make it explicit. Alternate translation: "the lesser, in this case Abraham, is blessed by the greater, in this case Melchizedek" (See: [Assumed Knowledge and Implicit Information](#))

**the lesser is blessed by the greater (ULT)****more important people bless less important people. {So, because he blessed Abraham, Melchizedek is more important than Abraham (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. Alternate translation: "the greater blesses the lesser" (See: [Active or Passive](#))

**the lesser...the greater (ULT)****less important people...than Abraham...more important people...Melchizedek is more important (UST)**

The author is using the adjectives **lesser** and **greater** as nouns in order to refer to people who are **lesser** and **greater**. Your language may use adjectives in the same way. If not, you could translate these with noun phrases. Alternate translation: "a lesser person ... a greater person" (See: [Nominal Adjectives](#))

**Translation Words - ULT**

- is blessed

**ULT**

<sup>7</sup> But without any dispute, the lesser is **blessed** by the greater.

**UST**

<sup>7</sup> Now everyone agrees that more important people **bless** less important people. {**So, because he blessed Abraham**, Melchizedek is more important than Abraham.}

## Translation Words - UST

- bless...So, because he blessed Abraham



## **Hebrews 7:8**

**indeed here...but there (ULT)**  
**In Moses's law, we learn about...In the story about Melchizedek (UST)**

Here, the phrase **indeed here** introduces the first situation: that of the priests descended from Levi. The phrase **but there** introduces the second situation: that of Melchizedek the priest. The author compares how they both receive **tithes** (implicitly with Melchizedek) and contrasts how the priests descended from Levi die but Melchizedek **lives on**. If your readers would misunderstand **indeed here** and **but there**, you could use phrases that introduce two situations that the author wishes to compare and contrast. Alternate translation: "in the case of the Levites, ... but in the case of Melchizedek," (See: [Information Structure](#))

**mortal men (ULT)**  
**but these priests all die (UST)**

Here, the phrase **mortal men** refers specifically to the priests descended from Levi. The author is emphasizing that all these priests die. If your readers would misunderstand **mortal men**, you could make to whom it refers clearer. Alternate translation: "priests who will die" (See: [Assumed Knowledge and Implicit Information](#))

**tithes (ULT)**  
**one tenth {of what the rest of the Israelites earn or grow} (UST)**

If your language does not use an abstract noun for the idea behind **tithes**, you could express the idea by using an adjective such as "tenth" or in some other natural way. Alternate translation: "one out of ten portions" (See: [Abstract Nouns](#))

**he is testified about that he lives on (ULT)**  
**we learn that he {also received one tenth of what Abraham took from his enemies}, but he continues to live (UST)**

Here, the word **he** refers to Melchizedek. If your readers would misunderstand **he**, you could make to whom it refers clearer. Alternate translation: "Melchizedek is testified about that he lives on" (See: [Pronouns — When to Use Them](#))

**he is testified about that he lives on (ULT)**  
**we learn that he {also received one tenth of what Abraham took from his enemies}, but he continues to live (UST)**

The author explicitly contrasts **mortal men** and **he lives on**. He does not explicitly restate the fact that Melchizedek too receives **tithes**, but he does imply it. If your readers would not make this inference, and if they would be confused about why the author does not mention **tithes** with Melchizedek, you could make the idea explicit. Alternate translation: "he is testified about that he received a tithe and that he lives on" (See: [Assumed Knowledge and Implicit Information](#))

**ULT**

<sup>8</sup> And indeed here **mortal men** receive **tithes**, but there **he is testified about** that **he lives on**.

**UST**

<sup>8</sup> In Moses's law, we learn about **how priests receive one tenth {of what the rest of the Israelites earn or grow}**, but these priests **all die**. In the story about Melchizedek, **we learn** that he {also received one tenth of what Abraham took from his enemies}, **but he continues to live**.



## **he is testified about (ULT) we learn (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. The author uses the passive form here to focus Melchizedek, who **is testified**, rather than focusing on the person doing the “testifying.” If you must state who did the action, the author implies that God did it when he spoke through Moses in [Genesis 14:18–20](#). Alternate translation: “God testifies about him” or “Moses testifies about him” (See: [Active or Passive](#))

## **he is testified about that he lives on (ULT) we learn that he {also received one tenth of what Abraham took from his enemies}, but he continues to live (UST)**

Here, just as in [7:3](#), the author is describing the character “Melchizedek” as he appears in [Genesis 14:18–20](#). The author of that story does not mention anything about Melchizedek’s death. If your readers would misunderstand why the author describes Melchizedek in as someone who **lives on**, you could make it explicit that the author is referring to what the Old Testament tells us about Melchizedek. Alternate translation: “he is testified about that he lives on, since there is no record of his death in the Scriptures” or “the lack of any record of his death testifies that he lives on” (See: [Assumed Knowledge and Implicit Information](#))

### **Translation Words - ULT**

- [mortal](#)
- [receive](#)
- [tithes](#)
- [he is testified about](#)
- [he lives on](#)

### **Translation Words - UST**

- [how priests receive](#)
- [one tenth {of what the rest of the Israelites earn or grow](#)
- [all die](#)
- [we learn](#)
- [but he continues to live](#)



## **Hebrews 7:9**

## so to speak (ULT) in a way (UST)

The phrase **so to speak** identifies what follows as something that the author considers to be imprecise or that claims more than he might wish to finally claim. If your readers would misunderstand **so to speak**, you could use a word or phrase that introduces an argument that the author does not want to commit fully to. Alternate translation: “as one might say” or “in a manner of speaking” (See: [Idiom](#))

## Abraham...Levi (ULT) when Abraham...gave him one tenth...Levi... and the priests from his clan (UST)

The word **Levi** is the name of a man. He was one of the twelve sons of Jacob, the son of **Abraham**. The word **Abraham** is also the name of a man. He was the ancestor of all the Israelites. (See: [How to Translate Names](#))

## Levi, the one collecting tithes (ULT) Levi...and the priests from his clan...This is true even though} they are the ones who receive one tenth {from what the Israelites have (UST)

Here, the name **Levi** stands for the descendants of **Levi** who were priests and collected **tithes**. If your readers would misunderstand that **Levi** stands for the descendants of **Levi**, you could make it explicit. Alternate translation: “Levi’s descendants, the ones collecting tithes” (See: [Metonymy](#))

## also...the one collecting tithes...had paid a tithe (ULT) Levi {and the priests from his clan...gave one tenth {of what they had to Melchizedek...This is true even though} they are the ones who receive one tenth {from what the Israelites have (UST)

If your language does not use abstract nouns for the idea behind **tithe** and **tithes**, you could express the ideas by using an adjective such as “tenth” or in some other natural way. Alternate translation: “the one collecting one out of ten portions, also had paid one out of ten portions” (See: [Abstract Nouns](#))

## through Abraham...had paid a tithe (ULT) when Abraham {gave him one tenth...gave one tenth {of what they had to Melchizedek (UST)

Here the author refers to how Abraham **paid a tithe** to Melchizedek, an event the author has already mentioned (see 7:4). If your readers would misunderstand that the author is speaking about this event, you could make it more explicit. Alternate translation: “had paid a tithe to Melchizedek through Abraham after Abraham defeated his enemies” (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- [Levi](#)

### ULT

<sup>9</sup> And, so to speak, [Levi](#), the one [collecting tithes](#), also [had paid a tithe](#) through [Abraham](#),

### UST

<sup>9</sup> In fact, in a way, [Levi](#) {and the [priests from his clan](#)} [gave one tenth {of what they had to Melchizedek}](#) when [Abraham](#) {[gave him one tenth](#)}. {This is true even though} they are the ones who [receive one tenth {from what the Israelites have}](#).

- collecting
- tithes
- had paid a tithe
- Abraham

## Translation Words - UST

- Levi...and the priests from his clan
- one tenth {from what the Israelites have
- gave one tenth {of what they had to Melchizedek
- when Abraham...gave him one tenth
- receive



## **Hebrews 7:10**

**still...he was...in the loin of {his} father (ULT)**  
**still...Levi {had not yet been born} and was{, in a way...inside Abraham, his great-grandfather (UST)**

The phrase **the loin of {his} father** refers figuratively to the male sexual organ. In the author's culture, one way to speak about children was to refer to them as the product of the father's semen. So, Abraham's descendants can be referred to as if they were semen that was still inside Abraham. The author uses this figure of speech to make two points. First, Levi and the priests descended from him had not yet been born and thus could be considered semen that was still inside Abraham. Second, because they were inside Abraham, they participated in whatever Abraham did. This included giving a tithe to Melchizedek. If your readers would misunderstand **still in the loin of {his} father**, you could use a phrase that closely identifies Levi and Abraham while showing that Levi was not yet born. Alternate translation: "he was not yet born, and Abraham represented him" (See: [Idiom](#))

**of {his} father (ULT)**  
**Abraham, his great-grandfather (UST)**

Here the author uses the word **father** to refer in general to a male ancestor. Abraham was more specifically Levi's great-grandfather on his father's side. Use an appropriate word for this relationship in your culture. Alternate translation: "of his ancestor" (See: [Kinship](#))

**Melchizedek (ULT)**  
**and Melchizedek (UST)**

The word **Melchizedek** is the name of a man, the same man that the author has been discussing in this chapter. (See: [How to Translate Names](#))

**him (ULT)**  
**he (UST)**

Here, the word **him** refers to Abraham. If your readers would misunderstand to whom **him** refers, you could make it explicit. Alternate translation: "Abraham" (See: [Pronouns — When to Use Them](#))

**Translation Words - ULT**

- loin
- of...{his} father
- Melchizedek

**Translation Words - UST**

- inside
- Abraham, his great-grandfather
- and Melchizedek

**ULT**

<sup>10</sup> because he was still in the loin of {his} father when Melchizedek met him.

**UST**

<sup>10</sup> {What I have said makes sense} because Levi {had not yet been born} and was{, in a way,} still inside Abraham, his great-grandfather, when he and Melchizedek met together.





## **Hebrews 7:11**

**indeed then (ULT)****So (UST)**

Here, the word **then** shows the audience that the author is continuing the argument about Melchizedek and the priests descended from Levi. The word **indeed** signals the first part of a contrast. The second part is the question in the second half of this verse. If your readers would misunderstand **indeed then**, you could use words or phrases that introduce a development in the argument that takes the form of a contrast. Alternate translation: “therefore” or “then one the one hand” (See: [Connecting Words and Phrases](#))

**If indeed then, perfection was through the Levitical priesthood (ULT)****So, suppose that people could become what God wanted them to be through what these priests did to serve God (UST)**

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **perfection** did not happen **through the Levitical priesthood**. He proves that the conditional statement is not true by reminding the audience that God did indeed appoint **another priest** who is **according to the order of Melchizedek**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: “If indeed then, perfection had actually been through the Levitical priesthood” (See: [Connect — Contrary to Fact Conditions](#))

**perfection...was (ULT)****what God wanted them to be...people could become (UST)**

If your language does not use an abstract noun for the idea behind **perfection**, you could express the idea by using an adjective such as “perfect.” Alternate translation: “people could become perfect” or “what is perfect was” (See: [Abstract Nouns](#))

**the Levitical priesthood (ULT)****what these priests did to serve God (UST)**

Here, the phrase **the Levitical priesthood** refers to the people, the system, and the practices that were connected with how the descendants of Levi served as priests to God for the rest of the Israelites. If your readers would misunderstand **Levitical priesthood**, you could use a word or phrase that refers to all these components. Alternate translation: “the way that the descendants of Levi served as priests” or “the priesthood that the descendants of Levi practiced” (See: [Translate Unknowns](#))

**the Levitical priesthood (ULT)****what these priests did to serve God (UST)**

If your language does not use an abstract noun for the idea behind **priesthood**, you could express the idea in another way. Alternate translation: “how the Levites served as priests” (See: [Abstract Nouns](#))

**ULT**

<sup>11</sup> If indeed then, **perfection** was through the **Levitical priesthood** (for on the basis of it the **people had been given {the law}**), what further need {was there} for another **priest to arise** according to the order of **Melchizedek** and to not be said {to be} according to the order of **Aaron**?

**UST**

<sup>11</sup> Now God made **the law that he gave to the Israelites** depend on having the descendants of Levi serve as priests. So, suppose that people could become **what God wanted them to be** through **what these priests did to serve God**. {In that case,} God would never have appointed another **priest to serve in the way that Melchizedek was a priest** instead of **in the way that Aaron was a priest**. {However, God did appoint this kind of priest.}

**for (ULT)**  
**Now (UST)**

Here, the word **for** introduces a clarification or explanation of what the author just said. In other words, he speaks about **perfection** and the **Levitical priesthood** because this **priesthood** was the **basis** for the whole **law**. He wishes his audience to know that he what he says about **perfection** and **priesthood** applies to the whole **law**. If your readers would misunderstand **for**, you could use a word or phrase that introduces a clarification or explanation. Alternate translation: “now” or “in fact,” (See: [Connecting Words and Phrases](#))

**If indeed then, perfection was through the Levitical priesthood (for on the basis of it the people had been given {the law (ULT)**  
**Now God made the law that he gave to the Israelites depend on having the descendants of Levi serve as priests. So, suppose that people could become what God wanted them to be through what these priests did to serve God (UST)**

Here the author provides a clarification after he makes his claim. If your readers would find this order confusing, you could put the clarification before the claim. Alternate translation: “Now on the basis of the Levitical priesthood the people had been given the law. If indeed then, perfection was through the Levitical priesthood,” (See: [Information Structure](#))

**the people...had been given {the law (ULT)**  
**to the Israelites...the law that he gave (UST)**

Here the author refers to the **law** that God gave through Moses to the **people** of Israel. If your readers would misunderstand to which **law** and to which **people** the author is referring, you could make it explicit. Alternate translation: “the Israelite people had been given Moses’s law” (See: [Assumed Knowledge and Implicit Information](#))

**the people...had been given {the law (ULT)**  
**to the Israelites...the law that he gave (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. The author uses the passive form here to focus on the **people**, who were **given {the} law**, rather than focusing on the person doing the “giving.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God had given the law to the people” (See: [Active or Passive](#))

**what further need {was there} for another priest to arise according to the order of Melchizedek and to not be said {to be} according to the order of Aaron (ULT)**

**In that case,} God would never have appointed another priest to serve in the way that Melchizedek was a priest instead of in the way that Aaron was a priest. {However, God did appoint this kind of priest (UST)**

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question implies that the answer is “there was no further need.” If your readers would misunderstand this question, you could express the idea by using a strong negation. Alternate translation:

“there was no further at all for another priest to arise according to the order of Melchizedek and not be said to be according to the order of Aaron.” (See: [Rhetorical Question](#))

**what further need {was there (ULT)  
In that case,} God would never have appointed (UST)**

If your language does not use an abstract noun for the idea behind **need**, you could express the idea by using a verb such as “need” or an adjective such as “necessary.” Alternate translation: “why was it still necessary” or “why was it needed” (See: [Abstract Nouns](#))

**for another priest to arise according to the order of Melchizedek and to not be said {to be} according to the order of Aaron (ULT)  
another priest to serve in the way that Melchizedek was a priest instead of in the way that Aaron was a priest. {However, God did appoint this kind of priest (UST)**

Here the author is referring back to the words that he quoted in 5:6 from [Psalm 110:4](#): “You are a priest forever, after the order of Melchizedek.” It is these words that “say” that Jesus is a priest **according to the order of Melchizedek\* and not \*\*according to the order of Aaron**. If your readers would misunderstand what is **said** or what the author is referring to, you could make it more explicit that the author is referring to the quotation. Alternate translation: “for another to arise who, according to the Psalm, serves according to the order of Melchizedek and is not said to serve not according to the order of Aaron” (See: [Assumed Knowledge and Implicit Information](#))

**to arise (ULT)  
to serve (UST)**

Here, the word **arise** refers to someone taking a position as if they were standing up to do something. The author speaks in this way to show that **another priest** has “stood up” to do his task as priest. If your readers would misunderstand **arise**, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “appear” or “begin serving” (See: [Metaphor](#))

**according to the order of Melchizedek...according to the order of Aaron (ULT)  
in the way that Melchizedek was a priest...in the way that Aaron was a priest. {However, God did appoint this kind of priest (UST)**

Here, the word **order** refers to requirements and duties that go along with a specific office or position. If someone serves **according to the order of** someone else, that means that he or she meets the same requirements and perform the same duties that that person did. If your readers would misunderstand **according to the order of**, you could use a comparable phrase. Alternate translation: “in the same way that Melchizedek was a priest ... in the same way that Aaron was a priest” or “with a priesthood just like Melchizedek’s priesthood ... having a priesthood just like Aaron’s priesthood” (See: [Translate Unknowns](#))

**of Melchizedek...of Aaron (ULT)**  
**in the way that Melchizedek was a priest...in the way that Aaron was a priest...However, God did appoint this kind of priest (UST)**

Here, the word **Melchizedek** is the name of a man, the same one about whom the author has been speaking. The word **Aaron** is also the name of a man. He was the first descendant of "Levi" who served as a priest, and the rest of the priests are descended from him. (See: [How to Translate Names](#))

**not...to...be said {to be (ULT)**  
**instead of...instead of (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. The author uses the passive form here to focus on the one who is not **said** rather than focusing on what does not do the "saying." If you must state who does not "say," the author implies that "God" did not say this when he spoke in [Psalm 110:4](#). Alternate translation: "for the Psalm not to identify him to be" or "for God to say that he is not" (See: [Active or Passive](#))

**Translation Words - ULT**

- perfection
- Levitical
- priesthood
- priest
- people
- had been given {the law
- to arise
- of Melchizedek
- of Aaron

**Translation Words - UST**

- the law that he gave
- to the Israelites
- what God wanted them to be
- what these priests did to serve God
- what these priests did to serve God
- priest
- to serve
- in the way that Melchizedek was a priest
- in the way that Aaron was a priest...However, God did appoint this kind of priest



## **Hebrews 7:12**



**For (ULT)**  
**You can tell that God made the law depend on having the descendants of Levi serve as priests,} because (UST)**

Here, the word **For** introduces further explanation and support for the idea that the “basis” of the **law** is the **priesthood** (see 7:11). The author’s point is that, because a **change of the law** occurs whenever the **priesthood is changed**, that means that the **priesthood** must be the basis for the **law**. If your readers would misunderstand **For**, you could use a word or phrase that introduces further support for a previous claim. Alternate translation: “You can tell that the priesthood is the basis of the law, because” or “Indeed,” (See: [Connect — Reason-and-Result Relationship](#) )

**ULT**

<sup>12</sup> For {when} the **priesthood** is changed, from necessity a change of {the} **law** also takes place.

**UST**

<sup>12</sup> {You can tell that God made the law depend on having the descendants of Levi serve as priests,} because **the law** must change **whenever the way that people serve as priests** changes.

**when...is changed...the priesthood (ULT)**  
**changes...whenever the way that people serve as priests (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. The author uses the passive form here to focus on what is **changed** rather than focusing on the person doing the “changing.” If you must state who does the action, the author implies that “God” does it. Alternate translation: “when God changes the priesthood” (See: [Active or Passive](#) )

**the priesthood (ULT)**  
**whenever the way that people serve as priests (UST)**

If your language does not use an abstract noun for the idea behind **priesthood**, you could express the idea in another way. Alternate translation: “how people act as priests” (See: [Abstract Nouns](#) )

**from necessity (ULT)**  
**must (UST)**

Here, the phrase **from necessity** indicates that what follows “must” or “has to” happen. The phrase does not clarify why what follows is a **necessity**. If your readers would misunderstand **from necessity**, you could use a word or phrase that indicates obligation or certainty. Alternate translation: “it is required that” or “it follows that” (See: [Idiom](#) )

**from necessity a change of {the} law also takes place (ULT)**  
**the law must change (UST)**

If your language does not use abstract nouns for the ideas behind **necessity**, **change**, or **place**, you could express the ideas in another way. Alternate translation: “the law also needs to be changed” or “it is required that the law also changes” (See: [Abstract Nouns](#) )

**Translation Words - ULT**

- **priesthood**
- **of {the} law**

## Translation Words - UST

- the law
- whenever the way that people serve as priests



## **Hebrews 7:13**

**For (ULT)****You can tell that God has changed how people serve as priests,} because (UST)**

Here, the word **For** introduces support for what the author has implied: there has indeed been a change in the priesthood (see [7:11-12](#)). If your readers would misunderstand **For**, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: "Now the priesthood has been changed, since" (See: [Connecting Words and Phrases](#))

**about whom...these {things} are said...he... belongs to (ULT)****whom...God has called {a priest...Jesus...is not one of the descendants of Levi but is a descendant of one of Levi's brothers (UST)**

Here, the words **he** and **whom** both refer to Jesus, to whom the author has applied the words of [Psalm 110:4](#). The author does not refer to Jesus by name here because he uses "the Lord" in the next verse and because he emphatically uses Jesus's name in [7:22](#). If possible, refer to Jesus here as indirectly as the author does. If you must clarify to whom **he** and **whom** refer, you could use a word or phrase that directly identifies Jesus. Alternate translation: "the Lord about whom these things are said belongs to" or "Jesus, about whom these things are said, belongs to" (See: [Pronouns — When to Use Them](#))

**about whom...these {things} are said (ULT)**  
**whom...God has called {a priest (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. The author uses the passive form here to focus on what is **said** rather than focusing on the person doing the "saying." If you must state who did the "saying," the author implies that "God" did it in the words of [Psalm 110:4](#). Alternate translation: "about whom God said these things" or "about whom we read these things in the Psalm" (See: [Active or Passive](#))

**another tribe (ULT)****Jesus...is not one of the descendants of Levi but is a descendant of one of Levi's brothers (UST)**

Here, the phrase **tribe** refers to all those people who are descended from one of Jacob's twelve sons. The author refers to **another tribe** to show that Jesus is not from the **tribe** of Levi. He will state which tribe Jesus is from in the next verse, so do not identify whose **tribe** the author speaks of until the next verse. Alternate translation: "one of the other tribes" or "a tribe that is not connected with Levi" (See: [When to Keep Information Implicit](#))

**has officiated at the altar (ULT)**  
**has served as a priest (UST)**

Here, the phrase **officiated at the altar** is another way to say that someone has served or functioned as a priest. If your readers would misunderstand **officiated at the altar**, you could use a word or phrase that refers to acting as a priest. Alternate translation: "has functioned as priest" or "has done priestly work at God's altar" See: [Idiom](#))

**ULT**

<sup>13</sup> For he about whom these {things} are said belongs to another **tribe**, from which no one has officiated at the **altar**.

**UST**

<sup>13</sup> {You can tell that God has changed how people serve as priests,} because **Jesus**, whom God has called {a priest}, is not one of the descendants of Levi but is a descendant of one of Levi's brothers. No descendant of this man has served as a priest.

## Translation Words - ULT

- tribe
- altar

## Translation Words - UST

- Jesus...is not one of the descendants of Levi but is a descendant of one of Levi's brothers
- has served as a priest



## **Hebrews 7:14**



## For (ULT) In fact (UST)

Here, the word **For** introduces further, more specific explanation of what the author claimed in the previous verse. If your readers would misunderstand **For**, you could use a word or phrase that introduces more specific information. Alternate translation: “More specifically,” (See: [Connecting Words and Phrases](#))

## it is} obvious (ULT) we all know (UST)

Here, the phrase **{it is} obvious** indicates that what follows is common knowledge, that is, information that the author assumes his audience already knows. If your readers would misunderstand **{it is} obvious**, you could use a comparable phrase that introduces common knowledge. Alternate translation: “everyone knows” or “it is commonly known”

## has sprung up from Judah (ULT) is a descendant of {Levi’s brother} Judah (UST)

Here the author describes Jesus’s birth as if he were the sun that “sprang up” above the horizon at sunrise. He speaks in this way to refer to Jesus’s birth as a descendant of **Judah** but also to indicate that Jesus’s birth was not completely normal. Since Jesus was born by the power of the Holy Spirit without a human father, the author uses a less common phrase to refer to the person from whom he is descended. If possible, use a comparable phrase in your language that refers to human descent but that also indicates that Jesus’s birth was not totally normal. Alternate translation: “has come from Judah” or “has sprouted from Judah” (See: [Metaphor](#))

## from Judah...Moses (ULT) of {Levi’s brother} Judah...and Moses (UST)

Here, the word **Judah** is the name of a man. He was one of the great-grandsons of Abraham. Here, the author uses the name **Judah** to refer to the **tribe** of people who are descended from **Judah**. The word **Moses** is the name of a man. God used him to give the law to the Israelites. (See: [How to Translate Names](#))

## Moses said nothing (ULT) and Moses did not write down anything (UST)

Here the author refers to the law that **Moses** received from God and gave to the people of Israel. This law contained instructions about who would serve as priests, and the only instructions that Moses received were about how people from the tribe of Levi would serve as priests. If your readers would misunderstand what the author means by **Moses said nothing**, you could make the idea more explicit. Alternate translation: “Moses wrote nothing in the law” or “God gave Moses nothing to say in the law” (See: [Assumed Knowledge and Implicit Information](#))

## nothing concerning priests (ULT) not...anything...serving as priests (UST)

Here, the phrase **nothing concerning priests** indicates that the law of **Moses** contains no instructions or indications about people from the tribe of **Judah** serving as priests. If your readers would misunderstand **nothing**

### ULT

<sup>14</sup> For {it is} obvious that our Lord has sprung up from Judah, a tribe in regard to which Moses said nothing concerning priests.

### UST

<sup>14</sup> In fact, we all know that our Lord {Jesus} is a descendant of {Levi’s brother} Judah, and Moses did not write down anything about descendants of Judah serving as priests.

**concerning priests**, you could make the idea more explicit. Alternate translation: “nothing about some of them acting as priests” (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- Lord
- Judah
- a tribe
- Moses
- priests

## Translation Words - UST

- Lord...Jesus
- Levi's brother} Judah
- and Moses
- descendants of Judah
- serving as priests



## **Hebrews 7:15**

**this is (ULT)**  
**you can tell...that God has changed how**  
**people serve as priests (UST)**

Here, the word **this** could refer to: (1) the author's claim that God changed the priesthood. Alternate translation: "the change in priesthood is" or "the fact that God has changed the priesthood is" (2) more generally to what the author is arguing about Jesus and the priests who are descended from Levi. Alternate translation: "what I am arguing is" or "what I have said is" (See: [Pronouns — When to Use Them](#) )

**And this is still even more obvious (ULT)**  
**Further, {you can tell} even more clearly {that God has changed how people**  
**serve as priests (UST)**

Here, the phrase **still even more obvious** is a stronger form of the phrase "{it is} obvious" in 7:14. The author's point is that everyone must acknowledge that **this** (see the previous note) is true given that the following **if** statement is also true. If your readers would misunderstand **still even more obvious**, you could use a word or phrase that introduces something that everyone must agree with. Alternate translation: "And everyone must agree that this is true" or "And everyone knows that this is surely correct"

**if...another priest emerges (ULT)**  
**since...God has appointed a different kind of priest{, Jesus (UST)**

Here the author is speaking as if **another priest** "emerging" were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what the author is saying is not certain, then you could express the idea by using a word such as "because" or "since." Alternate translation: "now that another priest has emerged" or "because another priest has emerged" (See: [Connect — Factual Conditions](#) )

**another priest (ULT)**  
**a different kind of priest{, Jesus (UST)**

Here, the phrase **another priest** refers to Jesus, who is a different kind of **priest** than the priests who are descended from Levi. If your readers would misunderstand who **another priest** is, you could make it more explicit. Alternate translation: "Jesus, who is a different priest," (See: [Assumed Knowledge and Implicit Information](#))

**emerges (ULT)**  
**God has appointed (UST)**

Here the author speaks of how Jesus has become a priest as if he were a person "emerging" from underneath a covering or screen. He speaks in this way to indicate that Jesus became a **priest** at a specific point in time. If your readers would misunderstand **emerges**, you could use a word or phrase that refers to becoming a priest. Alternate translation: "takes office" or "begins to serve" (See: [Metaphor](#))

**ULT**

<sup>15</sup> And this is still even more obvious if another [priest emerges](#) according to the [likeness of Melchizedek](#),

**UST**

<sup>15</sup> Further, {you can tell} even more clearly {that God has changed how people serve as priests,} since [God has appointed a different kind of priest{, Jesus,} who serves God like Melchizedek did.](#)

## according to the likeness of Melchizedek (ULT) who serves God like Melchizedek did (UST)

Here, the phrase **according to the likeness of** means something very similar to “according to the order of.” See how you translated that phrase in [7:11](#). If possible, use similar but not identical words here. The word **likeness** emphasizes similar behavior and identity, while “order” emphasizes similar requirements and duties. Alternate translation: “much like how Melchizedek was a priest” or “with a priesthood much like Melchizedek’s priesthood” (See: [Translate Unknowns](#))

## according to the likeness of Melchizedek (ULT) who serves God like Melchizedek did (UST)

If your language does not use an abstract noun for the idea behind **likeness**, you could express the idea by using an adjective such as “like” or “similar.” Alternate translation: “who is like Melchizedek” or “who is similar to Melchizedek” (See: [Abstract Nouns](#))

### Translation Words - ULT

- [priest](#)
- [emerges](#)
- [likeness](#)
- [of Melchizedek](#)

### Translation Words - UST

- [God has appointed](#)
- [a different kind of priest{, Jesus](#)
- [who serves God like](#)
- [Melchizedek did](#)



## **Hebrews 7:16**



## who...has become {a priest (ULT) He...serves as a priest (UST)

Here, the word **who** refers back to the phrase “another priest” in the previous verse (7:15). If your readers would misunderstand to whom **who** refers, you could make it explicit. If you use the following alternate translation, you may need to add a period before it. Alternate translation: “That priest has become one” (See: [Pronouns — When to Use Them](#))

## not according to a law of a fleshly command... but according to {the} power of an indestructible life (ULT)

If your language would not put the negative statement before the positive statement, you could reverse them. Alternate translation: “according to the power of an indestructible life, not according to a law of a fleshly command” (See: [Information Structure](#))

## a law of a fleshly command (ULT) what God commanded in Moses’s law about how human priests {are descendants of Levi (UST)

Here the author uses the possessive form to indicate that **a law** that includes **a fleshly command**. If your readers would misunderstand that form, you could express the idea in a more natural way. Alternate translation: “according to a fleshly command in the law” (See: [Possession](#))

## of a fleshly command (ULT) what God commanded...about how human priests {are descendants of Levi (UST)

Here, the phrase **fleshly command** refers to a **command** that: (1) deals with what is **fleshly**, specifically how humans have children. In other words, the **command** relates to how priests need to be descended from Levi. Alternate translation: “of a command about physical descent” (2) applies to people who are **fleshly**, that is, those who are alive now and who do not have resurrected bodies. Alternate translation: “of command that deals with this life” (See: [Assumed Knowledge and Implicit Information](#))

## of a fleshly command (ULT) what God commanded...about how human priests {are descendants of Levi (UST)

If your language does not use an abstract noun for the idea behind **command**, you could express the idea by using a verb such as “command.” Alternate translation: “that commands what is fleshly” (See: [Abstract Nouns](#))

### ULT

<sup>16</sup> who has become {a priest} not according to a law of a fleshly command, but according to {the} power of an indestructible life.

### UST

<sup>16</sup> He serves as a priest because nothing can keep him from living, which makes him a powerful {priest}. {As this kind of priest,} he does not depend on what God commanded in Moses’s law about how human priests {are descendants of Levi}.

**according to {the} power of an indestructible life (ULT)  
because nothing can keep him from living, which makes him a powerful  
{priest (UST)**

Here the author uses the possessive form to indicate that **power** comes from or is based in the **indestructible life**. If your readers would misunderstand that form, you could express the idea in a more natural way. Alternate translation: “according to the power that comes from an indestructible life” (See: [Possession](#))

**according to {the} power of an indestructible life (ULT)  
because nothing can keep him from living, which makes him a powerful  
{priest (UST)**

If your language does not use abstract nouns for the ideas behind **power** and **life**, you could express the ideas in another way. Alternate translation: “according to how powerful he is because he never stops living” (See: [Abstract Nouns](#))

**of an indestructible life (ULT)  
nothing can keep him from living (UST)**

Here, the phrase **indestructible life** refers to how Jesus died but then resurrected and is alive again. The phrase also explains what being a priest “forever” (see [Psalm 110:4](#)) means. The author will cite this Psalm again in the following verse. If your readers would misunderstand **indestructible life**, you could make what it refers to more explicit. Alternate translation: “of a life that death could not destroy” (See: [Assumed Knowledge and Implicit Information](#))

### Translation Words - ULT

- a law
- of a...command
- fleshly
- the} power
- of an...life

### Translation Words - UST

- living
- which makes him a powerful {priest
- what God commanded
- in Moses's law
- about how human priests {are descendants of Levi



## **Hebrews 7:17**

## **For (ULT) You can tell that this is true about him}, because (UST)**

Here, the word **For** introduces the evidence or proof that Jesus has become a priest “according to the power of an indestructible life” (see 7:16). If your readers would misunderstand **For**, you could use a word or phrase that introduces evidence or proof. Alternate translation: “You know that is true because” (See: [Connect — Reason-and-Result Relationship](#) )

## **it is being testified (ULT) God the Father said {to him (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. The author uses the passive form here to focus on what is **testified** rather than focusing on who or what does the “testifying.” If you must state who did the action, the author implies that “God” did it when he spoke [Psalm 110:4](#). Alternate translation: “God is testifying” or “the Psalm is testifying” (See: [Active or Passive](#))

## **it is being testified (ULT) God the Father said {to him (UST)**

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that has been **testified**. However, the audience would have understood that these were words from the Old Testament, specifically from [Psalm 110:4](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: “it is being testified in the Scriptures” (See: [Quotations and Quote Margins](#))

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: “it is being testified that he is a priest forever, after the order of Melchizedek” (See: [Direct and Indirect Quotations](#))

## **You are a priest forever according to the order of Melchizedek (ULT) You will never stop being a priest in the same way that Melchizedek was a priest (UST)**

Since the author repeats here the same words that he quoted in [5:6](#), you should translate these words in exactly the same way as you did in that verse.

## **Translation Words - ULT**

- [it is being testified](#)
- [a priest](#)
- [forever](#)
- [of Melchizedek](#)

### **ULT**

<sup>17</sup> For [it is being testified](#): “You are a [priest forever](#) according to the order of [Melchizedek](#).”

### **UST**

<sup>17</sup> {You can tell that this is true about him}, because [God the Father said {to him}](#): “You [will never stop being a priest](#) in the same way that [Melchizedek](#) was a priest.”

## Translation Words - UST

- God the Father said {to him
- will never stop being
- a priest
- Melchizedek

## Hebrews 7:18

### For on the one hand (ULT)

### What this means is that (UST)

Here, the word **For** introduces an explanation of what the quote in the previous verse means. The phrase **on the one hand** signals to the audience that this explanation has two parts. The second part begins with “on the other hand” in 7:19b. If your readers would misunderstand **For on the one hand**, you could use words that introduce a two-part explanation. If you use the following alternate translation, you will need to follow something like the alternate translation for “on the other hand” in 7:19b. Alternate translation: “First then” (See: [Connecting Words and Phrases](#))

### an annulment...there is...of {the} former commandment (ULT)

### God withdrew...God withdrew...what he had first commanded {about priests} (UST)

If your language does not use abstract nouns for the ideas behind **annulment** and **commandment**, you could express the ideas by using verbs such as “annul” and “command.” Alternate translation: “what was formerly commanded is annulled” (See: [Abstract Nouns](#))

### of {the} former commandment (ULT)

### what he had first commanded {about priests} (UST)

Here, the phrase **the former commandment** identifies what God commanded Moses to tell the people about how the descendants of Levi would serve as priests and what they would do. If your readers would misunderstand what **commandment** this is, you could make the idea more explicit. Alternate translation: “of the former commandment about the Levitical priesthood” or “of the former commandment concerning priests in Moses’s law” (See: [Assumed Knowledge and Implicit Information](#))

### is} weak and useless (ULT)

### was ineffective (UST)

These two terms mean basically the same thing and are used together to emphasize how ineffective the “former commandment” was. If your language does not use repetition to do this, or if you do not have two words for these attributes, you could use one phrase and provide emphasis in another way. Alternate translation: “is very weak” or “cannot accomplish anything” (See: [Doublet](#))

## Translation Words - ULT

- of {the...commandment

## Translation Words - UST

- what he had...commanded {about priests

### ULT

<sup>18</sup> For on the one hand, there is an annulment of {the} former commandment because it {is} weak and useless

### UST

<sup>18</sup> What this means is that God withdrew what he had first commanded {about priests}. {He did this because} that way of doing things was ineffective.





## **Hebrews 7:19**

## for (ULT) That way was ineffective,} because (UST)

Here, the word **For** introduces support for how the “former commandment” is “weak and useless” (see 7:18). If your readers would misunderstand **For**, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: “indeed,” or “that is because” (See: [Connect — Reason-and-Result Relationship](#) )

## nothing...the law perfected (ULT) people could not...become what God wanted them to be by doing what God previously commanded (UST)

Here the author speaks of **the law** as if it were a person who was ineffective and could “perfect” nothing. He speaks in this way to indicate that the system of laws that God gave through Moses, particularly the laws about priests, did not lead to people or things becoming “perfect.” If your readers would misunderstand this figure of speech, you could express the idea in another way. Alternate translation: “the law was not something that people could follow to become perfect” or “nothing was perfected through Moses’s law” (See: [Personification](#))

## and on the other hand (ULT) Now what this also means is that (UST)

Here, the phrase **on the other hand** introduces the second part of the author’s explanation. Make sure you translate this phrase so that it works well with how you translated “on the one hand” in 7:18. Alternate translation: “and second, there” (See: [Connecting Words and Phrases](#))

## is} {the} introduction...of a better hope (ULT) God provided...something better for us to confidently expect (UST)

If your language does not use abstract nouns for the ideas behind **introduction** and **hope**, you could express the idea by using verbs such as “introduce” and “hope.” Alternate translation: “God introduces something better for which we hope” (See: [Abstract Nouns](#))

## of a better hope (ULT) something better for us to confidently expect (UST)

Here, the word **hope** figuratively refers to the contents of the **hope**, or what believers confidently expect. If your readers would misunderstand **hope**, you could clarify that the author is referring to the contents of this **hope**. Alternate translation: “of the better things that we hope for” (See: [Metonymy](#))

## we come near to God (ULT) we go closer to God (UST)

Here, the phrase **come near** refers to getting close to something but not necessarily being right next to it. Here, the author wants believers to approach God in heaven. This means that they enter into God’s presence. If your

### ULT

<sup>19</sup> (for the **law perfected** nothing), and on the other hand {is} {the} introduction of a better **hope**, through which we come near to **God**.

### UST

<sup>19</sup> {That way was ineffective,} because people could not **become what God wanted them to be by doing what God previously commanded**. Now what this also means is that God provided something better **for us to confidently expect**. When we confidently expect this, we go closer to **God**.

readers would misunderstand **come near**, you could use a word or phrase that refers to being in someone's presence. Alternate translation: "we go before God" (See: [Go and Come](#))

## Translation Words - ULT

- law
- perfected
- of a...hope
- to God

## Translation Words - UST

- become what God wanted them to be
- by doing what God previously commanded
- for us to confidently expect
- to God



## **Hebrews 7:20**

## General Information:

To help your readers understand the author's main point in this verse and the next one, you could combine both verses into a verse bridge. You could put the background information about how the Israelite priests were not appointed with an oath while Jesus was appointed with an oath in a first sentence. Then, you could put the comparison between how Jesus was appointed with an oath and how he is the guarantor of a better covenant in a second sentence. Alternate translation: "For indeed they without swearing an oath are become priests, but he with an oath-taking, through God saying to him, "The Lord swore and will not change his mind: 'You are a priest forever.'" So, by as much as not without swearing an oath," (See: [Verse Bridges](#))

### by as much as (ULT)

Here, the phrase **by as much as** introduces the first half a comparison that the author will complete in [7:22](#). The point is that, just as **swearing an oath** is more guaranteed than not using an oath, so Jesus's priesthood and covenant are better than the priesthood of the descendant's of Levi. If your readers would misunderstand **by as much as**, you could use a form that introduces a comparison between two situations or concepts. Alternate translation: "just as it was" or "in the same way that it was" (See: [Connecting Words and Phrases](#))

### not without swearing an oath (ULT)

The phrase **not without swearing** is a negative understatement that emphasizes that God most definitely did "swear" an **oath**. If this is confusing in your language, you could express the meaning positively. Alternate translation: "definitely with swearing an oath" (See: [Litotes](#))

### not without swearing an oath (ULT)

Here the author again refers to [Psalm 110:4](#), which states that the Lord "swears" that "you are a priest forever." The author quotes this Psalm again in the following verse. If your readers would misunderstand what is the content of the **oath**, you could make it explicit. Alternate translation: "not without swearing an oath about the priesthood of the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

### swearing an oath,—for indeed they without swearing an oath are become priests (ULT)

Here the author begins a comment about the **oath** and priests. This comment continues to the end of [7:21](#). The ULT has used em-dashes to make it clear that these words are extra information that explain **not without swearing an oath**. If your readers would misunderstand that the author is explaining **not without swearing an oath** before continuing the comparison (which he does continue in [7:22](#), you could use a form that indicates that the author is about to give extra explanatory information. If you do, make sure that you properly signal the end of this extra information at the end of [7:22](#). Alternate translation: "swearing an oath—by the way, they indeed without swearing an oath are become priests" (See: [Information Structure](#))

### ULT

<sup>20</sup> And by as much as not without **swearing an oath**,—for indeed they without **swearing an oath** are become **priests**,

### UST

<sup>20-21</sup> Now God did not guarantee what he said when he made some of the descendants of Levi priests. However, he did guarantee what he said {when he made} the Messiah {a priest}. Here is what God said to him: "The Lord has guaranteed what he says, and he will not do something else: 'You will never stop being a priest!'" So, just as {Jesus serves as a greater priest because} God guaranteed what he said {when he made him a priest},

## for indeed (ULT)

Here, the word **For** introduces an explanation of about why it is important there was an **oath**. The word **indeed** signals to the audience that this explanation has two parts. The second part begins with “but” in [7:21a](#). If your readers would misunderstand **for indeed**, you could use words that introduce a two-part explanation. Alternate translation: “now on the one hand” (See: [Connecting Words and Phrases](#))

## they (ULT)

Here, the word **they** refers to the priests who are descended from Levi about whom God gave laws through Moses. If your readers would misunderstand to whom **they** refers, you could make it explicit. Alternate translation: “the Levitical priests” or “the Levites” (See: [Pronouns — When to Use Them](#) )

## without swearing an oath are become priests (ULT)

Here the author points out that God did not “swear” an **oath** when he appointed the descendants of Levi to be priests. Instead, he gave laws and regulations through Moses. If your readers would misunderstand what the author is claiming, you could make it more explicit. Alternate translation: “are appointed priests by God without him swearing an oath” (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- [swearing an oath](#)
- [swearing an oath \(2\)](#)
- [priests](#)

## Translation Words - UST

- [priest, priesthood](#)
- [oath, swear, swearing, swear by](#)
- [oath, swear, swearing, swear by \(2\)](#)





## **Hebrews 7:21**

## but (ULT)

Here, the word **but** introduces the second part of the author's explanation. Make sure you translate this word so that it works well with how you translated "indeed" in 7:20. Alternate translation: "but on the other hand," (See: [Connecting Words and Phrases](#))

## he...with (ULT)

This phrase leaves out some words that many languages might need to be complete. If your readers might misunderstand this, you could supply these words from the end of the previous verse (7:20). Alternate translation: "he became a priest with" (See: [Ellipsis](#))

## he...with an oath-taking, through the one saying to him (ULT)

Here, the words **he** and **him** refer to Jesus the Son. The phrase **the one saying** refers to God the Father. If your readers would misunderstand to whom these words refer, you could make it explicit. Alternate translation: "the Son with an oath-taking, through God the Father saying to him" (See: [Pronouns — When to Use Them](#))

## with an oath-taking, through the one saying to him (ULT)

If your language does not use an abstract noun for the idea behind **oath-taking**, you could express the idea by using a verbal phrase such as "taking an oath." Alternate translation: "through God taking an oath when he said to him" (See: [Abstract Nouns](#))

## through the one saying to him (ULT)

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as words that God has spoken to Christ. However, the audience would have understood that this was a quotation from the Old Testament, specifically from [Psalm 110:4](#). Since the author introduces the quotation as words that God has said to Christ, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "through the one speaking to him" (See: [Quotations and Quote Margins](#))

## to him, "{The} Lord swore and will not change his mind: 'You {are} a priest forever (ULT)

If you do not use this form in your language, you could translate the quotation as an indirect quote instead of as a direct quote. Alternate translation: "to him that the Lord swore and will not change his mind, saying that he is a priest forever—" (See: [Direct and Indirect Quotations](#))

## ULT

<sup>21</sup> but he with [an oath-taking](#), through the one saying to him, "[The](#) Lord [swore](#) and will not [change his mind](#): 'You {are} [a priest forever](#)'—

## UST

<sup>20-21</sup> Now God did not guarantee what he said when he made some of the descendants of Levi priests. However, he did guarantee what he said {when he made} the Messiah {a priest}. Here is what God said to him: "The Lord has guaranteed what he says, and he will not do something else: 'You will never stop being a priest!'" So, just as {Jesus serves as a greater priest because} God guaranteed what he said {when he made him a priest},

## The} Lord swore and will not change his mind (ULT)

Here, God speaks the quotation, but the **Lord** in the quotation is God. If your readers would misunderstand why God is referring to himself in the third person, you could use the first person instead. Alternate translation: "I, the Lord, swore and will not change my mind" (See: [First, Second or Third Person](#))

## will not change his mind (ULT)

Here, the phrase **change his mind** refers to how somebody first decides to do one thing but then later decides to do something different. The quotation indicates that **the Lord** will not decide to do something different. If your readers would misunderstand **change his mind**, you could use a comparable expression. Alternate translation: "will not revoke what he has said" or "will not decide to do something different" (See: [Idiom](#))

## will not change his mind: 'You {are} a priest forever (ULT)

If a 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: "will not change his mind, swearing that you are a priest forever" (See: [Quotes within Quotes](#))

## You {are} a priest forever (ULT)

Since the author repeats here the same words that he quoted in [7:17](#) (although he does not include the phrase "according to the order of Melchizedek"), you should translate these words in exactly the same way as you did in that verse.

## Translation Words - ULT

- [an oath-taking](#)
- [swore](#)
- [The} Lord](#)
- [will...change his mind](#)
- [a priest](#)
- [forever](#)

## Translation Words - UST

- [lord, Lord, master, sir](#)
- [priest, priesthood](#)
- [repent, repentance](#)
- [age, aged](#)
- [oath, swear, swearing, swear by](#)
- [oath, swear, swearing, swear by](#)

## Hebrews 7:22

### according to so much more (ULT) so (UST)

Here, the phrase **according to so much more** introduces the second half of the comparison that the author began in the first part of [7:20](#). The comparison indicates that the difference in greatness between a priesthood with an oath and a priesthood without an oath is comparable to the difference in greatness between the covenants that these priesthoods are part of. In other words, the covenant that Jesus “guarantees” is greater than the covenant that God gave through Moses, just like his priesthood that is guaranteed by an oath is greater than the priesthood that God gave to the descendants of Levi. If your readers would misunderstand **according to so much more**, you could use a form that expresses a comparison between two situations or concepts. Alternate translation: “by that much” or “by so much” (See: [Connecting Words and Phrases](#))

#### ULT

<sup>22</sup> and according to so much more, [Jesus](#) has become a guarantee of a better [covenant](#).

#### UST

<sup>22</sup> so also [there is a better agreement](#), which [Jesus](#) guarantees.

### has become a guarantee (ULT) which...guarantees (UST)

Here, the word **guarantor** refers to a person who makes sure that people do what they promised or agreed to do. In other words, Jesus is the one who ensures that the **better covenant** be carried out. If your readers would misunderstand **guarantor**, you could use a comparable word or phrase. Alternate translation: “ensures the fulfillment” or “makes certain the accomplishment” (See: [Translate Unknowns](#))

### of a better covenant (ULT) there is a better agreement (UST)

Here the audience would have inferred that the **covenant** is **better** than the “old covenant,” the one that God gave through Moses to the Israelites. If your readers would not make this inference, you could make the idea more explicit. Alternate translation: “of a covenant that is better than the covenant that God gave through Moses” (See: [Assumed Knowledge and Implicit Information](#))

### Translation Words - ULT

- [Jesus](#)
- [of a...covenant](#)

### Translation Words - UST

- [there is a...agreement](#)
- [Jesus](#)



## **Hebrews 7:23**

## And the ones, on the one hand...having become (ULT)

Here, the word **And** indicates that the author is adding a new point or topic to what he is discussing. The phrase **on the one hand** signals to the reader that this new point occurs in two contrasting parts. If your readers would misunderstand **And** and **on the one hand**, you could use words or phrases that more clearly introduce a new point in two contrasting parts. Make sure that you express the second half of the contrast in 7:24 so that it fits with what you do here. Alternate translation: "Now on the one hand, the ones having become" or "First, the ones having become" (See: [Connecting Words and Phrases](#))

### many (ULT)

### many (UST)

Here the author is primarily interested in how there were **many** priests serving one after the other. He is not speaking about how **many** priests served at one time. If your readers would misunderstand **many**, you could clarify that the author is referring to the long sequence of priests who served one after the other. Alternate translation: "many in a row" or "many throughout time" (See: [Assumed Knowledge and Implicit Information](#))

### by death...they} are prevented {from} continuing (ULT)

### each one {of the descendants of Levi} died and so could not continue {to serve as a priest (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. The author uses the passive form here to focus on those who are **prevented** rather than focusing on what does the "preventing." Alternate translation: "death prevents them from continuing" (See: [Active or Passive](#))

### by death (ULT)

### each one {of the descendants of Levi} died and so (UST)

If your language does not use an abstract noun for the idea behind **death**, you could express the idea by using a verb such as "die." Alternate translation: "by how they die" (See: [Abstract Nouns](#))

### from} continuing (ULT)

### continue {to serve as a priest (UST)

Here the author implies that they **are prevented {from} continuing** to be priests. If your readers would not make this inference, you could make it explicit. Alternate translation: "from continuing to be priests" or "from continuing to act as priests" (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- [priests](#)
- [by death](#)

### ULT

<sup>23</sup> And the ones, on the one hand, having become [priests](#) are many, since [by death](#) {they} are prevented {from} continuing,

### UST

<sup>23</sup> Further, [each one](#) {of the [descendants of Levi](#)} died and so could not continue {to serve as a priest}. Because of that, there have been many {descendants of Levi} who have [served as priests](#).

## Translation Words - UST

- each one {of the descendants of Levi} died and so
- served as priests



## Hebrews 7:24

### but he, on the other hand (ULT)

### However...he (UST)

Here, the words **but** and **on the other hand** introduce the second part of the contrast that the author began in 7:23. Make sure you express the idea here in a way that matches how you introduced the first half of the contrast in the previous verse. Alternate translation: “and on the other hand, he” or “but second, he” (See: [Connecting Words and Phrases](#))

### he (ULT)

### he (UST)

Here, the word **he** refers to Jesus. If your readers would misunderstand to whom **he** refers, you could make it explicit. Alternate translation: “the Son” or “Jesus the Son” (See: [Pronouns — When to Use Them](#))

### remains...forever (ULT)

### Jesus will never die (UST)

Here, the phrase **he remains forever** means something similar to the phrase “indestructible life” in 7:16: Jesus lives forever, that is, he will never die. If your readers would misunderstand **he remains forever**, you could express the idea more clearly. Alternate translation: “he remains alive forever” or “his life never ends” (See: [Assumed Knowledge and Implicit Information](#))

### he...has the permanent priesthood (ULT)

### will always serve as a priest (UST)

If your language does not use an abstract noun for the idea behind **priesthood**, you could express the idea by using a verb such as “imitate.” Alternate translation: “is permanently a priest” or “who permanently acts as a priest” (See: [Abstract Nouns](#))

## Translation Words - ULT

- forever
- priesthood

## Translation Words - UST

- never
- will...serve as a priest

### ULT

<sup>24</sup> but he, on the other hand, since he remains forever, has the permanent priesthood,

### UST

<sup>24</sup> However, Jesus will never die. Because of that, he will always serve as a priest.



## **Hebrews 7:25**

## because of which (ULT) Because {he always serves as a priest (UST)

Here, the phrase **because of which** introduces a conclusion based on the fact that Jesus has “the permanent priesthood” (7:24). If your readers would misunderstand **because of which**, you could use a natural form that introduces a conclusion. Alternate translation: “as a result of which” or “so that” (See: [Connect — Reason-and-Result Relationship](#) )

## to save completely (ULT) he...totally rescue (UST)

Here, **completely** identifies the way that Jesus “saves” people as something that he himself does totally and finally. In other words, he does not need someone else to assist him in “saving” his people. If your readers would misunderstand **completely**, you could express the idea more explicitly. Alternate translation: “to save entirely” or “to save all the way” (See: [Assumed Knowledge and Implicit Information](#))

## the ones approaching...God (ULT) anyone who goes closer...to God (UST)

Here, the word **approaching** refers to getting close to something but not necessarily being right next to it. Here, the author speaks of people **approaching God**. This means that they enter into God’s presence. If your readers would misunderstand **approaching**, you could use a word or phrase that refers to being in someone’s presence. Alternate translation: “the ones going before God” (See: [Go and Come](#))

## always living (ULT) He can do that because} he will never die (UST)

Here, the phrase **always living** could introduce: (1) another reason why he is **able to save completely**. Alternate translation: “because he always lives” (2) something that happens as part of or during his “saving” of those **approaching God through him**. Alternate translation: “as one who always lives” or “part of which is how he always lives” (See: [Connect — Simultaneous Time Relationship](#) )

### Translation Words - ULT

- to save
- God
- living
- to intercede

### Translation Words - UST

- he...rescue
- to God
- He can do that because} he will never die
- always ask God to help

### ULT

<sup>25</sup> because of which he is also able to **save** completely the ones approaching **God** through him, always **living to intercede** on behalf of them.

### UST

<sup>25</sup> Because {he always serves as a priest}, **he** can also totally **rescue** anyone who goes closer **to God** because of what he has done. {**He can do that because**} **he will never die** and thus can **always ask God to help** them.



## **Hebrews 7:26**

**For (ULT)**

Here, the word **For** introduces further explanation of the way in which Jesus serves as a priest. If your readers would misunderstand **For**, you could use a comparable word or phrase that introduces more explanation, or you could leave it untranslated. Alternate translation: “Now” (See: [Connecting Words and Phrases](#))

**such...a high priest (ULT)**  
**Jesus is exactly the kind...of leading priest (UST)**

Here, the word **such** could refer: (1) back to what the author said in the previous verses about how Jesus has a “permanent priesthood” and can “save completely” (see [7:24–25](#)). Alternate translation: “that kind of high priest” (2) ahead to what the author will say in this and the following verses about the kind of high priest that Jesus is. Alternate translation: “the kind of high priest I am about to describe” (See: [Pronouns — When to Use Them](#))

**was indeed suitable (ULT)**  
**that...need (UST)**

Here, the word **suitable** identifies something or someone that is appropriate to a specific situation or task. The author’s point is that Jesus is the appropriate high priest to “save completely” everyone who believes in him. If your readers would misunderstand **suitable**, you could use a word or phrase that identifies this **high priest** as “appropriate” or “fitting.” Alternate translation: “was indeed fitting” or “was indeed the right one” (See: [Translate Unknowns](#))

**holy, innocent, pure (ULT)**  
**He honors God, he does not think about what is evil, and he does not do what would defile him (UST)**

The three words **holy**, **innocent**, and **pure** mean very similar things and emphasize that Jesus did not sin or do anything wrong. The word **holy** emphasizes how Jesus honored and pleased God. The word **innocent** identifies Jesus as a person who did not think about or plan evil deeds. The word **pure** indicates that Jesus did not do anything that would defile him or make him repulsive to God. If your language does not have words that fit with these three distinct ideas, you could express these three words with one or two words or with a phrase. Alternate translation: “sinless and perfect” or “without sin or evil” (See: [Doublet](#))

**separated from the sinners (ULT)**  
**He is not one of the people who sin (UST)**

Here, the phrase **separated from the sinners** could refer to: (1) how Jesus is distinct from or different than **the sinners**. Alternate translation: “not one of the sinners” or “distinct from the sinners” (2) how Jesus does not come into contact with **sinners** because he is now **higher than the heavens**. Alternate translation: “dwelling far away from sinners” or “not coming into contact with the sinners”

**ULT**

<sup>26</sup> For such a high priest was indeed suitable for us: holy, innocent, pure, separated from the sinners, and having become higher than the heavens;

**UST**

<sup>26</sup> Jesus is exactly the kind of leading priest that we need. He honors God, he does not think about what is evil, and he does not do what would defile him. He is not one of the people who sin, and he now lives in the highest heaven.

## having become higher than the heavens (ULT) he now lives in the highest heaven (UST)

Many people in the author's culture believed that the space that they called "heaven" contained multiple layers or spheres of individual heavens. The author has already used the plural **heavens** in [4:14](#). Here, the author uses this language without clarifying how many heavens there are. The main point is that Jesus is **higher than the heavens**. This could mean that: (1) Jesus is in the highest heaven, **higher** than all the other **heavens**. Alternate translation: "having come to the highest place in the heavens" (2) Jesus has gone beyond all the **heavens**. This could be a metaphor for how greatly God has honored him, or it could mean that Jesus has left the creation. Alternate translation: "having become more exalted than the heavens" or "having gone beyond the heavens" (See: [Assumed Knowledge and Implicit Information](#))

### Translation Words - ULT

- a high priest
- holy
- innocent
- sinners
- heavens

### Translation Words - UST

- of leading priest
- He honors God
- he does not think about what is evil
- one of the people who sin
- in the highest heaven





## **Hebrews 7:27**

**does not have each day a need (ULT)  
has to...every day...does not need {to present  
many sacrifices (UST)**

If your language does not use an abstract noun for the idea behind **need**, you could express the idea by using a verb such as “need.”  
Alternate translation: “does not need each day” (See: [Abstract Nouns](#))

**each day a need, even as the high priests, to  
offer up sacrifices, first on behalf of {his} own  
sins {and} then {on behalf of} {those} of the  
people (ULT)  
Now each {descendant of Levi who serves as  
a} leading priest...has to...present sacrifices  
{to God} every day. First, he presents a  
sacrifice to take away his own sins, and after  
that he presents a sacrifice to take away the  
sins of the rest of the Israelites...does...need...  
to present many sacrifices (UST)**

If your readers would find the order in which the author presents information confusing, you could rearrange the elements so that they appear in more natural order. Alternate translation: “a need each day to offer up sacrifices, first on behalf of his own sins and then on behalf of the those of the people, even as the high priests do” (See: [Information Structure](#))

**even as the high priests (ULT)  
Now each {descendant of Levi who serves as a} leading priest (UST)**

Here, the phrase **high priests** refers to other **high priests** besides Jesus, more specifically those who are descended from Levi and Aaron. If your readers would misunderstand **high priests**, you could make it more explicit which **high priests** these are. Alternate translation: “even as the other high priests” or “even as the Levitical high priests” (See: [Assumed Knowledge and Implicit Information](#))

Here the author uses words and ideas that are very similar to what he used in [5:3](#). They are not the same words, but the main idea is very similar. Consider referring to that verse when you translate these words.

**first...and} then (ULT)  
First...and after that (UST)**

Here, the words **first** and **then** indicate sequence in time. In other words, only after making an offering **on behalf of his own sins** does the high priest do so **{on behalf of} {those} of the people**. If your readers would misunderstand **first** and **then**, you could use words or phrases that introduce two actions in a sequence. Alternate translation: “in the first place ... and in the second place” or “first ... and second” (See: [Connect — Sequential Time Relationship](#))

**ULT**

<sup>27</sup> who does not have each **day** a need, **even as** the **high priests**, to offer up **sacrifices**, first on behalf of {his} own **sins** {and} then {on behalf of} {those} **of the people**, for he did this, having offered himself once and never again.

**UST**

<sup>27</sup> **Now each** {descendant of Levi who serves as a} **leading priest** has to present **sacrifices** {to God} **every day**. First, **he presents a sacrifice to take away his own sins**, and after that **he presents a sacrifice to take away the sins of the rest of the Israelites**. However, Jesus {took away everyone's sins} when he presented himself {as a sacrifice} one time, so he does not need {to present many sacrifices}.

**on behalf of {his} own sins...on behalf of} {those} of the people (ULT)**  
**he presents a sacrifice to take away his own sins...he presents a sacrifice to take away the sins of the rest of the Israelites (UST)**

Here, the phrase **on behalf of** someone's sins means that the **sacrifices** are intended to deal with those sins. It does not mean that the **sacrifices** allow the sins or encourage the sins. If your readers would misunderstand **on behalf of** here, you could express the idea in a more natural way. Alternate translation: "to deal with his own sins ... to deal with those of the people" or "for the forgiveness of his own sins ... for the forgiveness of those of the people" (See: [Idiom](#))

**his} own...he did...himself (ULT)**  
**he presents a sacrifice to take away his own sins...Jesus...took away everyone's sins...himself (UST)**

Here, the phrase **his own** refers to any one of the **high priests**. The words **he** and **himself** refer to Jesus. If your readers would misunderstand to whom these words refer, you could make it more explicit. Alternate translation: "the high priest's own ... Jesus did ... himself" (See: [Pronouns — When to Use Them](#))

**for (ULT)**  
**However (UST)**

Here, the word **for** introduces the reason why Jesus did not **have each day a need** to do what the **high priests** did. If your readers would misunderstand **for**, you could use a word or phrase that introduces a reason. Alternate translation: "because" or "since" (See: [Connect — Reason-and-Result Relationship](#))

**this...he did (ULT)**  
**Jesus {took away everyone's sins...Jesus...took away everyone's sins (UST)**

Here, the word **this** refers to the result of the **sacrifices** that the author mentioned earlier in the verse. He means that Jesus successfully dealt with or removed sins, which is what those **sacrifices** were meant to do. If your readers would misunderstand **this**, you could make what it refers to more explicit. Alternate translation: "he successfully took away sins" or "he did what these priests were supposed to do" (See: [Pronouns — When to Use Them](#))

**once and never again (ULT)**  
**one time (UST)**

Here, the phrase **once and never again** indicates that something occurred one time and will not or does not need to occur again. If your readers would misunderstand **once and never again**, you could use a word or phrase that refers to one, definitive moment. Alternate translation: "only one time" or "once only" (See: [Translate Unknowns](#))

## Translation Words - ULT

- [day](#)
- [even as](#)
- [high priests](#)
- [sacrifices](#)
- [sins](#)
- [of the people](#)

## Translation Words - UST

- Now each {descendant of Levi who serves as a} leading priest
- Now each...descendant of Levi who serves as a} leading priest
- sacrifices {to God
- every day
- he presents a sacrifice to take away his own sins
- he presents a sacrifice to take away the sins of the rest of the Israelites



## **Hebrews 7:28**

## For (ULT) In the end (UST)

Here, the word **For** introduces a summary statement for what the author has argued in [7:18–27](#). If your readers would misunderstand **For**, you could use a comparable word or phrase that introduces a summary statement. Alternate translation: “As you can see,” or “So,” (See: [Connecting Words and Phrases](#))

## the law...appoints (ULT) God...through Moses...commanded (UST)

Here the author speaks of **the law** as if it were a person who could “appoint” people as high priests. He speaks in this way to indicate that these high priests fulfill what is written in the law about high priests. If your readers would misunderstand this figure of speech, you could refer to the one who gave **the law** as the one who **appoints**, or you could express the idea in another natural way. Alternate translation: “in the law it is written that someone should appoint” or “according to the law, one must appoint” (See: [Personification](#))

## the law...the word...of the swearing of an oath, which {came} after the law (ULT) God...through Moses...what he said...when God guaranteed...which he did after he had commanded {those things through Moses (UST)

Here, the phrase **the law** refers to the **law** that God gave to Israel through Moses. The phrase **the word of the swearing of an oath** refers to what God had the author of [Psalm 110:4](#) write down. The Psalm was written **after** the law, which means that it can overrule what the **law** required. If your readers would misunderstand which **law** and **oath** the author is referring to, you could make it explicit. Alternate translation: “the law of Moses ... but the Psalm that records the swearing of an oath, which was written after the law” (See: [Assumed Knowledge and Implicit Information](#))

## men (ULT) that some people (UST)

In Israelite and Jewish culture, only **men** could be high priests, so the author is referring to **men** here. However, he is not emphasizing that the high priests were male, so you can use a non-gendered word if it is clearer. Alternate translation: “people” (See: [When Masculine Words Include Women](#))

## men...having weakness (ULT) that some people...but these priests are weak {and die (UST)

If your language does not use an abstract noun for the idea behind **weakness**, you could express the idea by using an adjective such as “weak.” Alternate translation: “men who are weak” or “men who fail” (See: [Abstract Nouns](#))

### ULT

<sup>28</sup> For the **law appoints {as} high priests** men having weakness, but the word of **the swearing of an oath**, which {came} after the **law**, {appoints} a Son, **having been made perfect forever**.

### UST

<sup>28</sup> In the end, **God commanded through Moses** that some people **should serve as priests**, but these priests are weak {and die}. In contrast, **when God guaranteed** what he said, which he did after **he had commanded {those things through Moses}**, **he enabled his Son {to serve} always as the most effective {priest}**.



**the word...of the swearing of an oath, which {came} after the law, {appoints} a Son (ULT)**

**what he said...when God guaranteed...which he did after he had commanded {those things through Moses}, he enabled his Son {to serve...as the...priest (UST)**

Just as with **law**, the author speaks of **the word of the swearing of an oath** as if it were a person who could “appoint” someone. He speaks in this way to indicate that the **Son** fulfill what God “swore” in [Psalm 110:4](#). If your readers would misunderstand this figure of speech, you could refer to the one who swore **the oath** as the one who **{appoints}**, or you could express the idea in another natural way. Alternate translation: “in the word of the swearing of an oath, which came after the law, it is written that God appoints a Son” (See: [Personification](#))

**the word...of the swearing of an oath (ULT)**  
**what he said...when God guaranteed (UST)**

Here the author uses the possessive form to describe a **word** that records how God “swore” **an oath**. If your readers would misunderstand that form, you could express the idea in a more natural way. Alternate translation: “the word that records how God swore an oath” (See: [Possession](#))

**the word...of the swearing of an oath (ULT)**  
**what he said...when God guaranteed (UST)**

Here, **word** figuratively represents what someone says in words. If your readers would misunderstand **word**, you could use an equivalent expression or plain language. Alternate translation: “the message concerning the swearing of an oath” or “what God said about the swearing of an oath” (See: [Metonymy](#))

**appoints} a Son (ULT)**  
**he enabled his Son {to serve...as the...priest (UST)**

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

**the...having been made perfect forever (ULT)**  
**he had commanded {those things through Moses...always...most effective (UST)**

Here, the phrase **having been made perfect forever** could refer to: (1) who the **Son** is. Alternate translation: “who has been made perfect forever” (2) something that happened before the **Son** became a high priest. Alternate translation: “after he was made perfect forever”

**having been made perfect (ULT)**  
**most effective (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. The author uses the passive form here to focus on the one who is **made perfect** rather than focusing on the person doing the “perfecting.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God having made him perfect” (See: [Active or Passive](#))

## Translation Words - ULT

- law
- law
- appoints
- as} high priests
- of the swearing of an oath
- appoints} a Son
- having been made perfect
- forever

## Translation Words - UST

- God...through Moses
- he had commanded...those things through Moses
- commanded
- most effective
- should serve as priests
- when God guaranteed
- he enabled his Son {to serve...as the...priest
- always

## Hebrews 8

### Hebrews 8 General Notes

### Structure and Formatting

The Son as high priest (5:1–10:18)

- Teaching: The ministry of the Son (8:1–6)
- Teaching: The new covenant (8:7–13)

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 [8:8–12](#), which are words from the Old Testament.

### Special Concepts in this Chapter

#### New covenant

In [8:6–13](#), the author refers to a “second,” “better,” or “new” covenant. All these phrases refer to the same covenant, the one that God promised in the words that the author quotes from [Jeremiah 31:31–34](#). This new covenant is “mediated” through Jesus the Son ([8:6](#)), and when God initiates this covenant, the “first covenant” (the one God made with the Israelites through Moses) becomes “old” or “obsolete” ([8:13](#)). In your translation, use words or phrases that refer to an agreement or formal contract between people or groups. (See: [covenant](#))

#### The heavenly sanctuary

In [8:1–2](#), the author refers to how Jesus has sat down at the right side of God’s throne and is a “servant of the holy place and the true tabernacle.” Most likely, the author considers the throne where Jesus sat down to be inside this heavenly sanctuary. Scholars debate whether “holy place” and “true tabernacle” are two different names for the same thing or whether the “holy place” is the most sacred area inside the “true tabernacle.” Either way, these names refer to the sanctuary in heaven where Jesus acts as a high priest. You should refer to the heavenly sanctuary with the same words that you use to refer to the earthly sanctuary. (See: [tabernacle](#) and [holy, holiness, unholy, sacred](#))

### Important Figures of Speech in this Chapter

#### The “house” of Israel or Judah

In [8:8](#), [10](#), the quotation refers to the “house” of Israel or of Judah. In this context, “house” refers figuratively to groups of people who are connected because they are all descended from the same person or because they are all ruled by the same leader. In this case, both are true: the “house” refers to the people who are descended from Abraham and are ruled by a king. In [10](#), the “house of Israel” refers to all the Israelites. In [8:8](#), the “house of Israel” and the “house of Judah” refer to the two different kingdoms that the original kingdom of Israel split into. In both cases, the quotation is referring to all the Israelites. Consider using a natural way to refer to a group of people who go together. (See: [house, household](#))

## Other Possible Translation Difficulties in this Chapter

### Was Jesus a priest when he lived and died on earth?

In [8:4](#), the author argues that Jesus would not be a priest if he were on earth. His basis for this claim seems to be that God has already appointed priests to offer sacrifices on earth. Scholars frequently debate whether the author of Hebrews claims that Jesus served as a priest when he obeyed during his earthly life and when he died on the cross, or whether he only served as a priest after he came back to life and ascended to heaven. Either way, the author's point in this verse is that Jesus would not be a priest if he were on earth right now. See the notes on this verse for ways to translate the contrary-to-fact condition.

### What is the “fault” in the first covenant?

In [8:7](#), the author implies that the “first covenant” was not “faultless.” However, in [8:8](#), he claims that God finds “fault” with “them,” that is, the Israelites who received that covenant. Most likely, the the “fault” in the first covenant was that it did not enable the Israelites to keep the covenant, and so they failed. This contrasts with the “new covenant,” in which God will put his laws in the minds and hearts of his people. Since the people are the “fault” in the new covenant, there is no need to harmonize these two verses.



## **Hebrews 8:1**

**Now (ULT)**

Here, the word **Now** introduces a new section in the author's argument. If your readers would misunderstand **Now**, you could use a word or phrase that introduces a new section, or you could leave it untranslated. Alternate translation: "Next," (See: [Connecting Words and Phrases](#))

**the} point...concerning the {things} being said {is this (ULT)****Here is the main idea...that I am writing about (UST)**

Here, the word **point** refers to the main or most significant idea in a speech or argument. The author could be referring to the most significant idea in: (1) everything he is writing, including what follows. Alternate translation: "the most significant thing in what is being said is this" (2) what he has already said, not including what follows. Alternate translation: "the most significant thing in what has been said is this" (See: [Translate Unknowns](#))

**the {things} being said {is this (ULT)  
that I am writing about (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. The author uses the passive form here to focus on what is **being said** rather than focusing on the person doing the "saying." If you must state who did the action, the author implies that he himself did it. Alternate translation: "the things that I have said is this" (See: [Active or Passive](#))

**such...a high priest (ULT)****like the one I have described...a high priest (UST)**

Here, the word **such** refers back to what the author has already said about how Jesus is a priest, particularly to the words in [7:26-28](#). If your readers would misunderstand **such**, you could make what it refers to more explicit. Alternate translation: "the kind of high priest I have described, one" (See: [Pronouns — When to Use Them](#))

**sat down at {the} right hand (ULT)****has gone to be with...and he has begun to rule (UST)**

When someone sits **at the right hand** of God (**the Majesty**), it symbolizes that person's honor, authority, and ability to rule. If your readers would misunderstand what **sat down at the right hand** means, you could express the idea explicitly. Alternate translation: "he sat down to rule at the right hand" or "he took the place of honor and authority at the right hand" (See: [Symbolic Action](#))

**at {the} right hand of the throne (ULT)  
and he has begun to rule (UST)**

Here, **at the right hand** refers to the place next to a person's right hand, which would be the "right side." In the author's culture, this side was associated with honor or authority. If your readers would misunderstand **at the right hand**, you could refer to the "right side." Make sure that your readers understand that this side indicates that

**ULT**

<sup>1</sup> Now {the} point concerning the {things} being said {is this}: We have such a high priest who sat down at {the} right hand of the throne of the Majesty in the heavens,

**UST**

<sup>1</sup> Here is the main idea that I am writing about: a high priest like the one I have described is serving for us. He has gone to be with God {the Father} in the heavenly places, and he has begun to rule.

Jesus has honor and authority when he sits there. Alternate translation: “at the right side of the throne” or “in the honorable place next to the throne” (See: [Metonymy](#))

## of the Majesty (ULT) God {the Father (UST)

In the author’s culture, it was considered reverent to avoid saying God’s name. Here the author uses **Majesty** instead of God’s name in order to follow this custom and to indicate that God is powerful and glorious. If your readers would misunderstand **Majesty**, you could use a reverent way to refer to God in your culture, especially if it emphasizes how God is powerful and glorious. Alternate translation: “of the great deity” or “of the glorious God” (See: [Euphemism](#))

## in the heavens (ULT) in the heavenly places (UST)

Many people in the author’s culture believed that the space that they called “heaven” contained multiple layers or spheres of individual heavens. Here, the author refers to how God’s throne can be found **in the heavens**. Since the author does not include details about **the heavens**, translate **heavens** with a word or phrase that refers to all of heavenly space, including the idea of multiple heavens if possible. Alternate translation: “in the heavenly realm” or “in the heavenly spaces” (See: [Assumed Knowledge and Implicit Information](#))

### Translation Words - ULT

- a high priest
- the} right hand
- of the throne
- of the Majesty
- heavens

### Translation Words - UST

- a high priest
- God...the Father
- in the heavenly places
- and he has begun to rule
- and he has begun to rule





## **Hebrews 8:2**

## **a servant of the holy {place} and the true tabernacle (ULT)**

### **He serves in the Most Holy Place and in the most real Dwelling (UST)**

Here the author uses the possessive form to refer to **a servant** who serves in **the holy {place} and the true tabernacle**. If your readers would misunderstand that form, you could express the idea in a more natural way. Alternate translation: “a servant who belongs to the holy place and the true tabernacle” or “a servant in the holy place and the true tabernacle” (See: [Possession](#))

#### **ULT**

<sup>2</sup> a servant of the holy {place} and the true tabernacle that the Lord, not a man, set up.

#### **UST**

<sup>2</sup> He serves in the Most Holy Place and in the most real Dwelling. The Lord {God}, not any human, made {this sanctuary}.

## **of the holy {place...and the true tabernacle (ULT)**

### **in the Most Holy Place...and in the most real Dwelling (UST)**

Here, the phrases **holy {place}** and **true tabernacle** could describe: (1) the inner room of the sanctuary (**holy {place}**) and the entire sanctuary (**true tabernacle**). Alternate translation: “of the holy place in the true tabernacle” (2) the whole sanctuary from two different perspectives. Alternate translation: “of the holy place, that is, the true tabernacle” (See: [Assumed Knowledge and Implicit Information](#))

## **the true tabernacle (ULT)**

### **in the most real Dwelling (UST)**

Here, the word **true** contrasts this **tabernacle** with the tabernacle that God had Moses build. The author does not mean that Moses’s tabernacle was “false” or wrong. Rather, he means that this (heavenly) **tabernacle** is more real and effective than Moses’s tabernacle. If your readers would misunderstand **true**, you could use a word or phrase that identifies the **tabernacle** as most real or effective. Alternate translation: “most effective tabernacle” or “the tabernacle that is closest to God” (See: [Assumed Knowledge and Implicit Information](#))

## **a man (ULT)**

### **any human (UST)**

Although the word **man** is masculine, the author is using it to refer to any human, whether male or female. If your readers would misunderstand **man**, you could use a non-gendered word or refer to both genders. Alternate translation: “a man or woman” (See: [When Masculine Words Include Women](#))

## **Translation Words - ULT**

- a servant
- of the holy...place
- true
- tabernacle
- Lord

## **Translation Words - UST**

- He serves
- in the Most Holy Place
- in the...Dwelling

- most real
- The Lord...God



## **Hebrews 8:3**

## For (ULT) Now (UST)

Here, the word **For** introduces an explanation of what the author has said in 8:1–2 about how Christ is a high priest. This explanation continues in the following verses and compares and contrasts Christ with the Levitical priests. If your readers would misunderstand **For**, you could use a word or phrase that introduces an explanation, or you could leave it untranslated. Alternate translation: “Further,” or “Now I will say more about high priests:” (See: [Connecting Words and Phrases](#))

## every...high priest (ULT) people...leadings priests (UST)

Here, the phrase **every high priest** refers to all the descendants of Levi and Aaron who served as high priests. It does not refer to every high priest in every culture. If your readers would misunderstand **every high priest**, you could make the idea more explicit. Alternate translation: “every Israelite high priest” (See: [Assumed Knowledge and Implicit Information](#))

## every...high priest...is appointed (ULT) people...leadings priests...God makes (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. The author uses the passive form here to focus on those who are **appointed** rather than focusing on the person doing the “appointing.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God appoints every high priest” (See: [Active or Passive](#))

## both gifts and sacrifices (ULT) sacrifices (UST)

Here, **gifts and sacrifices** function together to refer to anything that an Israelite would have offered to God. It is probable that **sacrifices** refers to animals that would be killed and offered to God, while **gifts** identifies anything else that a person would give to God. If you do not have two words for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God. See you how you translated the same phrase in 5:1. Alternate translation: “sacrifices” or “things presented to God” (See: [Doublet](#))

## it is} necessary...for...to have...and...this one (ULT) needed to...a sacrifice...sacrifices...Jesus (UST)

Alternate translation: “this one also must have” or “God requires this one also to have”

## this one (ULT) Jesus (UST)

Here, the phrase **this one** refers back to Jesus, whom the author described in 8:1–2. If your readers would misunderstand to whom **this one** refers, you could make it explicit. Alternate translation: “this high priest” or “Jesus, our high priest,” (See: [Pronouns — When to Use Them](#))

## ULT

<sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices, because of which {it is} necessary also for this one to have something that he might offer.

## UST

<sup>3</sup> Now God makes people leadings priests so that they can present sacrifices. Because {that is what leading priests do}, Jesus too needed to present a sacrifice.

## Translation Words - ULT

- high priest
- is appointed
- gifts
- sacrifices

## Translation Words - UST

- God makes
- leadings priests
- sacrifices
- sacrifices





## **Hebrews 8:4**

**Now (ULT)****So (UST)**

Here, the word **Now** introduces an inference based on the claim that priests offer **gifts and sacrifices** (8:3). The author's point is that God already set up a priesthood **on earth** which offers the necessary **gifts**. Because Jesus does not belong to that priesthood (since he is not descended from Levi), he is not **a priest** on earth but only in heaven. If your readers would misunderstand **Now**, you could use a word or phrase that introduces an inference or a development. Alternate translation: "As you can see," or "Therefore," (See: [Connect — Reason-and-Result Relationship](#) )

**he were...he would not be a priest at all (ULT)**  
**were he...Jesus would not be serving as a priest (UST)**

Here, the word **he** refers to Jesus. If your readers would misunderstand to whom **he** refers, you could make it explicit. Alternate translation: "Jesus were ... he would not be a priest at all" (See: [Pronouns — When to Use Them](#) )

**if indeed...he were on earth (ULT)**  
**were he...were he...on earth {right now (UST)**

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that Jesus is not really **on earth** right now. He uses the statement that he knows is not true to show that Jesus can only be a high priest in heaven and not on earth. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if indeed he were actually on earth" (See: [Connect — Contrary to Fact Conditions](#) )

**he were on earth (ULT)**  
**were he...on earth {right now (UST)**

Here the author does not mean that Jesus was never **on earth** or will never be **on earth**. Rather, he means that Jesus is not **on earth** right now, because he ascended into heaven (see 8:1). If your readers would misunderstand **he were on earth**, you could make the idea more explicit. Alternate translation: "he were currently on earth" or "he were now on earth instead of in heaven" (See: [Assumed Knowledge and Implicit Information](#) )

**since} there are the ones offering the gifts according to {the} law (ULT)**  
**because the priests {who are descendants of Levi already} present sacrifices {on earth} as God commanded (UST)**

Here, the phrase **{since} there are** introduces the reason why Jesus **would not be a priest at all** if he were **on earth** right now. The author's point is that God already appointed priests who serve on earth, and Jesus is not one of them. So, he is not a priest **on earth**. If your readers would misunderstand **{since} there are the ones offering**, you could make it clearer that this phrase gives the reason for the author's claim. Alternate translation: "because the ones offering the gifts according to the law already exist" (See: [Connect — Reason-and-Result Relationship](#) )

**ULT**

<sup>4</sup> Now if indeed he were on **earth**, he would not be **a priest** at all, {since} there are the ones offering the **gifts** according to {the} **law**;

**UST**

<sup>4</sup> So, because the priests {who are descendants of Levi already} present **sacrifices {on earth} as God commanded**, Jesus would not be **serving as a priest** were he **on earth {right now}**.

**since} there are the ones offering the gifts according to {the} law (ULT)  
because the priests {who are descendants of Levi already} present sacrifices  
{on earth} as God commanded (UST)**

Here the author is referring to the priests who are descended from Levi who offer **gifts** and “sacrifices” as God commanded them to do through Moses. If your readers would misunderstand who these people are or which **law** this is, you could make the ideas more explicit. Alternate translation: “since the Levitical priests offer the gifts according to Moses’s law” (See: [Assumed Knowledge and Implicit Information](#))

### Translation Words - ULT

- [earth](#)
- [a priest](#)
- [gifts](#)
- [the} law](#)

### Translation Words - UST

- [sacrifices...on earth](#)
- [as God commanded](#)
- [serving as a priest](#)
- [on earth...right now](#)



## **Hebrews 8:5**

**an example and a shadow...of the heavenly  
{things (ULT)  
in a sanctuary that} models...the heavenly  
{sanctuary (UST)**

Here, the words **example** and **shadow** describe something that is similar to and based on something else. The original thing is more real than the **example** and **shadow**, which is based on it. If your readers would misunderstand **example** and **shadow**, you could use words that refer to something that is based on or made to be like something else. Alternate translation: “something that is based on and similar to the heavenly things” or “a copy and imitation of the heavenly things” (See: [Translate Unknowns](#))

**an example and a shadow (ULT)  
in a sanctuary that} models (UST)**

Here, the words **example** and **shadow** function together to describe something that is based on something else. It is probable that **example** emphasizes the way that the “copy” illustrates what the “original is like,” while **shadow** emphasizes how the “copy” is not as real or good as the “original.” If you do not have two words for these categories, you could use a single word or phrase to refer to something that is based on something else. Alternate translation: “a copy” or “an imperfect version” (See: [Doublet](#))

**of the heavenly {things (ULT)  
the heavenly {sanctuary (UST)**

Here, the phrase **heavenly things** refers specifically to the heavenly sanctuary, the “the true tabernacle” that the author referred to in [8:2](#). If your readers would misunderstand what the **heavenly things** are, you could make the idea explicit. Alternate translation: “of the heavenly tabernacle” (See: [Assumed Knowledge and Implicit Information](#))

**Moses had been warned, being about (ULT)  
God revealed it to Moses when Moses was going (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. The author uses the passive form here to focus on **Moses**, who was **warned** rather than focusing on the person doing the “warning.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God warned Moses when he was about” (See: [Active or Passive](#))

**had been warned (ULT)  
God revealed it (UST)**

Here, the word **warned** refers to receiving a message from God. This message could be a warning, an instruction, or a revelation. The main point is that the message requires a response. If your readers would misunderstand **warned**, you could use a word or phrase that refers to receiving a message from God. Alternate translation: “had been instructed” (See: [Translate Unknowns](#))

**ULT**

<sup>5</sup> who **serve** an example and a **shadow of the heavenly {things}**, just as **Moses** had been warned, being about to complete the **tabernacle**, for he says, “See that you will make everything according to the type that was shown to you on the mountain.”

**UST**

<sup>5</sup> Those priests **do what God requires {in a sanctuary that} models the heavenly {sanctuary}**. {You can tell that this is true,} because God revealed it to **Moses** when **Moses** was going to have the Israelites construct **the Dwelling**. {At that time,} God spoke to him, “Make sure that everything {about the Dwelling} matches the original {sanctuary} that I revealed to you {when you were with me} on Mount Sinai!”

## **being about (ULT)** **when Moses was going (UST)**

Here, the phrase **being about** introduces something that happened at the same time as **Moses** was **warned**. If your readers would misunderstand this relationship, you could make it clearer. Alternate translation: “at the time when he was about” (See: [Connect — Simultaneous Time Relationship](#) )

## **being about to complete the tabernacle (ULT)** **when Moses was going to have the Israelites construct the Dwelling (UST)**

Here the author refers to how God revealed to Moses what the **tabernacle**, the sanctuary that the Israelites used when they were in the desert, should be like. Moses then told the Israelites how to **complete the tabernacle**. You can read the instructions that God gave to Moses about the tabernacle and its service in [Exodus 25–30](#). If your readers would misunderstand this clause, you could express the idea more explicitly. Alternate translation: “when he and the Israelites were going to construct the tabernacle” (See: [Assumed Knowledge and Implicit Information](#))

## **for he says (ULT)** **At that time,} God spoke to him (UST)**

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that God said to Moses. However, the audience would have understood that these were words from the Old Testament, specifically from [Exodus 25:40](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: “as God says” (See: [Quotations and Quote Margins](#))

## **for he says, “See that you will make everything according to the type that was shown to you on the mountain (ULT)** **At that time,} God spoke to him, “Make sure that everything {about the Dwelling} matches the original {sanctuary} that I revealed to you {when you were with me} on Mount Sinai (UST)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: “for he says that Moses should see that he makes everything according to the type that was shown to him on the mountain.” (See: [Direct and Indirect Quotations](#))

## **See that...you will make...to you (ULT)** **Make sure...matches...to you (UST)**

Because God is speaking to one person (Moses), **you** is singular here. (See: [Forms of ‘You’ — Singular](#) )

## **See that (ULT)** **Make sure (UST)**

Here, the phrase **See that** calls attention to or emphasizes the command that follows. It does not mean that Moses was supposed to **See** with his eyes. If your readers would misunderstand **See that**, you could use a comparable phrase that draws attention to the command. Alternate translation: “Be sure that” (See: [Idiom](#))



## everything (ULT) that everything {about the Dwelling (UST)

Here, the word **everything** identifies all the features of the tabernacle. It does not refer to **everything** that exists or **everything** that Moses did. If your readers would misunderstand **everything**, you could make it clear that it refers to **everything** about the tabernacle. Alternate translation: “the whole tabernacle” (See: [Assumed Knowledge and Implicit Information](#))

## according to the type (ULT) the original {sanctuary (UST)

Here, the word **type** refers to the original version of something on which a copy is based. When everything is **according to the type**, that means that all the details of the copy match the details of the original. If your readers would misunderstand **according to the type**, you could use a phrase that refers to similarity to an original. Alternate translation: “just like the original” or “to match the initial version” (See: [Translate Unknowns](#))

## that was shown (ULT) that I revealed (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. The author uses the passive form here to focus on the **type** that was **shown** rather than focusing on the person doing the “showing.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “that I showed” (See: [Active or Passive](#))

## on the mountain (ULT) when you were with me} on Mount Sinai (UST)

Here, the word **mountain** refers to Mount Sinai. Moses climbed up this mountain to meet God and receive God's promises and commands for the Israelites. You can read about Moses climbing up Mount Sinai in [Exodus 19; 24](#). If your readers would misunderstand what the author means when he refers to Moses being **on the mountain**, you could make the idea more explicit. Alternate translation: “on Mount Sinai” or “when I spoke to you on Mount Sinai” (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- [serve](#)
- [a shadow](#)
- [of the heavenly...things](#)
- [just as](#)
- [Moses](#)
- [tabernacle](#)

## Translation Words - UST

- [do what God requires](#)
- [in a sanctuary that} models](#)
- [the heavenly...sanctuary](#)
- [You can tell that this is true,} because](#)
- [to Moses](#)
- [the Dwelling](#)



## **Hebrews 8:6**

**But now (ULT)****But here is what is true {about Jesus (UST)**

Here, the phrase **But now** introduces what is true, in contrast to the hypothetical situation the author offered in 8:4. The word **now** does not refer to time here. If your readers would misunderstand **But now**, you could use a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: "In reality, though," or "As it really is," (See: [Connect — Contrast Relationship](#) )

**he has obtained (ULT)****he serves (UST)**

Here, the word **obtained** refers to how Jesus received the **ministry** from God. It does not mean that Jesus took it from God without God knowing. If your readers would misunderstand **obtained**, you could use a word or phrase that refers to receiving an office or beginning to act in a specific position. Alternate translation: "he has received" or "he has performed" (See: [Translate Unknowns](#))

**far superior...a...ministry (ULT)****in a much better way {than the descendants of Levi do...he serves (UST)**

If your language does not use an abstract noun for the idea behind **ministry**, you could express the idea by using a verb such as "minister" or "serve." Alternate translation: "how he ministers in a way far superior way" (See: [Abstract Nouns](#))

**far superior...a...ministry...better...of a...covenant...better promises (ULT)****in a much better way {than the descendants of Levi do...he serves...is greater {than the agreement that God made with the Israelites...the agreement... God promised greater things (UST)**

Here the audience would have inferred that the **ministry**, **covenant**, and **promises** are **superior** or **better** than the "old" ministry, covenant, and promises, the ones that God gave through Moses to the Israelites. If your readers would not make this inference, you could make the idea more explicit. Alternate translation: "a ministry far superior to the ministry of the Levites ... of a covenant that is better than the one God made with the Israelites ... promises that are better than those that God made through Moses" (See: [Assumed Knowledge and Implicit Information](#))

**in as much as he is also {the} mediator of a better covenant (ULT)****In the same way, the agreement that God has made with his people through Jesus is greater {than the agreement that God made with the Israelites (UST)**

Here, the phrase **in as much as** indicates that the difference between Jesus's **far superior ministry** and the ministry of the Levitical priests is the same as the different between the **better covenant** and the covenant that God made with Israel. If your readers would misunderstand **in as much as**, you could use a word or phrase that introduces a comparison. Alternate translation: "as far superior as the covenant of which he is the mediator is better" (See: [Connecting Words and Phrases](#))

**ULT**

<sup>6</sup> But now he has obtained a far superior **ministry**, in as much as he is also {the} **mediator of a better covenant**, which has been legislated on better **promises**.

**UST**

<sup>6</sup> But here is what is true {about Jesus}: **he serves** in a much better way {than the descendants of Levi do}. In the same way, **the agreement** that God has made with his people **through Jesus** is greater {than the agreement that God made with the Israelites}. That is because **God promised greater things** when he made this new agreement.

**better...the} mediator of a...covenant (ULT)**  
**is greater {than the agreement that God made with the Israelites...the agreement...through Jesus (UST)**

Here the author uses the possessive form to describe how Jesus functions as the **mediator\* for the \*\*better covenant**. If your readers would misunderstand that form, you could express the idea in a more natural way.

Alternate translation: "the one who mediates a better covenant" (See: [Possession](#))

**which...has been legislated (ULT)**  
**That is because...when he made this new agreement (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. The author uses the passive form here to focus on the **covenant**, which **has been legislated**, rather than focusing on the person doing the "legislating." If you must state who did the action, the author implies that "God" did it. Alternate translation: "which God has legislated" (See: [Active or Passive](#))

**has been legislated (ULT)**  
**when he made this new agreement (UST)**

Here, the word **legislated** refers to enacting or creating something based on laws or principles. In other words, the "old covenant" that God made with Israel was **legislated** on the laws and promises that God gave through Moses. This **better covenant** is **legislated** or based on **better promises**. If your readers would misunderstand **legislated**, you could use a word or phrase that refers to the legal basis for an agreement. Alternate translation: "has been based" (See: [Translate Unknowns](#))

**on better promises (ULT)**  
**God promised greater things (UST)**

If your language does not use an abstract noun for the idea behind **promises**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: "on the better things that God has pledged" (See: [Abstract Nouns](#))

### Translation Words - ULT

- [a...ministry](#)
- [the} mediator](#)
- [of a...covenant](#)
- [promises](#)

### Translation Words - UST

- [he serves](#)
- [the agreement](#)
- [through Jesus](#)
- [God promised greater things](#)



## **Hebrews 8:7**

## For (ULT) Now {you can tell that (UST)

Here, the word **For** introduces support for what the author has claimed about how the covenant that Jesus mediates is “better” (see 8:6). If your readers would misunderstand **For**, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: “You can tell that the second covenant is greater, because” (See: [Connect — Reason-and-Result Relationship](#) )

## if...that first {covenant} would have been faultless (ULT) not...the agreement that God made with the Israelites was...perfect (UST)

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that the **first {covenant}** was not **faultless**. He proves that the conditional statement is not true by pointing out that God set up a **second** covenant. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: “if that first covenant had really been faultless” (See: [Connect — Contrary to Fact Conditions](#) )

## first {covenant...for} a second {one (ULT) the agreement that God made with the Israelites...another agreement (UST)

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “covenant one ... for a covenant two” or “earlier covenant ... for a later covenant” (See: [Ordinal Numbers](#) )

## that first {covenant...for} a second {one (ULT) the agreement that God made with the Israelites...another agreement (UST)

Here, the words **first** and **second** refer to two covenants that God made. The **first** covenant is the one that God made with the Israelites through Moses, and it was made before the **second** covenant, which is the one that God makes with his people through Jesus. If your readers would misunderstand what the **first** and **second** covenants are, you could make the idea more explicit. Alternate translation: “the covenant that God made with his people at first ... for another, later covenant” (See: [Assumed Knowledge and Implicit Information](#) )

## no place would have been sought {for} a second {one (ULT) because God chose to make another agreement (UST)

Here, the phrase **no place would have been sought** figuratively refers to how God would not have made another covenant if the first one had been **faultless**. The word **place** refers figuratively to a situation in which another covenant would exist. The idiom avoids referring to who is doing the “seeking.” If your readers would misunderstand this phrase, you could use an expression that refers to an “opportunity” or “situation” in which another covenant is made. Alternate translation: “there would not have been a situation in which another covenant was made” or “there would have been no need for a second one” (See: [Idiom](#) )

### ULT

<sup>7</sup> For if that first {covenant} would have been **faultless**, no place **would have been sought** {for} a second {one}.

### UST

<sup>7</sup> Now {you can tell that} the agreement that God made with the Israelites was not **perfect**, because **God chose to make** another agreement.



## **no...place...would have been sought (ULT) because...God chose to make (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. The author uses the passive form here to focus on the **place** that is **sought** rather than focusing on the person doing the “seeking.” If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “no one would have sought a place” (See: [Active or Passive](#))

### **Translation Words - ULT**

- [faultless](#)
- [would have been sought](#)

### **Translation Words - UST**

- [perfect](#)
- [God chose to make](#)



## **Hebrews 8:8**

## **For (ULT)** **You can tell that the first agreement was not perfect,} because (UST)**

Here, the word **For** introduces support for what the author has claimed about how the first covenant was not “faultless” (see 8:7). If your readers would misunderstand **For**, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: “We know that the first first covenant was not faultless, because” (See: [Connect — Reason-and-Result Relationship](#) )

## **with them (ULT)** **the Israelites (UST)**

Here, the word **them** refers to the people with whom God made the “first covenant”: the people of Israel. The author may be referring specifically to the people whom God led out of Egypt, or he may be referring to all the people who lived under the “first covenant.” If your readers would misunderstand **them**, you could clarify to whom it refers. Alternate translation: “with the Israelite ancestors” or “with the people of Israel” (See: [Pronouns — When to Use Them](#) )

## **he says (ULT)** **when he said (UST)**

Here and in the following four verses, the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as words that God has spoken. However, the audience would have understood that this was a quotation from the Old Testament, specifically from [Jeremiah 31:31-34](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: “God spoke” (See: [Quotations and Quote Margins](#) )

## **he says, “Behold, days are coming, says {the} Lord, {when} I will complete a new covenant with the house of Israel and with the house of Judah (ULT)**

If you do not use this form in your language, you could translate these words as an indirect quote instead of as a direct quote. If you translate these words as an indirect quote, you also need to translate the words in the following four verses as indirect quotes. Alternate translation: “he says that you should behold, as days are coming, so he says, when he will complete a new covenant with the house of Israel and with the house of Judah” (See: [Direct and Indirect Quotations](#) )

## **Behold, days (ULT)** **Pay attention! Soon (UST)**

The **Lord** is using the term **Behold** to focus the audience’s attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: “Listen! Days” (See: [Metaphor](#) )

### **ULT**

<sup>8</sup> For finding fault with them, he says, “Behold, [days](#) are coming, says [{the} Lord](#), [{when}](#) I will complete a new [covenant](#) with the [house of Israel](#) and with the [house of Judah](#);

### **UST**

<sup>8</sup> {You can tell that the first agreement was not perfect,} because God declared that the Israelites did not perfectly keep that agreement when he said, “[Here is what I say to you](#): Pay attention! [Soon](#) I will make [a new agreement with all my people from both the kingdom of Israel and the kingdom of Judah](#).”

## days are coming (ULT) Soon (UST)

Here, the clause **days are coming** indicates that some event is going to happen soon. If your readers would misunderstand **days are coming**, you could use a word or phrase that anticipates that something is about to happen. Alternate translation: “the time will soon be here” or “it is almost the moment” (See: [Idiom](#))

## says {the} Lord (ULT) Here is what I say to you (UST)

Here the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God, and the author claims that God speaks the quotation. If your readers would misunderstand this form, you could clarify that God is speaking about himself. Alternate translation: “I the Lord say” (See: [First](#), [Second](#) or [Third Person](#))

## the house of Israel and with the house of Judah (ULT) with all my people from both the kingdom...of Israel and the kingdom of Judah (UST)

Here, the word **house** figuratively refers to a group of people. The **house of Israel** refers to the group of people who lived in the country of Israel, and the **house of Judah** refers to the group of people who lived in the country of Judah. If your readers would misunderstand **house**, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “the people of Israel and with the people of Judah” (See: [Metaphor](#))

## the house of Israel and with the house of Judah (ULT) with all my people from both the kingdom...of Israel and the kingdom of Judah (UST)

Here God refers to the two kingdoms that the Israelites lived in. The northern area was called **Israel**, and the southern area was called **Judah**. When David and Solomon ruled as kings, these two areas together made up one kingdom. After Solomon died, the northern area rebelled and created its own kingdom. God refers to both kingdoms because he wants the audience to know that he is making this **new covenant** with all of his people. If your readers would misunderstand why God mentions both **Israel** and **Judah**, you could make the idea more explicit. Alternate translation: “the houses of both Israel and Judah” or “with all my people, including the house of Israel and the house of Judah” (See: [Assumed Knowledge and Implicit Information](#))

### Translation Words - ULT

- [days](#)
- [the} Lord](#)
- [a...covenant](#)
- [house](#)
- [house \(2\)](#)
- [of Israel](#)
- [of Judah](#)

### Translation Words - UST

- [Here is what I say to you](#)
- [Soon](#)

- a new agreement
- with all my people from both the kingdom
- the kingdom (2)
- of Israel
- of Judah



## **Hebrews 8:9**



**not according to the covenant that I made with their fathers on {the} day {when} I grasped their hand to lead them out of {the} land of Egypt, because they did not continue in my covenant, and I did not care about them, says {the} Lord (ULT)  
That agreement will} not be like the agreement that I made with their ancestors when I lovingly delivered them from the land of Egypt. Here is what I say: {It will not be like that agreement,} because they did not keep it, so I abandoned them (UST)**

If you do not use this form in your language, you could translate these words as an indirect quote instead of as a direct quote. If you translate these words as an indirect quote, you also need to translate the words in the previous verse and the following three verses as indirect quotes. Alternate translation: “not according to the covenant that he made with their fathers on the day when he grasped their hand to lead them out of the land of Egypt, because they did not continue in his covenant, and he did not care about them, so he says.” (See: [Direct and Indirect Quotations](#))

**with their fathers (ULT)  
with their ancestors (UST)**

Here, **their fathers** refers to the Israelites who were alive before Jesus lived on earth. The audience of the original quotation were Israelites who descended from these people. Use a word or phrase that refers to ancestors. Alternate translation: “with their forefathers” (See: [Kinship](#))

**on {the} day {when} I grasped (ULT)  
when...lovingly (UST)**

Here, the phrase **on {the} day** refers to a specific and important time period. It does not necessarily refer to only one period of 24 hours. If your readers would misunderstand **on {the} day**, you could use a word or phrase that refers to a specific time period. Alternate translation: “during the time when I grasped” (See: [Idiom](#))

**when} I grasped their hand to lead them out of {the} land of Egypt (ULT)  
I lovingly delivered them from the land of Egypt (UST)**

Here God refers to how he delivered the Israelites from slavery in Egypt. You can read the story in [Exodus 5–14](#). If your readers would misunderstand that this is the story to which God refers, you could make it more explicit. Alternate translation: “when I grasped their hand to lead them out of the land of Egypt, where they were enslaved” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>9</sup> not according to the [covenant](#) that I made with their [fathers](#) on [{the} day {when}](#) I grasped their [hand](#) to lead them out of [{the} land of Egypt](#), because they did not continue in my [covenant](#), and I did not care about them, says [{the} Lord](#).

### UST

<sup>9</sup> {That agreement will} not be like [the agreement](#) that I made with their [ancestors when](#) I [lovingly](#) delivered them from the land of [Egypt](#). [Here is what I say](#): {It will not be like that agreement,} because they did not keep [it](#), so I abandoned them.

**when} I grasped their hand to lead them (ULT)**  
**I lovingly delivered them (UST)**

Here God speaks as if he held the **hand** of all the Israelites and “led them” out of Egypt. The author speaks in this way to emphasize how God took care of the Israelites, just like a parent leads a child by the **hand** to make sure that the child does not get lost. If your readers would misunderstand **I grasped their hand to lead them**, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “when I picked them up and carried them” or “when I tenderly rescued them” (See: [Metaphor](#))

**their hand (ULT)**  
**lovingly (UST)**

Here, **hand** is a singular noun that refers to the “hands” of all the Israelites. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “their hands” or “each of their hands” (See: [Collective Nouns](#))

**because (ULT)**  
**It will not be like that agreement,} because (UST)**

Here, the word **because** introduces the reason why the “new covenant” will not be like the old one. If your readers would misunderstand **because**, you could make what it supports clearer. Alternate translation: “the reason for which is that” (See: [Connect — Reason-and-Result Relationship](#))

**they did not continue in my covenant (ULT)**  
**they did not keep it (UST)**

Here, the phrase **continue in my covenant** refers to doing what the **covenant** requires. If your readers would misunderstand **continue in my covenant**, you could use a phrase that refers to keeping the terms of an agreement. Alternate translation: “they did not do what the covenant required” (See: [Idiom](#))

**and I did not care about them (ULT)**  
**so I abandoned them (UST)**

Here, the clause **I did not care about them** refers to how God stopped taking care of the Israelite ancestors. The point is that he did not help or assist them. If your readers would misunderstand **I did not care about them**, you could express idea in a more natural way. Alternate translation: “and I stopped helping them” or “I ignored them” (See: [Translate Unknowns](#))

**says {the} Lord (ULT)**  
**Here is what I say (UST)**

Here, just as in [8:8](#), the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God, and the author claims that God speaks the quotation. If your readers would misunderstand this form, you could clarify that God is speaking about himself. Alternate translation: “I the Lord say” (See: [First, Second or Third Person](#))

**Translation Words - ULT**

- [covenant](#)

- covenant
- with...fathers
- the} day
- hand
- of Egypt
- the} Lord

## Translation Words - UST

- the agreement
- it
- with...ancestors
- when
- lovingly
- of Egypt
- Here is what I say



## **Hebrews 8:10**

**For (ULT)**

Here, the word **For** introduces a description of the new covenant in contrast to the old covenant that God described in 8:9. This description of the new covenant continues through 8:11–12. If your readers would misunderstand **For**, you could use a comparable word or phrase that introduces a description that contrasts with a previous description. Alternate translation: “But” or “Now” (See: [Connecting Words and Phrases](#))

**For this {is} the covenant that I will covenant with the house of Israel after those days, says {the} Lord, putting my laws into their mind, and I will write them on their hearts, and I will be to them as God, and they will be to me as a people (ULT)**

If you do not use this form in your language, you could translate these words as an indirect quote instead of as a direct quote. If you translate these words as an indirect quote, you also need to translate the words in the previous two verses and the following two verses as indirect quotes. Alternate translation: “For this is the covenant that he will covenant with the house of Israel after those days, so he says, putting his laws into their mind, and he will write them on their hearts, and he will be to them as God, and they will be to him as a people.” (See: [Direct and Indirect Quotations](#))

**I will covenant (ULT)**

**I will make (UST)**

Alternate translation: “I will set up”

**with the house of Israel (ULT)**

**with my people, the Israelites (UST)**

Here, the word **house** figuratively refers to a group of people. The phrase **the house of Israel** thus refers to everyone whom God considers to be part of the people of **Israel**. If your readers would misunderstand **house**, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “with the people of Israel” (See: [Metaphor](#))

**after those days (ULT)**

**very soon (UST)**

Here, the phrase **after those days** identifies something happens after a certain period of time. That period of time could be long or short, not necessarily just several **days**. Here, God’s point is that he will make this new covenant in the future. If your readers would misunderstand **after those days**, you could use a word or phrase that refers to action that will happen at some point in the future. Alternate translation: “in the future” or “after that time” (See: [Idiom](#))

**ULT**

<sup>10</sup> For this {is} the [covenant](#) that I will covenant [with the house of Israel](#) after those [days](#), says {the} [Lord](#), putting my [laws](#) into their [mind](#), and I will write them on their [hearts](#), and I will be to them as [God](#), and they will be [to me as a people](#).

**UST**

<sup>10</sup> This [is the kind of agreement](#) that I will make [with my people, the Israelites, very soon](#). Here is what I say: I will enable [them to understand](#) and [obey my laws](#). I will be [the God](#) whom they worship, and they will be [the people whom I care for](#).

**says {the} Lord (ULT)**  
**Here is what I say (UST)**

Here, just as in 8:8–9, the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God, and the author claims that God speaks the quotation. If your readers would misunderstand this form, you could clarify that God is speaking about himself. Alternate translation: “I the Lord say” (See: [First](#), [Second](#) or [Third Person](#))

**putting my laws into their mind, and I will write them on their hearts (ULT)**  
**I will enable them to understand and obey my laws (UST)**

Here the quotation includes two statements that mean almost the same thing. One statement uses “putting” and **mind** language, and the other uses “writing” and **heart** language. This was considered good poetry in the author’s culture. If your readers would misunderstand the parallelism, and if this would not be good poetry in your culture, you could combine the two statements. Alternate translation: “writing my laws on their hearts” or “putting my laws inside them” (See: [Parallelism](#))

**putting my laws into their mind (ULT)**  
**I will enable them to understand...my laws (UST)**

Here God speaks as if his **laws** were objects that could be placed somewhere, in this case the **mind** pictured as a place. By speaking in this way, God means that he will make his **laws** part of how people naturally think and act instead of something that they must learn and then struggle to do. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or you could express the idea nonfiguratively. Alternate translation: “helping them fully understand my laws” or “making my laws part of how they think” (See: [Metaphor](#))

**their mind (ULT)**  
**them to understand (UST)**

Here, **mind** is a singular noun that refers to the “minds” of all God’s people. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “their minds” or “each of their minds” (See: [Collective Nouns](#))

**I will write them on their hearts (ULT)**  
**obey (UST)**

Here God speaks as if his **laws** were words that he could **write** on something, in this case the people’s hearts. By speaking in this way, God means that he will make keeping his **laws** something that people naturally desire to do instead of something that they must struggle to do. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “I will help them desire to keep them” or “I will make my laws part of who they are” (See: [Metaphor](#))

**on their hearts (ULT)**  
**obey (UST)**

In the author’s culture, **hearts** are the places where humans think and plan. If your readers would misunderstand **hearts**, you could refer to the place where humans think in your culture or express the idea nonfiguratively. Alternate translation: “on their desires” or “on how people think” (See: [Metonymy](#))

**I will be to them as God, and they will be to me as a people (ULT)**  
**I will be the God whom they worship, and they will be the people whom I care for (UST)**

Here God uses two clauses that refer to relationships between people or groups. He does not mean that he is not actually God and they are not actually his people. Instead, he means that they will act towards each other as God and his people do. If your readers would misunderstand these clauses, you could express the idea in a clearer way. Alternate translation: "I will act as their God, and they will act as my people" or "I will be their God, and they will be my people" (See: [Idiom](#))

### Translation Words - ULT

- covenant
- with the house
- a people
- of Israel
- days
- the} Lord
- laws
- mind
- hearts
- God
- to me as a people

### Translation Words - UST

- is the kind of agreement
- with my people
- the people whom I care for
- the Israelites
- very soon
- Here is what I say
- them to understand
- obey
- laws
- the God
- the people





## **Hebrews 8:11**

**And they will certainly not teach each one his fellow citizen, and each one his brother, saying, ‘Know the Lord,’ for they will all know me, from {the} least of them to {the} greatest (ULT)**

If you do not use this form in your language, you could translate these words as an indirect quote instead of as a direct quote. If you translate these words as an indirect quote, you also need to translate the words in the previous three verses and the following verse as indirect quotes. Alternate translation: “And they will certainly not teach each one his fellow citizen, and each one his brother, saying, ‘Know the Lord,’ for they will all know him, from the least of them to the greatest.” (See: [Direct and Indirect Quotations](#))

**certainly not (ULT)  
No one...ever (UST)**

The words translated **certainly not** are two negative words. In the author’s culture, two negative words made the statement even more negative. English speakers would think that the two negatives form a positive, so the ULT expresses the idea with one strong negative. If your language can use two negatives as the author’s culture did, you could use a double negative here. If your language does not use two negatives in this way, you could translate with one strong negative, as the ULT does. Alternate translation: “by no means” (See: [Double Negatives](#))

**each one his fellow citizen, and each one his brother (ULT)  
another Israelite (UST)**

Here the quotation includes two phrases that mean almost the same thing. One phrase refers to a **fellow citizen**, and the other refers to a **brother**. This was considered good poetry in the author’s culture. If your readers would misunderstand the parallelism, and if this would not be good poetry in your culture, you could combine the two phrases. Alternate translation: “each one his brother” or “each one the person closest to him” (See: [Parallelism](#))

**his...his brother (ULT)  
another Israelite...another Israelite (UST)**

Although **his** and **brother** are masculine, they refer to anyone, whether male or female. If your readers would misunderstand **his** and **brother**, you could use non-gendered words or refer to both genders. Alternate translation: “his or her ... his or her sibling” (See: [When Masculine Words Include Women](#))

**saying, ‘Know the Lord (ULT)**

If a 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: “saying that he should know the Lord,” (See: [Quotes within Quotes](#))

**ULT**

<sup>11</sup> And **they will** certainly not **teach** each one his **fellow citizen**, and each one his **brother**, saying, ‘**Know** the **Lord**,’ for **they will** all **know** me, from {the} least of them to {the} greatest.

**UST**

<sup>11</sup> No one will ever **have to instruct another Israelite**, “**Trust and worship the Lord God**.” {That is} because all my people **will trust and worship** me, no matter how important or unimportant they are.

**Know (ULT)****Trust and worship (UST)**

Because **each one** is speaking to one person, the imperative **Know** is singular here. (See: [Forms of 'You' — Singular](#))

**from {the} least of them to {the} greatest (ULT)****no matter how important or unimportant they are (UST)**

Here God speaks figuratively, using **the least** and **the greatest** in order to include them and every person in between. By speaking in this way, he includes every person who is part of his people. If your readers would misunderstand this figure of speech, you could use an equivalent expression or plain language. Alternate translation: “every single one of them” or “including people of every status” (See: [Merism](#))

**from {the} least of them to {the} greatest (ULT)****no matter how important or unimportant they are (UST)**

Here, the phrases **the least** and **the greatest** refer to people who have the least and the most importance and power in a society. If your readers would misunderstand **the least** and **the greatest**, you could use comparable phrases. Alternate translation: “from the least powerful of them to the most powerful” or “from the littlest ones to the biggest ones” (See: [Idiom](#))

**the} least...the} greatest (ULT)****or unimportant...no matter how important (UST)**

The author is using the adjectives **least** and **greatest** as nouns in order to refer to people who are **least** and **greatest**. Your language may use adjectives in the same way. If not, you could translate these with noun phrases. Alternate translation: “the least person ... the greatest person” (See: [Nominal Adjectives](#))

**Translation Words - ULT**

- [they will...teach](#)
- [fellow citizen](#)
- [brother](#)
- [Know](#)
- [they will...know](#)
- [Lord](#)

**Translation Words - UST**

- [will...have to instruct](#)
- [another Israelite](#)
- [another Israelite](#)
- [Trust and worship](#)
- [will trust and worship](#)
- [the Lord God](#)



## **Hebrews 8:12**

## **For I will be merciful toward their unrighteousness, and their sins I will certainly not remember any longer (ULT)**

If you do not use this form in your language, you could translate these words as an indirect quote instead of as a direct quote. If you translate these words as an indirect quote, you also need to translate the words in the previous four verses as indirect quotes. Alternate translation: "For he will be merciful toward their unrighteousness, and their sins he will certainly not remember any longer." (See: [Direct and Indirect Quotations](#))

## **For (ULT) That will happen} because (UST)**

Here, the word **For** introduces the basis on which God establishes this new covenant. If your readers would misunderstand **For**, you could use a comparable word or phrase that introduces the basis for a claim. Alternate translation: "I will make this new covenant because" (See: [Connect — Reason-and-Result Relationship](#))

## **I will be merciful toward their unrighteousness, and their sins I will certainly not remember any longer (ULT)**

Here the quotation includes two statements that mean almost the same thing. This was considered good poetry in the author's culture. If your readers would misunderstand the parallelism, and if this would not be good poetry in your culture, you could combine the two statements. Alternate translation: "I will mercifully forgive their sins and unrighteousness" or "I will never remember their unrighteousness and their sins" (See: [Parallelism](#))

## **I will be merciful toward their unrighteousness (ULT) I will mercifully forgive them for the wrong things that they have done (UST)**

Alternate translation: "I will mercifully deal with their unrighteousness"

## **toward their unrighteousness (ULT) them for the wrong things that they have done (UST)**

If your language does not use an abstract noun for the idea behind **unrighteousness**, you could express the idea by using an adjective such as "unrighteous" or an adverb such as "unrighteously." Alternate translation: "toward the unrighteous things they have done" or "toward how they have acted unrighteously" (See: [Abstract Nouns](#))

## **I will certainly not remember (ULT) I will never..punish (UST)**

Here, the phrase **I will certainly not remember** refers to how God chooses not to bring up or act on **their sins**. It does not mean that God forgets or does not know about the **sins**. If your readers would misunderstand this phrase, you could express the idea with a word or phrase that indicates that God will not bring up or act on **their sins**. Alternate translation: "I will certainly not act on" or "I will certainly not consider" (See: [Idiom](#))

### **ULT**

<sup>12</sup> For I will be **merciful toward** their **unrighteousness**, and their **sins** I will certainly not remember any longer."

### **UST**

<sup>12</sup> {That will happen} because **I will mercifully forgive** them **for the wrong things that they have done**. I will never again punish them **for the sins that they have committed**."

## **certainly not (ULT) never (UST)**

The words translated **certainly not** are two negative words. In the author's culture, two negative words made the statement even more negative. English speakers would think that the two negatives form a positive, so the ULT expresses the idea with one strong negative. If your language can use two negatives as the author's culture did, you could use a double negative here. If your language does not use two negatives in this way, you could translate with one strong negative, as the ULT does. Alternate translation: "by no means" (See: [Double Negatives](#))

### **Translation Words - ULT**

- merciful
- toward...unrighteousness
- sins

### **Translation Words - UST**

- I will mercifully forgive
- for the wrong things that they have done
- for the sins that they have committed





## **Hebrews 8:13**

## By saying “new (ULT) When God uses the word “new (UST)

Here the author refers back to how the quotation used the word **new** to describe the “new covenant” (see 8:8). Use a natural form in your language for referring back to a specific word that was quoted. Alternate translation: “By using the word ‘new’ for this new covenant,” (See: [Quotations and Quote Margins](#))

## he has made the first obsolete...what...is being made obsolete (ULT) he means that the earlier {agreement with the Israelites} is now old...what is old...what is old (UST)

Here, to make something **obsolete** means to provide something newer and better that makes the older version out of date or no longer relevant. If your readers would misunderstand the phrase “make obsolete,” you could use a word or phrase that refers to how something is out of date or not relevant. Alternate translation: “he has made the first out of date ... what is out of date” or “he has made the first no longer relevant ... what is no longer relevant” (See: [Translate Unknowns](#))

## he has made the first obsolete (ULT) he means that the earlier {agreement with the Israelites} is now old (UST)

Here, **he** refers to God. If your readers would misunderstand **he**, you could make the reference explicit. Alternate translation: “God has made the first obsolete” (See: [Pronouns — When to Use Them](#) )

## the first (ULT) the earlier {agreement with the Israelites (UST)

Here, the phrase **the first** refers specifically to “the first covenant,” the one that God made with the Israelites through Moses. If your readers would misunderstand **the first**, you could make it explicit that the author is referring to this “first covenant.” Alternate translation: “the first covenant” (See: [Assumed Knowledge and Implicit Information](#))

## what...is being made obsolete and growing old (ULT) what is old...what is old (UST)

Here, **being made obsolete** and **growing old** mean almost the same thing. The author uses both words to emphasize that **the first** covenant is no longer the current covenant. If your readers would misunderstand why the author uses two very similar phrases, or if you do not have two phrases that express this particular meaning, you could use one phrase here. Alternate translation: “what is becoming obsolete” or “what is old and obsolete” (See: [Doublet](#))

## is} near disappearing (ULT) will soon cease to exist (UST)

Alternate translation: “is going to disappear soon”

### ULT

<sup>13</sup> By saying “new,” he has made the first obsolete, and {what} is being made obsolete and growing old {is} near disappearing.

### UST

<sup>13</sup> When God uses the word “new,” he means that the earlier {agreement with the Israelites} is now old. Further, what is old will soon cease to exist.

## Hebrews 9

### Hebrews 9 General Notes

### Structure and Formatting

The Son as high priest (5:1–10:18)

- Teaching: Old and new ministries (9:1–10:18)

### Special Concepts in this Chapter

#### The earthly tabernacle

In [9:1–10](#), the author describes and evaluates the earthly tabernacle. When the author wrote this letter, there was a temple in Jerusalem, and the tabernacle no longer existed. So, his descriptions are based on the Old Testament only, not on personal experience. The tabernacle was a large tent divided into two parts: the outer “Holy Place” and the inner “Most Holy Place.” This tabernacle contained an “ark,” in which God had the people store important objects. God was specially present where the ark was. The tabernacle also contained a lampstand that burned continually, a table on which the priests laid bread in God’s presence, and an altar for burning incense. Priests frequently went into the “Holy Place,” but only the high priest would enter the “Most Holy Place” on one special day in the year. The author does not describe everything about the tabernacle, and his descriptions do not always perfectly match what you might read in the Old Testament. Make sure to translate what the author actually says. (See: [tabernacle](#))

#### The heavenly sanctuary

In [9:11](#), the author refers again to a “tabernacle” and “holy places.” Scholars debate what these two names identify, much like in [8:1–2](#). Most likely the “tabernacle” refers to the entire heavenly sanctuary that Jesus passes “through” to enter into the inner section, the “holy places.” However, the two names could each refer to the entire sanctuary from two different perspectives. The author mentions the heavenly sanctuary again in [9:23–24](#). However, here he refers simply to “the things in the heavens,” “the heavenly things,” and the “true ones.” The meaning of these general terms depend on how you understand the more specific words in [8:1–2](#); [9:11–12](#). See the specific verses for translation options. Make sure that you refer to the heavenly sanctuary with the same or similar words that you use to refer to the earthly sanctuary. (See [tabernacle](#) and [heaven, sky, heavens, heavenly](#))

#### Old covenant offerings and rituals

The author refers to multiple different rituals and offerings that God commanded Moses and the Israelites to perform. \* In [9:6](#), he refers generally to “service” that the priests would perform in the first section of the tabernacle. \* In [9:7](#), he refers to the Day of Atonement, the special day on which the high priest would enter the inner part of the tabernacle. You can read about the Day of Atonement in [Leviticus 16](#). \* In [9:13](#), the author refers to blood of “bulls and goats,” which may be a general statement about animal sacrifices, or it may be another specific reference to the Day of Atonement, which included sacrifices of bulls and goats. Further, he refers to a “heifer,” which identifies a ceremony related to purification. You can read about this ceremony in [Numbers 19:1–10](#). \* In [9:19–21](#), the author describes how Moses inaugurated the covenant and the tabernacle. You can read about what he did in [Exodus 24:1–8](#).

## Covenant

The author speaks about “covenants” throughout this chapter. The “new” covenant refers to the agreement that God has made with his people through Jesus. The “first” covenant refers to the agreement that God made with the Israelites through Moses. In the author’s culture, the word translated “covenant” could also be used to refer to a “will,” a paper that a person writes to tell others what to do with that person’s belongings when he or she dies. Scholars debate whether the author focuses on this specific meaning of “covenant” in 9:16–17 or not. The UST follows the interpretation that the author uses the specific meaning “will” as an analogy to better understand “covenant.” See the notes on those verses for translation options. (See: [covenant](#))

## Blood

Throughout this chapter, the author refers to “blood.” This blood always comes from someone or something that has died. Scholars debate what blood symbolizes or represents: the death of the sacrifice, the life of the sacrifice, or something else. Either way, the author argues from the Old Testament and the sacrifices that God required that blood is required for both “cleansing” and “forgiveness.” This is true for both the old covenant and the new covenant. In your translation, you should refer to shed blood, since the blood always comes from someone or something that has died. Also, you should refer directly to “blood,” not to what it might symbolize or represent. (See: [blood](#))

## Important Figures of Speech in this Chapter

### The “parable” in 9:8–9

In these verses, the author explains what meaning the “Spirit” gives to the earthly tabernacle. While the exact details about what the author means by the “first tent” and the “holy places” are not perfectly clear, what is clear is that the first section of the earthly tabernacle, or perhaps the earthly tabernacle as a whole, indicates how people could not go to the “holy places.” Whether the “holy places” refers to the heavenly sanctuary as a whole, to the second section of the earthly tabernacle, or to the inner part of the heavenly sanctuary, it indicates a place where God is specially present. What the author is saying, then, is that the use of the “first tent” signifies lack of access to God. The “parable” in 9:9 further explains that this lack of access applies to “the present time,” which is when sacrifices are offered. The details of these two verses are debated by scholars, so for more details see the notes. If possible, translate these two verses in such a way that they allow the various possible views.

## Other Possible Translation Difficulties in this Chapter

### Where does the altar of incense belong?

In 9:3–4, the author places the “incense altar” inside the Most Holy Place. However, [Exodus 30:6](#) seems to place the incense altar outside the curtain, in the Holy Place. There are many theories about why the author describes the “incense altar” inside the Most Holy Place. However, there is no reason to harmonize your translation with Exodus’s description. If you think your readers would be recognized and be confused by the difference, you could include a footnote with some possible solutions. It is possible that the author interpreted [Exodus 30:6](#) to mean that the altar was in the Most Holy Place, and it is possible that he knew a tradition that put the altar there. It is also possible that he places the altar there for the sake of his argument. (See: [altar](#) and [incense](#))

### Cleansing the heavenly things

In 9:23, the author refers to how the “heavenly things” need to be cleansed with “better sacrifices” than those used to cleanse the earthly things. Some scholars think that the heavenly things are perfect and cannot be made impure, so they argue that the “cleansing” refers to inauguration, or they suggest that the “heavenly things” refers

to human consciences. Other scholars think that the heavenly sanctuary could be defiled by people's sin, just like the earthly sanctuary was, so it too needed to be cleansed. This is most likely what the author means. However, no matter what interpretation you choose, you should translate the verse with a word or phrase that refers to the removal of defilement or impurity. (See: [clean](#), [wash](#))

## Hebrews 9:1

### Now indeed (ULT)

#### As for (UST)

Here, the word **Now** resumes what the author has been saying about the **first {covenant}** (see 8:7). The word **indeed** signals to the audience that this explanation has two parts. The second part begins with “but” in 9:11. If your readers would misunderstand **Now indeed**, you could use words that introduce a two-part development. Alternate translation: “As for the covenants, on the one hand,” (See: [Connecting Words and Phrases](#)),

### the first {covenant} (ULT)

#### the earlier {agreement that God made with Israel} (UST)

See how you translated **first covenant** in [Hebrews 8:7](#).

### had...regulations...for worship...and (ULT)

#### it required people...in a specific way...to worship God...in a sanctuary (UST)

If your language does not use abstract nouns for the ideas behind **regulations** and **worship**, you could express the ideas by using verbs such as “regulate” and “worship.” Alternate translation: “regulated how people worshiped and included” (See: [Abstract Nouns](#))

### the...earthly holy {place} (ULT)

#### in a sanctuary...in a sanctuary...on earth (UST)

Here, the phrase **earthly holy {place}** refers to the entire earthly sanctuary, which the author will define as a “tabernacle” in the following verse (9:2). If your readers would misunderstand **earthly holy {place}**, you could more clearly refer to the entire earthly sanctuary. Alternate translation: “the earthly holy sanctuary” (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- [regulations](#)
- [for worship](#)
- [earthly](#)
- [holy {place}](#)

## Translation Words - UST

- [to worship God](#)
- [in a specific way](#)
- [in a sanctuary](#)
- [on earth](#)

### ULT

<sup>1</sup> Now indeed the first {covenant} had [regulations for worship](#) and the [earthly holy {place}](#),

### UST

<sup>1</sup> As for the earlier {agreement that God made with Israel}, it required people [to worship God in a specific way in a sanctuary on earth](#).





## **Hebrews 9:2**

**for (ULT)****The sanctuary that (UST)**

Here, the word **for** introduces further explanation of “the earthly holy place” (see 9:1). If your readers would misunderstand **for**, you could use a word that introduces further explanation, or you could leave it untranslated. Alternate translation: “for which purpose” (See: [Connecting Words and Phrases](#))

**a tabernacle...was prepared (ULT)****was a Dwelling {that had two sections...the Israelites set up (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. The author uses the passive form here to focus on the **tabernacle**, which **was prepared**, rather than focusing on the person doing the “preparing.” If you must state who did the action, the author implies that “the Israelites” did it. Alternate translation: “the Israelites prepared a tabernacle” (See: [Active or Passive](#))

**the first one (ULT)****In it (UST)**

Here, the phrase **the first one** identifies which part of the **tabernacle** the author is speaking about. The **tabernacle** structure was made up of two rooms or sections. The word **first** refers to the **first** part that a person would enter. The author will describe the second part in 9:3-5. If your readers would misunderstand **the first one**, you could make the idea more explicit. Alternate translation: “the outer room” (See: [Assumed Knowledge and Implicit Information](#))

**the first one (ULT)****In it (UST)**

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “section one” or “room one” (See: [Ordinal Numbers](#))

**both the lampstand and the table, and the presentation of the loaves (ULT)  
they put} a stand for lamps and a table on which they laid out {special} bread (UST)**

Here the author refers to some things that God had the Israelites put in the first section of the **tabernacle**. The **loaves** were “presented” on the **table**. You can read God’s instructions about the **lampstand**, **table**, and **loaves** in [Exodus 25:23-40](#). If you have a translation of Exodus, you could use the same words here. If you do not have a translation of Exodus, you could make it clear that these are holy or special items that the priests used when they were serving God. Alternate translation: “both the holy lampstand and the special table with the presentation of God’s loaves” (See: [Translate Unknowns](#))

**ULT**

<sup>2</sup> for a **tabernacle** was prepared, the first one, in which {were} both the **lampstand** and the table, and the presentation of the loaves, which is called ‘Holy,’

**UST**

<sup>2</sup> The sanctuary that the Israelites set up was a Dwelling {that had two sections}. They called the outer section the Holy Place. In it, {they put} a stand for lamps and a table on which they laid out {special} bread.

## and the presentation of the loaves (ULT) on which they laid out {special} bread (UST)

If your language does not use an abstract noun for the idea behind **presentation**, you could express the idea by using a verb such as “present” or “display.” Alternate translation: “on which they displayed the loaves” (See: [Abstract Nouns](#))

## which (ULT) the outer section (UST)

Here, **which** refers to the **first** part of the **tabernacle**. If your readers would misunderstand **which**, you could make the reference explicit. Alternate translation: “which first part” (See: [Pronouns — When to Use Them](#) )

## is called (ULT) They called (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. The author uses the passive form here to focus on what **is called** rather than focusing on the person doing the “calling.” If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “people called” or “they named” (See: [Active or Passive](#))

## Holy (ULT) the Holy Place (UST)

Here the author uses another name for the **first** part of the **tabernacle**. He does not use this exact name to refer to **first** part of the **tabernacle** again, and it is likely that here he uses the name that he found in his version of the Old Testament. Make sure that your readers know that the author is quoting a name that he knew about. Alternate translation: “by the name ‘Holy Room’” (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- a tabernacle
- lampstand
- of the loaves
- is called
- Holy

## Translation Words - UST

- was a Dwelling {that had two sections
- They called
- the Holy Place
- they put} a stand for lamps
- special} bread



## **Hebrews 9:3**

## behind...the second curtain {was} a tent (ULT) was on the other side of...The inner section... an inner cloth hanging (UST)

The author has not mentioned a first **curtain**, but he implies that the first **curtain** was at the entrance to the first part of the tabernacle. The **second curtain** separated the outer and inner sections of the tabernacle. The **tent** here thus must be the **second** or inner part of the tabernacle, since it is **behind the second curtain**. If your readers would misunderstand why the author refers to a **second curtain**, you could clarify that this is the **curtain** in front of the second or inner **tent**. Alternate translation: “behind a curtain was the second tent” or “behind the curtain was the inner part of the tent” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>3</sup> and behind the second curtain {was} a tent which is called ‘{the} Holy of Holies,’

### UST

<sup>3</sup> The inner section was on the other side of an inner cloth hanging. They called this {inner section} the Most Holy Place.

## second curtain (ULT) an inner cloth hanging (UST)

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “curtain two” (See: [Ordinal Numbers](#))

## which is called (ULT) They called this {inner section} (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. The author uses the passive form here to focus on what **is called** rather than focusing on the person doing the “calling.” If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “which people called” or “which they named” (See: [Active or Passive](#))

## the} Holy of Holies (ULT) the Most Holy Place (UST)

Here the author uses another name for the inner part of the **tent**. He does not use this exact name to refer to the second part of the **tent** again, and it is likely that here he uses the name that he found in his version of the Old Testament. Make sure that your readers know that the author is quoting a name that he knew about. Alternate translation: “by the name ‘Most Holy Room’” (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- curtain
- was} a tent
- is called
- the} Holy
- of Holies

## Translation Words - UST

- The inner section
- an inner cloth hanging
- They called this...inner section

- the Most Holy Place
- the Most Holy Place





## **Hebrews 9:4**

**golden...a...incense altar (ULT)**  
**both of which they completely coated with gold...the altar for incense (UST)**

This **altar** was a small structure on which priests would burn **incense**, which is a substance that gives off a sweet smell when someone burns it. This altar was coated in “gold.” You can read about the **golden incense altar** in [Exodus 30:1-10](#). Use a phrase that refers to a structure or object which someone would use to offer things to God. Alternate translation: “a sacred table for burning incense, covered in gold,” (See: [Translate Unknowns](#))

**the ark of the covenant, having been covered completely all around with gold (ULT)**  
**the sacred chest...both of which they completely coated with gold (UST)**

The **ark of the covenant** was a box or chest where God was specially present in the tabernacle. This chest was coated in **gold** and symbolized God’s **covenant** with Israel. You can read about the design of the **ark of the covenant** in [Exodus 25:10-22](#). Use a phrase that refers to a chest or box that has special meaning and importance. Alternate translation: “the special covenantal box that was covered completely all around with gold” (See: [Translate Unknowns](#))

**having been covered completely all around with gold (ULT)**  
**both of which they completely coated with gold (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. The author uses the passive form here to focus on the **ark**, which was **covered**, rather than focusing on the person doing the “covering.” If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “which someone covered completely all around with gold” (See: [Active or Passive](#))

**having been covered completely all around (ULT)**  
**both of which they completely coated with gold (UST)**

Here, **completely** and **all around** mean almost the same thing. The author uses both words to emphasize that every part of the **ark** was covered **with gold**. If your readers would misunderstand why the author uses two very similar terms, or if you do not have two words that express this particular meaning, you could use one word or phrase here. Alternate translation: “having been covered completely” or “having been covered on every side” (See: [Doublet](#))

**in which {was} (ULT)**  
**In the sacred chest (UST)**

Here, **which** refers to the **ark**, not the “tent.” If your readers would misunderstand **which**, you could make the reference explicit. Alternate translation: “in which ark was” (See: [Pronouns — When to Use Them](#))

**ULT**

<sup>4</sup> having a [golden incense altar](#) and the [ark of the covenant](#), having been covered completely all around [with gold](#), in which {was} a [golden jar](#) holding the [manna](#), and the [rod of Aaron](#) that budded, and the [tablets of the covenant](#),

**UST**

<sup>4</sup> In it, they put [the altar for incense](#) and [the sacred chest](#), both of which they completely coated with [gold](#). In the sacred chest, {they put} a [gold](#) container [with manna inside](#){, [the food that God gave the Israelites while they lived in the desert](#)}. {They also put in it} [Aaron’s staff](#) that God caused to produce leaves. {They also put in it} the stone slabs {[on which Moses wrote the most important parts](#)} of the [agreement with God](#).

**a golden jar holding the manna (ULT)**  
**they put} a gold container with manna inside{, the food that God gave the Israelites while they lived in the desert (UST)**

Here the author refers to **manna**, which is the food that God miraculously provided for his people while they traveled through the wilderness. God told Moses to keep some **manna** as a reminder of how he provided for them. You can read about Moses and Aaron putting a **jar** of **manna** in the **ark** in [Exodus 16:32-34](#). It is not clear what kind of **jar** this is, so use a general word if possible. If your readers would misunderstand what the author is referring to here, you could make the idea more explicit. Alternate translation: "a golden vessel containing the manna that God provided for his people" (See: [Assumed Knowledge and Implicit Information](#))

**the rod of Aaron that budded (ULT)**  
**Aaron's staff that God caused to produce leaves (UST)**

Here the author refers to a story about how some people wanted to be priests instead of **Aaron**. God had the leaders of each of the twelve tribes put a **rod** or walking stick in his presence. God made the **rod of Aaron** "bud" as proof that God had chosen him to be priest. You can read the story about **the rod of Aaron** in [Numbers 17:1-11](#). If your readers would misunderstand what the author is referring to here, you could make it more explicit. Alternate translation: "Aaron's staff that budded, which proved that God had chosen him as priest" (See: [Assumed Knowledge and Implicit Information](#))

**of Aaron (ULT)**  
**Aaron's (UST)**

The word **Aaron** is the name of a man. He was the first person whom God chose to be a high priest for his people. (See: [How to Translate Names](#))

**the tablets of the covenant (ULT)**  
**the stone slabs {on which Moses wrote the most important parts} of the agreement with God (UST)**

Here the author refers to two stone **tablets** on which Moses wrote the most important parts of God's **covenant** with the Israelites. You can read about the **tablets** in [Exodus 34:1-28](#). The words on these tablets were the "Ten Commandments," which you can find in [Exodus 20:1-17](#). If your readers would misunderstand what the author is referring to here, you could make the idea more explicit. Alternate translation: "the stone plaques on which Moses wrote the Ten Commandments" (See: [Assumed Knowledge and Implicit Information](#))

**Translation Words - ULT**

- golden
- with gold
- golden
- a...incense altar
- ark
- of the covenant
- of the covenant (2)
- manna
- rod
- of Aaron

## Translation Words - UST

- the altar for incense
- the sacred chest
- on which Moses wrote the most important parts} of the agreement with God (2)
- the sacred chest
- both of which they completely coated with gold
- both of which they completely coated with gold
- gold
- with manna inside...the food that God gave the Israelites while they lived in the desert
- Aaron's
- staff



## **Hebrews 9:5**

**above...it (ULT)****On top of...the sacred chest (UST)**

Here, the phrase **above it** places the **cherubim** on top of the “ark of the covenant.” They were not floating above the ark but were built on top of the ark. If your readers would misunderstand **above it**, you could express the idea more explicitly. Alternate translation: “set on the ark” or “built on top of the ark” (See: [Assumed Knowledge and Implicit Information](#))

**cherubim of glory overshadowing the atonement lid (ULT)****they put two statues of} glorious spiritual beings with wings. {These statues} cast shadows on the lid for the sacred chest (UST)**

Here, the word **cherubim** refers to figures or statues of winged beings. They are **glorious** because they show that God is present where they are. The author describes them as **overshadowing the atonement lid** because God commanded the Israelites to make them so that their wings spread over the top of the ark. You can read about the **cherubim** and the **atonement lid** in [Exodus 25:17–22](#). If your readers would misunderstand what the author is referring to here, you could make the idea more explicit. Alternate translation: “statues of glorious cherubim spreading their wings over the lid of the ark” (See: [Translate Unknowns](#))

**cherubim (ULT)****they put two statues of...spiritual beings with wings (UST)**

The word **cherubim** is a Hebrew word that the author spelled out in Greek letters. It is a plural word referring to more than one “cherub.” In your translation, you can spell it the way it sounds, or you can express what it means: powerful beings with wings. Alternate translation: “winged beings” (See: [Copy or Borrow Words](#))

**cherubim of glory (ULT)****they put two statues of} glorious spiritual beings with wings (UST)**

Here the author uses the possessive form to show that the **cherubim** are characterized by **glory**. If your readers would misunderstand that form, you could express the idea in a more natural way. Alternate translation: “cherubim that are glorious” or “cherubim full of glory” (See: [Possession](#))

**cherubim of glory (ULT)****they put two statues of} glorious spiritual beings with wings (UST)**

If your language does not use an abstract noun for the idea behind **glory**, you could express the idea by using an adjective such as “glorious” or “great.” Alternate translation: “very great cherubim” (See: [Abstract Nouns](#))

**ULT**

<sup>5</sup> and above it, [cherubim of glory](#) overshadowing the [atonement lid](#), about which {things} it is not now {the time} to speak according to {each} part.

**UST**

<sup>5</sup> On top of the sacred chest, {[they put two statues of](#)} [glorious spiritual beings with wings](#). {These statues} cast shadows on [the lid for the sacred chest](#). {However,} now is not the right time to discuss carefully each of these objects.

**about which {things} it is not now {the time} to speak according to {each} part (ULT)**

**However,} now is not the right time to discuss carefully each of these objects (UST)**

Here the author uses a standard form in his language to indicate that he is not going to speak in detail about each of the objects and structures he has mentioned. The phrase **according to each part** refers to the details about each thing. If your readers would misunderstand this form, you could use a form in your language that indicates that a speaker is not going to deal with the details of a certain subject. Alternate translation: “about which things I will not go into detail here” or “which things I will not at the moment cover in their specifics” (See: [Idiom](#))

**which {things} (ULT)**

**each of these objects (UST)**

Here, **which {things}** refers to everything about the “tabernacle” that the author has described in [9:2–5](#). If your readers would misunderstand **which {things}**, you could make the reference explicit. Alternate translation: “all of which” or “about which things concerning the tabernacle and its furnishings” (See: [Pronouns — When to Use Them](#))

**Translation Words - ULT**

- [cherubim](#)
- [of glory](#)
- [atonement lid](#)

**Translation Words - UST**

- [they put two statues of...spiritual beings with wings](#)
- [glorious](#)
- [the lid for the sacred chest](#)





## **Hebrews 9:6**

**these {things...when...had been thus prepared (ULT)**  
**all those things...After they had set up...all those things (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. The author uses the passive form here to focus on the **things** that are **prepared** rather than focusing on the people doing the “preparing.” If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “when people had thus prepared these things” (See: [Active or Passive](#))

**ULT**

<sup>6</sup> And {when} these {things} had been thus prepared, the [priests](#) always enter into the first [tabernacle](#), performing {their} [services](#);

**UST**

<sup>6</sup> After they had set up all those things, [the priests](#) went into [the outer section of the dwelling](#) every day to serve God.

**these {things...when...had been thus prepared (ULT)**  
**all those things...After they had set up...all those things (UST)**

Here, **these things** refers to all the objects and structures the author has mentioned in 9:1–5. The word **thus** refers to what the author has said about how these objects and structures were created and arranged. If your readers would misunderstand **these things** and **thus**, you could make the references more explicit. Alternate translation: “when what I have described had been prepared as I have described it” (See: [Pronouns — When to Use Them](#))

**always (ULT)**  
**every day (UST)**

Here, the word **always** indicates that the **priests** consistently would **enter**, usually twice a day. It does not mean that some was **always** entering at every moment. If your readers would misunderstand **always**, you could express the idea with a form that refers to something that happens frequently and consistently. Alternate translation: “all the time” or “very frequently” (See: [Idiom](#))

**into...enter (ULT)**  
**into...went (UST)**

Here, the phrase **enter into** refers to movement from outside a structure into a structure. Use a word or phrase that identifies this kind of movement in your language. Alternate translation: “move into” (See: [Go and Come](#))

**the first tabernacle (ULT)**  
**the outer section of the dwelling (UST)**

Here, the phrase **first tabernacle** refers to the **first** or outer section of the **tabernacle**. See how you translated the similar phrase in 9:2. Alternate translation: “the outer room of the tabernacle” (See: [Assumed Knowledge and Implicit Information](#))

**the first tabernacle (ULT)**  
**the outer section of the dwelling (UST)**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “tabernacle one” or “tent one” (See: [Ordinal Numbers](#))

## **performing {their} services (ULT) to serve God (UST)**

If your language does not use an abstract noun for the idea behind **services**, you could express the idea by using a verb such as “serve.” Alternate translation: “performing what they do to serve God” or “doing what God requires” (See: [Abstract Nouns](#))

### **Translation Words - ULT**

- [priests](#)
- [tabernacle](#)
- [services](#)

### **Translation Words - UST**

- [the priests](#)
- [the outer section of the dwelling](#)
- [to serve God](#)



## **Hebrews 9:7**

**into...the second {tent}, once {in} the year only the high priest {enters}, {and} not without blood that he offers on behalf of himself and of the unintentional sins of the people (ULT)**

**does...go into...on only one day a year...the {current} leading priest...the inner section {of the dwelling}. He has to take blood {from an animal with him}, which he presents {to God} to take away his own {sins} and the sins that the rest of the Israelites committed by accident (UST)**

In this verse, the author refers to the festival called the Day of Atonement. On this day, the high priest would enter the most sacred part of the tabernacle and present blood from an animal sacrifice there to atone for the sins of all the Israelites, including himself. You can read about the Day of Atonement in [Leviticus 16](#). If your readers would misunderstand what the author is referring to, you could make the idea more explicit, or you could use a footnote to give extra information. Alternate translation: “into the second tent, once in the year, only on the Day of Atonement, the high priest enters, and not without blood from a sacrifice that he offers on behalf of himself and of the unintentional sins of the people” (See: [Assumed Knowledge and Implicit Information](#))

**the second {tent (ULT)  
the inner section {of the dwelling (UST)**

Here, the phrase **second {tent}** refers to the **second** or inner section of the tabernacle. See how you translated the similar phrase in [9:3](#). Alternate translation: “the inner room of the tabernacle” (See: [Assumed Knowledge and Implicit Information](#))

**the second {tent (ULT)  
the inner section {of the dwelling (UST)**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “tent two” (See: [Ordinal Numbers](#))

**once {in} the year only (ULT)  
on only one day a year (UST)**

Here, the phrase **once {in} the year only** identifies an event as something that happens on one day in the year. The event does not occur again until the same day the next year. If your readers would misunderstand **once {in} the year only**, you could use a form that more clearly expresses this idea. Alternate translation: “only one time every year” (See: [Idiom](#))

### ULT

<sup>7</sup> but into the second {tent}, once {in} the year only the high priest {enters}, {and} not without blood that he offers on behalf of himself and of the unintentional sins of the people.

### UST

<sup>7</sup> On the other hand, on only one day a year does the {current} leading priest go into the inner section {of the dwelling}. He has to take blood {from an animal with him}, which he presents {to God} to take away his own {sins} and the sins that the rest of the Israelites committed by accident.

**enters}, {and} not without blood (ULT)**  
**He has to take blood {from an animal with him (UST)**

The phrase **not without blood** uses two negative words to emphasize that **blood** is required. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **blood**.  
 Alternate translation: “enters, and always with blood” (See: [Litotes](#))

**he offers...himself (ULT)**  
**he presents {to God...his own {sins (UST)**

In Israelite and Jewish culture, only men could be high priests, so the author is referring to a man here. However, he is not emphasizing that the high priests were male, so you can use a non-gendered word if it is clearer. Alternate translation: “the high priest offers ... himself” (See: [When Masculine Words Include Women](#))

**on behalf of himself and of the unintentional sins of the people (ULT)**  
**to take away his own {sins} and the sins that the rest of the Israelites committed by accident (UST)**

Here, just as in [7:27](#), the phrase **on behalf of** someone or someone’s sins means that the sacrifices are intended to deal with the sins that those people commit. It does not mean that the sacrifices allow the sins or encourage the sins. If your readers would misunderstand **on behalf of** here, you could express the idea in a more natural way.  
 Alternate translation: “to deal with his own sins and with the unintentional sins of the people” or “for the forgiveness of his own sins and those of the people” (See: [Idiom](#))

**of the unintentional sins of the people (ULT)**  
**the sins that the rest of the Israelites committed by accident (UST)**

Here, the phrase **unintentional sins** refers to wrong things that people have done without intending to do something wrong. If your readers would misunderstand **unintentional sins**, you could use a word or phrase that refers to sins that people have committed without trying to sin. Alternate translation: “of the accidental sins of the people” or “of the sins that the people did not intend to commit” (See: [Translate Unknowns](#))

### Translation Words - ULT

- [in} the year](#)
- [high priest](#)
- [blood](#)
- [of the people](#)

### Translation Words - UST

- [a year](#)
- [the...current} leading priest](#)
- [blood {from an animal with him](#)
- [the rest of the Israelites](#)





## **Hebrews 9:8**

## **This {is what (ULT) that (UST)**

Here, the word **this** could refer: (1) forward to what the author is about to say about **the way of the holy {places}**. Alternate translation: “The following is what” (2) back to what the author has said about when and how the priests enter each part of the earthly tabernacle (see 9:6–7). Alternate translation: “All those things are what” (See: [Pronouns — When to Use Them](#) )

## **This {is what} the Holy Spirit is making clear (ULT)**

### **The Holy Spirit shows {through what the priests do in the Dwelling} that (UST)**

Here the author’s point is that the **Holy Spirit** explains or clarifies what it means for the priests to serve in a tabernacle in the way that the author has described in 9:6–7. If your readers would misunderstand **This {is what} the Holy Spirit is making clear**, you could use a clause that indicates that the Holy Spirit explains the meaning of what the author has discussed. Alternate translation: “From those things, the Holy Spirit signifies this” or “The Holy Spirit shows that those things mean this” (See: [Assumed Knowledge and Implicit Information](#))

## **that} the way of the holy {places (ULT) how to enter the {heavenly} Most Holy Place (UST)**

Here the author uses the possessive form to describe a **way** that leads into the **holy {places}**. If your readers would misunderstand that form, you could express the idea in a clearer way. Alternate translation: “that the way into the holy places” (See: [Possession](#))

## **of the holy {places (ULT) how to enter the...heavenly} Most Holy Place (UST)**

Here, the phrase **the holy {places}** could refer to: (1) the inner section of the heavenly sanctuary. Alternate translation: “the Most Holy Place in heaven” (2) the entire heavenly sanctuary. Alternate translation: “of the heavenly sanctuary” (3) the inner section of the earthly sanctuary. Alternate translation: “of the earthly Most Holy Place” (See: [Assumed Knowledge and Implicit Information](#))

## **that} the way of the holy {places} {is} not yet to be revealed (ULT) God did not reveal how to enter the {heavenly} Most Holy Place (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. The author uses the passive form here to focus on the **way** that is **not yet to be revealed** rather than focusing on the person who is not “revealing.” If you must state who does not do the action, the author implies that “God” does not do it. Alternate translation: “that God had not yet revealed the way of the holy places” (See: [Active or Passive](#))

### **ULT**

<sup>8</sup> This {is what} the **Holy Spirit** is making clear, {that} the way of the holy {places} {is} not yet **to be revealed**, the first **tabernacle** still having a place,

### **UST**

<sup>8</sup> **The Holy Spirit** shows {through what the priests do in the Dwelling} that **God** did not **reveal how to enter the {heavenly} Most Holy Place** during the time when he required people to use **the first section of the {earthly} Dwelling**.

## the first tabernacle still having a place (ULT) during the time when he required people to use the first section of the {earthly} Dwelling (UST)

Here, the phrase **the first tabernacle still having a place** identifies something that happens at the same time as the **way of the holy {places}** is **not yet to be revealed**. In other words, it is during the time that the **first tabernacle** has a **place** that the **way** is not **revealed**. If your readers would misunderstand this relationship, you could make the connection clearer. Alternate translation: “as long as the first tabernacle still has a place” or “during the period when the first tabernacle still has a place” (See: [Connect — Simultaneous Time Relationship](#) )

## the first tabernacle (ULT) the first section of the {earthly} Dwelling (UST)

Here, the phrase **the first tabernacle** could refer to: (1) the outer section of the earthly tabernacle. Alternate translation: “the first room of the tabernacle on earth” (2) the entire earthly tabernacle, in contrast to the “second,” heavenly tabernacle. Alternate translation: “the former, earthly tabernacle” (See: [Assumed Knowledge and Implicit Information](#) )

## the first tabernacle (ULT) the first section of the {earthly} Dwelling (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “tabernacle one” (See: [Ordinal Numbers](#) )

## having a place (ULT) he required people to use (UST)

Here the author refers to how the **first tabernacle** has a **place**. By speaking in this way, he could be referring to: (1) how the **first tabernacle** has legal standing. In other words, when the **first tabernacle** has a **place**, that means that people are required to use when they worship God. Alternate translation: “still having cultic standing” or “functioning as part of God’s sanctuary” (2) how the **first tabernacle** exists in a **place**. In other words, when the **first tabernacle** has a **place**, that means that it still exists. Alternate translation: “continuing to exist” (See: [Metaphor](#) )

## Translation Words - ULT

- [Holy Spirit](#)
- [of the holy...places](#)
- [to be revealed](#)
- [tabernacle](#)

## Translation Words - UST

- [The Holy Spirit](#)
- [God did...reveal](#)
- [how to enter the...heavenly} Most Holy Place](#)
- [the first section of the...earthly} Dwelling](#)



## **Hebrews 9:9**

**which {is (ULT)****This {first section of the earthly dwelling (UST)**

Here, the word **which** could refer to: (1) the “first tabernacle” (9:8). Alternate translation: “which first tabernacle is” (2) everything about the earthly “tabernacle” that the author has discussed. Alternate translation: “all of which is” (See: [Pronouns — When to Use Them](#) )

**which {is} a parable (ULT)****This {first section of the earthly dwelling} figuratively describes (UST)**

Here, the word **parable** refers to a figure of speech in which one thing represents another thing. Here the first tabernacle (or the earthly tabernacle as a whole) figuratively represents **the present time**. If your readers would misunderstand **parable**, you could use a word or phrase that refers to a figure of speech. Alternate translation: “which represents” or “which figuratively stands” (See: [Translate Unknowns](#))

**for the present time (ULT)****the time in which those Israelites lived (UST)**

Here, the phrase **the present time** could refer to: (1) the period during which the earthly tabernacle functioned as God’s sanctuary on earth. In this case, the **parable** represents **the present time**. Alternate translation: “for the time during which it functioned” or “for their time” (2) the period between Jesus’s first and second comings. In this case, the **parable** represents the period up to **the present time**. Alternate translation: “for the time up to the present” or “for the period of time until Jesus came” (See: [Assumed Knowledge and Implicit Information](#))

**according to which (ULT)****In that time (UST)**

Here, the word **which** could refer to: (1) the **parable**. In this case, the way that the **gifts and sacrifices** cannot **perfect the worshiper** is part of the **parable**. Alternate translation: “according to which parable” (2) the “first tabernacle” in 9:8. In this case, the **gifts and sacrifices** are offered in a way that matches the nature of the “first tabernacle.” Alternate translation: “according to which tabernacle” (See: [Pronouns — When to Use Them](#) )

**both gifts and sacrifices (ULT)****offerings (UST)**

Here, **gifts** and **sacrifices** function together to refer to anything that an Israelite would have offered to God. It is probable that **sacrifices** refers to animals that would be killed and offered to God, while **gifts** identifies anything else that a person would give to God. If you do not have two words for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God. See you how you translated the same phrase in 8:3. Alternate translation: “sacrifices” or “things presented to God” (See: [Doublet](#))

**ULT**

<sup>9</sup> which {is} a parable for the present time, according to which both [gifts](#) and [sacrifices](#) are being offered, not being able according to {the} [conscience to perfect](#) the [worshiper](#),

**UST**

<sup>9</sup> This {first section of the earthly dwelling} figuratively describes [the time in which those Israelites lived](#). In that time, priests presented [offerings](#) that could not enable [the people who brought the offerings to distinguish properly between what is right and what is wrong](#).

## **both gifts and sacrifices are being offered (ULT)** **priests presented offerings (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. The author uses the passive form here to focus on what is **being offered** rather than focusing on the people doing the “offering.” If you must state who did the action, the author implies that the Israelites, or more specifically the priests, did it. Alternate translation: “the priests offer both gifts and sacrifices” or “they offer both gifts and sacrifices” (See: [Active or Passive](#))

## **according to {the} conscience (ULT)** **to distinguish...between what is right and what is wrong (UST)**

Here, the phrase **according to {the} conscience** indicates that the “perfecting” is related to or in the sphere of the **conscience**. If your readers would misunderstand **according to {the} conscience**, you could express the idea in a clearer way. Alternate translation: “with reference to the conscience” or “in the conscience” (See: [Idiom](#))

## **the worshiper (ULT)** **the people who brought the offerings (UST)**

Here the author is speaking of “worshippers” in general, not of one particular **worshiper**. If your readers would misunderstand this form, you could use a form that refers to “worshippers” in general. Alternate translation: “the worshippers” or “any worshiper” (See: [Generic Noun Phrases](#))

### **Translation Words - ULT**

- [time](#)
- [gifts](#)
- [sacrifices](#)
- [the} conscience](#)
- [to perfect](#)
- [worshiper](#)

### **Translation Words - UST**

- [the time in which those Israelites lived](#)
- [offerings](#)
- [offerings](#)
- [the people who brought the offerings](#)
- [to distinguish...between what is right and what is wrong](#)
- [properly](#)





## **Hebrews 9:10**

## only concerning (ULT) only...including rules} about (UST)

Here, the phrase **only concerning** introduces what the old covenant could actually accomplish, since the author claimed in the previous verse that it was not able “according to the conscience to perfect the worshiper” (9:9). If your readers would misunderstand **only concerning**, you could make it clearer that the author is introducing a contrast with “perfecting the worshiper according to the conscience.” Alternate translation: “but only having to do with” or “but instead dealing with” (See: [Connect — Contrast Relationship](#) )

## foods and drinks and different baptisms (ULT) what to eat and drink and how to wash with water often (UST)

Here, the words **foods**, **drinks**, and **baptisms** refer to some of the topics that the law of Moses covered. There were laws about what **foods** the Israelites could eat and what **drinks** they could consume. There were also laws about **baptisms**, or washing rituals, that accomplished various **different** goals, all related to cleansing. If your readers would misunderstand what the author is referring to, you could make it more explicit. Alternate translation: “what one could eat or drink and how one should wash oneself in various ways” (See: [Assumed Knowledge and Implicit Information](#))

## different baptisms (ULT) how to wash with water often (UST)

If your language does not use an abstract noun for the idea behind **baptisms**, you could express the idea by using a verb such as “baptize.” Alternate translation: “baptizing people in various ways” or “how to baptize in different ways” (See: [Abstract Nouns](#))

## regulations of {the} body (ULT) They also followed rules that were...about bodily things (UST)

Here the author uses the possessive form to describe **regulations** that have to do with **the body**. In other words, these **regulations** deal only with “bodily” matters. If your readers would misunderstand that form, you could express the idea in a clearer way. Alternate translation: “regulations concerning the body” or “regulations that deal with the body” (See: [Possession](#))

## regulations of {the} body (ULT) They also followed rules that were...about bodily things (UST)

If your language does not use an abstract noun for the idea behind **regulations**, you could express the idea by using a verb such as “require” or “command.” Alternate translation: “what God required concerning the body” or “things related to the body that they were commanded to do” (See: [Abstract Nouns](#))

### ULT

<sup>10</sup> only concerning foods and drinks and different baptisms, **regulations of {the} body**, being imposed until **a time** of new order.

### UST

<sup>10</sup> They also followed rules that were only **about bodily things**, {including rules} about what to eat and drink and how to wash with water often. God gave them these rules to follow until **he made a new agreement with his people**.

## being imposed (ULT)

### God gave them these rules to follow (UST)

Here, the word **imposed** refers to how a person in authority requires someone under their authority to do certain things. The word is not necessarily negative in tone, but it does indicate that what is **imposed** is definitely required. If your readers would misunderstand **imposed**, you could use a word or phrase that expresses the idea more clearly. Alternate translation: “being commanded” or “being laid down” (See: [Translate Unknowns](#))

## being imposed (ULT)

### God gave them these rules to follow (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. The author uses the passive form here to focus on the **regulations**, which are **imposed**, rather than focusing on the person doing the “imposing.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “which God imposed” (See: [Active or Passive](#))

## until a time of new order (ULT)

### until he made a new agreement with his people (UST)

Here, the phrase **new order** refers to the new covenant that God gives his people through Jesus. The words **new order** imply that this covenant is better than the previous covenant, although they do not imply that the previous covenant was bad. If your readers would misunderstand **time of new order**, you could use a word or phrase that refers to the time when God gave the new covenant. Alternate translation: “until the time of the new covenant” or “until God gave his people a new way of doing things” (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- [regulations](#)
- [of {the} body](#)
- [a time](#)

## Translation Words - UST

- [They also followed rules that were...about](#)
- [bodily things](#)
- [he made a new agreement with his people](#)



## **Hebrews 9:11**

## But (ULT) In contrast (UST)

Here, the word **But** introduces the second half of the contrast. The first half is in 9:1–10. If your readers would misunderstand **But**, you could use a word that introduces the second half of a contrast, or you could leave it untranslated. Alternate translation: “On the other hand,” (See: [Connecting Words and Phrases](#))

## having come as (ULT) when...began (UST)

Here, the phrase **having come** refers most directly to Jesus ascending into heaven. However, the words can also refer more indirectly to someone assuming a specific role or position. If your readers would misunderstand **having come**, you could clarify that **Christ** has come to “heaven,” or you could emphasize the idea of assuming a position. Alternate translation: “having come to heaven as” or “having assumed the position of” (See: [Go and Come](#))

## of the good {things...of the good...things (ULT) he gave us} the good things that we now have...he gave us} the good things that we now have (UST)

Here the author does not clarify what **the good things** are. The phrase probably refers to everything that believers receive through **Christ**, including rest, redemption, forgiveness, and eternal life. Since the author left the idea vague here, if possible you also should use a general expression without specifying what the **things** are. Alternate translation: “of the blessings” or “of the good gifts” (See: [When to Keep Information Implicit](#))

## having come into existence (ULT) he gave us} the good things that we now have (UST)

Instead of the phrase **that have come into existence**, many ancient manuscripts have the phrase “that are coming”. The phrase that the ULT uses identifies the **good things** as things that believers already have, while the phrase “that are coming” identifies the **good things** as things that believers are still waiting for. The majority of scholars think that the phrase in the ULT is the correct one, so unless there is a good reason to use “that are coming,” you should use **that have come into existence**. (See: [Textual Variants](#))

## the greater and more perfect tabernacle (ULT) the {heavenly} Dwelling that functions better {than the earthly one (UST)

Here, the phrase **the greater and more perfect tabernacle** refers to the heavenly **tabernacle** that Jesus has entered. The phrase could refer more specifically: (1) to the entire heavenly sanctuary. Alternate translation: “the whole greater and more perfect tabernacle” (2) to the first section of the heavenly sanctuary. Alternate translation: “the greater and more perfection first section of the tabernacle” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>11</sup> But **Christ**, having come as a **high priest of the good** {things} having come into existence, through the greater and **more perfect tabernacle** not made by human hands, {that} is, not of this creation; <sup>[1]</sup>

### UST

<sup>11</sup> In contrast, when **the Messiah** began to serve as a leading priest, {he gave us} the good things that we now have. He passed through the {heavenly} Dwelling that functions better {than the earthly one}. God, not humans, made this Dwelling, and it does not belong on the earth.

## **greater and more perfect (ULT) that functions better {than the earthly one (UST)}**

Here, **greater** and **more perfect** function together to refer to identify the heavenly **tabernacle** as superior to the earthly one. It is probable that **greater** identifies the heavenly **tabernacle** as more important, while **more perfect** identifies it as more able to accomplish what it was intended to do. If you do not have two words for these categories, you could use a single word or phrase to refer to identify the heavenly **tabernacle** as more important and effective than the earthly one. Alternate translation: “better” or “more powerfully effective” (See: [Doublet](#))

## **not made by human hands, {that} is, not of this creation (ULT) God, not humans, made this Dwelling, and it does not belong on the earth (UST)**

Here, the phrase **not made by human hands** means that God, not humans, made this **tabernacle**. The phrase **not of this creation** means that the **tabernacle** is not part of the earthly world. Scholars debate whether this means that it belongs to the heavenly world (“another creation”) or whether this means that it is “uncreated.” If your readers would misunderstand these phrases, you could make the ideas more explicit. Alternate translation: “made not by humans but by God, that is, of the heavenly creation” or “not made by people, that is, not created at all” (See: [Assumed Knowledge and Implicit Information](#))

## **not made by human hands, {that} is, not (ULT) God, not humans, made this Dwelling, and it does not belong (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. The author uses the passive form here to focus the **tabernacle**, which is **not made** rather than focusing on the **human hands** that did not make it. Alternate translation: “that human hands did not make, that is, that is not” (See: [Active or Passive](#))

## **made by human hands (ULT) God, not humans, made this Dwelling (UST)**

Here, the phrase **human hands** refers to main part of the body that we use to make things. So, the phrase figuratively refers to the whole person who makes things. If your readers would misunderstand **made by human hands**, you could clarify that it refers to “humans” in general, not just their hands. Alternate translation: “made by humans” or “made by people” (See: [Synecdoche](#))

### **Translation Words - ULT**

- [Christ](#)
- [a high priest](#)
- [of the good...things](#)
- [more perfect](#)
- [tabernacle](#)
- [of...creation](#)

### **Translation Words - UST**

- [the Messiah](#)
- [to serve as a leading priest](#)
- [he gave us} the good things that we now have](#)



- heavenly} Dwelling
- that functions better...than the earthly one
- on the earth



## **Hebrews 9:12**

**and not by {the} blood of goats and calves, but by {his} own blood (ULT)  
he did not present blood from animals that someone sacrificed{, like the priests who are descendants of Levi do}. Instead, he presented his own blood (UST)**

Here the author refers to how a high priest would “enter” the sanctuary, taking with him **blood** from a sacrifice. He would present the **blood** to God and then apply it to various parts of the sanctuary, the altar, and the ark. In this verse, the author contrasts how those priests presented **blood** from animals with how Jesus presented **his own blood**. Scholars debate what **his own blood** represents. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on how Jesus functions as a high priest. If your readers would misunderstand what the author is talking about here, you could make the idea more explicit. Alternate translation: “and not by the blood from slaughtered goats and calves, which is what the Levitical priests use, but by his own blood” (See: [Assumed Knowledge and Implicit Information](#))

**of goats and calves (ULT)  
from animals that someone sacrificed{, like the priests who are descendants of Levi do (UST)**

Here the author refers to **goats** and **calves** as two examples of animals that could be sacrificed so that the Levitical high priest could enter the sanctuary with their **blood**. These were not the only animals that could be sacrificed. If your readers would misunderstand why the author refers specifically to **goats and calves**, you could use a form in your language that refers generally to animals that are sacrificed. Alternate translation: “of sacrificed animals” or “of animals from flock or herd” (See: [Doublet](#))

**he entered...into (ULT)  
Then, when he went...into (UST)**

Here, the phrase **entered into** refers to movement from outside a structure into a structure. Use a word or phrase that identifies this kind of movement in your language. Alternate translation: “he moved into” (See: [Go and Come](#))

**the holy {places (ULT)  
the {heavenly} Most Holy Place (UST)**

Here, much like in [9:8](#), the phrase **the holy {places}** could refer to: (1) the inner section of the heavenly sanctuary. Alternate translation: “the Most Holy Place in heaven” (2) the entire heavenly sanctuary. Alternate translation: “the heavenly sanctuary” (See: [Assumed Knowledge and Implicit Information](#))

**having himself obtained (ULT)  
and freed...his people} from their sins (UST)**

Here, the phrase **having himself obtained** could introduce action that: (1) happens at the same as **he entered**. Alternate translation: “which is when he obtained” (2) happened before **he entered**. Alternate translation: “after he

### ULT

<sup>12</sup> and not by {the} blood of goats and calves, but by {his} own blood, he entered into the holy {places} once and never again, having himself obtained eternal redemption.

### UST

<sup>12</sup> Then, when he went into the {heavenly} Most Holy Place only one time, he did not present blood from animals that someone sacrificed{, like the priests who are descendants of Levi do}. Instead, he presented his own blood and freed {his people} from their sins forever.

obtained" (3) happens after **he entered**. Alternate translation: "with the result that he obtained" (See: [Connect — Simultaneous Time Relationship](#) )

## having himself obtained eternal redemption (ULT) and freed {his people} from their sins forever (UST)

Here the author speaks as if Jesus paid a price to "redeem" his people from someone or something that owned or controlled them. He speaks in this way to indicate that Jesus has dealt with his people's sins and forever kept those sins from controlling them. This is an important biblical metaphor so, if possible, preserve the metaphor or express it as an analogy. The author's emphasis here is particularly on how Jesus freed his people from sin. Alternate translation: "having himself obtained eternal deliverance" or "having himself bought his people forever" (See: [Metaphor](#))

## having himself obtained eternal redemption (ULT) and freed {his people} from their sins forever (UST)

If your language does not use an abstract noun for the idea behind **redemption**, you could express the idea by using a verb such as "redeem" or "free." If you do, you may need to clarify that the **redemption** is for believers. Alternate translation: "having himself completed redeeming his people forever" (See: [Abstract Nouns](#))

### Translation Words - ULT

- [the} blood](#)
- [blood \(2\)](#)
- [calves](#)
- [holy {places](#)
- [eternal](#)
- [redemption](#)

### Translation Words - UST

- [the...heavenly} Most Holy Place](#)
- [blood](#)
- [his own blood \(2\)](#)
- [from animals that someone sacrificed...like the priests who are descendants of Levi do](#)
- [and freed {his people} from their sins](#)
- [forever](#)



## **Hebrews 9:13**

## For (ULT) Now (UST)

Here, the word **For** introduces a further explanation of what Jesus accomplishes with his blood and how he does it. The explanation is in the form of a comparison between what the Levitical priests did (this verse) and what Jesus does (9:14). If your readers would misunderstand **For**, you could use a word or phrase that introduces further explanation, or you could leave it untranslated. Alternate translation: "He can obtain eternal redemption because," (See: [Connect — Reason-and-Result Relationship](#) )

## if (ULT) those priests present} blood (UST)

Here the author is speaking as if **blood** and **sprinkling ashes** "sanctifying" people were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what the author is saying is not certain, then you could express the idea by using a word such as "because" or "since." Alternate translation: "since" or "because" (See: [Connect — Factual Conditions](#) )

## of goats and bulls (ULT) from animals that someone sacrificed (UST)

Here the author refers to **goats** and **bulls** as two examples of animals that could be sacrificed so that the Levitical high priest could enter the sanctuary with their **blood**. These were not the only animals that could be sacrificed, and the author is not trying to be exhaustive, which is clear since he refers to "goats and calves" in 9:12 in the same context. If your readers would misunderstand why the author refers specifically to **goats and bulls**, you could use a form in your language that refers generally to animals that are sacrificed. Alternate translation: "of sacrificed animals" or "of animals from flock or herd" (See: [Doublet](#) )

## sprinkling ashes of a heifer on the ones {that} had been defiled (ULT) they scatter ashes from a female cow, which they have burned, on unclean people (UST)

Here the author refers to a ceremony that was intended to make special water for purifying people who became unclean. The "purifying" and the "uncleanness" are about ritual and approach to God, not about physical dirt. In this ceremony, a priest would offer and burn a **heifer**, and the priests would mix the ashes with water and sprinkle it on people who were unclean. You can read about this ceremony in [Numbers 19:1–10](#). If your readers would misunderstand what the author is referring to, you could make the idea more explicit. Alternate translation: "sprinkling water mixed with ashes from a heifer, which had been sacrificed and burned, on the ones who had become defiled" (See: [Assumed Knowledge and Implicit Information](#) )

## of a heifer (ULT) from a female cow, which they have burned (UST)

Here, the word **heifer** refers to a young female cow. Often, a **heifer** had not yet given birth to any calves. If your readers would misunderstand **heifer**, you could use a word or phrase that refers to a young female cow. Alternate translation: "of a young female cow" (See: [Translate Unknowns](#) )

### ULT

<sup>13</sup> For if the **blood of goats** and bulls and sprinkling **ashes** of a heifer on the ones {that} had been defiled **sanctifies {them}** for the **cleansing** of {their} **flesh**,

### UST

<sup>13</sup> Now {those priests present} **blood from animals that someone sacrificed**, and they scatter **ashes** from a female cow, which they have burned, on unclean people. {When the priests do these things,} they really do **cleanse the outside of a person**.



## for the cleansing of {their} flesh (ULT) cleanse the outside of a person (UST)

Here the author uses the possessive form to describe **cleansing** that cleanses the **flesh**. If your readers would misunderstand that form, you could express the idea in another way. Alternate translation: “for cleansing their flesh” or “for cleansing with regard to the flesh” (See: [Possession](#))

## the cleansing of {their} flesh (ULT) cleanse...the outside of a person (UST)

Here, the phrase **cleansing of {their} flesh** is intended to contrast with “cleansing your conscience” in 6:21. The author’s point is that what the Levitical priests did could effectively cleanse people, but only their **flesh** or outer parts of a person. In contrast, Jesus’ work cleanses the “conscience” or inner parts of a person. If your readers would misunderstand **cleansing of {their} flesh**, you could use a word or phrase that refers to external or partial **cleansing**. Alternate translation: “for outward cleansing” or “the cleansing of part of a person” (See: [Assumed Knowledge and Implicit Information](#))

### Translation Words - ULT

- blood
- of goats
- ashes
- sanctifies {them
- cleansing
- of...their} flesh

### Translation Words - UST

- those priests present} blood
- from animals that someone sacrificed
- ashes
- When the priests do these things,} they really do
- cleanse
- the outside of a person



## **Hebrews 9:14**

**how much more will the blood of Christ, who through {the} eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve {the} living God (ULT)**

**Since that is true,} what the Messiah does with his blood cleanses people much more! He presented himself as a perfect sacrifice to God, and the Spirit who lives forever enabled him to do so. He cleanses the inside of you all, removing what you do that accomplishes nothing and enabling you to do what the only real God requires (UST)**

Here the author uses a long exclamation to emphasize **how much more** the **blood of Christ** “cleanses” people. If your readers would misunderstand this exclamation, you could express the idea as a strong positive statement. Alternate translation: “certainly much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God.” (See: [Exclamations](#))

**how much more (ULT)**

**Since that is true...much more (UST)**

Here, the phrase **how much more** introduces the second half of the comparison that the author began in 9:13. His point is that what the Levitical priests did with blood was partly effective in cleansing people. That means that what Jesus does with his own blood must be **much more** effective in completely cleansing people. If your readers would misunderstand **how much more**, you could use a word or phrase that introduces the second half of a comparison. Alternate translation: “certainly even more” or “to a much greater extent” (See: [Connecting Words and Phrases](#))

**through {the} eternal Spirit (ULT)**

**and the Spirit who lives forever enabled him to do so (UST)**

Here, the phrase **the eternal Spirit** could refer to: (1) the Holy Spirit. In this case, the Holy Spirit, who is so effective because he is **eternal**, enables or empowers **Christ** as he cleanses his people. Alternate translation: “through the eternal Holy Spirit” (2) Christ’s own “spirit,” which is **eternal**. In this case, the author is making a similar point to what he said in 7:16 about Jesus’ “indestructible life.” Alternate translation: “by means of his spirit that lives forever” (See: [Translate Unknowns](#))

**offered himself without blemish to God (ULT)**

**presented himself as a perfect sacrifice to God (UST)**

Here the author refers to what Jesus did to **cleanse** his people. Scholars debate whether this phrase refers to Jesus’ death or what he did when he ascended into heaven after his resurrection. See the book introduction for more information on how Jesus atones for sins. If your readers would misunderstand what **offered himself without blemish to God** refers to, you could make it more explicit, using information from the book introduction. Alternate

**ULT**

<sup>14</sup> how much more will the **blood of Christ**, who through {the} **eternal Spirit** offered himself **without blemish to God**, **cleanse** your <sup>[2]</sup> **conscience** from **dead works** to **serve** {the} **living God**!

**UST**

<sup>14</sup> {Since that is true,} **what the Messiah does with his blood cleanses people much more!** He presented himself **as a perfect sacrifice to God**, and the **Spirit who lives forever enabled him to do so**. He **cleanses the inside** of you all, removing **what you do that accomplishes nothing** and enabling you to **do what the only real God requires**.

translation: “offered himself on the cross without blemish to God” or “offered himself in heaven without blemish to God” (See: [Assumed Knowledge and Implicit Information](#))

## **without blemish (ULT)** **as a perfect sacrifice (UST)**

Here the author refers to Jesus as if he were an animal that was **without blemish**. By speaking in this way, he identifies Jesus as a person who never sinned or disobeyed God. If your readers would misunderstand **without blemish**, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “without sin or fault” or “without imperfection” (See: [Metaphor](#))

## **yourconscience (ULT)** **He cleanses the inside of you all (UST)**

Here, in contrast to the word “flesh” in [9:13](#), the word **conscience** refers to inner part of a person. If your readers would misunderstand **conscience**, you could use a word or phrase that refers to internal or total cleansing. Alternate translation: “your inwards parts” or “your whole person” (See: [Assumed Knowledge and Implicit Information](#))

## **your (ULT)** **of you all (UST)**

Many early manuscripts have “our” instead of **your** here. The author does not mean to exclude himself or others, so the meaning is very similar in both cases. Consider using the word that translations that your readers are familiar with use. Otherwise, you could use **your** like the ULT does. (See: [Textual Variants](#))

## **yourconscience (ULT)** **He cleanses the inside of you all (UST)**

Here, **conscience** is a singular noun that refers to the “consciences” of all the audience members. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “your consciences” or “each of your consciences” (See: [Collective Nouns](#))

## **dead works (ULT)** **what you do that accomplishes nothing (UST)**

Here the author speaks of the **works** as if they were **dead**. By speaking in this way, he could mean that: (1) the **works** do not accomplish anything, just like **dead** people do not do anything. Alternate translation: “ineffective works” or “useless works” (2) the **works** eventually cause people to die. Alternate translation: “works that lead to death” (See: [Metaphor](#))

## **dead works (ULT)** **what you do that accomplishes nothing (UST)**

If your language does not use an abstract noun for the idea behind works, you could express the idea by using a verb such as “perform” or “do.” Alternate translation: “the dead things that you performed” or “what you did that was dead” (See: [Abstract Nouns](#))

## the} living God (ULT)

### the only real God (UST)

Here, much like in [3:12](#), the phrase **the living God** identifies God as the one who “lives” and possibly as the one who gives “life.” The primary point is that God actually “lives,” unlike idols and other things that people call “god.” If your readers would misunderstand **the living God**, you could use a word or phrase that emphasizes that God really “lives.” Alternate translation: “the God who lives” or “the true God” (See: [Idiom](#))

### Translation Words - ULT

- blood
- of Christ
- serve
- living
- eternal
- the...Spirit
- without blemish
- to God
- the...God (2)
- will...cleanse
- conscience
- dead
- works

### Translation Words - UST

- what the Messiah does
- with his blood
- to do what...requires
- the only real God
- cleanses people
- as a perfect sacrifice
- to God
- the only real God (2)
- and the Spirit who lives forever enabled him to do so
- and the Spirit who lives forever enabled him to do so
- He cleanses the inside
- what you do
- that accomplishes nothing



## **Hebrews 9:15**



**for this reason, he is a mediator of a new covenant, so that (ULT)  
Because {the Messiah cleanses the inside of people}, God has made a new agreement through him. That way (UST)**

Here, the phrase **for this reason** could refer: (1) back to what Christ has accomplished, which the author stated in 9:14. Alternate translation: “since he has done those things, he is a mediator of a new covenant, so that” or “because of that, he is a mediator of a new covenant, so that” (2) forward to the idea that **so that** introduces. Alternate translation: “he is a mediator of a new covenant for this reason: so that” or “he is a mediator of a new covenant so that” (See: [Connect — Reason-and-Result Relationship](#) )

**he is (ULT)  
through him (UST)**

Here, the word **he** refers to Christ. If your readers would misunderstand to whom **he** refers, you could make it explicit. Alternate translation: “Christ is” (See: [Pronouns — When to Use Them](#) )

**he is a mediator of a new covenant (ULT)  
God has made a new agreement through him (UST)**

Here the author uses the possessive form to describe how Jesus functions as the **mediator** for **a new covenant**. If your readers would misunderstand that form, you could express the idea in a more natural way. Alternate translation: “he mediates a new covenant” (See: [Possession](#) )

**so that, a death having happened for redemption of the transgressions {related} to the first covenant, the ones called might receive the promise of the eternal inheritance (ULT)  
That way, God gives to those whom he chose what he promised that they would receive forever. {That can happen because Jesus} died to free {his people} from what they did wrong when they disobeyed the agreement that God made with Israel (UST)**

Here, the phrase **a death having happened** introduces something occurs before **the ones called** receive **the promise**. In fact, the **death** allows or enables them to receive it. If your readers would misunderstand this relationship, or if they would find the order of information here confusing, you could use a form and structure in your language that identifies a sequential relationship or a cause and effect relationship. Alternate translation: “so that the ones called might receive the promise of the eternal inheritance, for a death has happened for redemption of the transgressions related to the first covenant” (See: [Information Structure](#) )

## ULT

<sup>15</sup> And for this reason, he is a mediator of a new covenant, so that, a death having happened for redemption of the transgressions {related} to the first covenant, the ones called might receive the promise of the eternal inheritance.

## UST

<sup>15</sup> Because {the Messiah cleanses the inside of people}, God has made a new agreement through him. That way, God gives to those whom he chose what he promised that they would receive forever. {That can happen because Jesus} died to free {his people} from what they did wrong when they disobeyed the agreement that God made with Israel.

**a death having happened (ULT)**  
**That can happen because Jesus} died (UST)**

Here the author is referring to Jesus' **death** on the cross. If your readers would misunderstand what **a death having happened** refers to, you could make the idea more explicit. Alternate translation: "Jesus having died on the cross" (See: [Assumed Knowledge and Implicit Information](#))

**for redemption of the transgressions {related} to the first covenant (ULT)**  
**to free {his people} from what they did wrong when they disobeyed the agreement that God made with Israel (UST)**

If your language does not use abstract nouns for the ideas behind **redemption** and **transgressions**, you could express the ideas by using verbs such as "redeem" and "transgress." Alternate translation: "that redeems how people transgressed against the first covenant" (See: [Abstract Nouns](#))

**for redemption of the transgressions...of the transgressions (ULT)**  
**to free {his people} from what they did wrong when they disobeyed...from what they did wrong when they disobeyed (UST)**

Here the author speaks as if Jesus paid a price **for redemption** for his people from someone or something that owned or controlled them. He speaks in this way to indicate that Jesus has dealt with his people's **transgressions** and forever kept those sins from controlling them. This is an important biblical metaphor so, if possible, preserve the metaphor or express it as an analogy. The author's emphasis here is particularly on how Jesus freed his people from **transgressions**. Alternate translation: "for deliverance from the transgressions" or "that bought his people from the transgressions" (See: [Metaphor](#))

**the first covenant (ULT)**  
**the agreement that God made with Israel (UST)**

Here, the phrase **first covenant** refers to the agreement that God made with the Israelites through Moses. If your readers would misunderstand **first covenant**, you could make the idea more explicit. See how you translated the similar phrase in [Hebrews 8:7](#). Alternate translation: "the covenant that God made with his people at first" (See: [Assumed Knowledge and Implicit Information](#))

**the first covenant (ULT)**  
**the agreement that God made with Israel (UST)**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "covenant one" or "the earlier covenant" (See: [Ordinal Numbers](#))

**the ones called (ULT)**  
**to those whom he chose (UST)**

Here, the phrase **the ones called** refers to those whom God has chosen to be his people as those whom God has **called** or spoken to by name. If your readers would misunderstand **the ones called**, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: "the ones selected" or "those who belong to God" (See: [Metaphor](#))

## **the ones called (ULT) to those whom he chose (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. The author uses the passive form here to focus on **the ones** who are **called** rather than focusing on the person doing the “calling.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “the ones whom God called” (See: [Active or Passive](#))

## **might receive (ULT) God gives (UST)**

Here the author may be indicating that **the ones called** are able to **receive the promise**: (1) at least partially right now. Alternate translation: “are receiving” (2) in the future. Alternate translation: “will receive”

## **the promise...of the eternal inheritance (ULT) what he promised...that they would receive forever (UST)**

If your language does not use abstract nouns for the ideas behind **promise** and **inheritance**, you could express the ideas by using verbs such as “promise” and “inherit.” Alternate translation: “imitate me” (See: [Abstract Nouns](#))

## **the promise...of the eternal inheritance (ULT) what he promised...that they would receive forever (UST)**

Here, the word **promise** figuratively refers to the content of the **promise**. If your readers would misunderstand **promise**, you could refer to what is promised. Alternate translation: “what is promised concerning the eternal inheritance” (See: [Metonymy](#))

## **the promise...of the eternal inheritance (ULT) what he promised...that they would receive forever (UST)**

Here the author uses the possessive form to describe a **promise** whose content is **the eternal inheritance**. If your readers would misunderstand that form, you could express the idea in a more natural way. Alternate translation: “the promise, that is, the eternal inheritance” or “the promised eternal inheritance” (See: [Possession](#))

## **of the eternal inheritance (ULT) that they would receive forever (UST)**

Here the author speaks as if believers were children who would “inherit” property that a parent passes on to their child when the parent dies. He speaks in this way to indicate that believers receive what God promised. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “of what God gives his people forever” (See: [Metaphor](#))

## **Translation Words - ULT**

- [a mediator](#)
- [of a...covenant](#)
- [covenant](#)
- [of the...inheritance](#)
- [eternal](#)

- a death
- redemption
- of the transgressions
- called
- might receive
- promise

## Translation Words - UST

- God has made a...agreement
- the agreement that God made with Israel
- from what they did wrong when they disobeyed
- through him
- God gives
- to those whom he chose
- what he promised
- that they would receive forever
- that they would receive forever
- That can happen because Jesus} died
- to free...his people



## **Hebrews 9:16**

## For (ULT) Now (UST)

Here, the word **For** introduces a further explanation of what the author said in the previous verse (9:15) about “a death” and “a mediator of a new covenant.” If your readers would misunderstand **For**, you could use a word or phrase that introduces further explanation. Alternate translation: “Indeed,” or “About covenants and deaths,” (See: [Connect — Reason-and-Result Relationship](#))

## where...there is} a covenant (ULT) when...someone sets up a will, {which is a type of agreement (UST)

Here, the word **where** does not indicate that the **covenant** is in a specific place. Rather, it indicates that what the author is about to say is about a **covenant**. If your readers would misunderstand **where {there is} a covenant**, you could use a form that introduces or highlights the topic. Alternate translation: “concerning a covenant” or “when we consider a covenant” (See: [Idiom](#))

## there is} a covenant (ULT) someone sets up a will, {which is a type of agreement (UST)

Here, the word **covenant** could refer to: (1) a specific type of agreement in which a person declares or writes what should be done with their possessions when they die. In this case, the author is slightly shifting the meaning of **covenant** when he uses the word in 9:16–17. Alternate translation: “there is a covenant about what happens after a person dies” or “there is a last testament” (2) the same kind of **covenant** that he has been speaking about throughout the letter. Alternate translation: “there is any covenant” (See: [Assumed Knowledge and Implicit Information](#))

## there is} a necessity for {the} death of the one having covenanted {it} to be proven (ULT) that person needs to die before the will becomes effective (UST)

If your language does not use abstract nouns for the ideas behind **necessity** and **death**, you could express the ideas by using verbs such as “need” and “die.” Alternate translation: “it needs to be proved that the one having covenanted it has died” (See: [Abstract Nouns](#))

## the} death...of the one having covenanted {it} to be proven (ULT) to die...that person...before the will becomes effective (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. The author uses the passive form here to focus on **the death** that is **proven** rather than focusing on the person doing the “proving.” If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “someone to prove the death of the one having covenanted it” (See: [Active or Passive](#))

### ULT

<sup>16</sup> For where {there is} a covenant, {there is} a necessity for {the} death of the one having covenanted {it} to be proven.

### UST

<sup>16</sup> Now when someone sets up a will, {which is a type of agreement,} that person needs to die before the will becomes effective.

## of the one having covenanted {it (ULT) that person (UST)

Here, the word **covenanted** refers to the process of creating the **covenant**. If your readers would misunderstand **covenanted**, you could use a word or phrase that refers to setting up or creating a **covenant** or agreement. Alternate translation: “of the one having created it” or “of the one having made it” (See: [Translate Unknowns](#))

## to be proven (ULT) before the will becomes effective (UST)

The exact meaning of the word translated **to be proven** depends on how you understand the word **covenant** here: (1) if the word **covenant** refers to a “will,” the author means that the “will” is not valid or effective until everyone knows that the person who made the will is dead. Alternate translation: “to have taken place” or “to be publicly shown” (2) if the word **covenant** refers to any **covenant**, the author means that the the **covenant** is not valid or effective unless the person who made it has sworn or promised that they will keep the **covenant** or “die.” Alternate translation: “to be presented as guarantee” or “to be stated as the consequence of breaking the covenant” (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- there is} a covenant
- the} death

## Translation Words - UST

- someone sets up a will, {which is a type of agreement
- to die





## **Hebrews 9:17**

## For (ULT) In fact (UST)

Here, the word **For** introduces a further explanation of what the author said in the previous verse (9:16) about covenants and death. If your readers would misunderstand **For**, you could use a word or phrase that introduces further explanation, or you could leave it untranslated. Alternate translation: "As you can see," or "Indeed," (See: [Connecting Words and Phrases](#))

## a covenant (ULT) every will (UST)

Here, just as in 9:16, the word **covenant** could refer to: (1) a specific type of agreement in which a person declares or writes what should be done with their possessions when they die. In this case, the author is slightly shifting the meaning of **covenant** when he uses the word in 9:16–17. Alternate translation: "a covenant about what happens after a person dies" or "a last testament" (2) the same kind of **covenant** that he has been speaking about throughout the letter. Alternate translation: "every covenant" (See: [Assumed Knowledge and Implicit Information](#))

## is} in force...it never has force (ULT) is valid...a will is not effective (UST)

Here, the phrases **in force** and **has force** identify that the agreement is binding or will be carried out. If your readers would misunderstand **in force** and **has force**, you could use words or phrases that identify an agreement as binding or required. Alternate translation: "is official ... it never is official" or "has power ... it never has power" (See: [Idiom](#))

## over {the} dead (ULT) only because of a dead person (UST)

Here, the phrase **over {the} dead** indicates the basis or reason for the **covenant** being **in force**. The author's point is not that the **covenant** only applies to the **dead**; rather, his point is that the **dead** are the reason why the **covenant** is **in force**. If your readers would misunderstand **over {the} dead**, you could use a word or phrase that identifies the basis for an agreement being or becoming official. Alternate translation: "on the basis of the dead" or "when people die" (See: [Idiom](#))

## the} dead (ULT) only because of a dead person (UST)

The author is using the adjective **dead** as a noun in order to refer to people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "the dead people" or "the corpses" (See: [Nominal Adjectives](#))

## the one covenanting {it (ULT) the person who set it up (UST)

Here, just as in 9:16, the word **covenanting** refers to the process of creating the **covenant**. If your readers would misunderstand **covenanting**, you could use a word or phrase that refers to setting up or creating a **covenant** or agreement. Alternate translation: "the one having created it" or "the one having made it" (See: [Translate Unknowns](#))

### ULT

<sup>17</sup> For a **covenant** {is} in force over {the} **dead**, because it never **has force** when the one covenanting {it} **lives**.

### UST

<sup>17</sup> In fact, **every will** is valid **only because of a dead person**. {That is} because a **will** is not **effective** while the person who set it up **is alive**.

## Translation Words - ULT

- a covenant
- the} dead
- it...has force
- lives

## Translation Words - UST

- every will
- only because of a dead person
- a will is...effective
- is alive



## **Hebrews 9:18**

## So (ULT) Much like that (UST)

Here, the word **So** introduces the ways in which the **first {covenant}** fits with what the author has said about covenants and death in [9:16–17](#). In other words, he uses **So** to introduce the application of the principle he discussed in those verses. If your readers would misunderstand **So**, you could use a word or phrase that introduces an inference or application. Alternate translation: “Because of that,” or “In much the same way,” (See: [Connecting Words and Phrases](#))

### ULT

<sup>18</sup> So not even the first {covenant} had been inaugurated without blood.

### UST

<sup>18</sup> Much like that, God definitely required {the Israelites to use} blood when he made the agreement with them.

## not even the first {covenant} had been inaugurated without blood (ULT) God definitely required {the Israelites to use} blood when he made the agreement with them (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. The author uses the passive form here to focus on the **first {covenant}**, which was **inaugurated**, rather than focusing on the person doing the “inaugurating.” If you must state who did the action, the author implies that God did it through Moses (see [9:19](#)). Alternate translation: “God did not even inaugurate the first covenant without blood” (See: [Active or Passive](#))

## not even the first {covenant} had been inaugurated without blood (ULT) God definitely required {the Israelites to use} blood when he made the agreement with them (UST)

The words **not even** and **without blood** form a negative understatement that emphasizes how important the **blood** is. If this is confusing in your language, you could express the meaning positively. Alternate translation: “even the first covenant had certainly been inaugurated with blood” (See: [Litotes](#))

## first {covenant} (ULT) the agreement with them (UST)

Here, the phrase **first {covenant}** refers to the agreement that God made with the Israelites through Moses. If your readers would misunderstand **first {covenant}**, you could make the idea more explicit. See how you translated the similar phrase in [8:7](#); [9:15](#). Alternate translation: “the covenant that God made with his people at first” (See: [Assumed Knowledge and Implicit Information](#))

## blood (ULT) God definitely required...the Israelites to use} blood (UST)

The author assumes that his audience knows that the use of **blood** also requires the “death” that he has been speaking about. If your readers would not make this inference, you could make it explicit that **blood** requires someone or something to die. Alternate translation: “blood from sacrificed animals” (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- had been inaugurated

- blood

## Translation Words - UST

- God definitely required...the Israelites to use} blood
- when he made





## **Hebrews 9:19**

## For (ULT) Indeed (UST)

Here, the word **For** introduces an important example of what the author said in the previous verse (9:18) about how the “first covenant” was “inaugurated” with “blood.” If your readers would misunderstand **For**, you could use a word or phrase that introduces an example. Alternate translation: “For example,” (See: [Connecting Words and Phrases](#))

## having been spoken...every command... according to the law by Moses to all the people, having taken the blood of the calves and the goats, with water and red wool and hyssop, he sprinkled both the scroll itself and all the people (ULT)

Here the author refers to several Old Testament texts. The story about Moses “speaking” the law and then “sprinkling” the people with **blood** comes from [Exodus 24:1–8](#). In these verses the Israelites agreed to follow the law and keep the covenant. The references to **red wool** and **hyssop** could come from the instructions for cleansing a person with a skin disease, which you can find in [Leviticus 14:1–7](#). However, it is more likely that the author is referring to the **red wool** and **hyssop** that the priest burned along with a “heifer” to make “ashes” that could be mixed with water and used for cleansing. You can read about this ritual in [Numbers 19:1–10](#), and the author has already mentioned it in [9:13](#). The author’s point here is that Moses cleansed the people when they agreed to the covenant, and according to the law the cleansing would require **blood, water, red wool, and hyssop**. If your readers would misunderstand what the author is referring to here, you could make it more explicit that he is speaking about how Moses cleansed the people when they heard and agreed to the covenant with God. Alternate translation: “every command having been spoken according to the law by Moses to all the people, they agreed to keep them. Then, Moses took the blood of calves and goats that had been sacrificed, and he mixed it with water and red wool and hyssop. Then, he sprinkled both the scroll of the law itself and all the people with the mixture” (See: [Assumed Knowledge and Implicit Information](#))

## having been spoken...every command...according to the law by Moses (ULT) after...declared...Moses...everything that God commanded in his law (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. The author uses the passive form here to focus on **every command** that was **spoken** rather than focusing on the person doing the “speaking.” Alternate translation: “Moses having spoken every command according to the law” (See: [Active or Passive](#))

## every command (ULT) everything that God commanded (UST)

If your language does not use an abstract noun for the idea behind **command**, you could express the idea by using a verb such as “command.” Alternate translation: “everything that God commanded” (See: [Abstract Nouns](#))

### ULT

<sup>19</sup> For every **command** having been spoken according to the **law by Moses** to all **the people**, having taken the **blood of the calves** and the **goats**, with **water** and red wool and hyssop, he sprinkled both the scroll itself and all the **people**,

### UST

<sup>19</sup> Indeed, after **Moses** declared everything **that God commanded in his law to the Israelites**, he picked up {in a bowl} **blood from animals that someone had sacrificed**. Then, also using **water**, red cloth, and parts of a hyssop plant, he scattered the blood on the book {on which he wrote what God commanded} and on all **the Israelites**.

## having been spoken...according to the law (ULT) after...declared...in his law (UST)

Here, the phrase **according to the law** identifies **every command** as the ones that God included in **the law**. If your readers would misunderstand **according to the law**, you could clarify that the author is referring to the specific commands in **the law**. Alternate translation: “in the law having been spoken” or “that God included in the law having been spoken” (See: [Idiom](#))

## Moses (ULT) Moses (UST)

The word **Moses** is the name of a man. God used him to give the **law** to the Israelites. (See: [How to Translate Names](#))

## of the calves and the goats (ULT) from animals that someone had sacrificed (UST)

Here the author refers to **calves** and **goats** as two examples of animals that could be sacrificed so that a priest could use their blood. These were not the only animals that could be sacrificed, and the story about Moses speaking the commands only mentions **bulls**. If your readers would misunderstand why the author refers specifically to **calves** and **goats**, you could use a form in your language that refers generally to animals that are sacrificed. Alternate translation: “of sacrificed animals” or “of animals from flock or herd” (See: [Doublet](#))

## with water and red wool and hyssop (ULT)

Here the author does not state how **Moses** used the **water**, **red wool**, and **hyssop**. The story in [Exodus 24:1–8](#) mentions that Moses mixed the blood with **water**, but it does not mention the other two things. The author could imply that: (1) Moses tied stalks of **hyssop** plant together with the **red wool** to create a brush that he used to sprinkle the **blood** and **water**. That is what **hyssop** and **red wool** are used for in [Leviticus 14:1–7](#). Alternate translation: “mixing it with water and dipping hyssop tied with red wool in it” (2) Moses burned the **red wool** and **hyssop** and mixed them in with the **blood** and **water**. That is what **hyssop** and **red wool** are used for in [Numbers 19:1–10](#). Alternate translation: “mixing it with water and ashes from red wool and hyssop” (See: [Assumed Knowledge and Implicit Information](#))

## red wool (ULT) red cloth (UST)

Here, the phrase **red wool** refers to cloth or string made from the fur of animals, especially sheep, that is dyed **red** or scarlet. If your readers would misunderstand **red wool**, you could use words or phrases that make the meaning clearer. Alternate translation: “scarlet cloth” or “fabric colored red” (See: [Translate Unknowns](#))

## hyssop (ULT) parts of a hyssop plant (UST)

The word **hyssop** refers to a woody plant with small leaves that can be used for sprinkling liquids by dipping the leaves in the liquid and then shaking them or brushing them over the target. If this plant is unknown, you could use a descriptive phrase. Alternate translation: “part of a plant with small branches and many leaves” (See: [Translate Unknowns](#))

**the scroll (ULT)****on the book...on which he wrote what God commanded (UST)**

Here, the word **scroll** refers to the roll or book on which Moses wrote everything that God had told him. You can read about this **scroll** in [Exodus 24:1-8](#). These verses do not directly mention Moses sprinkling **the scroll**, but the author knew more about this than we do, and there is no reason to harmonize what he says with the story in Exodus. If your readers would misunderstand **the scroll**, you could express the idea more explicitly. Alternate translation: “the scroll of God’s words” or “the scroll of the covenant” (See: [Assumed Knowledge and Implicit Information](#))

**itself...the scroll (ULT)****on the book {on which he wrote what God commanded...on the book...on which he wrote what God commanded (UST)**

Here, the word translated **itself** emphasizes **the scroll**. Consider using a natural way to emphasize **the scroll** in your language. Alternate translation: “that very scroll” (See: [Reflexive Pronouns](#))

**Translation Words - ULT**

- [command](#)
- [law by Moses](#)
- [to...the people](#)
- [people](#)
- [blood](#)
- [of the calves](#)
- [goats](#)
- [water](#)

**Translation Words - UST**

- [Moses...in his law](#)
- [that God commanded](#)
- [to the Israelites](#)
- [the Israelites](#)
- [blood](#)
- [from animals that someone had sacrificed](#)
- [from animals that someone had sacrificed](#)
- [water](#)



## **Hebrews 9:20**

**saying (ULT)****When he scattered the blood,} he said to them (UST)**

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that Moses said to the people. However, the audience would have understood that these were words from the Old Testament, specifically from [Exodus 24:8](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: “and he spoke to them” (See: [Quotations and Quote Margins](#))

**ULT**

<sup>20</sup> saying, “This {is} the **blood of the covenant** that **God commanded** for you.”

**UST**

<sup>20</sup> {When he scattered the blood,} he said to them, “This **blood signifies** {that} **the agreement** that **God made** with you {is now effective}.”

**saying, “This {is} the blood of the covenant that God commanded for you (ULT)****When he scattered the blood,} he said to them, “This blood signifies {that} the agreement that God made with you {is now effective (UST)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: “saying that this is the blood of the covenant that God commanded for you.” (See: [Direct and Indirect Quotations](#))

**This {is (ULT)****This (UST)**

Here, the word **This** refers to the blood that Moses “sprinkled” (see [9:19](#)). If your readers would misunderstand what **This** refers to, you could make it explicit. Alternate translation: “This blood is” or “What I have sprinkled is” (See: [Pronouns — When to Use Them](#))

**the blood of the covenant (ULT)****blood signifies {that} the agreement...is now effective (UST)**

Here the author uses the possessive form to describe how **the blood** inaugurates or confirms **the covenant**. If your readers would misunderstand that form, you could express the idea in a more natural way. Alternate translation: “the blood that confirms the covenant” or “the blood that inaugurates the covenant” (See: [Possession](#))

**that (ULT)****that (UST)**

Here, the word **that** refers to **the covenant**, not to **the blood**. If your readers would misunderstand what **that** refers to, you could make it explicit. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: “the covenant that” (See: [Pronouns — When to Use Them](#))

**commanded for you (ULT)****made with you (UST)**

Alternate translation: “commanded you to keep”



## Translation Words - ULT

- blood
- of the covenant
- God
- commanded

## Translation Words - UST

- blood
- signifies...that} the agreement...is now effective
- God
- made

## Hebrews 9:21

### in a similar way (ULT) likewise (UST)

Here, the phrase **in a similar way** refers back to 9:19 and the **way** in which Moses sprinkled blood on the scroll and the people. If your readers would misunderstand **in a similar way**, you could make what the idea more explicit. Alternate translation: “like he did with the scroll and the people” (See: [Assumed Knowledge and Implicit Information](#))

### all the containers of the service (ULT) on every tool {that the priests used} to serve God (UST)

Here, the phrase **containers of the service** identifies the objects and tools that the priests used in **service** of God. These included forks, bowls, incense burners, and many other similar **containers**. If your readers would misunderstand **the containers of the service**, you could clarify that these are all the tools and objects used for “serving” God. Alternate translation: “all vessels for service” or “all the objects that the priests use when they serve” (See: [Translate Unknowns](#))

### of the service (ULT) that the priests used} to serve God (UST)

If your language does not use an abstract noun for the idea behind **service**, you could express the idea by using a verb such as “serve” or “worship.” Alternate translation: “for worshipping God” or “for serving in the tabernacle” (See: [Abstract Nouns](#))

### Translation Words - ULT

- [in a similar way](#)
- [with the blood](#)
- [tabernacle](#)
- [of the service](#)

### Translation Words - UST

- [likewise](#)
- [blood](#)
- [on the dwelling](#)
- [that the priests used} to serve God](#)

### ULT

<sup>21</sup> And [in a similar way](#), he sprinkled [with the blood](#) both the [tabernacle](#) and all the containers [of the service](#).

### UST

<sup>21</sup> Moses [likewise](#) scattered [blood on the dwelling](#) and on every tool [{that the priests used} to serve God](#).



## **Hebrews 9:22**

**almost...everything is cleansed (ULT)**  
**almost...every time they cleansed {people or things (UST)**

Here, the phrase **almost everything** indicates that what the author is speaking about is generally true but not always true. In other words, there are exceptions to what he says, and he wishes to acknowledge that. If your readers would misunderstand **almost everything**, you could use a phrase that refers to a general truth that has exceptions. Alternate translation: “everything, with some exceptions, is cleansed” or “most things are cleansed” (See: [Idiom](#))

**almost...everything is cleansed (ULT)**  
**almost...every time they cleansed {people or things (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. The author uses the passive form here to focus on what is **cleansed** rather than focusing on the whoever does the “cleansing.” If you must state who did the action, the author implies that “the priests” did it. Alternate translation: “the priests cleanse almost everything” (See: [Active or Passive](#))

**without shedding of blood there is no forgiveness (ULT)**  
**God does not forgive anyone unless a priest presents blood {from an animal that someone has sacrificed (UST)**

Here the author presents this clause as a statement of what is generally true. Use a form in your language that presents a general truth or something that everyone knows. Alternate translation: “so it is true that there is no forgiveness without shedding of blood”

**without shedding of blood there is no forgiveness (ULT)**  
**God does not forgive anyone unless a priest presents blood {from an animal that someone has sacrificed (UST)**

Here the author uses two negative words (**without** and **no**) to emphasize how necessary **blood** is for **forgiveness**. If your readers would misunderstand the two negatives, and if it would not be emphatic in your language, you could express the idea with a positive statement and emphasize it in another way. Alternate translation: “forgiveness only occurs with shedding of blood” (See: [Double Negatives](#))

**shedding of blood (ULT)**  
**unless a priest presents blood...from an animal that someone has sacrificed (UST)**

Here the author uses a very rare word that refers to “pouring out” **blood**. The phrase **shedding of blood** thus refers to the process by which a priest kills an animal, pours its blood into a bowl, and then “pours it out” in a specific location near God’s presence. If your readers would misunderstand **shedding of blood**, you could use a phrase that refers to the collection and presentation of the blood. Alternate translation: “shedding and presenting blood” (See: [Translate Unknowns](#))

**ULT**

<sup>22</sup> And according to the [law](#), almost everything [is cleansed](#) with [blood](#), and without shedding of blood there is no [forgiveness](#).

**UST**

<sup>22</sup> Further, [God commanded in Moses’ law that the priests should use blood almost every time they cleansed {people or things}](#). In fact, [God does not forgive anyone](#) unless a priest presents blood {from an animal that someone has sacrificed}.

## **there is no forgiveness (ULT)**

### **God does not forgive anyone (UST)**

If your language does not use an abstract noun for the idea behind **forgiveness**, you could express the idea by using a verb such as “forgive.” If you need to express who does the “forgiving,” the author implies that it is God. Alternate translation: “no one is forgiven” or “God does not forgive people” (See: [Abstract Nouns](#))

#### **Translation Words - ULT**

- law
- is cleansed
- blood
- forgiveness

#### **Translation Words - UST**

- God commanded in Moses’ law
- that the priests should use blood
- they cleansed {people or things
- God does...forgive anyone



## **Hebrews 9:23**



**Therefore (ULT)****So then (UST)**

Here, the word **Therefore** introduces a conclusion that is based on what the author has said in [9:18–22](#) about blood and cleansing. If your readers would misunderstand **Therefore**, you could use a word or phrase that introduces a conclusion or an inference. Alternate translation: “Because of all that,” (See: [Connect — Reason-and-Result Relationship](#) )

**the...examples of the {things} in the heavens to be cleansed with these (ULT)****the {earthly} copy...sacrifice animals to purify...the...earthly} copy...of the heavenly {Most Holy Place (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. The author uses the passive form here to focus on the **examples** that are **cleansed** rather than focusing on the people doing the “cleansing.” If you must state who did the action, the author implies that “the priests” did it. Alternate translation: “the priests to cleanse the examples of the things in the heavens with these” (See: [Active or Passive](#) )

**examples (ULT)****the...earthly} copy (UST)**

Here, the word **examples** indicates that the earthly tabernacle is a copy or illustration of the heavenly tabernacle. If your readers would misunderstand **examples**, you could use a word or phrase that refers to something that is based on something else. Alternate translation: “illustrations” or “replicas” (See: [Translate Unknowns](#) )

**examples of the {things} in the heavens (ULT)****the...earthly} copy...of the heavenly {Most Holy Place (UST)**

Here, the phrase **examples of the {things} in the heavens** could refer to: (1) the earthly tabernacle, which is an “example” of the “tabernacle” **in the heavens**. Alternate translation: “example of the tabernacle in the heavens” (2) the earthly tabernacle, its priesthood, its sacrifices, and all the objects associated with it, which are **examples** of the same things **in the heavens**. Alternate translation: “examples of the tabernacle, priesthood, and service in the heavens” or “examples of the heavenly things” (See: [Assumed Knowledge and Implicit Information](#) )

**with these...these (ULT)****sacrifice animals...even (UST)**

In both places, the word **these** refers back to the sacrifices and blood that the author has discussed in [9:18–22](#). If your readers would misunderstand **these**, you could make what it refers to more explicit. Alternate translation: “with those sacrifices ... those sacrifices” or “with the blood of animals ... the blood of animals” (See: [Pronouns — When to Use Them](#) )

**ULT**

<sup>23</sup> Therefore {it is} necessary on the one hand {for} the examples of the {things} in the [heavens to be cleansed](#) with these, but on the other hand, the [heavenly {things}](#) themselves, with better [sacrifices](#) than these,

**UST**

<sup>23</sup> So then, the priests had to sacrifice animals [to purify](#) the {earthly} copy [of the heavenly {Most Holy Place}](#). Much like that, {Jesus had to} [present an](#) even greater [offering {to purify} the heavenly {Most Holy Place}](#) itself.

**themselves...the heavenly {things...with better sacrifices than these (ULT)  
itself...Jesus had to} present an even greater offering {to purify} the heavenly  
{Most Holy Place (UST)**

This clause leaves out some words that many languages might need to be complete. If your readers might misunderstand this, you could supply these words from the first half of the verse. Alternate translation: "it is necessary for the heavenly things themselves to be cleansed with better sacrifices than these" (See: [Ellipsis](#))

**themselves...the heavenly {things...with better sacrifices than these (ULT)  
itself...Jesus had to} present an even greater offering {to purify} the heavenly  
{Most Holy Place (UST)**

What the author says about how the **heavenly things themselves** need to **be cleansed** could mean: (1) that when people sin, they defile or make impure the heavenly sanctuary. Thus, the heavenly sanctuary needs **to be cleansed** from this impurity. Alternate translation: "the heavenly things themselves need to be cleansed from impurity with better sacrifices than these" (2) that the heavenly sanctuary needs to be "inaugurated" or "consecrated." In this case, "cleansing" refers primarily to making a place ready to function as a tabernacle, not to purifying sin from it. Alternate translation: "the heavenly things themselves need to be consecrated with better sacrifices than these"

**themselves...the heavenly {things (ULT)  
itself...to purify} the heavenly {Most Holy Place (UST)**

Here, the phrase **the heavenly things themselves** could refer to: (1) the heavenly tabernacle. Alternate translation: "the heavenly tabernacle itself" (2) the heavenly tabernacle, its priesthood, its sacrifices, and all the objects associated with it. Alternate translation: "the heavenly tabernacle, priesthood, and service themselves" or "the things in heaven" (See: [Assumed Knowledge and Implicit Information](#))

**themselves...the heavenly {things (ULT)  
itself...to purify} the heavenly {Most Holy Place (UST)**

Here, the word translated **themselves** emphasizes **the heavenly things**. Consider using a natural way to emphasize **the heavenly things** in your language. Alternate translation: "the very things in heaven" (See: [Reflexive Pronouns](#))

**with better sacrifices (ULT)  
Jesus had to} present an...greater offering (UST)**

Here the author refers to **better sacrifices** in general to make a contrast with the earthly sacrifices. However, he thinks that Jesus only offered one "sacrifice." If your readers would misunderstand that **better sacrifices** refers to what is generally true rather than to the details of what Jesus did, you could use a singular form instead. Alternate translation: "with a better sacrifice" (See: [Generic Noun Phrases](#))

## Translation Words - ULT

- [heavens](#)
- [heavenly {things](#)
- [to be cleansed](#)
- [with...sacrifices](#)

## Translation Words - UST

- to purify
- of the heavenly...Most Holy Place
- to purify} the heavenly...Most Holy Place
- Jesus had to} present an...offering



## **Hebrews 9:24**

**for (ULT)****When he presented that offering (UST)**

Here, the word **for** introduces a further explanation of what the author said in the previous verse (9:23) about the “heavenly things” and the “better sacrifices.” The explanation continues through 9:25–26. If your readers would misunderstand **for**, you could use a word or phrase that introduces further explanation. Alternate translation: “which is why” or “and so” (See: [Connecting Words and Phrases](#))

**not...into...did...enter (ULT)****not...into...did...go (UST)**

Here, the phrase **did not enter** refers to movement from outside a structure into the structure. Use a word or phrase in your language that refers to this kind of movement. Alternate translation: “did not pass into” (See: [Go and Come](#))

**made with hands...holy {places...copies of the true ones (ULT)****that humans have made...a Most Holy Place...which is a model of the most real Most Holy Place (UST)**

Here, the phrases **holy {places}** and **copies** refer to the earthly Most Holy Place. The phrase **the true ones** refers to the heavenly Most Holy Place. If your readers would misunderstand these phrases, you could make the idea more explicit. Alternate translation: “a Most Holy Place made with hands—a copy of the true heavenly one” (See: [Assumed Knowledge and Implicit Information](#))

**made with hands (ULT)****that humans have made (UST)**

Here, the word **hands** refers to main part of the body that we use to make things. So, the phrase figuratively refers to the whole person who makes things. If your readers would misunderstand **made with hands**, you could clarify that it refers to “humans” in general, not just their **hands**. Alternate translation: “made by humans” or “made by people” (See: [Synecdoche](#))

**made with hands (ULT)****that humans have made (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. The author uses the passive form here to focus on the **holy {places}** that are **made** rather than focusing on the **hands**, which **made** them. Alternate translation: “that hands made” (See: [Active or Passive](#))

**copies (ULT)****which is a model (UST)**

Here, the word **copies** identifies the **holy {places} made with hands** as something that models or is based on **the true ones**. If your readers would misunderstand **copies**, you could use a word or phrase that describes something

**ULT**

<sup>24</sup> for **Christ** did not enter into **holy {places}** made with hands—copies of **the true ones**—but into **heaven** itself, to be made visible now in the presence of **God** on our behalf,

**UST**

<sup>24</sup> {When he presented that offering,} the Messiah went into **the highest heaven**, where he reveals himself right now before **God** to help us. **He** did not go into **a Most Holy Place** that humans have made, which is a model of **the most real Most Holy Place**.

that is based on something else. See you how translated **examples** in 9:23. Alternate translation: “illustrations” or “replicas” (See: [Translate Unknowns](#))

## heaven itself (ULT) the highest heaven (UST)

Here, the phrase **heaven itself** is singular instead of plural, which is what the author has usually used when he speaks about the “heavens” in this letter. It is likely that the author uses the phrase **heaven itself** to refer to the highest of multiple heavens, which is where the heavenly sanctuary and God’s throne are. If your readers would misunderstand **heaven itself**, you could use a word or phrase that refers to the highest or most important heaven. Alternate translation: “the heaven that is above all the others” or “the most important heaven” (See: [Assumed Knowledge and Implicit Information](#))

## to be made visible now (ULT) where he reveals himself right now (UST)

Here, the phrase **to be made visible** primarily refers to a person entering the **presence** of a leader or ruler. The point is that the person is **visible** to that leader or ruler, not that the person is **visible** to the audience. The word **now** indicates that this is what Jesus is currently doing. If your readers would misunderstand **to be made visible now**, you could use a phrase that refers to how Jesus is currently in God’s presence. Alternate translation: “to appear currently” or “to dwell during this time” (See: [Assumed Knowledge and Implicit Information](#))

## to be made visible (ULT) where he reveals himself (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. The author’s point is that Jesus is currently **visible** to God, so use a form that would express that idea well. Alternate translation: “to appear” or “to show himself” (See: [Active or Passive](#))

## in the presence of God (ULT) before God (UST)

If your language does not use an abstract noun for the idea behind **presence**, you could express the idea by using a phrase that refers to being close to God. Alternate translation: “where God dwells” or “near God” (See: [Abstract Nouns](#))

## Translation Words - ULT

- [Christ](#)
- [holy {places](#)
- [of the true ones](#)
- [heaven](#)
- [of God](#)

## Translation Words - UST

- [the highest heaven](#)
- [God](#)
- [He](#)
- [a Most Holy Place](#)
- [of the most real Most Holy Place](#)





## **Hebrews 9:25**

**and not (ULT)****Further, he {went into the highest heaven} not (UST)**

This clause leaves out some words that many languages might need to be complete. If your readers might misunderstand this, you could supply these words from the previous verse (“enter” in 9:24).

Alternate translation: “and he entered not” (See: [Ellipsis](#))

**the high priest enters into the holy {places}****each year with blood {that is} not his own****(ULT)****the {earthly} leading priests do. They go into the Most Holy Place every year {and present}****blood from an animal {that someone has sacrificed} (UST)**

Here the author refers to how the **high priest** was required to enter the Most Holy Place every single year to offer blood from sacrifices. You can read about what God required for this Day of Atonement in [Leviticus 16](#). If your readers would misunderstand what the author is referring to here, you could make it more explicit. Alternate translation: “the high priest enters in the Most Holy Place on the Day of Atonement each year with blood that comes from a sacrificed animal, not from himself” (See: [Assumed Knowledge and Implicit Information](#))

**enters into (ULT)****They go into (UST)**

Here, the phrase **enters into** refers to movement from outside a structure into a structure. Use a word or phrase that identifies this kind of movement in your language. Alternate translation: “moves into” (See: [Go and Come](#))

**the holy {places} (ULT)****the Most Holy Place (UST)**

Here, the phrase **the holy {places}** could refer to: (1) the Most Holy Place, the inner part of the earthly sanctuary that the **high priest** entered once a year. Alternate translation: “the Most Holy Place” (2) the entire earthly sanctuary, which the high priest entered many times in the year but especially on the Day of Atonement. Alternate translation: “the sanctuary” (See: [Assumed Knowledge and Implicit Information](#))

**each year (ULT)****every year (UST)**

Here, the phrase **each year** refers to something that happens one year, and then the next year, and so on. One way of expressing this idea is with the phrase “year by year.” The author’s point is that the **high priest enters** every single year. If your readers would misunderstand **each year**, you could use a word or phrase that refers to sequential years. Alternate translation: “year by year” or “every single year” (See: [Idiom](#))

**ULT**

<sup>25</sup> and not in order to offer himself many times, **even as** the **high priest** enters into the **holy {places}** each **year** with **blood** {that is} not his own;

**UST**

<sup>25</sup> Further, he {went into the highest heaven} not to present himself as an offering more than once. **That is what** the {**earthly**} **leading priests do**. They go into **the Most Holy Place every year** {and present} **blood** from an animal {that someone has sacrificed}.

## **with blood {that is} not his own (ULT) and present} blood from an animal {that someone has sacrificed (UST)**

Here, the **blood** is **not his his own** because it comes from an animal that someone has sacrificed. The author expresses the idea in this way because he is contrasting the **high priest** with Jesus, who did use his own blood (see [9:12](#)). If your readers would misunderstand **blood {that is} not his own**, you could express the idea more explicitly. Alternate translation: “with another being’s blood” or “with blood from an animal” (See: [Assumed Knowledge and Implicit Information](#))

### **Translation Words - ULT**

- even as
- high priest
- holy {places
- year
- blood

### **Translation Words - UST**

- That is what
- the...earthly} leading priests do
- the Most Holy Place
- every year
- and present} blood



## **Hebrews 9:26**

**since it was necessary for (ULT)**  
**If Jesus had actually needed to present himself as an offering more than once,} then... would have needed (UST)**

Here the author does not directly state the basis for his inference (**since**). Instead, he implies that it is a positive version of the negative statement “not in order to offer himself many times” in 9:25. In other words, the point is that Christ could not make an offering many times, **since** then it would be **necessary for him to suffer many times**. If your readers would misunderstand what **since** introduces, you could include some of the implied words to make the idea clearer. Alternate translation: “since he would have offered himself many times, it would have been necessary for” or “since otherwise it would have been necessary for” (See: [Ellipsis](#))

**him (ULT)**  
**he (UST)**

Here, the word **him** refers to Jesus. If your readers would misunderstand to whom **him** refers, you could make it explicit. Alternate translation: “Jesus” or “Christ” (See: [Pronouns — When to Use Them](#))

**to suffer (ULT)**  
**to die (UST)**

Here the author uses **suffer** to refer to everything bad that Jesus experienced, but he is especially focusing on Jesus death on the cross. If your readers would misunderstand what **to suffer** refers to, you could express the idea explicitly. Alternate translation: “to suffer and die” or “to be crucified” (See: [Assumed Knowledge and Implicit Information](#))

**from {the} foundation of {the} world (ULT)**  
**since the time when God created everything (UST)**

Here, the phrase **{the} foundation of {the} world** refers to the time when God created everything. When something is **from** this time, that means that it happens throughout the time between when God created everything and now. If your readers would misunderstand **from {the} foundation of {the} world**, you could use a comparable phrase. Alternate translation: “from when the world was created until now” (See: [Idiom](#))

**from {the} foundation of {the} world (ULT)**  
**since the time when God created everything (UST)**

If your language does not use an abstract noun for the idea behind **foundation**, you could express the idea by using a verb such as “found” or “create.” Alternate translation: “from the founding of the world” or “from when God founded the world” (See: [Abstract Nouns](#))

**ULT**

<sup>26</sup> since it was necessary for him to **suffer** many times from **{the} foundation of {the} world**. But now **he has been revealed** once at **{the} end of the ages** for **{the} annulment of sin** through the **sacrifice** of himself.

**UST**

<sup>26</sup> {If Jesus had actually needed to present himself as an offering more than once,} then he would have needed **to die** very often **since the time when God created everything**. But here is what is true {about Jesus}: **during this final time period, he presented** himself one time only **as an offering** to make **sin** powerless.

**But now (ULT)****But here is what is true {about Jesus (UST)**

Here, the phrase **But now** could introduce (1) a contrast with the hypothetical situation the author offered in the first half of the verse. In this case, the word **now** does not refer to time but identifies what is actually true. See the similar construction in [8:6](#), which contrasts with the hypothetical situation in [8:4](#). Alternate translation: “In reality, though,” or “As it really is,” (2) a contrast with the hypothetical situation earlier in the verse and between the past (what the priests did) and the present (**now**). In this case, the word **now** does refer to time. Alternate translation: “But in the present” (See: [Connect — Contrast Relationship](#))

**he has been revealed (ULT)****he presented (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. The author uses the passive form here to focus on Jesus, who **has been revealed**, rather than focusing on the person doing the “revealing.” If you must state who did the action, the author implies that Jesus himself did it. Alternate translation: “he has revealed himself” or “he has appeared” (See: [Active or Passive](#))

**he has been revealed (ULT)****he presented (UST)**

Here, the phrase **he has been revealed** could refer to: (1) Jesus’ “appearance” in the heavenly sanctuary (see “made visible” in [9:24](#)). Alternate translation: “he has appeared in heaven” (2) Jesus’ “appearance” on earth when he became human and died. Alternate translation: “he has appeared on earth” (See: [Assumed Knowledge and Implicit Information](#))

**at {the} end of the ages (ULT)****during this final time period (UST)**

Here, **{the} end of the ages** refers to the last period in the history of the world, which began when Jesus lived, died, and came alive again. It also means that this last period has been the goal of all the previous events. If your language has a way to refer to the last period in the history of the world, you could use it here. Alternatively, if your language has a way to refer to the end of the world, you could express the idea by stating that the end of the world will happen soon. Alternate translation: “at this time when the end of the world is coming soon” or “during these end times” (See: [Idiom](#))

**for {the} annulment of sin through the sacrifice of himself (ULT)****himself...as an offering to make sin powerless (UST)**

If your language does not use abstract nouns for the ideas behind **annulment** and **sacrifice**, you could express the ideas by using verbs such as “annul” and “sacrifice.” Alternate translation: “to annul sins by sacrificing himself” (See: [Abstract Nouns](#))

**the} annulment (ULT)****to make...powerless (UST)**

Here, the word **annulment** is the same word translated in “annulment” in [7:18](#). The word refers to abolishing something or keeping it from being effective or powerful. If your readers would misunderstand **annulment**, you

could use a word or phrase that refers to removing the power or effectiveness from something. Alternate translation: "the abolition" or "the removal" (See: [Translate Unknowns](#))

## Translation Words - ULT

- to suffer
- the} foundation of {the} world
- the} foundation
- of {the} world
- he has been revealed
- of the ages
- of sin
- sacrifice

## Translation Words - UST

- to die
- since the time when God created everything
- since the time when God created everything
- since the time when God created everything
- during this final time period
- he presented
- as an offering
- sin





## **Hebrews 9:27**

## And just as (ULT)

Here, the phrase **And just as** introduces further information (**And**) that includes a two-part comparison. The first part is introduced here by **just as**, while the second part is introduced at the beginning of 9:28 by “so also.” If your readers would misunderstand **And just as**, you could use a word or phrase that introduces further information and the first part of a comparison. Alternate translation: “Further, in the same way that” (See: [Connecting Words and Phrases](#))

### ULT

<sup>27</sup> And just as it is appointed to men to die once, and after that, {the} judgment,

### UST

<sup>27</sup> Humans will each die one time only, and then God will decide whether they are guilty or innocent.

## it is appointed to men...to die (ULT)

### Humans will each...die (UST)

Here, the phrase **it is appointed** refers to something that is certain or sure to happen. If your readers would misunderstand **it is appointed**, you could use a comparable word or phrase that refers to something that will happen for sure. Alternate translation: “men are destined to die” or “men will certainly die” (See: [Translate Unknowns](#))

## it is appointed to men...to die (ULT)

### Humans will each...die (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. The author uses the passive form here to focus on what is **appointed** rather than focusing on the person doing the “appointing.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God has appointed men to die” or “God has made it so that men die” (See: [Active or Passive](#))

## to men (ULT)

### Humans (UST)

Although the word **men** is masculine, the author is using it to refer to all people, both men and women. If your readers would misunderstand **men**, you could use a non-gendered word or refer to both genders. Alternate translation: “to people” or “to men and women” (See: [When Masculine Words Include Women](#))

## after...that (ULT)

### and then...and then (UST)

Here the author does not specify how soon **judgment** comes **after** people die. If possible, express the idea with a word or phrase that refers to an event that comes later without specifying how much later. Alternate translation: “once that happens” or “some time after that” (See: [When to Keep Information Implicit](#))

## the} judgment (ULT)

### God will decide whether they are guilty or innocent (UST)

Here, **judgment** refers to how God will “judge” everyone based on what they have done when Jesus comes back. If your readers would misunderstand what **judgment** refers to, you could make the idea more explicit. Alternate translation: “the final judgment” or “God’s judgment of everyone at the end” (See: [Assumed Knowledge and Implicit Information](#))

## **the} judgment (ULT)**

### **God will decide whether they are guilty or innocent (UST)**

If your language does not use an abstract noun for the idea behind **judgment**, you could express the idea by using a verb such as "judge." Alternate translation: "they are judged" (See: [Abstract Nouns](#))

#### **Translation Words - ULT**

- [to die](#)
- [the} judgment](#)

#### **Translation Words - UST**

- [die](#)
- [God will decide whether they are guilty or innocent](#)



## **Hebrews 9:28**

## so also (ULT) Much like that (UST)

Here, the phrase **so also** introduces what the author will compare with humans dying and being judged (9:27). The comparison between humans and **Christ** is about two primary things. First, both die **once**. Second, God's final decision, either judgment or **salvation**, follows this death at some point. If your readers would misunderstand **so also**, you could use a word or phrase that introduces the second part of a comparison. "likewise" or "in much the same way" (See: [Connecting Words and Phrases](#))

## having been offered (ULT) presented himself...as an offering (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, the author implies that "Christ" did it to himself. Alternate translation: "having offered himself" (See: [Active or Passive](#))

## to bear...to bear...the} sins (ULT) to...take away...sins (UST)

Here the author refers to how Jesus deals with **sins** as if he were "bearing" or taking them off someone. He speaks in this way to indicate that Jesus eliminates the guilt and the power of these **sins** over people. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: "to remove the sins" or "to deal with the sins" (See: [Metaphor](#))

## will appear (ULT) Then, he will come...to earth (UST)

Here, the phrase **will appear** refers to how Jesus will be seen by everyone on earth when comes back to earth from heaven. If your readers would misunderstand **will appear**, you could use a word or phrase that refers to Jesus coming back to earth. Alternate translation: "will come" or "will reveal himself on earth" (See: [Assumed Knowledge and Implicit Information](#))

## a second time (ULT) again (UST)

Here the author refers to **a second time** because Jesus already "appeared" on earth the "first time," which is when he became human, lived, and died. If your readers would misunderstand why the author refers to **a second time**, you could make the idea explicit. Alternate translation: "one more time" or "again" (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>28</sup> so also, **Christ**, having been offered once to bear {the} **sins** of many {people}, will appear a second time, apart from **sin**, for **salvation** to the ones eagerly waiting {for} him.

9:11 <sup>[1]</sup>

9:14 <sup>[2]</sup> instead of

### UST

<sup>28</sup> Much like that, **the Messiah** presented himself one time only as an offering to take away many people's **sins**. Then, he will come again {to earth}, not {to take away} **sins**, but to **rescue** his people, who are persistently expecting him.

## **a second time (ULT) again (UST)**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “time two” (See: [Ordinal Numbers](#))

## **apart from sin (ULT) not {to take away} sins (UST)**

Here, the phrase **apart from sin** refers to how what Jesus will do is not about **sin**. The phrase does not refer to how Jesus himself does not have **sin**, although that is true (see [4:15](#)). If your readers would misunderstand **apart from sin**, you could use a word or phrase that refers to how Jesus’ second “appearing” does not deal with **sin**. Alternate translation: “without reference to sin” or “not dealing with sin” (See: [Assumed Knowledge and Implicit Information](#))

## **to the ones...for salvation (ULT) his people, who are persistently expecting him...but to rescue (UST)**

If your language does not use an abstract noun for the idea behind **salvation**, you could express the idea by using a verb such as “save.” Alternate translation: “to save those” (See: [Abstract Nouns](#))

### **Translation Words - ULT**

- [Christ](#)
- [the} sins](#)
- [sin \(2\)](#)
- [salvation](#)

### **Translation Words - UST**

- [the Messiah](#)
- [sins](#)
- [not...to take away} sins \(2\)](#)
- [but to rescue](#)



## Hebrews 10

### Hebrews 10 General Notes

#### Structure and Formatting

The Son as high priest (5:1–10:18)

- Teaching: Old and new ministries (9:1–10:18)

Summary statement (10:19–25)

Faith and endurance (10:26–12:29)

- Exhortation: Endure in the faith! (10:26–39)

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 [10:5-7](#), [16-17](#), [37-38](#), which are words from the Old Testament.

#### Special Concepts in this Chapter

##### The sacrifices that Moses' law required

In [10:1-11](#), the author points out several reasons why it is clear that the sacrifices that God required the Israelites to offer did not take away sins on their own. First, he states that these sacrifices are a “shadow” of the coming good things. It is the real thing, not the shadow, that takes away sins. Second, these sacrifices needed to be repeated. If they actually took away sin, the author reasons, they would only need to be done once. Third, he argues from the Scriptures that God replaces these sacrifices with Jesus doing God's will. In this chapter, the author does not spend much time speaking about what those sacrifices actually did accomplish. He only says that they are a “reminder” of sins (see [10:3](#)). See [9:13](#) for more information on what the sacrifices actually could accomplish. (See: [sacrifice](#), [sacrifices](#), [offering](#))

##### “Once” versus “repeatedly”

Throughout this chapter, the author states that Christ offered himself once and that his sacrifice has eternal effects. In contrast, he states that the sacrifices that the earthly priests offered happened repeatedly and had limited effects. In your translation, be sure to use words that emphasize the contrast between a single, effective sacrifice and multiple, ineffective sacrifices.

##### The “former days”

In [10:32](#), the author refers to the “former days,” which he then goes on to describe in [10:32-34](#). This phrase refers to a period of time in the audience's past, a time when they had just been “enlightened,” which means they had recently believed in Jesus. During this time, they suffered but also persevered and rejoiced in knowing God. The author wishes them to continue to show the endurance and joy they showed during these “former days.” In these verses, use verb tenses and forms that you would normally use for describing what happened in a person's past.

## “The one coming” in 10:37

In 10:37, the “one coming” refers to the Messiah, whom the author knows is Jesus. In this context, the Messiah “coming” refers to Jesus’ second coming, not his incarnation. Use words here that could be understood as a reference to Jesus’ second coming.

## Important Figures of Speech in this Chapter

### “Shadow” and “image” in 10:1

In this verse, the law has a “shadow” of the coming good things, which means that the law of Moses gives an outline or vague image of those good things. A “shadow” is not bad, but it is not the thing that casts the shadow. Instead, it just gives a foretaste or a hint of what that thing is. The author uses the word “image” to refer to the thing itself. The author’s point, then, is that the law of Moses provides a hint or foretaste of the coming good things, which are what Christ offers to those who believe in him. That means that the law is good, but if people can have the “image” itself (what Christ gives), they do not need the “shadow” (the law) anymore. See the notes on this verse for translation ideas. (See: [shadow](#), [overshadow](#), [shade](#))

### “The curtain, that is, his flesh” in 10:20

In this verse, the phrase “that is, his flesh” can be understood in three main ways. (1) it could go with “curtain,” in which case the author is stating that Jesus’ “flesh” is somehow like this “curtain.” It could mean that he needed to live his life in the “flesh” before he could enter the heavenly sanctuary, just like a priest needed to pass through the “curtain” before he could enter the Most Holy Place. Or, it could mean that his “flesh” needed to die before he could enter the heavenly sanctuary, just like a priest needed to penetrate through the curtain to enter the Most Holy Place. (2) it could go with the whole clause “which he has inaugurated for us as a fresh and living way.” In this case, the word “through” is implied with “flesh” as well as “curtain,” and the author is saying that Jesus “inaugurated” this way “through” (or “by means of”) his “flesh.” (3) it could go with “way,” in which case the author is stating that Jesus’ “way” was his “flesh.” This would most likely mean that the path or “way” that Jesus took to get to the heavenly sanctuary was his earthly life in the “flesh.” The first option makes the most sense of the way the author wrote the words in the sentence, but some scholars argue that the idea it expresses does not match the rest of what the author says. Consider using a construction that could modify either “curtain” or “way” to preserve the ambiguity.

## Other Possible Translation Difficulties in this Chapter

### What sins are those for which there is no longer a sacrifice?

In 10:26–31, the author refers to sin which no sacrifice can take away and which God will punish with “fire.” Scholars debate what sin or sins the author is speaking about and whether the people who commit the sin or sins are really Christians or not. What is clear is that this is very serious sin: it involves “trampling” Christ and insulting the Holy Spirit. No one could commit this kind of sin by accident. Further, the word for “sinning” in 10:26 indicates that the author is thinking about more than one individual act. In your translation, make sure that you refer to a pattern or repeated behavior of sinning. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

### Old Testament quotations

When the author quotes from the Old Testament, he uses a Greek translation that is sometimes different than the original Hebrew version that most modern translations use for the Old Testament. This is particularly obvious in 10:5–7, which quotes from a Greek version of [Psalm 40:6–8](#), and in 10:37–38, which quotes from a Greek version of [Habakkuk 2:3–4](#). Since the author chose to use these forms of the quotations, you should represent the words the

author uses, not the words that may be found in an Old Testament you are familiar with. (See: [Quotations and Quote Margins](#))



## **Hebrews 10:1**

**For (ULT)**

Here, the word **For** introduces a new development in the argument that is based on what the author has said in [9:23–28](#). If your readers would misunderstand **For**, you could use a word or phrase that introduces development, or you could leave it untranslated.

Alternate translation: “Now” (See: [Connecting Words and Phrases](#))

**a shadow...having...of the good {things...of the good...things (ULT)****Rather, it only points...Rather, it only points...****to those wonderful things...to those****wonderful things (UST)**

Here the author speaks as if the **law** has a **shadow** that is cast by **the good things that are coming**. He speaks in this way to indicate that the **law** is not one of **the good things that are coming**, but that it does “foreshadow” or give a outline or forecast of what those **good things** are like. If your readers would misunderstand **having a shadow of the good things**, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “foreshadowing the good things” or “only pointing to the good things” (See: [Metaphor](#))

**of the good {things} {that} are coming (ULT)****to those wonderful things (UST)**

Here the author does not clarify exactly what these **good things** are. What is clear is that God gives them to believers as gifts or blessings. If possible, express the idea without including specifics about what the **things** are.

Alternate translation: “of the good gifts that are coming” or “of the blessings that are coming from God” (See: [When to Keep Information Implicit](#))

**that} are coming (ULT)****to those wonderful things (UST)**

Here the author speaks as if **the good things** were a person who could “come” or arrive at a destination. He means that believers will certainly and quickly receive these **good things**, as surely as someone who is “coming” will soon arrive. If your readers would misunderstand this figure of speech, you could express the idea nonfiguratively.

Alternate translation: “that believers will receive soon” or “that we will certainly experience” (See: [Personification](#))

**that} are coming (ULT)****to those wonderful things (UST)**

Here the author could mean that the **good things**: (1) are **coming** for believers, although believers do experience them some now. Alternate translation: “that will come” (2) were **coming** from the perspective of those who received the law but which believers have now received. Alternate translation: “that were to come” (See: [Assumed Knowledge and Implicit Information](#))

**ULT**

<sup>1</sup> For the **law**, having a **shadow of the good {things} {that}** are coming—not the image itself of {those} things—is never able **to make perfect** the ones approaching **with the same sacrifices** that they continually bring every **year**.

**UST**

<sup>1</sup> The **law {that God gave through Moses}** is not itself one of the wonderful things that God will give to his people. **Rather, it only points to those wonderful things**. So, even though the people who go closer to God always present **offerings year after year**, doing so never enables them **to be what God wants them to be**.

**not the image itself of {those} things (ULT)  
is not itself one of the wonderful things that God will give to his people (UST)**

Here, the word **image** refers to the opposite of the **shadow**. The **image** refers to the reality or substance of the **things** themselves. It does not refer to an image or reflection. If your readers would misunderstand **image**, you use a word or phrase that refers to the reality or existence of the **things**. Alternate translation: “not the reality itself of those things” or “not being itself one of those things” (See: [Translate Unknowns](#))

**the law, having...is never able...to make perfect (ULT)  
The law {that God gave through Moses...Rather, it only points...doing so  
never enables them...to be what God wants them to be (UST)**

Here the author speaks as if **the law** were a person who could **make perfect** other people. He speaks in this way to indicate that the regulations and rituals that God required in the law do not enable people to become “perfect.” If your readers would misunderstand this figure of speech, you could express the idea nonfiguratively. Alternate translation: “keeping the law, which has ... cannot ever make perfect” or “doing what the law requires, which law has ... never gives perfection to” (See: [Personification](#))

**the ones approaching (ULT)  
So, even though the people who go closer to God (UST)**

Here, the phrase **those who approach** could refer to: (1) the Israelites who brought the sacrifices to God. Alternate translation: “the people who approach” (2) the priests who serve in the sanctuary. Alternate translation: “the priests who approach” (See: [Assumed Knowledge and Implicit Information](#))

**every year (ULT)  
year after year (UST)**

Here, the phrase **every year** identifies an action that happens often and repeatedly. If your readers would misunderstand **every year**, you could use a word or phrase that identifies a frequent and repeated action. Alternate translation: “day after day” or “all the time” (See: [Idiom](#))

### Translation Words - ULT

- law
- a shadow
- of the good...things
- to make perfect
- with the...sacrifices
- year

### Translation Words - UST

- The law...that God gave through Moses
- Rather, it only points
- to those wonderful things
- offerings
- year after year
- to be what God wants them to be





## **Hebrews 10:2**

## Otherwise (ULT) Suppose (UST)

Here, the word **Otherwise** introduces a hypothetical situation that is contrary to what the author claimed in the previous verse. The author introduces this hypothetical situation to further support his argument. If your readers would misunderstand **Otherwise**, you could use a word or phrase that introduces something that is contrary to fact. Alternate translation: “If that were not the case” or “Were that not so” (See: [Connecting Words and Phrases](#))

### would the sacrifices not have ceased to be offered?

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question implies that the answer is “yes, they would have ceased being offered.” If your readers would misunderstand this question, you could express the idea by using a strong affirmation. Alternate translation: “they would certainly have ceased being offered, because the ones serving would no longer have consciousness of sins, having been cleansed once.” (See: [Rhetorical Question](#))

### would the sacrifices not have ceased to be offered?

Here the author expresses the conclusion before he gives his reasons. This was a natural order of information in his language. If your readers would find this order confusing, you could express the reasons before the conclusion, or you could use some other natural order. Alternate translation: “since the ones serving, having been cleansed once, would no longer have consciousness of sins, would they not have ceased being offered?” (See: [Information Structure](#))

## would they not have ceased being offered (ULT) and they would stop presenting offerings (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. The author uses the passive form here to focus on the sacrifices, which have not **ceased being offered**, rather than focusing on the person who would “cease offering” them. If you must state who would do the action, the author implies that the “priests” or the “Israelites” would. Alternate translation: “would the priests not have ceased offering them” or “would the Israelites not have ceased offering them” (See: [Active or Passive](#))

## would they not have ceased (ULT) and they would stop (UST)

Here, the word **they** refers to the “sacrifices” (see [10:1](#)). If your readers would misunderstand what **they** refers to, you could make it explicit. Alternate translation: “would the sacrifices not have ceased” (See: [Pronouns — When to Use Them](#))

### ULT

<sup>2</sup> Otherwise, would they not have ceased being offered, because the ones [serving](#) would no longer have [consciousness of sins, having been cleansed](#) once?

### UST

<sup>2</sup> Suppose [that {those offerings}](#) actually [purified the people who worship God](#). [{In that case,}](#) they would [never feel guilty about their sins](#), and they would stop presenting offerings.

**the ones serving (ULT)**  
**the people who worship God (UST)**

Here, the phrase **the ones serving** refers to everyone who worshiped God, not just to those acting as priests. If your readers would misunderstand **the ones serving**, you could make it clear that it refers to all the worshipers. Alternate translation: “the worshipers” (See: [Assumed Knowledge and Implicit Information](#))

**would no longer have consciousness of sins (ULT)**  
**In that case...they would never feel guilty...about their sins (UST)**

If your language does not use an abstract noun for the idea behind **consciousness**, you could express the idea by using an adjective such as “conscious” or a verb such as “recognize.” Alternate translation: “would no longer be conscious of sins” or “no longer recognize their sins” (See: [Abstract Nouns](#))

**having been cleansed once (ULT)**  
**that {those offerings} actually purified (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. The author uses the passive form here to focus on those who are **cleansed** rather than focusing on the person or thing doing the “cleansing.” If you must state who did the action, the author implies that “the sacrifices,” or God working through these sacrifices, did it. Alternate translation: “would have become clean once” or “being those whom God has cleansed once” (See: [Active or Passive](#))

### Translation Words - ULT

- [serving](#)
- [consciousness](#)
- [of sins](#)
- [having been cleansed](#)

### Translation Words - UST

- [that {those offerings...purified](#)
- [the people who worship God](#)
- [In that case...they would never feel guilty](#)
- [about their sins](#)

## Hebrews 10:3

### But (ULT)

### But {here is what is true about those offerings (UST)

Here, the word **But** introduces what is true, in contrast to the hypothetical situation the author offered in [10:2](#). If your readers would misunderstand **But**, you could use a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: "In reality, though," or "As it really is," (See: [Connect — Contrast Relationship](#))

### ULT

<sup>3</sup> But with those {sacrifices} {there is} a reminder of sins every year.

### UST

<sup>3</sup> But {here is what is true about those offerings}: they remind people year after year of their sins.

### with those {sacrifices} {there is} a reminder of sins (ULT) they remind people...of their sins (UST)

If your language does not use an abstract noun for the idea behind **reminder**, you could express the idea by using a verb such as "remind" or "remember." Alternate translation: "whenever they offer those sacrifices, people remember their sins" or "with those sacrifices people are reminded of their sins" (See: [Abstract Nouns](#))

### every year (ULT)

### year after year (UST)

Here, just as in [10:1](#), the phrase **every year** identifies an action that happens often and repeatedly. If your readers would misunderstand **every year**, you could use a word or phrase that identifies a frequent and repeated action. Alternate translation: "day after day" or "all the time" (See: [Idiom](#))

## Translation Words - ULT

- of sins
- year

## Translation Words - UST

- year after year
- of their sins



## **Hebrews 10:4**

## For (ULT) Those offerings can only do that,} because (UST)

Here, the word **For** introduces support for the author's claim that the sacrifices give a "reminder of sins every year" (10:3). His point here is that the sacrifices cannot **take away sins**, so all they can do is function as a "reminder" of the sins that they do not **take away**. If your readers would misunderstand **For**, you could use a word or phrase that introduces support for a claim. Alternate translation: "That is because" (See: [Connect — Reason-and-Result Relationship](#) )

### ULT

<sup>4</sup> For {it is} impossible {for} **blood** of bulls and **goats** to take away **sins**.

### UST

<sup>4</sup> {Those offerings can only do that,} because **blood from animals that someone sacrificed** cannot remove **people's sins**.

## blood of bulls and goats to take away sins (ULT) blood from animals that someone sacrificed...remove people's sins (UST)

Here, the phrase **blood of bulls and goats** may refer specifically to the offerings performed on the Day of Atonement (see [Leviticus 16](#)). However, the author is also referring in general to **blood** from any sacrifice. You should express the idea in general terms, as the author does. Alternate translation: "blood from animal sacrifices to take away sins" (See: [Assumed Knowledge and Implicit Information](#))

## blood of bulls and goats to take away sins (ULT) blood from animals that someone sacrificed...remove people's sins (UST)

Here, the word **blood** refers figuratively to offering the **blood**. The word **sins** refers figuratively to the consequences of sin that people experience, including guilt, impurity, and alienation from God. If your readers would misunderstand **blood** and **sins**, you could express the ideas with short phrases. Alternate translation: "the offering of the blood of bulls and goats to take away the consequences of sins" (See: [Metonymy](#))

## of bulls and goats (ULT) from animals that someone sacrificed (UST)

Here the author refers to **bulls and goats** as two examples of animals that were sacrificed so that the high priest could enter the sanctuary with their **blood**. These were not the only animals that could be sacrificed, and the author is not trying to be exhaustive. If your readers would misunderstand why the author refers specifically to **bulls and goats**, you could use a form in your language that refers generally to animals that are sacrificed. Alternate translation: "of sacrificed animals" or "of animals from flock or herd" (See: [Doublet](#))

## Translation Words - ULT

- [blood](#)
- [goats](#)
- [sins](#)

## Translation Words - UST

- [blood](#)
- [from animals that someone sacrificed](#)
- [people's sins](#)





## **Hebrews 10:5**

## Therefore (ULT) That is why (UST)

Here, the word **Therefore** introduces an inference based on what the author has said about how “blood of bulls and goats” does not “take away sins” (see 10:4). Because that is true, Jesus speaks the words that the author quotes. If your readers would misunderstand **Therefore**, you could use a word or phrase that introduces an inference. Alternate translation: “So then” or “Because of that” (See: [Connect — Reason-and-Result Relationship](#) )

## entering (ULT) when the Messiah came (UST)

Here, the word **entering** introduces an action that could happen (1) at the same as he **says** the quotation that follows. Alternate translation: “as he enters” (2) before he **says** the quotation that follows. Alternate translation: “as he was about to enter” (See: [Connect — Simultaneous Time Relationship](#) )

## entering into the world (ULT) when the Messiah came to earth (UST)

Here, the phrase **entering into the world** refers to Jesus’ incarnation, when he became human and lived in the **world**. If your readers would misunderstand what this phrase refers to, you could make the idea more explicit. Alternate translation: “becoming human and entering into the world” or “entering into the world as a man” (See: [Assumed Knowledge and Implicit Information](#) )

## he says (ULT) he spoke {to his Father} (UST)

Here and in the following two verses, the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that Christ the Son said to God the Father. However, the audience would have understood that these were words from the Old Testament, specifically from [Psalm 40:6–8](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: “he says to God” (See: [Quotations and Quote Margins](#) )

## he says, “Sacrifice and offering you did not desire, but a body you prepared for me (ULT) he spoke {to his Father}, “You did not want {people to present} offerings. Instead, you made a human body ready for me (UST)

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. If you do, you also will need to translate the two following verses as indirect quotes. Alternate translation: “he says that sacrifice and offering God did not desire, but a body God prepared for him” (See: [Direct and Indirect Quotations](#) )

### ULT

<sup>5</sup> Therefore, entering into the world, he says, “Sacrifice and offering you did not desire, but a body you prepared for me;

### UST

<sup>5</sup> That is why, when the Messiah came to earth, he spoke {to his Father}, “You did not want {people to present} offerings. Instead, you made a human body ready for me.

## **Sacrifice and offering (ULT) people to present} offerings (UST)**

These two terms mean basically the same thing. The author of the quotation uses both of them to show that he is referring to animal sacrifices in general. If your language does not use repetition to do this or if you do not have two words for these ideas, you could use one phrase and make it general in another way. Alternate translation: "Sacrifices" or "Any kind of offering" (See: [Doublet](#))

## **you did not desire...you prepared (ULT) You did not want...you made...ready (UST)**

Because Christ is speaking to one person (God the Father), **you** is singular here. (See: [Forms of 'You' — Singular](#) )

### **Translation Words - ULT**

- world
- Sacrifice
- offering
- a body
- you prepared

### **Translation Words - UST**

- earth
- people to present} offerings
- people to present} offerings
- you made...ready
- a human body



## **Hebrews 10:6**

## **in} whole burnt {offerings} and concerning sin {offerings} nor were you well-pleased {with them (ULT)**

### **You did not enjoy the sacrifices that people present to take away their sins (UST)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. If you do, you will need to translate the previous and following verses as indirect quotes as well. Alternate translation: “in whole burnt offerings and concerning sin offerings God was not well-pleased” (See: [Direct and Indirect Quotations](#))

#### **ULT**

<sup>6</sup> {in} whole burnt {offerings} and concerning sin {offerings} nor were you well-pleased {with them}.

#### **UST**

<sup>6</sup> You did not enjoy the sacrifices that people present to take away their sins.

## **in} whole burnt {offerings} and concerning sin {offerings (ULT) the sacrifices that people present to take away their sins (UST)**

Here, the phrases **whole burnt {offerings}** and **concerning sin {offerings}** function together to refer to sacrifices that the Israelites offered. The **whole burnt {offering}** refers to how a cow, goat, sheep, or bird would be killed and then completely burned before God. The **concerning sin {offering}** refers to how a bull, goat, lamb, or birds would be killed and the blood from the animal would be sprinkled in specific places. The author refers to both types of offerings in order to refer in general to sacrifices related to sin and atoning for that sin. If you do not have two descriptions for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God to take care of sin. Alternate translation: “in sacrifices concerning sin” or “in animals that people offer to deal with ins” (See: [Doublet](#))

## **concerning sin {offerings (ULT) the sacrifices that people present to take away their sins (UST)**

Here, the phrase **concerning sin {offerings}** refers to a specific type of sacrifice that people would offer when they sinned. An important part of this offering was how the priest sprinkled blood from the animal in specific places within the tabernacle. You can read about this offering in [Leviticus 4:1-5:13](#). If your readers would misunderstand **concerning sin {offerings}**, you could use a word or phrase that describes sacrifices offered to deal with sin. Alternate translation: “sin offerings” or “offerings to take away sin” (See: [Translate Unknowns](#))

## **nor were you well-pleased {with them (ULT) You did not enjoy (UST)**

Because Christ is speaking to one person (God the Father), **you** is singular here. (See: [Forms of ‘You’ — Singular](#))

### **Translation Words - ULT**

- [in} whole burnt {offerings](#)
- [sin {offerings](#)
- [were you well-pleased {with them](#)

### **Translation Words - UST**

- [You did...enjoy](#)
- [the sacrifices that people present to take away their sins](#)

- the sacrifices that people present to take away their sins





## **Hebrews 10:7**

**Then I said, ‘Behold, I have come— {as} it is written about me in a section of a scroll— to do your will, God (ULT)**

**So, I spoke {these words}: ‘Here I am! Someone wrote about me in the Scriptures. I will do what you want {me to do}, my God (UST)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. If you do, you will need to translate the previous two verses as indirect quotes as well. Alternate translation: “Then he said, ‘Behold, I have come—as it is written about me in a section of a scroll—to do God’s will.” (See: [Direct and Indirect Quotations](#))

**Then (ULT)**

**So (UST)**

Here, the word **Then** introduces an inference or conclusion based on what the author of the quotation has said about how God does not desire sacrifices. If your readers would misunderstand **Then**, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: “Because of that,” or “Therefore” (See: [Connect — Reason-and-Result Relationship](#) )

**I said (ULT)**

**I spoke {these words} (UST)**

Here, the word **I** refers to Christ, who is speaking the quotation. If your readers would misunderstand to whom **I** refers, you could make it explicit. Alternate translation: “I, Christ, said” (See: [Pronouns — When to Use Them](#) )

**I said (ULT)**

**I spoke {these words} (UST)**

Here the author of the quotation reports something that he himself has said. If your readers would misunderstand this form, you could use a form for when someone quotes what they have already said. Alternate translation: “I myself said what follows:” (See: [Quotations and Quote Margins](#))

**I said, ‘Behold, I have come— {as} it is written about me in a section of a scroll— to do your will, God (ULT)**

**I spoke {these words}: ‘Here I am! Someone wrote about me in the Scriptures. I will do what you want {me to do}, my God (UST)**

If a 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: “I said that I had certain come—as it is written about me in a section of a scroll—to do God’s will” (See: [Quotes within Quotes](#))

### ULT

<sup>7</sup> Then I said, ‘Behold, I have come— {as} it is written about me in a section of a scroll— to do your will, God.”

### UST

<sup>7</sup> So, I spoke {these words}: ‘Here I am! Someone wrote about me in the Scriptures. I will do what you want {me to do}, my God.”

**Behold, I have come (ULT)****Here I am (UST)**

The author of the quotation is using the word **Behold** to focus attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: “Listen! I have come” or “Pay attention! I have come” (See: [Metaphor](#))

**I have come— {as} it is written about me in a section of a scroll— to do your will, God (ULT)****Here I am...Someone wrote about me in the Scriptures. I will do what you want {me to do}, my God (UST)**

Here, the clause **as it is written about me in a section of a scroll** adds additional information. If it would disrupt the natural flow of the sentence in your language, you could rearrange the pieces of the verse so that it is in a place that is natural for additional information in your language. Alternate translation: “I have come to do your will, God, as it is written about me in a section of a scroll” (See: [Information Structure](#))

**I have come (ULT)****Here I am (UST)**

Here, the phrase **I have come** refers to back to what the author said about Jesus “entering the world” in [10:5](#). However, the author of the quotation is focusing primarily on who he is rather than on where he is or is going. If your readers would misunderstand **I have come**, you could use a word or phrase that introduces who a person is or what he or she does. Alternate translation: “I am a person who desires” or “I intend” (See: [Go and Come](#))

**as} it is written (ULT)****Someone wrote (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. The author uses the passive form here to focus on the words that are **written** rather than focusing on the person doing the “writing.” If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “as they wrote” or “as the authors of Scripture wrote” (See: [Active or Passive](#))

**in a section of a scroll (ULT)****in the Scriptures (UST)**

Here, the phrase **a section of a scroll** refers to a document that is in the form of a roll or scroll. The phrase could refer specifically to: (1) the entire Old Testament scriptures. Alternate translation: “in all the Scriptures” (2) the first five books of the Old Testament, the Pentateuch or Law. Alternate translation: “in the Law” (See: [Translate Unknowns](#))

**your will (ULT)****what you want {me to do (UST)**

If your language does not use an abstract noun for the idea behind **will**, you could express the idea by using a verb such as “want” or “desire.” Alternate translation: “what you desire” or “what you wish” (See: [Abstract Nouns](#))

## Translation Words - ULT

- as} it is written
- of a scroll
- your...will
- God

## Translation Words - UST

- Someone wrote
- the Scriptures
- what you want...me to do
- my God



## **Hebrews 10:8**

**When} he says above (ULT)**  
**Here is what the Messiah said {to God} first (UST)**

Here the author uses **When he says above** to requote a part of the quotation that he introduced earlier (see 10:5-7). The word **above** refers to the first part or parts of the quotation. If your readers would misunderstand that the author is quoting the previous quotation to focus on a specific portion of it, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: "As he says at the beginning of the quotation" (See: [Quotations and Quote Margins](#))

**General Information:**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: "When he says above that sacrifices and offerings and whole burnt offerings and sin offerings God did not desire, nor was he well-pleased with them" (See: [Direct and Indirect Quotations](#))

**Sacrifices and offerings...you did not desire (ULT)**  
**the offerings {that people present...You did not want (UST)**

These are the same words that the author of the quotation used in 10:5, although the author of Hebrews has mixed them together with words from 10:6. Also, he has expressed **Sacrifices and offerings** in plural form instead of singular form. Allowing for these differences, translate these words the same way you did in 10:5.

**and...whole burnt offerings...sin offerings...nor did you take pleasure in them (ULT)**  
**the offerings...that people present...the sacrifices that people present to take away their sins...or enjoy (UST)**

These are the same words that the author of the quotation used in 10:6, although the author of Hebrews has mixed them together with words from 10:5. Translate these words the same way you did in 10:6.

**are offered (ULT)**  
**that the Israelites present {to God (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. The author uses the passive form here to focus on the sacrifices that are **offered** rather than focusing on the people doing the "offering." If you must state who did the action, the author implies that the Israelites or the priests did it. Alternate translation: "the people offer" or "the priests offer" (See: [Active or Passive](#))

**ULT**

<sup>8</sup> {When} he says above, "[Sacrifices and offerings and whole burnt offerings and sin offerings](#) you did not desire, nor [did you take pleasure in them](#)" (which {things} are offered according to {the} [law](#)),

**UST**

<sup>8</sup> Here is what the Messiah said {to God} first: "You did not want or [enjoy the offerings {that people present}](#) or [the sacrifices that people present to take away their sins.](#)" Those offerings and sacrifices are the ones that the Israelites present {to God} [as he required in the laws {that he gave through Moses}](#)).

## **according to {the} law (ULT) as he required in the laws {that he gave through Moses (UST)**

Here, the phrase **according to the law** indicates that the “offerings” are done the way that God commanded in the **law**. If your readers would misunderstand **according to the law**, you could use a phrase that indicates that the **law** contains the commands for these “offerings.” Alternate translation: “as God commanded in the law” or “as the law requires” (See: [Idiom](#))

### **Translation Words - ULT**

- [Sacrifices](#)
- [offerings](#)
- [whole burnt offerings](#)
- [sin offerings](#)
- [did you take pleasure in them](#)
- [the} law](#)

### **Translation Words - UST**

- [enjoy](#)
- [the offerings {that people present](#)
- [the offerings...that people present](#)
- [the sacrifices that people present to take away their sins](#)
- [the sacrifices that people present to take away their sins](#)
- [as he required in the laws...that he gave through Moses](#)





## **Hebrews 10:9**

## then he had said (ULT) Then, the Messiah said this second (UST)

Here the author uses **then he had said** to requote a part of the quotation that he introduced earlier (see [10:5-7](#)). The word **then** refers to the later part or parts of the quotation. If your readers would misunderstand that the author is quoting the previous quotation to focus on a specific portion of it, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: “then he says at the end of the quotation” (See: [Quotations and Quote Margins](#))

## he had said, “Behold, I have come to do your will (ULT) the Messiah said this...Here I am! I will do what you want {me to do (UST)

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: “he had said that he had certainly come to do God’s will.” (See: [Direct and Indirect Quotations](#))

## Behold, I have come to do your will (ULT) Here I am! I will do what you want {me to do (UST)

These are the same words that the author of the quotation used in [10:7](#), although the author of Hebrews omitted some of the words to focus on his point. Translate these words the same way you did in [10:7](#).

## He takes away (ULT) He abolishes (UST)

Here, the word **He** could refer to: (1) the Messiah, who is the one who speaks the quotation. Alternate translation: “The Messiah takes away” or “The one who is speaking takes away” (2) God the Father. Alternate translation: “God takes away” (See: [Pronouns — When to Use Them](#))

## He takes away (ULT) He abolishes (UST)

Here, the author speaks as if **the first** were an object that **He** could “take away.” By speaking in this way, he means that **He** has removed the power or efficacy of **the first**, as surely as if he took it from a place. If your readers would misunderstand **He takes away**, you could use a comparable metaphor or express the idea nonfiguratively. Alternate translation: “He removes” or “He nullifies” (See: [Metaphor](#))

## the first...the second (ULT) what he spoke about} first...what he spoke about} second (UST)

Here, the phrases **the first** and **the second** could refer to: (1) the parts of the quotation that the author has identified. Alternate translation: “the first thing he talked about ... the second thing he talked about” (2) the systems or arrangements of the two different covenants. Alternate translation: “the first system ... the second system” (3)

### ULT

<sup>9</sup> then he had said, “Behold, I have come to do your **will**.” He takes away the first in order to establish the second.

### UST

<sup>9</sup> Then, the Messiah said this second: “Here I am! I will do **what you want {me to do}**.” He abolishes {what he spoke about} first to set up {what he spoke about} second.

the two covenants themselves. Alternate translation: “the first covenant ... the second covenant” (See: [Assumed Knowledge and Implicit Information](#))

### **the first...the second (ULT)**

### **what he spoke about} first...what he spoke about} second (UST)**

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “number one ... number two” or “the one ... the other” (See: [Ordinal Numbers](#))

### **establish (ULT)**

### **set up (UST)**

Here, the word **establish** refers to how someone gives something power or effectiveness. It is the opposite of **takes away**. If your readers would misunderstand **establish**, you could use a word or phrase that refers to putting something into force or giving it power. Alternate translation: “inaugurate” or “put into force” (See: [Translate Unknowns](#))

### **Translation Words - ULT**

- [your...will](#)

### **Translation Words - UST**

- [what you want...me to do](#)

## Hebrews 10:10

### By that will (ULT)

### Here is what God wanted (UST)

Here, the phrase **that will** refers to the word “will” in the quotation (see “I have come to do your will” in 10:9). The phrase **that will** could refer to: (1) God’s will, which Christ accomplishes or does. Alternate translation: “By God’s will that Jesus has done,” (2) Christ doing God’s **will** by offering his **body**. Alternate translation: “By Christ’s obedience to God’s will,” (See: [Assumed Knowledge and Implicit Information](#))

### we have been sanctified (ULT)

### God set us apart for himself (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. The author uses the passive form here to focus on those who are **sanctified** rather than focusing on the person doing the “saving.” If you must state who did the action, the author implies that “God” did through Jesus’s work. Alternate translation: “God has sanctified us” (See: [Active or Passive](#))

### through the offering of the body of Jesus Christ (ULT)

### Jesus the Messiah presented his body as an offering...and by that {offering (UST)

If your language does not use an abstract noun for the idea behind **offering**, you could express the idea by using a verb such as “offer.” Alternate translation: “through Jesus Christ offering his body” or “by how Jesus Christ offered his body” (See: [Abstract Nouns](#))

## Translation Words - ULT

- [we have been sanctified](#)
- [offering](#)
- [of the body](#)
- [of Jesus](#)
- [Christ](#)

## Translation Words - UST

- [Jesus](#)
- [the Messiah](#)
- [presented...as an offering](#)
- [his body](#)
- [God set us apart for himself](#)

### ULT

<sup>10</sup> By that will [we have been sanctified](#) through the [offering of the body of Jesus Christ](#) once and never again.

### UST

<sup>10</sup> Here is what God wanted: [Jesus the Messiah presented his body as an offering](#) one time only, and by that {[offering](#)}, [God set us apart for himself](#).



## **Hebrews 10:11**

## And...indeed (ULT)

Here, the word **And** introduces a new development in the argument. The word **indeed** indicates that this development occurs in two contrasting parts. The second part begins with the word "But" at the beginning of 10:12. If your readers would misunderstand **And indeed**, you could use words that introduce a new section or idea that it is in two parts. Alternate translation: "On the one hand," or "Now first," (See: [Connecting Words and Phrases](#))

## stands (ULT)

### have to stand up (UST)

Here, the word **stands** refers to someone staying on their feet and not sitting down. It does not mean that the person does not move. The author uses the word **stands** because he will contrast it with how Jesus "sits" (see 10:12). If your readers would misunderstand **stands**, you could use a word or phrase that refers to how a person does not sit down but stays in an upright position. Alternate translation: "stays on his feet" or "stands and walks" (See: [Translate Unknowns](#))

## every day (ULT)

### day after day (UST)

Here, the phrase **every day** identifies an action that happens very often and repeatedly. If your readers would misunderstand **every day**, you could use a word or phrase that identifies a very frequent and repeated action. Alternate translation: "all the time" or "each day" (See: [Idiom](#))

## stands every day serving (ULT)

### have to stand up day after day while they worship God (UST)

Here, the phrase **each day** could modify: (1) **stands**. Alternate translation: "stands every day, serving" (2) **servicing**. Alternate translation: "stands, serving every day" (See: [Information Structure](#))

## sacrifices that never are able to take away sins (ULT)

### offerings...These offerings cannot remove {people's} sins (UST)

Here, the word **that** refers figuratively to offering the **sacrifices**, not just to the **sacrifices** themselves. The word **sins** refers figuratively to the consequences of sin that people experience, including guilt, impurity, and alienation from God. If your readers would misunderstand **that** and **sins**, you could express the ideas with short phrases. Alternate translation: "sacrifices. When people offer these sacrifices, they cannot take away the consequences of their sins" (See: [Metonymy](#))

## Translation Words - ULT

- [priest](#)
- [day](#)
- [serving](#)
- [sacrifices](#)
- [sins](#)

## ULT

<sup>11</sup> And indeed, every [priest](#) stands every [day serving](#) and repeatedly offering the same [sacrifices](#) that never are able to take away [sins](#).

## UST

<sup>11</sup> Now all {[earthly](#)} [priests](#) have to stand up [day after day while they worship God](#) and present many [offerings](#) of the same kind. These offerings cannot remove {[people's](#)} [sins](#).



## **Translation Words - UST**

- earthly} priests
- day after day
- while they worship God
- offerings
- people's} sins



## **Hebrews 10:12**

## But (ULT) In contrast (UST)

Here, the word **But** introduces the second half of the contrast that the author introduced in 10:11. If your readers would misunderstand **But**, you could use a word or phrase that introduces the second part of a contrast. Alternate translation: "On the other hand," or "But second," (See: [Connect — Contrast Relationship](#) )

## he (ULT) the Messiah (UST)

Here, the word **he** refers to Christ. If your readers would misunderstand to whom **he** refers, you could make it explicit. Alternate translation: "Christ" (See: [Pronouns — When to Use Them](#) )

## having offered (ULT) presented (UST)

Here, the phrase **having offered** could introduce an action (1) that occurs before he **sat down**. Alternate translation: "after having offered" (2) that is the means by which or the reason why he **sat down**. Alternate translation: "because he offered" or "by means of having offered" (See: [Connect — Sequential Time Relationship](#) )

## for all time (ULT) that is always effective (UST)

Here, the phrase **for all time** identifies that something is always true or effective. In other words, there will never be a **time** when it is not true or effective. If your readers would misunderstand **for all time**, you could express the idea with a comparable phrase. Alternate translation: "forever" or "permanently" (See: [Idiom](#) )

## one...for sins...for all time...sacrifice...sat down (ULT) a single...in taking away sins...offering that is always effective...Then, he went to be with (UST)

Here, the phrase **for all time** could modify (1) **offered**. Alternate translation: "one sacrifice for sins for all time, sat down" (2) **sat down**. Alternate translation: "one sacrifice for sins, sat down for all time" (See: [Information Structure](#) )

## for sins (ULT) in taking away sins (UST)

Here, the phrase **for sins** indicates that Jesus's **sacrifice** was intended to take away **sins**. The phrase does not mean that the **sacrifice** helps or allows the **sins**. If your readers would misunderstand **for sins**, you could use a phrase that makes this idea clear. Alternate translation: "for the forgiveness of sins" or "so that God would forgive sins" (See: [Idiom](#) )

### ULT

<sup>12</sup> But he, having offered for all time one **sacrifice** for **sins**, sat down at {the} **right hand of God**,

### UST

<sup>12</sup> In contrast, the Messiah presented a single **offering** that is always effective **in taking away sins**. Then, he went to be with **God {the Father}**, **where he sits {on the throne} and rules**.

**sat down at {the} right hand of God (ULT)****Then, he went to be with God {the Father}, where he sits {on the throne} and rules (UST)**

When someone sits **at the right hand of God**, it symbolizes that person's honor, authority, and ability to rule. If your readers would misunderstand what **sat down at the right hand** means, you could express the idea explicitly. See how you translated the similar phrase in [8:1](#). Alternate translation: "sat down to rule at the right hand of God" or "took the place of honor and authority at the right hand of God" (See: [Symbolic Action](#))

**at {the} right hand of God (ULT)****God {the Father}, where he sits {on the throne} and rules (UST)**

Here, **at the right hand** refers to the place next to a person's **right hand**, which would be the "right side." In the author's culture, this side was associated with honor or authority. If your readers would misunderstand **at the right hand**, you could refer to the "right side." Make sure that your readers understand that this side indicates that Jesus has honor and authority when he sits there. Alternate translation: "at the right side of God" or "in the honorable place next to God" (See: [Metonymy](#))

**Translation Words - ULT**

- [sacrifice](#)
- [sins](#)
- [the} right hand](#)
- [of God](#)

**Translation Words - UST**

- [offering](#)
- [in taking away sins](#)
- [God...the Father](#)
- [where he sits...on the throne} and rules](#)

## Hebrews 10:13

### waiting (ULT)

#### he remains {there} (UST)

Here the author does not clarify what Jesus is **waiting** for. He implies that it is his return to earth, which the author has already mentioned in [9:28](#). If your readers would misunderstand what Jesus is **waiting** for, you could make it more explicit. Alternate translation: “waiting to return to earth” (See: [Assumed Knowledge and Implicit Information](#))

### from then (ULT)

#### Right now (UST)

Here, the phrase **from then** refers to a span of time from a previous action (in this case, Jesus “sitting down” as described in [10:12](#)) up to and including the present. If your readers would misunderstand **from then**, you could use a form that refers to this span of time. Alternate translation: “from that time on” (See: [Connect — Sequential Time Relationship](#))

### his enemies might be made (ULT)

#### God defeats all of his enemies (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. The author uses the passive form here to focus the **enemies** that are **made a footstool** rather than focusing on the person who makes them the **footstool**. If you must state who did the action, the author implies that “God” did it. Alternate translation: “God makes his enemies” (See: [Active or Passive](#))

### until his enemies might be made a footstool {for} his feet (ULT)

#### until God defeats all of his enemies (UST)

Here the author speaks as if the Son’s **enemies** could become a **footstool** on which he puts his **feet**. In the author’s culture, something that is under **feet** has been conquered and is powerless and shamed, so the point is that God will conquer and shame all the enemies of the Son. If your readers would misunderstand this figure of speech, you could use a comparable metaphor or express the idea nonfiguratively. See how you translated the similar clause in [1:13](#). Alternate translation: “until his enemies might be made to kneel before him” or “until his enemies might be conquered and shamed” (See: [Metaphor](#))

## Translation Words - ULT

- [enemies](#)
- [a footstool](#)

## Translation Words - UST

- [God defeats all of his enemies](#)
- [God defeats all of his enemies](#)

### ULT

<sup>13</sup> waiting from then until his [enemies](#) might be made [a footstool](#) {for} his feet.

### UST

<sup>13</sup> Right now, he remains {there} until [God defeats all of his enemies](#).

## Hebrews 10:14

### For (ULT) The Messiah remains there,} because (UST)

Here, the word **For** introduces one reason why Jesus is currently “waiting” (10:13). If your readers would misunderstand **For**, you could use a word or phrase that introduces a reason. Alternate translation: “He can wait because” or “That is because” (See: [Connect — Reason-and-Result Relationship](#))

### he has perfected for all time the ones being sanctified (ULT) always makes the people whom God is setting apart for himself what God wants them to be (UST)

Here the author indicates that the Messiah has **perfected** believers once and in the past. He indicates that **being sanctified** is something that believers are still experiencing and that is not yet finished. In your translation, preserve the timing of these two actions. Alternate translation: “he perfected for all time those who are currently being sanctified”

### for all time (ULT) always (UST)

Here, the phrase **for all time** identifies that something is always true or effective. In other words, there will never be a time when it is not true or effective. If your readers would misunderstand **for all time**, you could express the idea with a comparable phrase. Alternate translation: “forever” or “permanently” (See: [Idiom](#))

### the ones being sanctified (ULT) the people whom God is setting apart for himself (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. The author uses the passive form here to focus on those who are **sanctified** rather than focusing on the person doing the “sanctifying.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “those whom God is sanctifying” (See: [Active or Passive](#))

### Translation Words - ULT

- offering
- he has perfected
- being sanctified

### Translation Words - UST

- he presented a...offering, by which he
- makes...what God wants them to be
- the people whom God is setting apart for himself

### ULT

<sup>14</sup> For by one offering he has perfected for all time the ones being sanctified.

### UST

<sup>14</sup> {The Messiah remains there,} because he presented a single offering, by which he always makes the people whom God is setting apart for himself what God wants them to be.

## Hebrews 10:15

### testifies...to us (ULT)

### confirms...that this is true...to us (UST)

Here the author does not state what the **Holy Spirit** is “testifying” about. He implies that it is what he said in the previous verses about how Jesus’s offering effectively removes sin and leads to holiness and perfection (see [10:12–14](#)). If your readers would misunderstand what the **Holy Spirit** is “testifying” about, you could make it more explicit. Alternate translation: “testifies to us that Christ takes away sins” or “testifies to us that Christ perfects his people” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>15</sup> And the [Holy Spirit](#) also [testifies](#) to us, for after having said,

#### UST

<sup>15</sup> [God’s Spirit](#) too [confirms](#) to us {[that this is true](#)}. Here is what he said first {in the words that I have already quoted}:

### for after having said (ULT)

### Here is what he said first {in the words that I have already quoted (UST)

Here the author introduces a quote from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that **the Holy Spirit** has **said to us**. However, the audience would have understood that these were words from the Old Testament, specifically from [Jeremiah 31:33](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: “for after he spoke” (See: [Quotations and Quote Margins](#))

### after...having said (ULT)

### first...he said...in the words that I have already quoted (UST)

Here, the word **after** indicates that the author will refer to something that was **said** before something else was **said**. The first thing that was **said** could be: (1) all of [10:16](#). The second thing is introduced by “And {then}” at the beginning of [10:17](#). Alternate translation: “after he said these words from the Lord” (2) the first part of [10:16](#), up to “says the Lord.” The second is introduced by “says the Lord” and continues to the end of [10:17](#). Alternate translation: “after the Holy Spirit said” (See: [Connect — Sequential Time Relationship](#))

## Translation Words - ULT

- [Holy Spirit](#)
- [testifies](#)

## Translation Words - UST

- [God’s Spirit](#)
- [confirms...that this is true](#)





## **Hebrews 10:16**

**This {is} the covenant that I will covenant with them after those days, says {the} Lord, putting my laws in their hearts, and I will write them on their mind (ULT)**

**This is the kind of agreement that I will make with them, very soon. Here is what I say: I will enable them to obey and understand my laws (UST)**

If you do not use this form in your language, you could translate these words as an indirect quote instead of as a direct quote.

]Alternate translation: "that this is the covenant that he will covenant with them after those days, so he says, putting his laws in their hearts, and he will write them on their mind." (See: [Direct and Indirect Quotations](#))

### ULT

<sup>16</sup> "This {is} the [covenant](#) that I will covenant with them after those [days](#), says {the} [Lord](#), putting my [laws](#) in their [hearts](#), and I will write them on their [mind](#)."

### UST

<sup>16</sup> "This [is the kind of agreement](#) that I will make with them, [very soon](#). [Here is what I say](#): I will enable them to [obey](#) and [understand my laws](#)."

**This {is} the covenant that I will covenant with them after those days, says {the} Lord, putting my laws in their hearts, and I will write them on their mind (ULT)**

**This is the kind of agreement that I will make with them, very soon. Here is what I say: I will enable them to obey and understand my laws (UST)**

These words are part of the quotation from [Jeremiah 31:33](#) that the author already quoted in [8:10](#). Here, the author repeats the words he used there almost exactly. He changes "with the house of Israel" to "with them," and he reverses the order in which "hearts" and "mind" appear. Repeat the words you used in [8:10](#), but make these two minor changes.

**those days, says {the} Lord, putting (ULT)  
very soon...Here is what I say: I will enable (UST)**

Here, the phrase **says the Lord** could be: (1) part of the quotation that the "Holy Spirit" says. Alternate translation: "those days, so the Lord says, putting" (2) the introduction to what **the Lord** says "after" the Spirit speaks other words (see "after having said" in [10:15](#)). In this case, **says the Lord** is not part of the quotation but introduces the second half of the quotation, which continues to the end of [10:17](#). Alternate translation: "those days,' then the Lord says, 'putting" (See: [Quotations and Quote Margins](#))

## Translation Words - ULT

- [covenant](#)
- [days](#)
- [the} Lord](#)
- [laws](#)
- [hearts](#)
- [mind](#)

## Translation Words - UST

- [is the kind of agreement](#)

- very soon
- Here is what I say
- them to obey
- understand
- laws

## Hebrews 10:17

**And {then}, “Their sins (ULT)  
Then{, God’s Spirit said this second in the  
words I have already quoted...for the sinful  
(UST)**

Here, the phrase **And {then}** could be: (1) the introduction to what the Spirit says “after” the Spirit speaks other words (see “after having said” in 10:15). In this case, **And {then}** is not part of the quotation but introduces the second half of the quotation. Alternate translation: “And then he says” (2) part of the quotation that the “Lord” says. Alternate translation: “And their sins” (See: [Connect — Sequential Time Relationship](#) )

### ULT

<sup>17</sup> And {then}, “Their [sins](#) and their [lawless deeds](#) I will certainly not still remember.”

### UST

<sup>17</sup> Then{, God’s Spirit said this second in the words I have already quoted): “I will never again punish them [for the sinful](#) and [disobedient things that they have done.](#)”

**And {then}, “Their sins and their lawless deeds I will certainly not still  
remember (ULT)  
Then{, God’s Spirit said this second in the words I have already quoted}: “I  
will never again punish them for the sinful and disobedient things that they  
have done (UST)**

If you do not use this form in your language, you could translate these words as an indirect quote instead of as a direct quote. Alternate translation: “And {then} he says that their sins and their lawless deeds he will certainly not still remember.” (See: [Direct and Indirect Quotations](#))

### General Information:

These words are part of the quotation from [Jeremiah 31:34](#) that the author already quoted in [8:12](#). Here, the author repeats the words he used there almost exactly. He adds **and their lawless deeds** after **sins**, probably to represent the previous clause in [8:12](#): “I will be merciful toward their unrighteousness.” Further, he makes “remember” from [8:12](#) future tense. Repeat the words you used in [8:10](#), but make these two changes.

**their lawless deeds (ULT)  
them...disobedient things that they have done (UST)**

If your language does not use an abstract noun for the idea behind **deeds**, you could express the idea by using a verb such as “do.” Alternate translation: “the lawless things they did” (See: [Abstract Nouns](#))

### Translation Words - ULT

- [sins](#)
- [lawless deeds](#)

### Translation Words - UST

- [for the sinful](#)
- [disobedient things that they have done](#)



## **Hebrews 10:18**

**Now (ULT)**

Here, the word **Now** introduces an explanation of the words that the author has quoted in [10:16–17](#). If your readers would misunderstand **Now**, you could use a word or phrase that introduces an explanation, or you could leave it untranslated. Alternate translation: “As you can see,” or “So,” (See: [Connecting Words and Phrases](#))

**where...there is} forgiveness {for} these {things (ULT)****When...God forgives people for the {sinful and disobedient} things that they have done (UST)**

Here, the word **where** does not indicate that the **forgiveness** is in a specific place. Rather, it indicates that what the author is about to say assumes that **forgiveness** exists or is real. If your readers would misunderstand **where {there is} forgiveness**, you could use a form that introduces something that is real and that functions as a basis for a claim. Alternate translation: “when forgiveness for these things exists” or “since there is forgiveness for these things” (See: [Idiom](#))

**there is} forgiveness {for} these {things (ULT)****God forgives people for the {sinful and disobedient} things that they have done (UST)**

If your language does not use an abstract noun for the idea behind **forgiveness**, you could express the idea by using a verb such as “forgive” or “release.” Alternate translation: “people are forgiven for these things” or “God releases people from these things” (See: [Abstract Nouns](#))

**for} these {things (ULT)****for the {sinful and disobedient} things that they have done (UST)**

Here, the word **these** refers to the “sins” and “lawless deeds” that the author mentioned in [10:17](#). If your readers would misunderstand what **these** refers to, you could make it explicit. Alternate translation: “for sins and lawless deeds” (See: [Pronouns — When to Use Them](#))

**there is} no longer sacrifice (ULT)****no one again presents sacrifices (UST)**

If your language does not use an abstract noun for the idea behind **sacrifice**, you could express the idea by using a verb such as “sacrifice” or “offer.” Alternate translation: “people no longer sacrifice” or “nothing is offered any longer” (See: [Abstract Nouns](#))

**on behalf of sin (ULT)****to take away sins (UST)**

Here, the phrase **on behalf of sin** means that the **sacrifice** is intended to deal with **sin**. It does not mean that the **sacrifice** allows the **sin** or encourages the **sin**. If your readers would misunderstand **on behalf of** here, you could

**ULT**

<sup>18</sup> Now where {there is} forgiveness {for} these {things}, {there is} no longer sacrifice on behalf of sin.

**UST**

<sup>18</sup> When God forgives people for the {sinful and disobedient} things that they have done, no one again presents sacrifices to take away sins.



express the idea in a more natural way. Alternate translation: “to deal with sin” or “for the forgiveness sin” (See: [Idiom](#))

### Translation Words - ULT

- there is} forgiveness
- sacrifice
- sin

### Translation Words - UST

- God forgives people
- presents sacrifices
- to take away sins



## **Hebrews 10:19**

**Therefore (ULT)****So then (UST)**

Here, the word **Therefore** introduces an exhortation that is based on at least [8:1–10:18](#), and perhaps all of [5:1–10:18](#). If your readers would misunderstand **Therefore**, you could use a word that introduces how someone applies what they have taught. Alternate translation: “Because of all that” (See: [Connect — Reason-and-Result Relationship](#) )

**brothers (ULT)****fellow believers (UST)**

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If your readers would misunderstand **brothers**, you could use a non-gendered word or refer to both genders. Alternate translation: “brothers and sisters” (See: [When Masculine Words Include Women](#))

**having (ULT)****we can be (UST)**

Here, the word **having** introduces a basis or reason for the author’s exhortation to “approach” in [10:22](#). If your readers would misunderstand this relationship, you could use a word or phrase that clearly introduces a basis or reason. Alternate translation: “since we have” or “because we have” (See: [Connect — Reason-and-Result Relationship](#) )

**having...confidence (ULT)****we can be...totally sure (UST)**

If your language does not use an abstract noun for the idea behind **confidence**, you could express the idea by using an adjective such as “confident” or “authorized.” Alternate translation: “being confident” or “being authorized” (See: [Abstract Nouns](#))

**to enter (ULT)****that there is a way into (UST)**

Here, the word translated **to enter** could refer primarily to: (1) the “entry-way” or “entrance” that belongs to the heavenly sanctuary. This option is more likely if you consider the phrase **the holy {places}** to refer to a sanctuary that is in heaven. Alternate translation: “with regard to the entrance of” or “concerning the entry-way of” (2) the act of “entering” the heavenly sanctuary. This option is more likely if you consider the phrase **the holy {places}** to refer primarily to God’s presence. Alternate translation: “for entering into” (See: [Assumed Knowledge and Implicit Information](#))

**the holy {places (ULT)****the heavenly Most Holy Place {for us (UST)**

Here, the phrase **the holy {places}** could refer to: (1) the inner section of the heavenly sanctuary. Alternate translation: “the Most Holy Place in heaven” (2) the entire heavenly sanctuary. Alternate translation: “the heavenly sanctuary” (3) God’s presence, metaphorically. Alternate translation: “God’s holy presence” (See: [Assumed Knowledge and Implicit Information](#))

**ULT**

<sup>19</sup> Therefore, **brothers**, having **confidence** to enter the **holy {places}** by the **blood of Jesus**,

**UST**

<sup>19</sup> So then, **fellow believers**, we can be **totally sure** that there is a way into the **heavenly Most Holy Place {for us}**, because of **Jesus’ blood**.

## **by the blood of Jesus (ULT)** **because of Jesus' blood (UST)**

Scholars debate what **the blood of Jesus** represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on what Jesus' blood refers to. Since **blood** is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: "by Jesus' blood, which is his sacrifice" or "by the blood of Jesus, that is, his death" (See: [Metonymy](#))

### **Translation Words - ULT**

- [brothers](#)
- [confidence](#)
- [holy {places](#)
- [blood](#)
- [of Jesus](#)

### **Translation Words - UST**

- [fellow believers](#)
- [totally sure](#)
- [the heavenly Most Holy Place...for us](#)
- [Jesus](#)
- [blood](#)



## **Hebrews 10:20**

## which (ULT) that (UST)

Here, the word **which** refers to the place of “entering” that the author mentioned in 10:19. If your readers would misunderstand what **which** refers to, you could make it explicit. Alternate translation: “which entrance” (See: [Pronouns — When to Use Them](#) )

## fresh (ULT) new (UST)

Here, the word **fresh** identifies the **way** as something that did not exist before. It also implies that it has not been used very much. If your readers would misunderstand **fresh**, you could use a word or phrase that refers to something that is “new” or “recent.” Alternate translation: “recent” or “newly created” (See: [Translate Unknowns](#))

## a fresh and living way (ULT) new and effective way (UST)

Here, the author describes the **way** as if it were a person or thing that was **living**. By speaking in this way, he could be identifying the **way** as: (1) something that is effective at accomplishing what it intends, just like a **living** person can do or accomplish things. Alternate translation: “a fresh and powerful way” or “a fresh and effectual way” (2) something that leads to “life.” Alternate translation: “a fresh way that leads to life” (3) something that is related to Jesus, who is **living** when he “inaugurates” this way. Alternate translation: “a fresh way given by the living Jesus” (See: [Metaphor](#))

## through the curtain (ULT) which passes through the cloth hanging {into the Most Holy Place (UST)

Here, the phrase **the curtain** refers to the cloth hanging that separates the Most Holy Place from the Holy Place. Scholars debate whether the author considers the **curtain** to be a barrier, a means of access, or simply a dividing line. However you understand the curtain, you should translate the phrase much like you did in 6:19. Alternate translation: “through the dividing curtain” (See: [Assumed Knowledge and Implicit Information](#))

## that is, his flesh (ULT) This {cloth hanging figuratively} represents Jesus {while he lived} on earth (UST)

Here, the phrase **that is, his flesh** could modify: (1) the **curtain**. In this case, the author is identifying the **curtain** and the **flesh**, which is metaphor. The author’s point is that Jesus had to go through the **curtain** to enter the Most Holy Place, and similarly he had to live and die in **his flesh** before he entered the Most Holy Place. Alternate translation: “which is his flesh” (2) the whole previous clause. In this case, the word **through** is implied, and **his flesh** is the means by which he **inaugurated** the **way**. In this case, the word **through** with **curtain** refers to where Jesus went, while the implied **through** with **his flesh** refers to means by which he went there. Alternate translation: “that is, through his flesh” or “that is, by means of his flesh” (3) the word **way**. In this case, the author is describing the **way** as what Jesus did in **his flesh** or as the **flesh** itself. Alternate translation: “that is, the way of his flesh” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>20</sup> which **has inaugurated** for us a fresh and **living** way through the **curtain**, that is, his **flesh**,

### UST

<sup>20</sup> **Jesus established** that new and **effective** way for us, which passes through **the cloth hanging** {into the **Most Holy Place**}. This {cloth hanging figuratively} represents **Jesus** {while he lived} on earth.



**his flesh (ULT)****Jesus {while he lived} on earth (UST)**

Here, the word **flesh** could refer figuratively to: (1) Jesus' earthly life. In other words, the phrase **his flesh** refers to Jesus as he lived on earth before his death and resurrection. Alternate translation: "his earthly life" (2) Jesus' body offered to God in obedience up to and including death. Alternate translation: "the body that he offered" or "his sacrificial death" (3) Jesus' humanity in general. Alternate translation: "his humanity" (See: [Metonymy](#))

**Translation Words - ULT**

- has inaugurated
- living
- curtain
- flesh

**Translation Words - UST**

- Jesus established
- effective
- the cloth hanging...into the Most Holy Place
- Jesus...while he lived} on earth

## Hebrews 10:21

### a great priest (ULT) the Messiah is} a leading priest (UST)

Here the author implies that the **great priest** is Jesus. If your readers would misunderstand who the **great priest** is, you could make it explicit. Alternate translation: “a great priest, Jesus,” (See: [Assumed Knowledge and Implicit Information](#))

### a great priest (ULT) the Messiah is} a leading priest (UST)

Here, the phrase **great priest** could be: (1) a synonym for “high priest.” Alternate translation: “a high priest” (2) a description of the **priest** as **great**, or important and powerful. Alternate translation: “a priest who is great”

### over the house (ULT) who} works for us, God’s people (UST)

The phrase **over the house** indicates that the **great priest** rules or is in charge of the **house**. If your readers would misunderstand **over the house**, you could use a word or phrase that identifies the **great priest** as the one who rules or is in charge of the **house**. See how you translated the similar phrase in [3:6](#). Alternate translation: “in charge of the house” (See: [Idiom](#))

### the house of God (ULT) us, God’s people (UST)

Here, the word **house** figuratively refers to a group of people, here all God’s people. If your readers would misunderstand **house**, you could use a comparable metaphor or express the idea nonfiguratively. See how you translated **house** in [3:2](#). Alternate translation: “God’s tribe” or “God’s clan” (See: [Metaphor](#))

## Translation Words - ULT

- a...priest
- house
- house of God
- of God

## Translation Words - UST

- the Messiah is} a leading priest
- us, God’s people
- us, God’s people
- us, God’s people

### ULT

<sup>21</sup> and a great priest over the house of God,

### UST

<sup>21</sup> Further, {the Messiah is} a leading priest {who} works for us, God’s people.



## **Hebrews 10:22**

## let us approach (ULT) Because those things are true,} we should go closer {to God (UST)

Here, **approach** refers to getting close to something but not necessarily being right next to it. Here, the author wants believers to **approach** the heavenly sanctuary (see 10:19). This means that they enter into God's presence. It does not mean that they enter into heaven to be within the sanctuary itself. If your readers would misunderstand **approach**, you could use a word or phrase that refers to being in someone's presence. See how you translated the similar construction in 4:16. Alternate translation: "let us go before God" (See: [Go and Come](#))

## with a true heart (ULT) completely serving him (UST)

Here, the word **true** refers to something that is reliable or sure. In this case, **a true heart** would refer to a **heart** that is "sincere" or "single-minded." If your readers would misunderstand **true**, you could use a word that identifies the **heart** as "sincere" or with only one aim or goal. Alternate translation: "with a sincere heart" or "with a single-minded heart" (See: [Translate Unknowns](#))

## a true heart...our} hearts (ULT) completely serving him...on the inside (UST)

In the author's culture, the **heart** is the place where humans think and plan. If your readers would misunderstand **heart**, you could refer to the place where humans think in your culture or express the idea nonfiguratively. Alternate translation: "true desire ... our desires" or "true thoughts ... our thoughts" (See: [Metonymy](#))

## a true heart (ULT) completely serving him (UST)

Here the author is speaking of "hearts" in general, not of one particular **heart**. If your readers would misunderstand this form, you could use a form that refers to "hearts" in general. Alternate translation: "true hearts" (See: [Collective Nouns](#))

## in full assurance of faith (ULT) and fully believing in him (UST)

If your language does not use abstract nouns for the ideas behind **assurance** and **faith**, you could express the ideas by using an adjective such as "confident" and a verb such as "believe." Alternate translation: "that very confidently believes" or "and by confidently trusting" (See: [Abstract Nouns](#))

### ULT

<sup>22</sup> let us approach with a **true heart** in full assurance **of faith**, {our} **hearts** having been sprinkled clean from a **wicked conscience** and {our} **body** having been washed with **pure water**.

### UST

<sup>22</sup> {Because those things are true,} we should go closer {to God}, **completely serving him and fully believing in him** now that he has purified us **on the inside and on the outside so that we no longer feel guilty about evil things {that we have done}**.

**our} hearts having been sprinkled clean from a wicked conscience and {our} body having been washed (ULT)  
now that he has purified us on the inside and on the outside so that we no longer feel guilty about evil things {that we have done (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. The author uses the passive form here to focus on those who are **sprinkled** and **washed** rather than focusing on the person doing the “sprinkling” and “washing.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God having sprinkled our hearts clean from a wicked conscience and having washed our body” (See: [Active or Passive](#))

**having been sprinkled clean (ULT)  
now that he has purified us (UST)**

Here the author is probably referring back to the “sprinkling” of blood in [9:18–22](#). There, the “sprinkling” inaugurates the covenant and cleanses people and things. The author speaks as if the audience has **been sprinkled** in order to identify them as people who are part of the covenant and who have been purified. If your readers would misunderstand the “sprinkling” language, you could explain what the “sprinkling” means. Alternate translation: “having been made pure as if they were sprinkled clean” (See: [Symbolic Action](#))

**from a wicked conscience (ULT)  
so that we no longer feel guilty about evil things {that we have done (UST)**

Here, the phrase **from a wicked conscience** indicates what the **hearts** used to be characterized by. The cleansing has removed this **wicked conscience**. If your readers would misunderstand **from a wicked conscience**, you could use a form that indicates what the **hearts** were like before they were **sprinkled clean**. Alternate translation: “to remove a wicked conscience” or “so that they no longer have a wicked conscience” (See: [Idiom](#))

**a wicked conscience (ULT)  
so that we no longer feel guilty about evil things...that we have done (UST)**

Here, the phrase **a wicked conscience** refers to how people know that they have done what is **wicked** and feel guilty or defiled. If your readers would misunderstand **a wicked conscience**, you could use a word or phrase that identifies what people experience after they have done something that they know is **wicked**. Alternate translation: “feeling guilty” or “the effects of sin” (See: [Translate Unknowns](#))

**having been washed (ULT)  
on the outside (UST)**

Here the author is probably referring to how Israelites and their priests were required to wash with **water** in certain situations. Some scholars suggest that the author is also alluding to Christian baptism here. The author speaks as if the audience has **been washed** in order to identify them as people who have been purified or cleansed. If your readers would misunderstand the “washing” language, you could explain what the “washing” means. Alternate translation: “having been cleansed as if it were washed” (See: [Symbolic Action](#))

## **our} body (ULT) on the outside (UST)**

Here the author is speaking of “bodies” in general, not of one particular **body**. If your readers would misunderstand this form, you could use a form that refers to “bodies” in general. Alternate translation: “our bodies” (See: [Collective Nouns](#))

### **Translation Words - ULT**

- true
- a...heart
- hearts (2)
- of faith
- wicked
- a...conscience
- body
- pure
- with...water

### **Translation Words - UST**

- completely serving him
- completely serving him
- on the inside (2)
- and fully believing in him
- on the outside
- on the outside
- on the outside
- so that we no longer feel guilty about evil things...that we have done
- so that we no longer feel guilty about evil things...that we have done





## **Hebrews 10:23**

## Let us hold tightly (ULT) we need to persist in...believing (UST)

Here, the phrase **hold tightly** refers to continuing to firmly believe or trust something, particularly something that one has been told. If your readers would misunderstand **hold tightly**, you could use a word or phrase that refers to continuing to believe or trust. See how you translated the phrase “hold fast” in 3:6. Alternate translation: “Let us tightly grasp” or “Let us remain in” (See: [Metaphor](#))

## the confession of {our} hope (ULT) what we say we confidently expect (UST)

Here the author uses the possessive form to describe a **confession** that affirms or “confesses” **{our} hope**. If your readers would misunderstand that form, you could express the idea in a more natural way. Alternate translation: “the confession about our hope” (See: [Possession](#))

## the confession of {our} hope (ULT) what we say we confidently expect (UST)

If your language does not use abstract nouns for the ideas behind **confession** and **hope**, you could express the ideas by using verbs such as “confess” and “hope.” Alternate translation: “what we confess that we hope for” (See: [Abstract Nouns](#))

## of {our} hope (ULT) we confidently expect (UST)

Here, the word **hope** figuratively refers to the contents of the **hope**, or what believers confidently expect. If your readers would misunderstand **hope**, you could clarify that the author is referring to the contents of this **hope**. Alternate translation: “of the things that we hope for” (See: [Metonymy](#))

## without wavering (ULT) fully (UST)

Here, the phrase **without wavering** describes what the **confession** should be like as Christians **hold tightly** to it. The phrase refers to something that does not move or sway from side to side. In other words, something that stays firmly in one place is **without wavering**. The author speaks in this way to encourage the audience to maintain the **confession** in such a way that it does not change or vary. If your readers would misunderstand **without wavering**, you could use a word or phrase that refers to something that does not change or that is constant. Alternate translation: “steadfast” or “so that it stays the same” (See: [Metaphor](#))

## the one having promised (ULT) God,} who promised {these things to us (UST)

Here, the word **one** refers to God. If your readers would misunderstand to whom **one** refers, you could make it explicit. Alternate translation: “the one having promised, God,” (See: [Pronouns — When to Use Them](#))

### ULT

<sup>23</sup> Let us hold tightly the **confession** of **{our} hope** without wavering, because the one **having promised** **{is} faithful**.

### UST

<sup>23</sup> **{God,} who promised {these things to us,} will do what he has said**. So, we need to persist in fully believing **what we say we confidently expect**.

## Translation Words - ULT

- confession
- of...our} hope
- having promised
- is} faithful

## Translation Words - UST

- God...who promised...these things to us
- will do what he has said
- what we say
- we confidently expect

## Hebrews 10:24

### let us consider one another (ULT) we need to think about each other (UST)

Here, the phrase **consider one another** refers to thinking and caring about fellow believers. If your readers would misunderstand **consider one another**, you could use a word or phrase that refers to thinking about or spending time on fellow believers. See how you translated the similar phrase with Jesus as the object in [3:1](#). Alternate translation: “let us focus on one another” or “let us spend time thinking about one another” (See: [Idiom](#))

### to stimulate (ULT) particularly how to encourage each other (UST)

The word **stimulate** is most frequently used to describe “provoking” another person to anger or some other negative emotion. Here, the author uses the word **stimulate** to refer to “provoking” or strongly encouraging fellow believers to do something positive. If possible, preserve how strong this word is in your translation. Alternate translation: “to provoke” or “to incite” (See: [Translate Unknowns](#))

### love and good deeds (ULT) to love others and to do what is right (UST)

If your language does not use abstract nouns for the ideas behind **love** and **deeds**, you could express the ideas by using verbs such as “love” and “do.” Alternate translation: “loving and doing good” or “each other to love and to do good” (See: [Abstract Nouns](#))

### Translation Words - ULT

- [love](#)
- [good](#)
- [deeds](#)

### Translation Words - UST

- [to love others](#)
- [to do](#)
- [what is right](#)

#### ULT

<sup>24</sup> And let us consider one another to stimulate [love](#) and [good deeds](#),

#### UST

<sup>24</sup> Further, we need to think about each other, particularly how to encourage each other [to love others](#) and [to do what is right](#).



## **Hebrews 10:25**

## not abandoning...but exhorting {one another (ULT)

### We can do that by} always continuing...and encouraging each other (UST)

Here, the phrases **not abandoning** and **exhorting {one another}** introduce two ways in which the audience can accomplish what the author has encouraged them to do in [10:24](#). If your readers would misunderstand this relationship, you could express the it more explicitly. Alternate translation: “by not abandoning ... and by exhorting one another” or “not by means of abandoning ... but by means of exhorting one another”

## abandoning (ULT)

### We can do that by} always continuing (UST)

Here, the word **abandoning** refers to avoiding or leaving something behind. In this case, the author means that they should not stop participating in the group’s meetings. If your readers would misunderstand **abandoning**, you could use a word or phrase that refers to failing to participate in something. Alternate translation: “giving up on” or “ceasing to participate in” (See: [Translate Unknowns](#))

## our own meeting together (ULT)

### to gather together {to worship God (UST)

Here, the phrase **our own meeting together** refers to how the Christian group the author is writing to would gather together and participate in worship and meals. If your readers would misunderstand **our own meeting together**, you could use a word or phrase that refers to a regular gathering for specific purposes. Alternate translation: “our own congregation” or “our assembling as a group” (See: [Assumed Knowledge and Implicit Information](#))

## just as {is} {the} habit for some {people (ULT)

### even though some people often do not {do this (UST)

If your language does not use an abstract noun for the idea behind **habit**, you could express the idea by using an adverb such as “customarily” or “frequently.” Alternate translation: “just as some people frequently do” or “as some people do customarily” (See: [Abstract Nouns](#))

## and so much more in as much as (ULT)

### Since...we should be very eager to do those things (UST)

Here, the phrase **so much more in as much as** indicates that the **exhorting** should happen in proportion to how much they **see {that} day approaching**. As they **see** the **day** coming closer, they should “exhort” more. If your readers would misunderstand **so much more in as much as**, you could use a word or phrase that introduces this kind of proportional comparison. Alternate translation: “and all the more as” or “doing so as much as” (See: [Idiom](#))

## ULT

<sup>25</sup> not abandoning our own meeting together, **just as {is}** {the} habit for some {people}, but **exhorting {one another}**, and so much more in as much as you see {that} **day** approaching.

## UST

<sup>25</sup> {We can do that by} always continuing to gather together {to worship God} and **encouraging each other, even though** some people often do not {do this}. Since we know **that Jesus is coming back** soon, we should be very eager to do those things.

## **that} day (ULT)** **that Jesus is coming back (UST)**

Here, the word **day** refers to the event of Jesus' return back to earth (see [9:28](#)). In the Old Testament, the phrase "the day of the Lord" refers to the time when God will judge his enemies and save his people. Here, the author applies that idea of the **day** to Jesus' return. If your readers would misunderstand **{that} day**, you could either refer to "the day of the Lord," or you could more clearly explain that the author is referring to Jesus' return. Alternate translation: "the day of the Lord" or "the day when Jesus returns" (See: [Metonymy](#))

## **you see {that} day approaching (ULT)** **we know that Jesus is coming back soon (UST)**

Here the author speaks as if a **day** were a person that the audience could **see** as he or she was **approaching**. The author speaks in this way to indicate that the audience can know that the **day** will happen soon. If your readers would misunderstand this figure of speech, you could use a phrase that naturally refers to something in the future that will happen soon. Alternate translation: "you recognize that that day will happen soon" or "you observe that day getting closer" (See: [Personification](#))

### **Translation Words - ULT**

- [just as {is](#)
- [exhorting {one another](#)
- [day](#)

### **Translation Words - UST**

- [encouraging each other](#)
- [even though](#)
- [that Jesus is coming back](#)





## **Hebrews 10:26**

## For (ULT) We should do all those things,} because (UST)

Here, the word **For** introduces a reason why the author wants the audience to “hold tightly” to the “confession” (10:23), “stimulate” one another to “love and good works” (10:24), and “meet together” and “exhort one another” (see 10:25). If your readers would misunderstand **For**, you could use a word or phrase that introduces a reason. Alternate translation: “I want you to do those things because;” (See: [Connect — Reason-and-Result Relationship](#) )

## if...deliberately...we...keep on sinning (ULT) intentionally and...whenever we...habitually sin (UST)

Here, the word **if** introduces a situation in which the second half of the verse (**a sacrifice on behalf of sins no longer remains**) is true. The author does not mean that **we** have “deliberately kept on sinning” or not. Rather, he uses **if** to introduce the situation as a possibility. If your readers would misunderstand **if**, you could use a word or phrase that introduces a possible situation. Alternate translation: “were we to keep on sinning deliberately” or “supposing that we deliberately keep on sinning” (See: [Connect — Hypothetical Conditions](#) )

## if...deliberately...we (ULT) intentionally and...we (UST)

Here, the word **deliberately** identifies an action as something that a person has done “on purpose” or planned ahead of time. Any action that someone does accidentally or without intending to is excluded. If your readers would misunderstand **deliberately**, you could use a word or phrase that identifies an action as something that a person does because the intend or want to. Alternate translation: “if we on purpose” or “if we knowingly” (See: [Translate Unknowns](#))

## keep on sinning (ULT) whenever...habitually sin (UST)

Here, the author wrote the word **sinning** in a form that implies that the person is sinning in the present and doing it more than once. That is why the ULT uses the words **keep on**. If your readers would misunderstand **keep on sinning**, you could use a word or phrase that refers to present, continuing sin. Alternate translation: “continue to sin” or “make a habit of sinning”

## we} receive the full knowledge of the truth (ULT) we have completely understood the true {message about Christ (UST)

If your language does not use abstract nouns for the ideas behind **knowledge** and **truth**, you could express the ideas by using a verb such as “know” and an adjective such as “true.” Alternate translation: “we have fully known what is true” (See: [Abstract Nouns](#))

### ULT

<sup>26</sup> For if we deliberately **keep on sinning** after {we} **receive the full knowledge of the truth**, **a sacrifice** on behalf of **sins** no longer remains,

### UST

<sup>26</sup> {We should do all those things,} because **whenever** we intentionally and **habitually sin** once **we have completely understood the true** {message about Christ}, no one can present **any offering that will take away our sins**.

## **a sacrifice on behalf of sins no longer remains (ULT)** **no one can present any offering that will take away our sins (UST)**

Here the author means that, once Christ has offered himself as a sacrifice, there are no other effective offerings (see [10:18](#)). Further, Christ has offered himself “once,” so he will not do so again. Because other offerings do not take away **sins** and because Christ will not offer himself again, **a sacrifice on behalf of sins no longer remains**. If your readers would misunderstand this clause, you could make the idea more explicit. Alternate translation: “no sacrifice can take away our sins any longer” or “there are no longer any sacrifices to take away sins” (See: [Assumed Knowledge and Implicit Information](#))

## **on behalf of sins (ULT)** **that will take away our sins (UST)**

Here, the phrase **on behalf of sins** means that the sacrifice is intended to deal with **sins**. It does not mean that the sacrifice allows the **sins** or encourages the **sins**. If your readers would misunderstand **on behalf of** here, you could express the idea in a more natural way. Alternate translation: “to deal with sins” or “for the forgiveness of sins” (See: [Idiom](#))

### **Translation Words - ULT**

- [keep on sinning](#)
- [sins](#)
- [we} receive](#)
- [full knowledge](#)
- [of the truth](#)
- [a sacrifice](#)

### **Translation Words - UST**

- [whenever...habitually sin](#)
- [that will take away our sins](#)
- [we have](#)
- [completely understood](#)
- [the true...message about Christ](#)
- [any offering](#)



## **Hebrews 10:27**

**but a certain fearful expectation (ULT)**  
**If we did go on sinning}, all we could do is**  
**fearfully wait for (UST)**

This clause leaves out some words that many languages might need to be complete. If it would be helpful in your language, you could supply these words from the second half of the previous verse (10:26). Alternate translation: “but what does remain is a certain fearful expectation” (See: [Ellipsis](#))

**fearful...a certain...expectation of judgment**  
**and of fire of zeal (ULT)**  
**fearfully...wait for God to declare us guilty and...forcefully...which would be**  
**like} flames burning us up (UST)**

If your language does not use abstract nouns for the ideas behind **expectation**, **judgment**, and **zeal**, you could express the ideas by using verbs such as “expect” and “judge” and an adjective such as “zealous.” Alternate translation: “but fearfully expecting that God will judge and that he will send zealous fire” (See: [Abstract Nouns](#))

**of judgment (ULT)**  
**God to declare us guilty (UST)**

Here, **judgment** refers to how God will “judge” everyone based on what they have done when Jesus comes back. If your readers would misunderstand what **judgment** refers to, you could make the idea more explicit. See how you translated **judgment** in 9:27. Alternate translation: “of the final judgment” or “of God’s judgment of everyone at the end” (See: [Assumed Knowledge and Implicit Information](#))

**of fire of zeal {that is} going to consume the adversaries (ULT)**  
**soon after forcefully punish us as his enemies, {which would be like} flames**  
**burning us up (UST)**

Here the author speaks of God’s punishment on his **adversaries** as if it were **fire** that would **consume** them. The word **consume** is a normal word for what **fire** does to things when it burns them. Scholars debate whether the author thought that God’s punishment of his enemies would actually include **fire** or not. Find a natural way to express the idea that God will punish his **adversaries**, and it will either involve or be like **fire**. Alternate translation: “of zeal that is, like fire, about to consume the adversaries” or “of God’s fiery punishment that will burn up the adversaries” (See: [Metaphor](#))

**of fire of zeal (ULT)**  
**forcefully...which would be like} flames burning us up (UST)**

Here the author uses the form **of fire of zeal** to: (1) identify the **fire** as God’s **zeal**. Alternate translation: “of fire, that is, God’s zeal,” (2) describe the **fire** as characterized by **zeal**, that is, very hot and powerful. Alternate translation: “of furious fire” or “of hot and powerful fire” (See: [Possession](#))

**ULT**

<sup>27</sup> but a certain fearful expectation of **judgment** and of **fire of zeal** {that is} going to **consume** the **adversaries**.

**UST**

<sup>27</sup> {If we did go on sinning}, all we could do is fearfully wait for **God to declare us guilty** and soon after **forcefully punish us as his enemies**, {which would be like} **flames burning us up**.

## **the adversaries (ULT) as his enemies (UST)**

Here, the word **adversaries** refers to anyone who disobeys or opposes God. The author's point is that those who "go on sinning" will be included among these **adversaries**. If it would be helpful in your language, you could use a word or phrase that refers to anyone who disobeys and opposes God. Alternate translation: "those who disobey God" or "God's opponents" (See: [Assumed Knowledge and Implicit Information](#))

### **Translation Words - ULT**

- of judgment
- of fire
- of zeal
- to consume
- adversaries

### **Translation Words - UST**

- God to declare us guilty
- forcefully
- punish us
- as his enemies
- which would be like} flames burning us up





## **Hebrews 10:28**

**Anyone having rejected {the} law of Moses dies without mercy at {the testimony of} two or three witnesses (ULT)**

**The Israelites would kill any person who completely stopped obeying the laws that God gave through Moses, as long as at least two or three people confirmed that the person had done that. They would not be merciful to that person (UST)**

Here the author is referring to [Deuteronomy 17:2-7](#), which provides regulations concerning people who completely reject God's covenant and worship other Gods. The specific phrasing here comes from [Deuteronomy 17:6](#). The phrase **without mercy** probably comes from [Deuteronomy 13:8](#), which similarly refers to how people who participate in idolatry should be put to death. If it would be helpful in your language, you could be more specific about what "rejecting" means and what punishment the author is referring to. Alternate translation: "Anyone having set aside the law of Moses to worship another God dies without mercy when two or three witnesses testify to it" (See: [Assumed Knowledge and Implicit Information](#))

**dies (ULT)**

**The Israelites would kill (UST)**

Here, the word **dies** is in present tense because the author is referring to what was generally and consistently true. If it would be helpful in your language, you could use a tense that naturally identifies something that was generally true. Alternate translation: "died" (See: [Predictive Past](#))

**dies (ULT)**

**The Israelites would kill (UST)**

Here, the word **dies** means "is put to death." It does not refer to a natural or spontaneous death. If it would be helpful in your language, you could use a word or phrase that refers to someone being killed. Alternate translation: "is put to death" or "is killed" (See: [Metonymy](#))

**without mercy (ULT)**

**They would not be merciful to that person (UST)**

If your language does not use an abstract noun for the idea behind **mercy**, you could express the idea in another natural way. Alternate translation: "without anyone being merciful" or "without hesitation" (See: [Abstract Nouns](#))

**at {the testimony of} two or three witnesses (ULT)**

**as long as at least two or three people confirmed that the person had done that (UST)**

If your language does not use an abstract noun for the idea behind **testimony**, you could express the idea by using a verb such as "testify." Alternate translation: "when two or three witnesses testify to it" or "on the basis of two or three witnesses testifying" (See: [Abstract Nouns](#))

### ULT

<sup>28</sup> Anyone [having rejected {the} law of Moses dies](#) without [mercy](#) at {the testimony of} two or three [witnesses](#).

### UST

<sup>28</sup> [The Israelites would kill](#) any person [who completely stopped obeying the laws that God gave through Moses](#), as long as at least two or three [people confirmed that the person had done that](#). [They would not be merciful to that person](#).

## Translation Words - ULT

- having rejected
- the} law of Moses
- dies
- mercy
- witnesses

## Translation Words - UST

- The Israelites would kill
- who completely stopped obeying
- the laws that God gave through Moses
- people confirmed that the person had done that
- They would not be merciful to that person



## **Hebrews 10:29**

**How much worse punishment do you think will deserve the one having trampled underfoot the Son of God and having considered the blood of the covenant—by which he was sanctified—{as} profane and having insulted the Spirit of grace (ULT)**

Here the author uses a long exclamation to emphasize **how much worse** the **punishment** will be for the people he describes in this verse. If it would be helpful in your language, you could express the idea as a strong positive statement or as a rhetorical question. Alternate translation: “So you know that certainly much worse punishment will deserve the one having trampled underfoot the Son of God and having considered the blood of the covenant—by which he was sanctified—as profane and having insulted the Spirit of grace.” or “How much worse punishment do you think will deserve the one having trampled underfoot the Son of God and having considered the blood of the covenant—by which he was sanctified—{as} profane and having insulted the Spirit of grace?” (See: [Exclamations](#))

**ULT**

<sup>29</sup> How much worse **punishment** do you think will deserve the one having trampled underfoot the **Son of God** and having considered the **blood of the covenant**—by which **he was sanctified**—{as} profane and having insulted the **Spirit of grace**!

**UST**

<sup>29</sup> But now consider people who shame **God’s Son**. They treat **his blood** as if it were ordinary, even though God used that blood **to make his covenant and set them apart for himself**. They make fun of **God’s Spirit, who acts graciously**. **God will** rightly **punish those people** more than {he punished anyone who completely stopped obeying the laws that God gave through Moses}.

**How much worse punishment do you think will deserve (ULT)  
But now consider...God will rightly punish those people more than {he punished anyone who completely stopped obeying the laws that God gave through Moses (UST)**

If your language does not use an abstract noun for the idea behind **punishment**, you could express the idea by using a verb such as “punish.” You may need to rephrase the first part of this verse. Alternate translation: “How much more do you think will deserve to be punished” (See: [Abstract Nouns](#))

**having trampled underfoot the Son of God (ULT)  
shame God’s Son (UST)**

Here the author speaks as if a person who could “trample” **the Son of God** under his or her feet. The author speaks in this way to refer to how someone can disrespect or shame someone else. If it would be helpful in your language, you could use a comparable phrase that refers to disrespecting or shaming someone. Alternate translation: “having dishonored the Son of God” or “having treated the Son of God with great disrespect” (See: [Metaphor](#))

**the Son of God (ULT)  
God’s Son (UST)**

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

**the blood of the covenant (ULT)**  
**his blood...to make his covenant (UST)**

Here the author uses the possessive form to describe how **the blood** of Jesus inaugurates or confirms **the covenant**. If it would be helpful in your language, you could express the idea in a more natural way. See how you translated the similar phrase in [9:20](#). Alternate translation: “the blood that confirms the covenant” or “the blood that inaugurates the covenant” (See: [Possession](#))

**the blood of the covenant (ULT)**  
**his blood...to make his covenant (UST)**

Here, the word **blood** refers to Jesus' blood. Scholars debate what **the blood** of Jesus represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on what Jesus' **blood** refers to. Since blood is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: “Jesus' blood of the covenant” (See: [Assumed Knowledge and Implicit Information](#))

**by which he was sanctified (ULT)**  
**even though God used that blood...and set them apart for himself (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. The author uses the passive form here to focus on **the blood**, which how **he was sanctified**, rather than focusing on the person doing the “sanctifying.” If you must state who did the action, the author implies that “God” did by means of **the blood**. Alternate translation: “by which God sanctified him” (See: [Active or Passive](#))

**he was sanctified (ULT)**  
**and set them apart for himself (UST)**

Although the word **he** is masculine, the author is using it to refer to any person, either a man or a woman. If it would be helpful in your language, you could use a non-gendered word or refer to both genders. Alternate translation: “that person was sanctified” or “he or she was sanctified” (See: [When Masculine Words Include Women](#))

**as} profane (ULT)**  
**as if it were ordinary (UST)**

Here, the word **profane** refers to something that is common or ordinary. What is **profane** does not need to be treated with respect or honor. If it would be helpful in your language, you could use a word or phrase that clearly refers to something common or ordinary. Alternate translation: “as common” or “as not sacred” (See: [Translate Unknowns](#))

**having insulted (ULT)**  
**They make fun of (UST)**

Here, the word **insulted** refers to mocking or making fun of someone or something. If it would be helpful in your language, you could express the idea with a word or phrase that refers to treating someone badly by making fun of them or saying bad things about them. Alternate translation: “having mocked” or “having spoken badly about” (See: [Translate Unknowns](#))



## the Spirit of grace (ULT) God's Spirit, who acts graciously (UST)

Here, the word **Spirit** refers to God's **Spirit**, the Holy Spirit. The author describes the Holy Spirit as **of grace** because the **Spirit** gives **grace**. If it would be helpful in your language, you could more clearly refer to the Holy Spirit, who gives **grace**. Alternate translation: "the Holy Spirit who gives grace" (See: [Assumed Knowledge and Implicit Information](#))

### Translation Words - ULT

- punishment
- Son of God
- blood
- of the covenant
- he was sanctified
- Spirit
- of grace

### Translation Words - UST

- God's...Son
- his blood
- to make his covenant
- and set them apart for himself
- God's Spirit
- who acts graciously
- God will...punish those people



## **Hebrews 10:30**

## For (ULT) We know that is true,} because (UST)

Here, the word **For** introduces support for what the author has said about how God will punish those who shame and dishonor the Son and the Spirit (see [10:29](#)). If it would be helpful in your language, you could use a word or phrase that introduces support for a claim. Alternate translation: “You can tell that is true, because” (See: [Connect — Reason-and-Result Relationship](#))

## the one having said...And again (ULT) God, who spoke...Further, {he} also {spoke (UST)

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as quotations but instead introduces them as words that God has **said**. However, the audience would have understood that these were words from the Old Testament. The first quotation comes from [Deuteronomy 32:35](#), and the second quotation comes from [Deuteronomy 32:36](#). The words **And again** are a normal way to include a closely related quotation. See how you translated **And again** in [1:5](#) and [2:13](#). If your readers would not know that these quotations are from the Old Testament, you could include a footnote or use some other form to identify them. Alternate translation: “the one who said ... And he also said” (See: [Quotations and Quote Margins](#))

## the one having said, “Vengeance {is} mine; I will pay back.” And again, “{The} Lord will judge his people (ULT) God, who spoke, “I am the one who will punish people when they act against me. I will do so in a way that they deserve.” Further, {he} also {spoke}, “I, the Lord, will decide whether my people are guilty or innocent (UST)

If you do not use this form in your language, you could translate the sentences as indirect quotes instead of as direct quotes. Alternate translation: “the one having said that vengeance is his; he will repay. And again that the Lord will judge his people.” (See: [Direct and Indirect Quotations](#))

## Vengeance {is} mine (ULT) I am the one who will punish people when they act against me (UST)

If your language does not use an abstract noun for the idea behind **Vengeance**, you could express the idea by using a verb such as “avenge.” Alternate translation: “I will avenge” or “Avenging is what I will do” (See: [Abstract Nouns](#))

## I will pay back (ULT) I will do so in a way that they deserve (UST)

Here God speaks as if he were going to **pay** people **back** for what he owed them. God speaks in this way to indicate that the way he will punish people will match what they have done wrong, just like a repayment matches a debt. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: “I will give people what they deserve” or “I will fittingly punish people” (See: [Metaphor](#))

### ULT

<sup>30</sup> For **we know** the one having said, “Vengeance {is} mine; I will pay back.” And again, “{The} Lord will judge his people.”

### UST

<sup>30</sup> {We know that is true,} because **we have encountered** God, who spoke, “I am the one **who will punish people when they act against me**. I will do so in a way that they deserve.” Further, {he} also {spoke}, “**I, the Lord, will decide whether my people are guilty or innocent.**”

**The} Lord will judge his people (ULT)****I, the Lord, will decide whether my people are guilty or innocent (UST)**

Here the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God, and the author claims that God speaks the quotation. If your readers would misunderstand this form, you could clarify that God is speaking about himself. Alternate translation: "I am the Lord; I will judge my people" (See: [First](#), [Second](#) or [Third Person](#))

**Translation Words - ULT**

- [we know](#)
- [Vengeance](#)
- [The} Lord](#)
- [will judge](#)
- [people](#)

**Translation Words - UST**

- [we have encountered](#)
- [who will punish people when they act against me](#)
- [I, the Lord](#)
- [will decide whether...are guilty or innocent](#)
- [my people](#)

## Hebrews 10:31

### It is} a fearful {thing} to fall (ULT)

### Those who deserve...to punish them should be afraid (UST)

Here, something that is **fearful** is something that causes "fear." If it would be helpful in your language, you could more clearly express the idea that **to fall into {the} hands of {the} living God** causes "fear." Alternate translation: "We should fear falling" or "It is a terrifying thing to fall" (See: [Idiom](#))

#### ULT

<sup>31</sup> {It is} a fearful {thing} to fall into {the} hands of {the} living God!

#### UST

<sup>31</sup> Those who deserve the only real God to punish them should be afraid!

### to fall into {the} hands (ULT)

### Those who deserve...to punish them (UST)

The phrase **to fall into the hands** of someone indicates that the person who "falls" is in the power of the other person. In other words, the person with the **hands** has total control over the person who "falls." In the context, the author implies that God will use the power or control to punish the person who "falls into" his **hands**. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: "to be in the power of" or "to be under the judgment" (See: [Metaphor](#))

### into {the} hands (ULT)

### Those who deserve...to punish them (UST)

Here, **hands** refers to the "power" or "actions" of a person. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "into the power" or "under the control" (See: [Metonymy](#))

### of {the} living God (ULT)

### the only real God (UST)

Here, much like in [3:12](#) and [9:14](#), the phrase **{the} living God** identifies **God** as the one who "lives" and possibly as the one who gives "life." The primary point is that **God** actually "lives," unlike idols and other things that people call "god." If your readers would misunderstand **{the} living God**, you could use a word or phrase that emphasizes that God really "lives." Alternate translation: "of the God who lives" or "of the true God" (See: [Idiom](#))

## Translation Words - ULT

- It is} a fearful {thing}
- the} hands
- of {the...God
- living

## Translation Words - UST

- Those who deserve...to punish them
- the only real
- God
- should be afraid



## **Hebrews 10:32**



## But (ULT) On the other hand (UST)

Here, the word **But** introduces a contrast with the warning that the author has given in [10:26–31](#). While the author does give a stern warning, he contrasts that here with confidence that they were and will remain faithful. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: “In contrast,” or “But as for you,” (See: [Connect — Contrast Relationship](#))

## the former days (ULT) what it was like (UST)

Here, the phrase **the former days** refers to a period of time in the past. It does not refer to just a few **days**, and it does not specify how long in the past this period of time is. If it would be helpful in your language, you could use a word or phrase that refers to a period of time in the past. Alternate translation: “the time in the past” or “the previous period of time” (See: [Idiom](#))

## having been enlightened (ULT) when you first learned about the good news (UST)

Here the author speaks of receiving and understanding the good news as if it were light shining on a person. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. See how you translated the similar phrase in [6:4](#). Alternate translation: “having understood the message about the Messiah” (See: [Metaphor](#))

## having been enlightened (ULT) when you first learned about 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. The author uses the passive form here to focus on those who were **enlightened** rather than focusing on the person doing the “enlightening.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God having enlightened you” (See: [Active or Passive](#))

## a great struggle...of sufferings (ULT) while you firmly withstood...what you suffered (UST)

Here the author uses the possessive form to describe a **struggle** which is made up of **sufferings**. If it would be helpful in your language, you could express the idea in a more natural way. Alternate translation: “a great struggle, which was your sufferings” (See: [Possession](#))

## a great struggle...of sufferings (ULT) while you firmly withstood...what you suffered (UST)

Here, the word **struggle** refers to an athletic competition or contest. The author describes the **sufferings** of the audience as an athletic competition because he wishes to show them that their **sufferings** will bring them gain as long as they “endure” the **struggle**. If it would be helpful in your language, you could use a comparable metaphor

### ULT

<sup>32</sup> But remember the former **days**, in which, having been enlightened, **you endured** a great struggle **of sufferings**,

### UST

<sup>32</sup> On the other hand, I want you to think about **what it was like** when you first learned about the good news. During that time, **you continued {to trust God}** while you firmly withstood **what you suffered**.

or express the idea plainly. Alternate translation: “a great contest with your sufferings” or “a great trial of sufferings” (See: [Metaphor](#))

## **a great struggle...of sufferings (ULT)** **while you firmly withstood...what you suffered (UST)**

If your language does not use abstract nouns for the ideas behind **struggle** and **sufferings**, you could express the ideas by using verbs such as “struggle” and “suffer.” Alternate translation: “while you struggled greatly with how you suffered” (See: [Abstract Nouns](#))

### **Translation Words - ULT**

- [days](#)
- [you endured](#)
- [of sufferings](#)

### **Translation Words - UST**

- [what it was like](#)
- [you continued {to trust God](#)
- [what you suffered](#)



## **Hebrews 10:33**

## at {times} indeed...but at other {times} (ULT) In some cases...In other cases (UST)

Here, the phrases **at {times} indeed** and **but at other {times}** introduce two different aspects of the sufferings that the audience endured in the past. The two halves of this sentence are not contrasting but rather identify two kinds of suffering. If it would be helpful in your language, you could use words or phrases that introduce two components or aspects of a thing. Alternate translation: “on some occasion ... and on other occasions” (See: [Connecting Words and Phrases](#))

## being publicly exposed both to reproach and persecution (ULT) people publicly insulted and hurt you (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. The author uses the passive form here to focus on those who are **publicly exposed** rather than focusing on the people doing the “exposing.” If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “publicly experiencing both reproach and persecution” or “others publicly exposing you both to reproach and persecution” (See: [Active or Passive](#))

## both to reproach and persecution (ULT) insulted and hurt you (UST)

If your language does not use abstract nouns for the ideas behind **reproach** and **persecution**, you could express the ideas by using verbs such as “reproach” and “persecute.” Alternate translation: “when people both reproached and persecuted you” (See: [Abstract Nouns](#))

## partners of the ones...having become (ULT) helped other people...you (UST)

Here, the phrase **having become partners** indicates that the audience identified with and helped those who were being persecuted, so much so that they too would suffer. Helping those who were persecuted could include providing them with food and money, giving them a place to stay, and helping them get out of jail. If it would be helpful in your language, you could express this idea with a word or phrase that refers to this kind of help or assistance. Alternate translation: “having assisted the ones” or “having identified with the ones” (See: [Translate Unknowns](#))

## of the ones being treated in this way (ULT) other people who experienced those same things (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. The author uses the passive form here to focus on those who are **being treated in this way** rather than focusing on the people “treating” them in this way. If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “of the ones experiencing this kind of treatment” or “of those whom others treated in this way” (See: [Active or Passive](#))

### ULT

<sup>33</sup> at {times} indeed **being publicly exposed** both **to reproach** and **persecution**, but at other {times} having become partners of the ones being treated in this way.

### UST

<sup>33</sup> In some cases, **people publicly insulted** and **hurt you**. In other cases, you helped other people who experienced those same things.

## Translation Words - ULT

- being publicly exposed
- to reproach
- persecution

## Translation Words - UST

- people publicly
- insulted
- hurt you



## **Hebrews 10:34**



## For (ULT) More specifically (UST)

Here, the word **For** introduces an explanation of how the audience did what the author described in the previous verse (10:33). They became “partners” of those who were persecuted by “sympathizing” **with the prisoners**, and they themselves suffered persecution when people “seized” their **possessions**. If it would be helpful in your language, you could use a word or phrase that introduces an explanation or specific examples of a general statement. Alternate translation: “Indeed,” or “In fact,” (See: [Connecting Words and Phrases](#))

## the prisoners (ULT) toward those in jail (UST)

Here, instead of **with the prisoners**, some early manuscripts have **with my chains**. This phrase would indicate that the audience **sympathized** with the author while he was in prison. The evidence supports **with the prisoners**, however, so it is best to use the text that the ULT uses here. (See: [Textual Variants](#))

## with joy the seizure of your possessions (ULT) you rejoiced even when people took away what you owned (UST)

If your language does not use abstract nouns for the ideas behind **joy** and **seizure**, you could express the ideas by using an adverb such as “joyfully” and a verb such as “seize.” Alternate translation: “joyfully the way that people seized your possessions” (See: [Abstract Nouns](#))

## the seizure (ULT) even when people took away (UST)

Here, the word **seizure** refers to the act of taking something that somebody else owns without that person’s permission. Both authorities and regular people can “seize” **possessions**, and it is not clear which type of **seizure** the author has in mind. If it would be helpful in your language, you could use a word or phrase that refers to the act of taking **possessions** from somebody. Alternate translation: “the confiscation” or “the plundering” (See: [Translate Unknowns](#))

## knowing (ULT) You did that} because you recognized (UST)

Here, the word **knowing** introduces a reason or cause for why the audience **welcomed with joy the seizure** of their **possessions**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or cause. Alternate translation: “since you know” (See: [Connect — Reason-and-Result Relationship](#))

## knowing yourselves to have (ULT) You did that} because you recognized that God has...for you (UST)

Alternate translation: “knowing that you have”

### ULT

<sup>34</sup> For you also **sympathized with the prisoners**, and **you welcomed with joy** the seizure of your **possessions**, **knowing** yourselves to have a better and abiding **possession**. <sup>[1]</sup>

### UST

<sup>34</sup> More specifically, **you acted compassionately toward those in jail**. Also, **you rejoiced** even when people took away **what you owned**. {**You did that**} **because you recognized** that God has **something** greater and more lasting for you.

## **a better and abiding possession (ULT)** **something greater and more lasting (UST)**

Here, the phrase **better and abiding possession** refers to what God has promised to give his people. The author does not specify exactly what this **possession** is, but he states that it is **better** than the **possessions** that were taken from them, and it is **abiding**, which means it will last forever. If it would be helpful in your language, you could make the contrast with the earthly **possessions** that were “seized” more clear. Alternate translation: “something better and more eternal than those possessions” (See: [Assumed Knowledge and Implicit Information](#))

### **Translation Words - ULT**

- you...sympathized with
- prisoners
- you welcomed
- joy
- of...possessions
- a...possession
- knowing

### **Translation Words - UST**

- you acted compassionately
- toward those in jail
- you rejoiced
- you rejoiced
- what you owned
- something
- You did that} because you recognized



## **Hebrews 10:35**

## So (ULT) Therefore (UST)

Here, the word **So** introduces an inference or exhortation based on what the author has said in [10:32-34](#) about what the audience did and experienced in the past. If it would be helpful in your language, you could use a word or phrase that naturally introduces an inference or exhortation. Alternate translation: “Because of that,” or “So then,” (See: [Connect — Reason-and-Result Relationship](#) )

## you must not throw away...your confidence (ULT)

### continue...to be confident {that God will do what he has promised (UST)

Here the author speaks as if **confidence** were an object that the audience **throw away** and lose. The author speaks in this way to urge the audience to remain firmly confident, as firmly as they would hold onto a valuable possession. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: “leg go of your confidence” or “must not cease being confident” (See: [Metaphor](#))

## your confidence (ULT)

### to be confident {that God will do what he has promised (UST)

Here the author does not state explicitly what the **confidence** is in. He implies that the **confidence** is in God and in what God has promised to do. If it would be helpful in your language, you could make the object of **confidence** more explicit. Alternate translation: “your confidence in God” or “your confidence in what God has said” (See: [Assumed Knowledge and Implicit Information](#))

## your confidence (ULT)

### to be confident {that God will do what he has promised (UST)

If your language does not use an abstract noun for the idea behind **confidence**, you could express the idea by using an adjective such as “confident” or an adverb such as “confidently.” Alternate translation: “how confident you are” or “the way you confidently trust God” (See: [Abstract Nouns](#))

## which has a great reward (ULT)

### God greatly rewards those who are confident in this way (UST)

Here the author speaks as if **confidence** were a person who could “have” a **great reward**. The author speaks in this way to indicate that people who have this kind of **confidence** will receive that **great reward** from God. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: “which God will greatly reward” or “since those with this confidence will receive a great reward” (See: [Personification](#))

## Translation Words - ULT

- [confidence](#)
- [a...reward](#)

## ULT

<sup>35</sup> So you must not throw away your [confidence](#), which has a great [reward](#).

## UST

<sup>35</sup> Therefore, continue [to be confident](#) {[that God will do what he has promised](#)}. [God greatly rewards](#) those who are confident in this way.

## Translation Words - UST

- to be confident...that God will do what he has promised
- God greatly rewards



## **Hebrews 10:36**



## For (ULT) As you can see (UST)

Here, the word **For** introduces a further explanation or development of what the author said in the previous verse (10:35). If it would be helpful in your language, you could use a word or phrase that introduces further development, or you could leave **For** untranslated. Alternate translation: "Indeed," (See: [Connecting Words and Phrases](#))

## of endurance...you have need (ULT) to continue {to trust God...you need (UST)

If your language does not use abstract nouns for the ideas behind **need** and **endurance**, you could express the ideas by using verbs such as "need" and "endure" or "persevere." Alternate translation: "you must persevere" (See: [Abstract Nouns](#))

## having done (ULT) once you have done (UST)

Here, the phrase **having done** could introduce: (1) an action which occurs before "obtaining the promise." Alternate translation: "after having done" (2) the basis or reason for "obtaining the promise." Alternate translation: "because you have done" (See: [Connect — Sequential Time Relationship](#))

## the will of God (ULT) what God desires (UST)

If your language does not use an abstract noun for the idea behind **will**, you could express the idea by using a verb such as "want" or "desire." Alternate translation: "what God wants" (See: [Abstract Nouns](#))

## the promise (ULT) what he has promised {to give to you (UST)

Here, the word **promise** figuratively refers to the contents of the **promise**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **promise**. Alternate translation: "the things from God's promise" or "the things that God promised" (See: [Metonymy](#))

## the promise (ULT) what he has promised {to give to you (UST)

If your language does not use an abstract noun for the idea behind **promise**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: "what God pledged" (See: [Abstract Nouns](#))

## Translation Words - ULT

- of endurance
- will of God
- of God

### ULT

<sup>36</sup> For you have need of endurance so that, having done the will of God, you might obtain the promise.

### UST

<sup>36</sup> As you can see, you need to continue {to trust God}. That way, once you have done what God desires, you will receive what he has promised {to give to you}.

- you might obtain
- promise

## **Translation Words - UST**

- to continue {to trust God
- what...God...desires
- God
- you will receive
- what he has promised...to give to you



## **Hebrews 10:37**

## For yet {in} a very little {while}, the one coming (ULT)

### Here is what a prophet wrote: “Very soon, the person who is going to arrive (UST)

The words of the quotation could begin with: (1) **yet**. Alternate translation: “For ‘yet in a very little while, the one coming” (2) **{in} a very little {while}**. Alternate translation: “For yet ‘in a very little while, the one coming” (3) **the one coming**. Alternate translation: “For yet in a very little while, ‘the one coming” (See: [Quote Markings](#))

#### ULT

<sup>37</sup> “For yet {in} a very little {while}, the one coming will come and will not delay.

#### UST

<sup>37</sup> Here is what a prophet wrote: “Very soon, the person who is going to arrive will arrive. He will not wait a long time.

## For (ULT)

### Here is what a prophet wrote (UST)

Here the author uses the word **For** to introduce a quotation from the Old Testament, which continues in the following verse. This quotation supports what he has said about how the audience needs “endurance” (see [10:37](#)). The quotation is from [Habakkuk 2:3–4](#), although the author rearranges some clauses in the following verse. Further, the phrase **yet {in} a very little {while}** paraphrases the beginning of [Habakkuk 2:3](#), and it sounds much like part of [Isaiah 26:20](#). However, the author introduces these words as one quotation, so you should also do that. If it would be helpful in your language, you could make it explicit that the author is quoting from an important text. Alternate translation: “For in the Scriptures it says,” or “For someone wrote in the Scriptures,” (See: [Quotations and Quote Margins](#))

## For yet {in} a very little {while}, the one coming will come and will not delay (ULT)

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. If you do, you will also need to translate the sentence in the following verse as an indirect quote. Alternate translation: “For the prophet wrote that yet in a very little while, the one coming will come and will not delay.” (See: [Direct and Indirect Quotations](#))

## yet...in} a very little {while (ULT)

### Very soon...Very soon (UST)

Here, the phrase **yet {in} a very little {while}** indicates that something is going to happen soon or in the very near future. If it would be helpful in your language, you could use a word or phrase that identifies an action as something that will happen very soon. Alternate translation: “in just a short time” or “in the very near future” (See: [Idiom](#))

## the one coming will come and will not delay (ULT)

Here the author of the quotation makes the same point with both a positive and a negative statement. This was considered good poetry in his culture. If it would not be considered good poetry in your culture, and if it would be helpful in your language, you could express the idea with one strong statement. Alternate translation: “the one coming will certainly come” or “the one coming will not delay coming” (See: [Parallelism](#))

**the one coming will come (ULT)**  
**the person who is going to arrive will arrive (UST)**

Here, the words **coming** and **come** refer primarily to how someone arrives and does something. They do not refer primarily to movement or travel. If it would be helpful in your language, you could use words or phrases that refer to someone arriving or appearing. Alternate translation: “the one appearing will appear” or “the one showing up will arrive” (See: [Go and Come](#))

**will not delay (ULT)**  
**He will not wait a long time (UST)**

Here, the phrase **will not delay** indicates that **the coming one** will not wait any longer than necessary. In other words, as soon as it is the right time, **the coming one** will arrive and act. If it would be helpful in your language, you could use a phrase that refers to acting as soon as possible. Alternate translation: “will hurry” or “will not be slow” (See: [Translate Unknowns](#))



## **Hebrews 10:38**



**But my righteous one will live by faith, and if he would shrink back, my soul is not well-pleased with him (ULT)**

**Further, those who serve me righteously will trust {in me} while they are alive. But, suppose they stop {trusting in me}. Then, I will be displeased with them (UST)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. If you do, you will also need to translate the sentence in the previous verse as an indirect quote. Alternate translation: "But God's righteous one will live by faith, and if he would shrink back, God's soul is not well-pleased with him." (See: [Direct and Indirect Quotations](#))

### ULT

<sup>38</sup> But my [righteous one will live](#) by [faith](#), and if he would shrink back, my [soul](#) is not [well-pleased](#) with him."

### UST

<sup>38</sup> Further, those [who serve](#) me [righteously will trust {in me} while they are alive](#). But, suppose they stop [{trusting in me}](#). Then, [I will be displeased](#) with them."

**righteous one...my...righteous one...he would shrink back...with him (ULT)  
those...who serve me righteously...they stop {trusting in me...with them (UST)**

Here the author is speaking of **righteous** people in general, not of one particular **righteous** person. If your readers would misunderstand this form, you could use a form that refers to "worshippers" in general. Alternate translation: "my righteous ones ... they would shrink back ... with them" (See: [Generic Noun Phrases](#))

**my (ULT)**

**me (UST)**

Here, the word **my** refers to God, who is speaking here. If it would be helpful in your language, you could to whom **my** refers explicit. Alternate translation: "God's ... God's" (See: [Pronouns — When to Use Them](#))

**will live (ULT)**

**while they are alive (UST)**

Here, the word **live** refers to the manner in which a person normally acts. It does not refer primarily to being alive. If it would be helpful in your language, you could use a word or phrase that refers to how people normally or customarily act. Alternate translation: "will conduct himself" or "will live his life" (See: [Assumed Knowledge and Implicit Information](#))

**by faith (ULT)**

**will trust {in me (UST)**

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as "believe" or "trust." Alternate translation: "by believing" or "by believing in me" (See: [Abstract Nouns](#))

## **if he would shrink back (ULT)** **suppose they stop {trusting in me (UST)**

Here the author uses the conditional form to show that “shrinking back” leads to God not being **well-pleased**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: “were he to shrink back” or “if he ever shrinks back” (See: [Connect — Hypothetical Conditions](#) )

## **he would shrink back...him (ULT)** **they stop {trusting in me...with them (UST)**

Although the words **he** and **him** are masculine, the author is using them to refer to all **righteous** people, both men and women. If it would be helpful in your language, you could use non-gendered words or refer to both genders. Alternate translation: “he or she would shrink back ... him or her” (See: [When Masculine Words Include Women](#))

## **he would shrink back (ULT)** **they stop {trusting in me (UST)**

Here the author of the quotation speaks of failing to continue in **faith** as if it were “shrinking back” from something dangerous or scary. He speaks in this way to indicate that continuing in **faith** may be dangerous or scary, but the **righteous** people will not act fearfully by abandoning their **faith**. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: “he would abandon his faith” or “he would cease living by faith” (See: [Metaphor](#))

## **my soul is not well-pleased (ULT)** **Then, I will be displeased (UST)**

Here, the phrase **my soul** is a way to refer to oneself as a whole. If it would be helpful in your language, you could use a word or phrase that speakers would use to refer to themselves. Alternate translation: “I myself am not well-pleased” (See: [Synecdoche](#))

### **Translation Words - ULT**

- [righteous one](#)
- [will live](#)
- [faith](#)
- [soul](#)
- [is...well-pleased](#)

### **Translation Words - UST**

- [who serve...righteously](#)
- [will trust...in me](#)
- [while they are alive](#)
- [I](#)
- [Then...will be displeased](#)



## **Hebrews 10:39**

**ourselves...we...are not of shrinking back to destruction, but of faith to {the} preservation of {the} soul (ULT)**

**we...are not those who stop {trusting in God}, whom he will destroy. Rather, we are those who trust {in God}, so he saves us (UST)**

If your language would not put the negative statement before the positive statement, you could reverse them. Alternate translation: “we ourselves are of faith to the preservation of the soul, not of shrinking back to destruction” (See: [Information Structure](#))

**ourselves...we...are not (ULT)**  
**we...are not (UST)**

Here, the word **ourselves** emphasizes **we**. Consider using a natural way to emphasize **we** in your language. Alternate translation: “as for us, we are not” (See: [Reflexive Pronouns](#))

**of shrinking back...of faith (ULT)**  
**those who stop {trusting in God}...we are those who trust {in God} (UST)**

Here the author uses the possessive form to indicate that **we ourselves**: (1) belong to the group of people that has **faith**, not to the group of people that “shrink back.” Alternate translation: “among those who who shrink back ... among those who have faith” (2) are the kind of people that have **faith**, not the kind of people that “shrink back.” Alternate translation: “the kind of people who shrink back ... the kind of people who have faith” (See: [Possession](#))

**of shrinking back (ULT)**  
**those who stop {trusting in God} (UST)**

Here, translate **shrinking back** as you translated “shrink back” in [10:38](#). Alternate translation: “of abandoning faith” or “of ceasing to live by faith” (See: [Metaphor](#))

**to destruction (ULT)**  
**whom he will destroy (UST)**

If your language does not use an abstract noun for the idea behind **destruction**, you could express the idea by using a verb such as “destroy.” Alternate translation: “so that we are destroyed” (See: [Abstract Nouns](#))

**of faith to {the} preservation of {the} soul (ULT)**  
**we are those who trust {in God}, so he saves us (UST)**

If your language does not use abstract nouns for the ideas behind **faith** and **preservation**, you could express the ideas by using verbs such as “believe” and “preserve.” Alternate translation: “of believing so that the soul is preserved” or “we believe so that our souls are preserved” (See: [Abstract Nouns](#))

### ULT

<sup>39</sup> But we ourselves are not of shrinking back to destruction, but of faith to {the} preservation of {the} soul.

10:34 <sup>[1]</sup>

### UST

<sup>39</sup> However, we are not those who stop {trusting in God}, whom he will destroy. Rather, we are those who trust {in God}, so he saves us.

**of {the} soul (ULT)**  
**so he saves us (UST)**

Here, the word **soul** is a way to refer to a person as a whole. If it would be helpful in your language, you could use a word or phrase that refers to the whole person. Alternate translation: “of ourselves” (See: [Synecdoche](#))

**of {the} soul (ULT)**  
**so he saves us (UST)**

Here the author is speaking of “souls” in general, not of one particular **soul**. If your readers would misunderstand this form, you could use a form that refers to “souls” in general. Alternate translation: “of the souls” or “each of our souls” (See: [Generic Noun Phrases](#))

**Translation Words - ULT**

- of faith
- of {the} soul

**Translation Words - UST**

- we are those who trust {in God
- so he saves us

## Hebrews 11

### Hebrews 11 General Notes

#### Structure

Faith and endurance (10:26–12:29)

- Exhortation: Examples of faith (11:1–40)

#### Important concepts in this chapter

##### Faith

In both the old and new covenants, God required faith. Some people with faith performed miracles and were very powerful. Other people with faith suffered greatly.





## **Hebrews 11:1**

**Now (ULT)**

Here, the word **Now** introduces a new part of the author's argument. He goes on to discuss the **faith** that he mentioned in 10:38–39. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: "This" (See: [Connecting Words and Phrases](#))

**assurance of {things} being hoped {for}, proof of things not being seen (ULT)  
sure that they will receive what they confidently expect. {When people trust God,} it makes them certain about things that they do not see (UST)**

Here the author uses two very similar phrases to describe **faith**. He does this to make what he means very clear. If using two very similar phrases would not make what he means clearer in your language, you could combine the two statements. Alternate translation: "assurance of things not seen which are hoped for" or "proof of things being hoped for but not seen" (See: [Parallelism](#))

**is...faith...assurance (ULT)  
it makes them...When people trust God...sure that they will receive (UST)**

If your language does not use abstract nouns for the ideas behind **faith** and **assurance**, you could express the ideas by using verbs such as "believe" and "assure." Alternate translation: "believing assures us" or "those who believe are assured" (See: [Abstract Nouns](#))

**assurance (ULT)  
sure that they will receive (UST)**

Here, the word **assurance** refers to the basis or most fundamental nature of a thing. The author could be focusing on: (1) the fact that something is "assured" or certain. Alternate translation: "the basis" or "a guarantee" (2) the experience of being "assured." Alternate translation: "confidence" (See: [Translate Unknowns](#))

**of {things} being hoped {for...not being seen (ULT)  
what they confidently expect...that they do not see (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. The author uses the passive form here to focus on what is **being hoped {for}** and what is **not being seen** rather than focusing on the people doing these actions. If you must state who does the action, the author implies that anyone with **faith** does them, particularly the audience. Alternate translation: "of things you hope for ... you do not see" or "of things that we hope for ... that we do not see" (See: [Active or Passive](#))

**proof (ULT)  
When people trust God,} it makes them certain (UST)**

The second half of this verse leaves out some words that many languages might need to be complete. If it would be helpful in your language, you could supply these words from the first half of the verse. Alternate translation: "and faith is proof" (See: [Ellipsis](#))

**ULT**

<sup>1</sup> Now **faith** is assurance of {things} being hoped {for}, proof of things not being seen.

**UST**

<sup>1</sup> When people trust God, it makes them sure that they will receive what they confidently expect. {When people trust God,} it makes them certain about things that they do not see.

**proof (ULT)****When people trust God,} it makes them certain (UST)**

Here, the word **proof** refers to evidence or argument that something is true or accurate. The author could be focusing on: (1) the fact that something is “proved.” Alternate translation: “evidence” or “demonstration” (2) the experience of having something “proved.” Alternate translation: “conviction” or “certainty” (See: [Translate Unknowns](#))

**proof of things (ULT)****When people trust God,} it makes them certain about things (UST)**

If your language does not use an abstract noun for the idea behind **proof**, you could express the idea by using a verb such as “prove.” Alternate translation: “and it proves things” (See: [Abstract Nouns](#))

**Translation Words - ULT**

- faith
- of {things} being hoped {for

**Translation Words - UST**

- When people trust God
- what they confidently expect

## Hebrews 11:2

### For (ULT)

### In fact (UST)

Here, the word **For** introduces a further explanation of what the author said about “faith” in the previous verse (11:1). If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: “Indeed,” (See: [Connecting Words and Phrases](#))

### this (ULT)

### trusted God (UST)

Here, the word **this** refers to the “faith” that the author discussed in the previous verse. If it would be helpful in your language, you could make what **this** refers to explicit. Alternate translation: “this faith” (See: [Pronouns — When to Use Them](#))

### the ancients were commended (ULT)

### the Israelite ancestors...he approved of them (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. The author uses the passive form here to focus on those who are **commended** rather than focusing on the person doing the “commending.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God commended the ancients” (See: [Active or Passive](#))

### the ancients (ULT)

### the Israelite ancestors (UST)

Here, the word **ancients** refers to people who lived before the audience. The word implies that there are stories about these people. If it would be helpful in your language, you could use a word or phrase that refers to famous people who are no longer living. See how you translated “fathers” in 1:1. Alternate translation: “the forefathers” or “the ancestors” (See: [Assumed Knowledge and Implicit Information](#))

### were commended (ULT)

### he approved of them (UST)

Here, the phrase **were commended** refers to how someone testifies in favor of another person. The idea is that God has testified that **the ancients** were pleasing to him. If it would be helpful in your language, you could use a word or phrase that refers to receiving a favorable testimony. Alternate translation: “were spoken highly of” or “were endorsed” (See: [Translate Unknowns](#))

### ULT

<sup>2</sup> For by this the ancients were commended.

### UST

<sup>2</sup> In fact, because the Israelite ancestors trusted God, he approved of them.



## **Hebrews 11:3**

## By faith (ULT) Because we trust God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing” or “Because we believe,” (See: [Abstract Nouns](#))

## the ages to have been prepared by {the} word of God (ULT) that God set up everything that exists by speaking (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. The author uses the passive form here to focus on **the ages that have been prepared** rather than focusing on the person doing the “preparing.” If you must state who did the action, the author implies that “God” did it by using his **word**. Alternate translation: “that God has prepared the ages by his word” (See: [Active or Passive](#))

## the ages (ULT) everything that exists (UST)

Here, the word **ages** refers to all the things, events, and time periods that have and will exist. If it would be helpful in your language, you could use a word or phrase that refers to everything that has ever and will ever exist. Alternate translation: “the universe” (See: [Assumed Knowledge and Implicit Information](#))

## by {the} word of God (ULT) by speaking (UST)

Here, the word **word** refers to the act “speaking” words. If it would be helpful in your language, you could refer to the act of speaking instead of what is spoken. Alternate translation: “by God saying words” or “when God spoke” (See: [Metonymy](#))

## so that...what (ULT) So then (UST)

Here, the phrase **so that** introduces a result from what the author has said about God “preparing” the **ages** by his **word**. Since God created the **ages** in that way, it follows that **{what} is seen was not made from what is visible**. If it would be helpful in your language, you could use a word or phrase that makes this relationship clear. Alternate translation: “with the result that” (See: [Connect — Reason-and-Result Relationship](#))

## so that {what} is seen was not made from what is visible (ULT) So then, the things we see did not come from other things we can see (UST)

Here, the word **not** could go with: (1) **made**. The point would be that visible things did not come from other visible things. See the ULT. (2) **what is visible**. The point would be that visible things came from things that are not visible. Alternate translation: “so that what is seen was made from what is not visible” (See: [Information Structure](#))

### ULT

<sup>3</sup> By faith we understand the ages to have been prepared by {the} word of God—so that {what} is seen was not made from what is visible.

### UST

<sup>3</sup> Because we trust God, we recognize that God set up everything that exists by speaking. So then, the things we see did not come from other things we can see.

**so that...not...what...what} is seen was...made (ULT)****So then...not...the things we see did...come (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. The author uses the passive form here to focus on what is **seen** and **not made** rather than focusing on the people doing the “seeing” or the “making.” If you must state who did the action, the author implies that people in general do the “seeing,” and God does the “making.” Alternate translation: “so that God did not make what people see” (See: [Active or Passive](#))

**what} is seen was not made from...is visible (ULT)****the things we see did not come from other things we can see (UST)**

Here the author’s point is that what people see came into existence because God spoke. Therefore, what people see did not come from something that is **visible** but from something that is invisible: God and his speech. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “so that what everyone sees was not made from anything that is similarly visible, but by God’s word” (See: [Assumed Knowledge and Implicit Information](#))

**Translation Words - ULT**

- [By faith](#)
- [we understand](#)
- [to have been prepared](#)
- [by {the} word](#)
- [of God](#)

**Translation Words - UST**

- [Because we trust God](#)
- [we recognize](#)
- [that God set up](#)
- [by speaking](#)
- [by speaking](#)





## **Hebrews 11:4**

## By faith (ULT) Because he trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because he believed,” (See: [Abstract Nouns](#))

## Abel...Cain (ULT) Adam’s son Abel...his older brother Cain did (UST)

Here, the words **Abel** and **Cain** refer to two men. They were both sons of Adam and Eve, the first man and woman. **Abel** was the younger brother of **Cain**. (See: [How to Translate Names](#))

## Abel offered God a better sacrifice than Cain (ULT)

## Adam’s son Abel presented a more acceptable offering to God than his older brother Cain did (UST)

Here the author refers to a story in the Old Testament about how **Abel** and **Cain** both presented offerings to God, but God was pleased with only Abel’s offering. Cain was angry, and he eventually killed Abel. You can read this story in [Genesis 4:3-8](#). If it would be helpful in your language, you could make important aspects of this story more explicit. Alternate translation: “Abel offered God a sacrifice that was better than what his brother Cain offered” (See: [Assumed Knowledge and Implicit Information](#))

## than Cain (ULT) than his older brother Cain did (UST)

Here the author is not contrasting **Cain** and the **better sacrifice**. Rather, he is contrasting what **Cain** did with what **Abel** did. If it would be helpful in your language, you could make this contrast more explicit. Alternate translation: “than what Cain offered” (See: [Ellipsis](#))

## which (ULT) Because he trusted God (UST)

Here, the word **which** could refer to: (1) **faith**. Alternate translation: “which faith” (2) **a better sacrifice**. Alternate translation: “which sacrifice” (See: [Pronouns — When to Use Them](#))

## he was testified to be righteous (ULT) and declared that he did what was right (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. The author uses the passive form here to focus on **Abel**, who **was testified**, rather than focusing on the person doing the “testifying.” If you must state who did the action, the author clarifies in the next clause that God did it. Alternate translation: “God testified that he was righteous” (See: [Active or Passive](#))

### ULT

<sup>4</sup> By faith Abel offered God a better sacrifice than Cain, through which he was testified to be righteous, God testifying because of his gifts, and through {faith}, having died, he still speaks.

### UST

<sup>4</sup> Because he trusted God, Adam’s son Abel presented a more acceptable offering to God than his older brother Cain did. Because he trusted God, God approved of him for what he presented and declared that he did what was right. Although Abel died, we can still learn from how he trusted God.

## because of his gifts (ULT) for what he presented (UST)

Here, the phrase **his gifts** refers to what Abel **offered** to **God**. If it would be helpful in your language, you could clarify that these **gifts** are his **sacrifice**. Alternate translation: “because of the gifts that he offered” (See: [Assumed Knowledge and Implicit Information](#))

## having died (ULT) Although Abel died (UST)

Here, the phrase **having died** refers to something that contrasts with how **he still speaks**. If it would be helpful in your language, you could introduce **having died** with a word or phrase that introduces a contrast or something that is unexpected. Alternate translation: “despite having died” or “even though he died” (See: [Connect — Contrast Relationship](#) )

## he still speaks (ULT) we can still learn from (UST)

Here the author speaks as if Abel could still “speak” by means of **{faith}**. He speaks in this way to indicate that the audience can learn something from Abel’s example of faith, as if he was speaking to them about his faith. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: “he still is an example for us” or “he can still show us something” (See: [Metaphor](#))

### Translation Words - ULT

- [By faith](#)
- [Abel](#)
- [having died](#)
- [God](#)
- [God](#)
- [a...sacrifice](#)
- [Cain](#)
- [he was testified](#)
- [testifying](#)
- [righteous](#)
- [gifts](#)

### Translation Words - UST

- [Because he trusted God](#)
- [Adam’s son Abel](#)
- [Although Abel died](#)
- [offering](#)
- [to God](#)
- [God](#)
- [his older brother Cain did](#)
- [and declared](#)
- [approved of him](#)
- [what he presented](#)
- [what was right](#)



## **Hebrews 11:5**

## It was by faith that Enoch was taken up so that he did not see death

Here the author refers to a story about a man named **Enoch**. Because he pleased God, God did not let him die but instead took him to heaven. You can read about **Enoch** in [Genesis 5:21–24](#). You might want to include this information in a footnote.

### By faith (ULT) Because Enoch trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because he believed,” (See: [Abstract Nouns](#))

### Enoch (ULT) him (UST)

Here, the word **Enoch** is the name of a man. He was a descendant of Adam. (See: [How to Translate Names](#))

### By faith Enoch was transferred (ULT) Because Enoch trusted God, God took him {to heaven} (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. The author uses the passive form here to focus on **Enoch**, who **was transferred**, rather than focusing on the person doing the “transferring.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “By Enoch’s faith, God transferred him” (See: [Active or Passive](#))

### was transferred...transferred him...his} transfer (ULT) God took...to heaven...took him {to heaven...God took {Enoch to heaven (UST)

Here, the words **transferred** and **transfer** refer to a change in location from earth to heaven. If it would be helpful in your language, you could use a different word for this kind of change of location. Alternate translation: “was relocated ... relocated him ... his relocation” or “was lifted up ... lifted him up ... his lifting up” (See: [Translate Unknowns](#))

### so that he did not see death (ULT) and so he never died (UST)

Here, the phrase **see death** refers to experiencing death or dying. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: “so that he did not experience death” or “so that he did not die” (See: [Idiom](#))

#### ULT

<sup>5</sup> **By faith Enoch** was transferred, so that he did not see **death**, and “He was not found, because **God** transferred him.” For before {his} transfer, he was reported to have been well-pleasing to **God**.

#### UST

<sup>5</sup> **Because Enoch trusted God**, God took **him** {to heaven}, and so **he** never **died**. As {Moses wrote,} “No one could find him. That is because **God** took him {to heaven}.” Now before God took {Enoch to heaven}, **he** declared that Enoch pleased him.

**death (ULT)****he...died (UST)**

If your language does not use an abstract noun for the idea behind **death**, you could express the idea by using a verb such as “die.” Alternate translation: “himself dying” (See: [Abstract Nouns](#))

**and (ULT)****As {Moses wrote (UST)**

Here the author quotes from an important text, the Old Testament scriptures. While he does not introduce the quotation with any special words, the audience would have understood that these were words from the Old Testament, specifically from [Genesis 5:24](#). If your readers would not know that the quotation is from the Old Testament, you could use words that introduce a quotation from an important text. Alternate translation: “and as you can read in the Scriptures,” or “as it is said in Genesis,” (See: [Quotations and Quote Margins](#))

**and “He was not found, because God transferred him (ULT)****As {Moses wrote,} “No one could find him. That is because God took him {to heaven (UST)**

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: “and the Scriptures report that he was not found, because God transferred him.” (See: [Direct and Indirect Quotations](#))

**He was not found (ULT)****No one could find him (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. The author uses the passive form here to focus on **Enoch, who was not found**, rather than focusing on the people who could not “find” him. If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “People did not find him” (See: [Active or Passive](#))

**He was not found (ULT)****No one could find him (UST)**

Here, the phrase **He was not found** indicates that no one knew where Enoch was, because he was not on earth any longer. If it would be helpful in your language, you could use a comparable phrase that indicates that someone is no longer in an area or space. Alternate translation: “He disappeared” or “He was gone” (See: [Idiom](#))

**before...his} transfer, he was reported to have been well-pleasing to God (ULT)****before...God took {Enoch to heaven}, he declared that Enoch pleased him (UST)**

Here, the phrase **before {his} transfer** modifies how Enoch was **well-pleasing to God**. It may also modify **he was reported** if God is the one who is doing the “reporting.” If the Scripture or the author of Scripture “reports” this, then **before {his} transfer** does not modify **he was reported**. Arrange the elements in this sentence so that they match your decision about who is doing the “reporting.” Alternate translation: “he was reported before his transfer to have been well-pleasing to God” or “he was reported to have been well-pleasing to God before his transfer” (See: [Information Structure](#))



**before...his} transfer (ULT)**  
**before...God took {Enoch to heaven (UST)**

If your language does not use an abstract noun for the idea behind **transfer**, you could express the idea by using a verb such as “transfer.” Alternate translation: “before he was transferred” (See: [Abstract Nouns](#))

**he was reported to have been well-pleasing to God (ULT)**  
**he declared that Enoch pleased him (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. The author uses the passive form here to focus on **Enoch**, who **was reported** rather than focusing on the person or thing doing the “reporting.” If you must state who did the action, the author implies that “God” did it, or that the Scriptures do it. Alternate translation: “God reported that Enoch was well-pleasing to him” or “the Scriptures report that he was well-pleasing to God” (See: [Active or Passive](#))

### Translation Words - ULT

- [By faith](#)
- [Enoch](#)
- [death](#)
- [God](#)
- [to God](#)

### Translation Words - UST

- [Because Enoch trusted God](#)
- [him](#)
- [he...died](#)
- [God](#)
- [he](#)



## **Hebrews 11:6**

## Now (ULT) In fact (UST)

Here, the word **Now** introduces a further development of the argument. The author proves in this verse that anyone who is **well-pleasing**, like Enoch was\*\*, must have faith. If it would be helpful in your language, you could use a word or phrase that introduces a further development. Alternate translation: “Indeed,” (See: [Connecting Words and Phrases](#))

## without...faith (ULT) when they trust him...when they trust him (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “without believing,” or “for anyone who does not believe” (See: [Abstract Nouns](#))

## without...faith {it is} impossible (ULT) when they trust him...people can only...when they trust him (UST)

Here the author uses two negative words, **without** and **impossible**, to emphasize a positive truth. If it would be helpful in your language, you could express the idea by using a strong positive statement or only one negative word. Alternate translation: “faith is the only way” or “only by faith is it possible” (See: [Double Negatives](#))

## to be well-pleasing (ULT) please God (UST)

Here the author does not state explicitly to whom things are **well-pleasing**. He implies that **faith** makes people **well-pleasing** to God. If it would be helpful in your language, you could make it clearer who is “pleased” here. See how you translated the similar phrase “well-pleasing to God” at the end of 11:5. Alternate translation: “to be well-pleasing to God” (See: [Assumed Knowledge and Implicit Information](#))

## for (ULT) That is} because (UST)

Here, the word **For** introduces a reason why **faith** is the only way to be **well-pleasing**. If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: “since” (See: [Connect — Reason-and-Result Relationship](#))

## the one coming to God (ULT) people who go closer to God (UST)

Here, **coming to** refers to getting close to something but not necessarily being right next to it. Here, the author speaks about people **coming to God**. This means that they enter into God’s presence. If it would be helpful in your language, you could use a word or phrase that refers to being in someone’s presence. See how you translated “approach” in 10:22. Alternate translation: “the one going before God” (See: [Go and Come](#))

### ULT

<sup>6</sup> Now without **faith** {it is} impossible to be well-pleasing, for it is necessary for the one coming **to God to believe** that he exists and is a rewarder of the ones **seeking** him.

### UST

<sup>6</sup> In fact, people can only please God **when they trust him**. {That is} because people who go closer **to God** have to **believe** that he is real and that he will reward **people who want to serve and worship** him.

**of the ones seeking...is a rewarder (ULT)**  
**people who want to serve and worship...that he will reward (UST)**

Alternate translation: "rewards those who seek"

**of the ones seeking him (ULT)**  
**people who want to serve and worship him (UST)**

Here the author speaks of worshiping and serving God as if it were **seeking him**. He speaks in this way because those who worship and serve God focus on him as much as if they were **seeking** to find **him**. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: "of the ones focusing on him" or "of the ones following him" (See: [Metaphor](#))

### Translation Words - ULT

- [faith](#)
- [to God](#)
- [to believe](#)
- [seeking](#)

### Translation Words - UST

- [when they trust him](#)
- [to God](#)
- [believe](#)
- [people who want to serve and worship](#)



## **Hebrews 11:7**

## having been given a divine message

Here the author refers to a story about a man named **Noah**. When God decided to punish humans for their sins by flooding the earth, he warned Noah about it. Noah built a boat called an “ark” and survived the flood with his family. You can read about **Noah** in [Genesis 6:9–8:22](#). You might want to include this information in a footnote.

### By faith (ULT) Because he trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because he believed,” (See: [Abstract Nouns](#))

### Noah (ULT) to him (UST)

The word **Noah** is the name of a man. God warned him that he was going to flood the entire world, so **Noah** built a large boat called an **ark** and survived the flood. (See: [How to Translate Names](#))

### having been warned (ULT) when God revealed (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. The author uses the passive form here to focus on **Noah**, who was **warned**, rather than focusing on the person doing the “warning.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “when God warned him” (See: [Active or Passive](#))

### the {things} not yet being seen (ULT) what he could not yet experience (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. The author uses the passive form here to focus on what is **not yet being seen** rather than focusing on the person doing the “seeing.” If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “things no one could yet see” or “the things that people could not yet see” (See: [Active or Passive](#))

### the {things} not yet being seen (ULT) what he could not yet experience (UST)

Here, the phrase **{things} not yet being seen** refers to events that have not yet happened. In this case, it refers specifically to the flood that drowned everyone except for Noah and his family. If it would be helpful in your language, you could make it clearer that this phrase refers to events that had not yet happened. Alternate translation: “the things not yet having happened” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>7</sup> **By faith Noah**, having been warned about the {things} not yet being seen, **having become reverent**, built **an ark** for **salvation** of his **household**, through which **he condemned** the **world** and became **an heir of the righteousness** {which is} according to **faith**.

### UST

<sup>7</sup> **Because he trusted God**, **Noah** honored God {by believing him} when God revealed **to him** what he could not yet experience. So, Noah built **the ark** to **rescue** his **family** {from the flood that God would send}. Since Noah trusted God {in this way}, **he proved that everyone else was guilty**. Further, **Noah** became a person whom God made right with himself, because Noah trusted him.



**for salvation of his household (ULT)  
to rescue his family {from the flood that God would send (UST)**

If your language does not use an abstract noun for the idea behind **salvation**, you could express the idea by using a verb such as “rescue” or “save.” Alternate translation: “to save his household” (See: [Abstract Nouns](#))

**which (ULT)  
Since Noah trusted God...in this way (UST)**

Here, the word **which** could refer to: (1) **faith**. Alternate translation: “which faith” (2) the **ark**. Alternate translation: “which ark” (3) **salvation**. Alternate translation: “which salvation” (See: [Pronouns — When to Use Them](#) )

**the world (ULT)  
everyone else (UST)**

Here, the word **world** refers primarily to the people who were living in the **world**. If it would be helpful in your language, you could refer specifically to people here. Alternate translation: “everyone in the world” or “all people” (See: [Metonymy](#))

**of the righteousness...became an heir..of the righteousness (ULT)  
whom God made right with himself...Noah became a person...whom God made right with himself (UST)**

Here the author speaks as if **Noah** were a child who would receive property from a relative. He speaks in this way to indicate that Noah received **righteousness** from God. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: “became one who received the righteousness” or “received the righteousness” (See: [Metaphor](#))

**of the righteousness {which is} according to faith (ULT)  
whom God made right with himself, because Noah trusted him (UST)**

If your language does not use abstract nouns for the ideas behind **righteousness** and **faith**, you could express the ideas by using an adjective such as “righteous” and a verb such as “believe.” Alternate translation: “who was righteous because of how he believed” or “whom God declared righteous because he believed” (See: [Abstract Nouns](#))

**which is} according to faith (ULT)  
because Noah trusted him (UST)**

Here, the phrase **according to faith** indicates that the **righteousness** fits with or goes along with **faith**. If it would be helpful in your language, you could use a phrase that indicates that the **righteousness** and **faith** are closely related. Alternate translation: “that goes along with faith” or “that fits with faith” (See: [Idiom](#))

**Translation Words - ULT**

- [By faith](#)
- [faith](#)
- [Noah](#)
- [having become reverent](#)

- an ark
- salvation
- of...household
- he condemned
- world
- an heir
- of the righteousness

## Translation Words - UST

- Because he trusted God
- because Noah trusted him
- Noah honored God {by believing him
- Noah became a person
- whom God made right with himself
- to him
- the ark
- to rescue...from the flood that God would send
- family
- he proved that...was guilty
- everyone else



## **Hebrews 11:8**

## when he was called

In 11:8–12, the author refers to a story about a man named **Abraham** and his wife “Sarah.” God appeared to Abraham and told him to travel to a different country, a country that God promised to give to him. God also promised to give a child and grandchildren to Abraham and Sarah, even though they were old. Although they had to wait a long time, God did what he promised to do, and Abraham’s descendants were the Israelites. You can read about **Abraham** in [Genesis 12–23](#). You might want to include this information in a footnote.

### By faith (ULT)

### Because he trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because he believed,” (See: [Abstract Nouns](#))

### Abraham (ULT)

### Abraham (UST)

The word **Abraham** is the name of a man. He was the ancestor of all the Israelites. (See: [How to Translate Names](#))

### being called (ULT)

### when God spoke to him (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. The author uses the passive form here to focus on **Abraham**, who was **called**, rather than focusing on the person doing the “calling.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “when God called him” (See: [Active or Passive](#))

### obeyed to go out (ULT)

### did what God said...He left {his home} to travel (UST)

Here, the phrase **obeyed to go out** means that Abraham **obeyed** God’s command by “going out.” If it would be helpful in your language, you could use a form that refers to doing what someone commands. Alternate translation: “obeyed by going out” or “obeyed and went out” (See: [Idiom](#))

### to go out...went out (ULT)

### He left {his home} to travel...When he left {his home} (UST)

Here, the phrases **go out** and **went out** refer to travel in which a person leaves one area and goes to another area. Use a word or phrase that refers to this kind of movement in your language. Alternate translation: “to depart ... departed” (See: [Go and Come](#))

## ULT

<sup>8</sup> By faith, Abraham, being called, obeyed to go out to a place that he was going to receive for an inheritance and went out, not fully knowing where he is going.

## UST

<sup>8</sup> Because he trusted God, Abraham did what God said when God spoke to him. He left {his home} to travel to a location that God would soon make his new home. When he left {his home}, he did not even know exactly where {this new home would be}.

## **a place (ULT)** **to a location (UST)**

Here the author uses the word **place** because it is a vague word that refers to a location without giving any more details. He uses a vague word because Abraham did “not fully know where he was going.” If possible, use a vague or indefinite word here as well. Alternate translation: “a locale” or “an area” (See: [When to Keep Information Implicit](#))

## **he was going to receive for an inheritance (ULT)** **God would soon make his new home (UST)**

Here the author speaks of the **place** as if it were property that **Abraham** was **going to receive** from a relative. The author speaks in this way to indicate that God was **going to** give this **place** to Abraham. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: “God was going to give him as his own” or “he was going to receive from God” (See: [Metaphor](#))

## **he is going (ULT)** **this new home would be (UST)**

Here the author uses the present tense to refer to the process of **going**. If it would be helpful in your language, you could use a form that refers to the process of going. Make sure the tense fits with the rest of the verse. Alternate translation: “he was going” (See: [Predictive Past](#))

## **he is going (ULT)** **this new home would be (UST)**

Here, the word **going** refers to traveling from one place to another. Use a word or phrase that refers to this kind of movement in your language. Alternate translation: “he is traveling” or “he is journeying” (See: [Go and Come](#))

### **Translation Words - ULT**

- [By faith](#)
- [Abraham](#)
- [being called](#)
- [obeyed](#)
- [to receive](#)
- [an inheritance](#)
- [fully knowing](#)

### **Translation Words - UST**

- [Because he trusted God](#)
- [Abraham](#)
- [did what God said](#)
- [when God spoke to him](#)
- [make his new home](#)
- [make his new home](#)
- [he did...know exactly](#)



## **Hebrews 11:9**



## By faith (ULT) Because he trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because he believed,” (See: [Abstract Nouns](#))

## of the promise...of the same promise (ULT) that God had promised {to give him...even though} God promised...that he would give them this country (UST)

If your language does not use an abstract noun for the idea behind **promise**, you could express the idea by using a verb such as “promise” or “pledge.” Alternate translation: “that God had pledged to him ... of the same things that God had pledged” (See: [Abstract Nouns](#))

## as a foreigner (ULT) but it was not yet his country (UST)

Here, the phrase **as a foreigner {land}** indicates that Abraham had not yet “inherited” the **land of the promise**, so the **land** belonged to someone else. So, while God had promised to give it to him, while he was living there, it was **foreign** and not his own **land**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “as if it were a foreign country” or “as if he were living in a foreign land” (See: [Assumed Knowledge and Implicit Information](#))

## having lived in tents (ULT) He lived...in temporary shelters (UST)

In the author’s culture, people who lived in **tents** did not have one permanent home. Rather, they moved around and did not stay in one place for long. The author refers to **tents** here to indicate that Abraham, **Isaac**, and **Jacob** did not have a permanent home but rather moved around. If it would be helpful in your language, you could make this implication more explicit. Alternate translation: “having lived in moveable tents” or “having lived in many places in tents” (See: [Assumed Knowledge and Implicit Information](#))

## Isaac...Jacob (ULT) Isaac his son...Jacob his grandson (UST)

The words **Isaac** and **Jacob** are the names of two men. **Isaac** was Abraham’s son, and **Jacob** was Isaac’s son. These three men are considered the original ancestors of the Israelites. (See: [How to Translate Names](#))

## the fellow heirs of the same promise (ULT) even though} God promised to all three of them {that he would give them this country (UST)

Here the author speaks as if **Isaac** and **Jacob** were children who, along with Abraham, would receive property from a relative. He speaks in this way to indicate that Abraham, **Isaac**, and **Jacob** all received **the same promise** from

### ULT

<sup>9</sup> **By faith** he lived **as a foreigner** in {the} land **of the promise**, having lived in **tents** with **Isaac** and **Jacob**, the fellow heirs **of the same promise**,

### UST

<sup>9</sup> **Because he trusted God**, Abraham stayed in the country **that God had promised {to give him}**, **but it was not yet his country**. He lived with **Isaac** his son and **Jacob** his grandson in **temporary shelters**, **{even though} God promised** to all three of them **{that he would give them this country}**.

God. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: “the fellow recipients of the same promise” or “who with Abraham received the same promise” (See: [Metaphor](#))

## Translation Words - ULT

- [By faith](#)
- [as](#)
- [a foreigner](#)
- [of the promise](#)
- [of the...promise \(2\)](#)
- [tents](#)
- [Isaac](#)
- [Jacob](#)

## Translation Words - UST

- [Because he trusted God](#)
- [that God had promised...to give him](#)
- [even though} God promised...that he would give them this country \(2\)](#)
- [but it was not yet his country](#)
- [but it was not yet his country](#)
- [Isaac his son](#)
- [Jacob his grandson](#)
- [in temporary shelters](#)



## **Hebrews 11:10**

## for (ULT) Abraham lived like that,} because (UST)

Here, the word **for** introduces the reason why Abraham did what the author describes in 11:8–9. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a certain kind of behavior. Alternate translation: “since” (See: [Connect — Reason-and-Result Relationship](#))

## he was waiting for (ULT) he was looking forward to {living in (UST)

Here, the phrase **he was waiting for** indicates that Abraham was expecting or looking forward to living in the **city having foundations**. If it would be helpful in your language, you could make what the author implies more explicit. Alternate translation: “he waiting to dwell in” or “he was expecting to live in” (See: [Assumed Knowledge and Implicit Information](#))

## the city having foundations (ULT) the secure and permanent {heavenly} city (UST)

Here, the word **city** refers to a place that currently exists in heaven. The author will refer to it again in this and the following two chapters. If it would be helpful in your language, you could clarify that the author is referring to a heavenly **city**, not any city on earth right now. Alternate translation: “the city in heaven having foundations” (See: [Assumed Knowledge and Implicit Information](#))

## having foundations (ULT) secure and permanent (UST)

Here the author describes the city as **having foundations** to indicate that it is stable and long-lasting. In other words, this city will never disappear or be destroyed. If it would be helpful in your language, you could express the idea plainly or with a comparable phrase. Alternate translation: “having solid foundations” or “that will last forever” (See: [Metonymy](#))

## whose architect and builder {is} God (ULT) that God created (UST)

Here, the words **architect** and **builder** function together to identify that **God** is one who created the **city**. It is possible that **architect** refers to how God designed or planned the city, while **builder** refers to how God created the city. If you do not have two words for these categories, you could use a single word or phrase to identify **God** as the creator of the **city**. Alternate translation: “whose creator is God” or “which God made” (See: [Doublet](#))

## Translation Words - ULT

- foundations
- is} God

## Translation Words - UST

- secure and permanent

## ULT

<sup>10</sup> for he was waiting for the city having foundations, whose architect and builder {is} God.

## UST

<sup>10</sup> {Abraham lived like that,} because he was looking forward to {living in} the secure and permanent {heavenly} city that God created.

- God



## **Hebrews 11:11**



## By faith (ULT) Because he believed (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because she believed,” (See: [Abstract Nouns](#))

## It was by faith, even though Sarah herself was barren, that Abraham received ability to father a child. This happened even though he was too old, since he considered

The subject of this sentence could be: (1) Abraham. The previous and the following verse speak primarily about Abraham, and the phrase **ability for {the} conception of an offspring** was used only of males in the author’s culture. Alternate translation: “By faith he received ability for the conception of an offspring also with Sarah, even though he was beyond the time of full age, since he considered” (2) **Sarah**. She is mentioned right after **faith**, just like all the others who had **faith**. Further, the story about Abraham and **Sarah** focuses more on how **Sarah** was old than on how Abraham was old. In this case, the phrase **ability for {the} conception of an offspring** refers to how **Sarah** received what Abraham had the **ability** to do. Alternate translation: “By faith, even Sarah herself received Abraham’s ability for the conception of an offspring, even though she was beyond the time of full age, since she considered”

## Sarah (ULT) with...his wife} Sarah (UST)

The word **Sarah** is the name of a woman. She was the wife of Abraham. (See: [How to Translate Names](#))

## Sarah herself (ULT) with...his wife} Sarah (UST)

Here, the word translated **herself** emphasizes **Sarah**. Consider using a natural way to emphasize **Sarah** in your language. Alternate translation: “that very Sarah” (See: [Reflexive Pronouns](#))

## Sarah herself (ULT) with...his wife} Sarah (UST)

Some early manuscripts include the word “barren” to describe Sarah. Consider whether translations that your readers might be familiar with include “barren.” Otherwise, you could use the form that the ULT uses. Alternate translation: “barren Sarah herself” or “Sarah herself, being barren” (See: [Textual Variants](#))

## ability for {the} conception of an offspring (ULT) able to have a son (UST)

Here, the phrase **ability for {the} conception of an offspring** refers to the male’s part in procreation. In other words, the point is that Abraham had the **ability** to make his wife pregnant. If it would be helpful in your language, you could use a phrase that refers to the male’s part in procreation. Alternate translation: “ability for impregnating” or “ability for having a child” (See: [Idiom](#))

### ULT

<sup>11</sup> By faith, even Sarah herself received ability for {the} conception of an offspring, even beyond {the} time of full age, since she considered {to be} faithful the one having promised. <sup>[1]</sup>

### UST

<sup>11</sup> Because he believed, Abraham was able to have a son with {his wife} Sarah, even though he was old enough that he could not normally have a child. {That happened} because he reckoned that God would certainly do what he said.

## received ability for {the} conception of an offspring (ULT) Abraham was able to have a son (UST)

If your language does not use abstract nouns for the ideas behind **ability** and **conception**, you could express the ideas by using verbs such as “able” and “conceive.” Alternate translation: “became able to conceive an offspring” (See: [Abstract Nouns](#))

## of an offspring (ULT) to have a son (UST)

Here, the word **offspring** refers primarily to the sperm with which a man gets a woman pregnant. It also refers to the child that is born after this happens. If it would be helpful in your language, you could refer to the sperm or to the child, whichever is more natural in your language. Alternate translation: “of a seed” or “of a child” (See: [Translate Unknowns](#))

## even beyond {the} time of full age (ULT) even though he was old enough that he could not normally have a child (UST)

Here, the phrase **{the} time of full age** refers to the age or time at which a person reaches adulthood and is capable of having children. If someone is **beyond** this time, that means that they are older than the normal age range during which people have children. If it would be helpful in your language, you could use a phrase that identifies that someone is **beyond** or past the normal age for having children. Alternate translation: “although older than child-bearing age” or “even past the time for having children” (See: [Idiom](#))

## the one having promised (ULT) what he said (UST)

Here, the phrase **the one having promised** refers to God, who made a promise to Abraham and Sarah that they would have **offspring** together. If it would be helpful in your language, you could make it more explicit that God is the who **promised**. Alternate translation: “God, who had promised” (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- [By faith](#)
- [Sarah](#)
- [received](#)
- [ability](#)
- [the} conception](#)
- [the} time](#)
- [to be} faithful](#)
- [having promised](#)

## Translation Words - UST

- [Because he believed](#)
- [Abraham was](#)
- [able](#)
- [to have a son](#)
- [with...his wife} Sarah](#)
- [even though he was old enough that he could not normally have a child](#)

- that God would certainly do
- what he said



## **Hebrews 11:12**

**also from one {man}—and he having become dead—these {children} were born (ULT)  
even though he was very old, Abraham had many descendants, {the Israelites (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. Alternate translation: “also one man—and he having become dead—fathered these children” (See: [Active or Passive](#))

**one {man (ULT)  
Abraham (UST)**

Here, the word **one** refers to Abraham. If it would be helpful in your language, you could make whom **one** refers to explicit. Alternate translation: “one man, Abraham” (See: [Pronouns — When to Use Them](#))

**he having become dead (ULT)  
even though he was very old (UST)**

Here, **having become dead** is an exaggeration that the audience would have understood to mean that Abraham was too old to have children. He is **dead** because he cannot father children. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: “he having, as it were, become dead” or “he having become impotent” (See: [Hyperbole](#))

**these {children (ULT)  
many descendants...the Israelites (UST)**

Here, the phrase **these {children}** refers to Abraham’s descendants, the Israelites. If it would be helpful in your language, you could make who **these {children}** are more explicit. Alternate translation: “the Israelites” (See: [Assumed Knowledge and Implicit Information](#))

**descendants as many as the stars in the sky and as countless as sand by the seashore**

These phrases refer to the words that God used when he promised many descendants to Abraham. See God’s promise in [Genesis 22:17](#). You might want to include this information in a footnote.

**just as the stars of the sky in {their} great number (ULT)  
Just as God promised,} there are as many {Israelites} as there are many stars in the sky (UST)**

Here the author compares the number of Abraham’s descendants to the number of **stars** in the **sky**, which are **great** in **number**. He uses this comparison to emphasize how many descendants there are. If it would be helpful in your language, you could make it clearer that the author is referring to many descendants and many **stars**. Alternate translation: “as many as the numerous stars in the sky” (See: [Simile](#))

## ULT

<sup>12</sup> Therefore, also from one {man}—and **he having become dead**—these {children} were born, **just as** the stars of **the sky** in {their} great number and countless **as** the sand along the shore of the sea.

## UST

<sup>12</sup> So then, **even though he was very old**, Abraham had many descendants, {the Israelites}. **{Just as God promised,} there are as many {Israelites} as there are many stars in the sky and as there are many grains of sand on a beach by the ocean.**

## **countless as the sand along the shore of the sea (ULT) as there are many grains of sand on a beach by the ocean (UST)**

Here the author compares the number of Abraham's descendants to the amount of **sand** on a beach by the **sea**, which is so great that no one can count it (**countless**). He uses this comparison to emphasize how many descendants there are. If it would be helpful in your language, you could make it clearer that the author is referring to many descendants and many grains of **sand**. Alternate translation: "as many as the numberless grains of sand along the shore of the sea" (See: [Simile](#))

### **Translation Words - ULT**

- he having become dead
- just as
- as
- of the sky

### **Translation Words - UST**

- even though he was very old
- Just as God promised,} there are as many {Israelites} as
- as there are
- in the sky





## **Hebrews 11:13**

## According to {their} faith (ULT) trusted God until (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “While they were believing,” or “As they believed,” (See: [Abstract Nouns](#))

## all these (ULT) All those people (UST)

Here, and throughout [11:13–16](#), the author could be referring: (1) generally to all the people that the author has discussed in the chapter. Alternate translation: “those I have mentioned” or “all these who had faith” (2) specifically to Abraham, Sarah, Isaac, and Jacob, who are mentioned in [11:8–12](#). Alternate translation: “the patriarchs” (See: [Pronouns — When to Use Them](#))

## the promises (ULT) what God had promised {to give them (UST)

Here, the word **promises** figuratively refers to the contents of the **promises**, or what God has “promised” to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of the **promises**. Alternate translation: “the things from God’s promises” or “the things that God promised” (See: [Metonymy](#))

## the promises (ULT) what God had promised {to give them (UST)

If your language does not use an abstract noun for the idea behind **promises**, you could express the idea by using a verb such as “promise” or “pledge.” Alternate translation: “what God pledged” (See: [Abstract Nouns](#))

## seeing and greeting them from far off (ULT) they knew that God would soon do what he had promised (UST)

Here the author speaks as if **the promises** were travelers arriving from far away that people could “see” and “greet.” The author means that the people he has mentioned in this chapter were as sure of the **promises** as if they could already see and communicate with them. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: “but anticipating and expecting them in the future” or “seeing and greeting them from far off as if the promises were expected visitors” (See: [Personification](#))

## they are (ULT) they did not really belong (UST)

Here the author uses the present tense because he is reporting what **all these** people **confessed** while they were alive. Use a natural tense in your language to report what people in the past said. Alternate translation: “they were” (See: [Predictive Past](#))

### ULT

<sup>13</sup> According to {their} faith all these died without receiving the promises, but seeing and greeting them from far off, and having confessed that they are strangers and foreigners on the earth.

### UST

<sup>13</sup> All those people trusted God until they died. They did not experience what God had promised {to give them}, but they knew that God would soon do what he had promised. They showed everyone that they did not really belong in this world.

## **strangers and foreigners (ULT)** **they did not really belong (UST)**

Here, the words **strangers** and **foreigners** function together to identify **all these** people as those who are not living in their homeland. In other words, they are “resident aliens.” If you do not have two words for these categories, you could use a single word or phrase that refers to people who are living somewhere besides their home or homeland. Alternate translation: “aliens” or “foreign people” (See: [Doublet](#))

### **Translation Words - ULT**

- their} faith
- died
- receiving
- promises
- having confessed
- foreigners
- earth

### **Translation Words - UST**

- trusted God until
- they died
- They did...experience
- what God had promised...to give them
- They showed everyone
- they did not really belong
- in this world

## Hebrews 11:14

### For (ULT) Indeed (UST)

Here, the word **For** introduces a further explanation of what the author said in the previous verse (11:13) about how the faithful people “confessed” that they were “strangers and foreigners on the earth.” If it would be helpful in your language, you could use a different word or phrase that introduces further explanation.

Alternate translation: “As you can see,” (See: [Connecting Words and Phrases](#))

### such {things} (ULT) what they spoke {about not belonging in this world} (UST)

Here, the phrase **such {things}** refers back to what the author said about the faithful people in the previous verse: they “confessed that they are strangers and foreigners on the earth.” If it would be helpful in your language, you could make what **such {things}** refers to more explicit. Alternate translation: “that they are strangers and foreigners” (See: [Pronouns — When to Use Them](#))

### a homeland (ULT) their own country (UST)

Here, the word **homeland** refers to the place in which a person most deeply belongs. It often refers to the place where a person was born, but that is not the implication here. Rather, the author is referring to the place where the faithful people belong, a place he has already called a “city” (see 11:10). If it would be helpful in your language, you could use a word or phrase that refers to the place or country in which a person belongs. Alternate translation: “a country where they belong” or “a fatherland” (See: [Translate Unknowns](#))

### Translation Words - ULT

- [they seek](#)

### Translation Words - UST

- [they desire {to live in}](#)

### ULT

<sup>14</sup> For those saying such {things} are making it clear that [they seek](#) a homeland.

### UST

<sup>14</sup> Indeed, all people who speak what they spoke {about not belonging in this world} show clearly that [they desire {to live in}](#) their own country.



## **Hebrews 11:15**

## And if indeed (ULT)

Here, the word **And** introduces another step in the author's argument. The word **indeed** indicates that this further step is in two parts, with the second part beginning with "but" in 11:16. The word **if** indicates that the first part of the further step is in conditional form. If it would be helpful in your language, you could use a different form to indicate these relationships in a natural way. Alternate translation: "Further, on the one hand, if" or "First, if" (See: [Connecting Words and Phrases](#))

## if indeed...they had been thinking (ULT)

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **they** were not actually **thinking of that {land} from which they went out**. He proves that the conditional statement is not true by pointing out that they **had opportunity to return** but did not take that opportunity. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if indeed they had really been thinking" or "were they indeed thinking" (See: [Connect — Contrary to Fact Conditions](#))

## they had been thinking of that {land} from which they went out (ULT) they considered the country they had left {to be their own country} (UST)

Here the author implies that they could have thought of **that {land} from which they went out** as their "homeland." He does not mean that they could have just thought about that land. If it would be helpful in your language, you could clarify that the author is referring to **thinking of that {land}** as a "homeland." Alternate translation: "they had been thinking of that {land} from which they went out as their homeland" (See: [Assumed Knowledge and Implicit Information](#))

## they went out...to return (ULT) they had left...gone back there{, but they did not (UST)

Here, the clause **they went out** refers to movement out of one location and into another. The phrase **to return** refers to going back to that same place. If it would be helpful in your language, you could use natural phrases that refer to these kinds of movements. Alternate translation: "they departed ... to travel back" (See: [Go and Come](#))

## they would have had opportunity (ULT) In that case, they could have (UST)

If your language does not use an abstract noun for the idea behind **opportunity**, you could express the idea in a more natural way. Alternate translation: "they would have been able" (See: [Abstract Nouns](#))

## Translation Words - ULT

- [opportunity](#)
- [to return](#)

### ULT

<sup>15</sup> And if indeed they had been thinking of that {land} from which they went out, they would have had [opportunity to return](#).

### UST

<sup>15</sup> But suppose they considered the country they had left {to be their own country}. [In that case, they could have gone back there{, but they did not}](#).

## **Translation Words - UST**

- In that case, they could have
- gone back there, but they did not





## **Hebrews 11:16**

## But now (ULT) But here is what is true {about them (UST)

Here, the phrase **But now** introduces what is true, in contrast to the hypothetical situation the author presented in 11:15. The word **now** does not refer to time here. If it would be helpful in your language, you could use a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: “In reality, though,” or “As it really is,” (See: [Connect — Contrast Relationship](#) )

## they reach for (ULT) they longed for (UST)

Here the author describes longing and desiring as if it were “reaching for” something to take it in one’s hand. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: “they yearn for” or “they desire” (See: [Metaphor](#) )

## a better {land (ULT) a greater country (UST)

Here the author does not state what this “land” is **better** than. If it would be helpful in your language, you could clarify that he means it is better than the “land from which they went out” and any other earthly land. If it would be helpful in your language, you could state explicitly what the **heavenly** land is **better** than. Alternate translation: “a land that is better than any earthly land” (See: [Ellipsis](#) )

Here, the phrase **to be called their God** describes the situation in which **God is not ashamed of them**. If it would be helpful in your language, you could use a form that more clearly expresses the idea. Alternate translation: “God is not ashamed of them when he is called their God” or “God is not ashamed to be called their God”

## God is not ashamed of them (ULT) it honors God (UST)

The phrase **not ashamed** uses two negative words to emphasize that God is honored by these faithful people. If it would be helpful in your language, you could express the meaning with positive words. Alternate translation: “God is honored by them” (See: [Double Negatives](#) )

## them...to be called their God (ULT) it honors...when other people describe him as the God of these people {who trusted him (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. The author uses the passive form here to focus on **God**, who is **called their God**, rather than focusing on the people doing the “calling.” If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “them when others call him their God” (See: [Active or Passive](#) )

### ULT

<sup>16</sup> But now they reach for a better {land}, {that} is, a heavenly one. Therefore, God is not ashamed of them, to be called their God, for he prepared a city for them.

### UST

<sup>16</sup> But here is what is true {about them}: they longed for a greater country that is in heaven. Because of that, it honors God when other people describe him as the God of these people {who trusted him}. {You can tell that this is true,} because God has made a city for them {to live in}.

**for (ULT)****You can tell that this is true,} because (UST)**

Here, the word **for** introduces support for the author's claim that **God is not ashamed of them**. If it would be helpful in your language, you could use a word or phrase that introduces support for a previous claim. Alternate translation: "which you know is true, because" (See: [Connect — Reason-and-Result Relationship](#) )

**a city (ULT)****a city (UST)**

See how you translated "city" in [11:10](#).

**Translation Words - ULT**

- a heavenly one
- God
- God (2)
- is...ashamed of
- to be called

**Translation Words - UST**

- that is in heaven
- it honors
- God
- the God (2)
- when other people describe him as



## **Hebrews 11:17**

## when he was tested

In 11:17–19, the author refers to a specific story about **Abraham**. God told Abraham to sacrifice his son **Isaac**. Abraham began to obey God and was about to kill his son when God sent an angel to stop him and tell him that he had proved that he feared God. Abraham then sacrificed an animal instead of sacrificing Isaac. You can read this story in [Genesis 22:1–19](#). You might want to include this information in a footnote.

### By faith (ULT)

### Because he trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because he believed,” (See: [Abstract Nouns](#))

### Abraham...Isaac (ULT)

### Abraham...his son} Isaac (UST)

The words **Abraham** and **Isaac** are the names of two men. **Abraham** was the ancestor of all the Israelites. **Isaac** was his son, the one whom God had promised to give to **Abraham**. (See: [How to Translate Names](#))

### By faith Abraham, being tested, had offered Isaac; even the one having welcomed the promises offered up {his} one and only {son (ULT)

### Because he trusted God, when God tested him, Abraham would have presented {his son} Isaac {as an offering}. Indeed, the man to whom God promised {many descendants} was about to present {as an offering} the only child {he and his wife Sarah had (UST)

Here the author describes the same event with two different clauses. The first clause simply names **Abraham** and **Isaac**. The second clause describes how **Abraham** and **Isaac** relate to the **promises**. The author uses these two different clauses to emphasize the importance of this event. If it would be helpful in your language, you could combine the two clauses and provide emphasis in another way. Alternate translation: “By faith, when he was tested, Abraham, who had welcomed the promises, offered up Isaac, his one and only son” (See: [Parallelism](#))

### being tested (ULT)

### when God tested him (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. The author uses the passive form here to focus on **Abraham**, who is **tested**, rather than focusing on the person doing the “testing.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “at the time when God tested him” (See: [Active or Passive](#))

### ULT

<sup>17</sup> By faith Abraham, being tested, had offered Isaac; even the one having welcomed the promises offered up {his} one and only {son},

### UST

<sup>17</sup> Because he trusted God, when God tested him, Abraham would have presented {his son} Isaac {as an offering}. Indeed, the man to whom God promised {many descendants} was about to present {as an offering} the only child {he and his wife Sarah had}.

**had offered...offered up (ULT)****would have presented...as an offering...was about to present {as an offering (UST)**

Here the author refers to how Abraham **offered** his son **Isaac**. However, the author knows that Abraham did not complete this “offering” by killing Isaac. Rather, he uses the word **offered** to refer to how Abraham completed all the steps of the offering until God interrupted him when he had the knife in his hand to kill his son. If it would be helpful in your language, you could clarify that Abraham was “about to” or “ready to” offer his son. Alternate translation: “had been ready to offer ... was ready to offer up” (See: [Assumed Knowledge and Implicit Information](#))

**even (ULT)****Indeed (UST)**

Alternate translation: “and”

**the one having welcomed the promises (ULT)****the man to whom God promised {many descendants (UST)**

Here, the phrase **the one having welcomed the promises** refers back to **Abraham**. If it would be helpful in your language, you could make whom this phrase refers to more explicit. Alternate translation: “Abraham who had welcomed the promises” (See: [Pronouns — When to Use Them](#))

**having welcomed (ULT)****to whom (UST)**

Here the author speaks of how Abraham received God’s **promises** as if they were guests that he **welcomed**. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: “having received” (See: [Metaphor](#))

**the promises (ULT)****God promised {many descendants (UST)**

If your language does not use an abstract noun for the idea behind **promises**, you could express the idea by using a verb such as “promise” or “pledge.” Here, the content of the **promises** is the blessing of many descendants through **Isaac** (see [11:18](#)). Alternate translation: “how God had pledged offspring to him” (See: [Abstract Nouns](#))

**his} one and only {son (ULT)****the only child {he and his wife Sarah had (UST)**

Here, the phrase **one and only** refers to a person’s only child. While Abraham had another son named Ishmael, **Isaac** was the only child that he had with his wife Sarah, and so he was the **one and only** child whom God had promised. If it would be helpful in your language, you could use a word or phrase that identifies an only child. Alternate translation: “his only child” (See: [Translate Unknowns](#))

**Translation Words - ULT**

- [By faith](#)
- [Abraham](#)
- [being tested](#)



- Isaac
- having welcomed
- promises

## **Translation Words - UST**

- Because he trusted God
- when God tested him
- Abraham
- his son} Isaac
- to whom
- God promised...many descendants



## **Hebrews 11:18**

## whom (ULT) Abraham (UST)

Here, the word **whom** refers to Abraham. If it would be helpful in your language, you could make to whom **whom** refers explicit. Alternate translation: “which man Abraham” (See: [Pronouns — When to Use Them](#) )

## it was said (ULT) In fact,} God {had already} said (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. The author uses the passive form here to focus on what is **said** rather than focusing on the person doing the “saying.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “God said” (See: [Active or Passive](#))

## it was said (ULT) In fact,} God {had already} said (UST)

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that God said to Abraham. However, the audience would have understood that these were words from the Old Testament, specifically from [Genesis 21:12](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: “it was spoken” (See: [Quotations and Quote Margins](#))

## to whom it had been said

If you do not use this form in your language, you could translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: “it was said that through Isaac his offspring would be named,” (See: [Direct and Indirect Quotations](#))

## Isaac (ULT) from...your son} Isaac (UST)

The word **Isaac** is the name of a man. He was the only son of Abraham and Sarah. (See: [How to Translate Names](#))

## your offspring will be named (ULT) The many descendants {that I promised to give you} will come (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. The author uses the passive form here to focus on the **offspring** that is **named** rather than focusing on the person doing the “naming.” If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “people will name your offspring” (See: [Active or Passive](#))

### ULT

<sup>18</sup> to whom it was said, “Through Isaac your offspring will be named,”

### UST

<sup>18</sup> {In fact,} God {had already} said to Abraham, “The many descendants {that I promised to give you} will come from {your son} Isaac.”

**offspring (ULT)****The many descendants {that I promised to give (UST)**

Here, **offspring** is a singular noun that refers to many descendants. If your language does not use singular nouns in that way, you could use a different expression. Alternate translation: “lineage” or “descendants” (See: [Collective Nouns](#))

**will be named (ULT)****will come (UST)**

In the culture of the author of the quotation, “naming” **offspring** through someone refers to identifying the ancestor of a specific group of people. If it would be helpful in your language, you could refer to identifying an ancestor in a more natural way. Alternate translation: “will be traced” or “will descend” (See: [Idiom](#))

**Translation Words - ULT**

- [Isaac](#)
- [offspring](#)
- [will be named](#)

**Translation Words - UST**

- [The many descendants {that I promised to give](#)
- [will come](#)
- [from...your son} Isaac](#)



## **Hebrews 11:19**

**having reasoned (ULT)**  
**Abraham acted in this way because} he reckoned (UST)**

Here, the phrase **having reasoned** introduces the reason why Abraham acted as the author described in 11:17. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: “because he reasoned” (See: [Connect — Reason-and-Result Relationship](#) )

**to raise up even from {the} dead (ULT)**  
**make dead people alive again (UST)**

Here the author uses the phrase **raise up** to refer to how God makes someone who has died come back to life. If it would be helpful in your language, you could use a comparable expression or translate the idea plainly. Alternate translation: “to restore even the dead to life” (See: [Idiom](#) )

**the} dead (ULT)**  
**dead people (UST)**

The author is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: “the dead people” or “the corpses” (See: [Nominal Adjectives](#) )

**him...in a parable, he received...back (ULT)**  
**Isaac...In fact, in a manner of speaking...Abraham did get...back (UST)**

Here, the phrase **in a parable** indicates that what the author is about to say should not be understood literally. The **parable** could refer to: (1) how Isaac did not really die, so the statement that Abraham received Isaac back from the dead overstates what actually happened. Alternate translation: “it was as if he received him back” (2) how Isaac almost dying and then being **received** back figuratively represents how God will resurrect everyone who believes. Alternate translation: “in a type, he received him back” or “in a foreshadowing, he received him back” (See: [Translate Unknowns](#) )

**him...he received...back (ULT)**  
**Isaac...Abraham did get...back (UST)**

Here, the word **he** refers to Abraham, and the word **him** refers to Isaac. If it would be helpful in your language, you could make to whom these words refer more explicit. Alternate translation: “Abraham received Isaac back” (See: [Pronouns — When to Use Them](#) )

**even...in a parable, he received him back from there (ULT)**  
**dead people...In fact, in a manner of speaking...Abraham did get Isaac back after he had died (UST)**

Here, the word translated **from there** could be: (1) a reference back to the **dead**, specifically the state of being **dead**. Alternate translation: “and in a parable, he received him back from being dead” (2) a linking word that

**ULT**

<sup>19</sup> having reasoned that God is able to **raise up** even from {the} dead, and in a parable, he received him back from there.

**UST**

<sup>19</sup> {Abraham acted in this way because} he reckoned that God could **make dead people alive again**. In fact, in a manner of speaking, Abraham did get Isaac back after he had died.



indicates the cause of Abraham receiving Isaac back. Alternate translation: “because of which, also in a parable, he received him back”

### Translation Words - ULT

- God
- to raise up
- the} dead
- he received...back

### Translation Words - UST

- God
- make...alive again
- dead people
- Abraham did get...back



## **Hebrews 11:20**

## he received him back

Here the author refers to a story about how **Isaac** blessed his twin sons **Jacob** and **Esau**. In the story, Jacob pretends to be Esau and receives the blessing that Isaac intended for Esau. When Esau comes to receive his blessing, Isaac realizes that Jacob stole the blessing from Esau. He then gives Esau a different blessing. You can read about Isaac blessing his sons in [Genesis 27:1–40](#). You might want to include this information in a footnote.

### ULT

<sup>20</sup> [By faith](#) also, concerning coming {things}, [Isaac blessed Jacob](#) and [Esau](#).

### UST

<sup>20</sup> [Because he trusted God, Isaac blessed](#) {his sons} [Jacob](#) and [Esau](#) regarding what was going to happen.

## By faith also (ULT)

### Because he trusted God...regarding what was going to happen (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “Also by believing,” or “Because he believed also,” (See: [Abstract Nouns](#))

## By faith also, concerning coming {things} (ULT)

### Because he trusted God...regarding what was going to happen (UST)

Here, the word **also** could go with: (1) **By faith**. In this case, the author is showing that Isaac had **faith** just like Abraham and the others he has mentioned. Alternate translation: “By faith too, concerning coming things” (2) **concerning coming {things}**. In this case, the **also** emphasizes the **coming {things}**. Alternate translation: “By faith, even concerning coming things” (See: [Information Structure](#))

## concerning coming {things} (ULT)

### regarding what was going to happen (UST)

Here, the phrase **coming {things}** refers to what was going to happen to both **Jacob** and **Esau** and thus also indicates the contents of the blessings given to each son. If it would be helpful in your language, you could clarify that **coming {things}** refers to future events. Alternate translation: “concerning coming events” or “concerning what would later happen” (See: [Assumed Knowledge and Implicit Information](#))

## Isaac...Jacob...Esau (ULT)

### Isaac...his sons} Jacob...Esau (UST)

The words **Isaac**, **Jacob**, and **Esau** are the names of three men. **Isaac** was Abraham’s son, and **Jacob** and **Esau** were Isaac’s twin sons. (See: [How to Translate Names](#))

## Translation Words - ULT

- [By faith](#)
- [Isaac](#)
- [blessed](#)
- [Jacob](#)
- [Esau](#)

## **Translation Words - UST**

- Because he trusted God
- Isaac
- blessed
- Jacob
- Esau



## **Hebrews 11:21**

## he received him back

Here the author refers to a story about **Jacob**, Abraham's grandson. When he was about to die, he **blessed** the two sons of his own son **Joseph**. You can read about **Jacob** blessing the sons of Joseph in [Genesis 47:28–48:22](#). You might want to include this information in a footnote.

### By faith (ULT)

### Because he trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because he believed,” (See: [Abstract Nouns](#))

### Jacob...of Joseph (ULT)

### Jacob...of {his son} Joseph (UST)

The words **Jacob** and **Joseph** are the names of two men. **Jacob** was the grandson of Abraham, and **Joseph** was the son of **Jacob**. (See: [How to Translate Names](#))

### worshiped on the end of his staff (ULT)

### He praised God while he leaned on his walking stick (UST)

The author takes these words from a Greek translation of [Genesis 47:31](#). The words indicate that Jacob **worshiped** while he held himself up by holding onto the **end of his staff**. If it would be helpful in your language, you could use a form that refers to steadying oneself by holding onto a stick or **staff**. Alternate translation: “worshiped as he steadied himself with a pole” or “worshiped as he held himself up with his walking stick” (See: [Assumed Knowledge and Implicit Information](#))

## Translation Words - ULT

- By faith
- Jacob
- when} dying
- blessed
- of the sons
- of Joseph
- worshiped
- of...staff

## Translation Words - UST

- Because he trusted God
- when he was about to die
- Jacob
- blessed
- sons
- of {his son} Joseph
- He praised God

## ULT

<sup>21</sup> By faith Jacob, {when} dying, blessed each of the sons of Joseph and worshiped on the end of his staff.

## UST

<sup>21</sup> Because he trusted God, when he was about to die, Jacob blessed both sons of {his son} Joseph. He praised God while he leaned on his walking stick.



- [walking stick](#)



## **Hebrews 11:22**

## when his end was near

Here the author refers to a story about what **Joseph** said when he was about to die. He said that God would lead them from Egypt to the land that God promised to give to them, and that they should take his bones with them when they left Egypt. You can read this story in [Genesis 50:24–26](#). You might want to include this information in a footnote.

### By faith (ULT)

#### Because he trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because he believed,” (See: [Abstract Nouns](#))

### Joseph...of Israel (ULT)

#### Joseph...how the Israelites (UST)

The words **Joseph** and **Israel** are the names of two men. **Joseph** was one of the sons of Jacob and a great-grandson of Abraham. **Israel** is another name for Jacob, the grandson of Abraham. (See: [How to Translate Names](#))

### coming to an end (ULT)

#### when he was about to die (UST)

Here, the phrase **coming to an end** is a polite way of indicating that someone will die soon. If it would be helpful in your language, you could use a natural and polite expression to indicate that someone is about to die. Alternate translation: “about to pass away” or “being about to die” (See: [Euphemism](#))

### about...mentioned (ULT)

#### about...spoke (UST)

Here, the phrase **mentioned about** indicates that **Joseph** spoke words concerning **the exodus**. If it would be helpful in your language, you could use a comparable phrase that refers to speaking about something. Alternate translation: “said something concerning” (See: [Idiom](#))

### the exodus (ULT)

#### would leave {the land of Egypt (UST)

Here, the word **exodus** refers to movement out of a specific place. If it would be helpful in your language, you could use a word that refers to this kind of movement. In some contexts, the word **exodus** is a technical term for how God delivered the Israelites out of Egypt. If you have a technical term that refers to the Israelites leaving Egypt, you could use it here. Alternate translation: “the departure” (See: [Translate Unknowns](#))

## ULT

<sup>22</sup> **By faith Joseph**, coming to an end, mentioned about the exodus **of the sons of Israel** and **commanded {them}** about his bones.

## UST

<sup>22</sup> **Because he trusted God**, when he was about to die, **Joseph** spoke about **how the Israelites** would leave {the land of Egypt}. Also, **he commanded {them to take}** his bones {with them when they left}.

## the exodus of the sons of Israel (ULT) how the Israelites would leave {the land of Egypt (UST)

Here the audience would understand that the author was speaking about the **exodus** of the Israelites from Egypt to the land that God had promised to give them. If your readers would not make this inference, you could express the idea more explicitly. Alternate translation: “the exodus of the sons of Israel from Egypt” (See: [Assumed Knowledge and Implicit Information](#))

## of the sons (ULT) how the Israelites (UST)

Although the word **sons** is masculine, the author is using it to refer to any children or descendants, both men and women. If it would be helpful in your language, you could use a non-gendered word or refer to both genders. Alternate translation: “of the sons and daughters” or “of the children” (See: [When Masculine Words Include Women](#))

## of the sons of Israel (ULT) how the Israelites (UST)

Here the author uses the word **sons** to refer in general to all the descendants of **Israel**, who was also called “Jacob.” If it would be helpful in your language, you could use a word or phrase that refers to descendants in general. Alternate translation: “of the descendants of Israel” or “those descended from Israel” (See: [Kinship](#))

## commanded {them} about his bones (ULT) he commanded {them to take} his bones {with them when they left (UST)

Here the author does not clarify what the “command” about the **bones** is. The audience would have known that Joseph wanted the Israelites to take **his bones** with them when they left Egypt so they could bury his bones in the land that God promised them. If it would be helpful in your language, you could make the content of the command explicit. Alternate translation: “commanded them to take his bones to the promised land” (See: [Assumed Knowledge and Implicit Information](#))

### Translation Words - ULT

- [By faith](#)
- [Joseph](#)
- [of the sons](#)
- [of Israel](#)
- [commanded {them](#)

### Translation Words - UST

- [Because he trusted God](#)
- [Joseph](#)
- [how the Israelites](#)
- [how the Israelites](#)
- [he commanded {them](#)



## **Hebrews 11:23**

## Moses, when he was born, was hidden for three months by his parents

Here the author refers to a story about a man named **Moses**. The king of Egypt, where **Moses** was born, had commanded that all the boys born to the Israelites should be killed. When **Moses** was born to his parents, they defied the command and hid Moses for **three months**. You can read this story about **Moses** in [Exodus 1:22–2:3](#). You might want to include this information in a footnote.

### By faith (ULT)

### Because they trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because they believed,” (See: [Abstract Nouns](#))

### ULT

<sup>23</sup> [By faith Moses](#), having been born, was hidden for three months by his [parents](#) because they saw {that} the [little child](#) {was} beautiful, and [they](#) were not [afraid of the decree of the king](#).

### UST

<sup>23</sup> [Because they trusted God](#), [Moses' father and mother](#) kept Moses hidden for 13 weeks after he was born. [They bravely disobeyed what the king {of Egypt} commanded {about killing the sons of the Israelites}](#). {They did that} because they could tell [that Moses](#) was a good child.

## Moses, having been born, was hidden for three months by his parents (ULT) Moses' father and mother kept Moses hidden for 13 weeks after he was born (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. The author uses the passive form here to focus **Moses** rather than on Moses' parents. Alternate translation: “Moses' parents hid him for three months after his mother gave birth to him” (See: [Active or Passive](#))

### for three months (ULT)

### for 13 weeks (UST)

Alternate translation: “for one quarter of a year”

### was} beautiful (ULT)

### was a good child (UST)

Here, the word **beautiful** refers to how someone is charming, good-looking, or has good qualities in general. If it would be helpful in your language, you could use a word or phrase that identifies that a person has good qualities. Alternate translation: “extraordinary” or “excellent” (See: [Translate Unknowns](#))

### they were not afraid of the decree (ULT)

### They bravely disobeyed what...commanded {about killing the sons of the Israelites} (UST)

Here the author means that Moses' parents were **not afraid** to break or disobey **the decree**. If it would be helpful in your language, you could make this more explicit. Alternate translation: “they were not afraid of breaking the decree” or “they did not fear the consequences of breaking the decree” (See: [Assumed Knowledge and Implicit Information](#))



**of the decree of the king (ULT)****what the king {of Egypt} commanded {about killing the sons of the Israelites (UST)**

If your language does not use an abstract noun for the idea behind **decree**, you could express the idea by using a verb such as “decree” or “command.” Alternate translation: “of what the king decreed” (See: [Abstract Nouns](#))

**of the decree of the king (ULT)****what the king {of Egypt} commanded {about killing the sons of the Israelites (UST)**

Here the author assumes that his audience knew who the **king** was and what the **decree** was about. The **king** is the ruler over the land of Egypt, sometimes also called a “Pharaoh.” The **decree** required all the sons born to the Israelites to be drowned in the river Nile. If your readers would not make these inferences, you could make them more explicit. Alternate translation: “of the king of Egypt’s decree that all the male children of the Israelites should be drowned” (See: [Assumed Knowledge and Implicit Information](#))

**Translation Words - ULT**

- [By faith](#)
- [Moses](#)
- [parents](#)
- [little child](#)
- [they were...afraid](#)
- [of the decree](#)
- [of the king](#)

**Translation Words - UST**

- [Because they trusted God](#)
- [Moses](#)
- [father and mother](#)
- [They bravely disobeyed](#)
- [what...commanded...about killing the sons of the Israelites](#)
- [the king...of Egypt](#)
- [that Moses](#)



## **Hebrews 11:24**

## had grown up

In 11:24–27, the author refers to a story about **Moses**. This man **Moses** grew up as the adopted son of Pharaoh’s daughter. However, one day Moses saw an Egyptian hitting one of his fellow Israelites. He killed the Egyptian, but Pharaoh found out and wanted to kill Moses. Moses escaped to a land called Midian. You can read about this story in [Exodus 2:11–15](#). You might want to include this information in a footnote.

### By faith (ULT)

### Because he trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because he believed,” (See: [Abstract Nouns](#))

### Moses...Pharaoh’s (ULT)

### Moses...of the king of Egypt (UST)

The word **Moses** is the name of a man. He is the one whom God used to lead the Israelites out of Egypt. The word **Pharaoh** was the title of the king of Egypt. (See: [How to Translate Names](#))

### having become great (ULT)

### when he grew up (UST)

Here, the phrase **having become great** indicates that Moses had become a fully grown adult. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: “having become an adult” or “having become fully grown” (See: [Idiom](#))

### refused to be called {the} son of Pharaoh’s daughter (ULT)

### rejected how he was living as the {adopted} son of one {of the daughters} of the king of Egypt (UST)

Here, the phrase **to be called** indicates more than just a name. It refers also to the power and status that comes along with that name. The author means that Moses **refused** to live and act as **{the} son of Pharaoh’s daughter**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “refused to be treated as the son of Pharaoh’s daughter” or “refused to be honored as the son of Pharaoh’s daughter” (See: [Assumed Knowledge and Implicit Information](#))

### refused to be called (ULT)

### rejected how he was living as (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. The author uses the passive form here to focus on **Moses**, who is **called**, rather than focusing on the people doing the “calling.” If you must state who did the action, you could use a vague or indefinite subject. Alternate translation: “refused to have people to call him” (See: [Active or Passive](#))

## ULT

<sup>24</sup> **By faith Moses**, having become great, refused to be called {the} son of Pharaoh’s daughter.

## UST

<sup>24</sup> **Because he trusted God**, when he grew up, **Moses** rejected how he was living as the {adopted} son of one {of the daughters} of the king of Egypt.

## Translation Words - ULT

- By faith
- Moses
- to be called
- the} son
- Pharaoh's

## Translation Words - UST

- Because he trusted God
- Moses
- how he was living as
- the {adopted} son
- of the king of Egypt

## Hebrews 11:25

### to suffer evil together (ULT)

### to experience how people mistreated (UST)

Here, the phrase **to suffer evil together** refers to experiencing bad or difficult things as part of a group of people. If it would be helpful in your language, you could refer to this idea in a more natural way. Alternate translation: “to experience sufferings along” or “to be persecuted” (See: [Idiom](#))

### to have {the} temporary enjoyment of sin (ULT)

### to enjoy sinning for a little while (UST)

If your language does not use abstract nouns for the ideas behind **enjoyment** and **sin**, you could express the ideas by using verbs such as “enjoy” and “sin.” Alternate translation: “temporarily to relish acting in sinful ways” or “to benefit briefly from doing sinful things” (See: [Abstract Nouns](#))

## Translation Words - ULT

- [he chose](#)
- [to suffer evil together](#)
- [with the people](#)
- [with the people...of God](#)
- [of God](#)
- [of sin](#)

## Translation Words - UST

- [He decided](#)
- [to experience how people mistreated](#)
- [God's...people](#)
- [God's](#)
- [people](#)
- [sinning](#)

### ULT

<sup>25</sup> Rather, [he chose to suffer evil together with the people of God](#) than to have {the} temporary enjoyment [of sin](#).

### UST

<sup>25</sup> [He decided to experience how people mistreated God's people](#) rather than to enjoy [sinning](#) for a little while.



## **Hebrews 11:26**



## the reproach of the Christ (ULT) that people insulting him because of the Messiah (UST)

Here the author could be referring to a **reproach** that is: (1) for the sake of or because of **the Christ**. Alternate translation: “the reproach for the sake of the Christ” or “the reproach because of the Christ” (2) like the **reproach** that **the Christ** experienced. Alternate translation: “the reproach that Christ experienced” or “reproach, which is like what Christ suffered,” (See: [Possession](#))

## the reproach of the Christ (ULT) that people insulting him because of the Messiah (UST)

If your language does not use an abstract noun for the idea behind **reproach**, you could express the idea by using a verb such as “reproach.” Alternate translation: “being reproached for Christ to be” (See: [Abstract Nouns](#))

## of Egypt (ULT) in...the land of} Egypt (UST)

The word **Egypt** is the name of a country. It was where the Israelites were slaves until God delivered them through Moses. (See: [How to Translate Names](#))

## for (ULT) He thought in this way,} because (UST)

Here, the word **For** introduces a reason why Moses **considered** the **reproach of Christ** to be more valuable than **the treasures of Egypt**. If it would be helpful in your language, you could use a different word or phrase that introduces a reason or basis. Alternate translation: “since” (See: [Connect — Reason-and-Result Relationship](#))

## he was looking away...toward (ULT) he focused...on (UST)

Here the author speaks as if Moses was **looking away** from the **treasures of Egypt** and **toward {his} reward**. He speaks in this way to indicate that Moses thought about and focused on the **reward** from God rather than **the treasures of Egypt**. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: “for he was concentrating instead on” (See: [Metaphor](#))

## toward {his} reward (ULT) on how God would reward him (UST)

If your language does not use an abstract noun for the idea behind **reward**, you could express the idea by using a verb such as “reward” or “repay.” Alternate translation: “toward how God would repay him” (See: [Abstract Nouns](#))

### ULT

<sup>26</sup> He considered the [reproach of the Christ](#) greater riches {than} the treasures of [Egypt](#), for he was looking away toward {his} [reward](#).

### UST

<sup>26</sup> He reckoned [that people insulting him because of the Messiah](#) was more valuable than all the valuable things in {[the land of](#)} [Egypt](#). {He thought in this way,} because he focused on [how God would reward him](#).

## Translation Words - ULT

- reproach
- of the Christ
- of Egypt
- reward

## Translation Words - UST

- that people insulting him
- because of the Messiah
- in...the land of} Egypt
- how God would reward him



## **Hebrews 11:27**

## By faith (ULT) Because he trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because he believed,” (See: [Abstract Nouns](#))

## Egypt (ULT) the land of} Egypt (UST)

The word **Egypt** is the name of a country. It was where the Israelites were slaves until God delivered them through Moses. (See: [How to Translate Names](#))

## the wrath of the king (ULT) of {what} the king {would do} while he was angry (UST)

If your language does not use an abstract noun for the idea behind **wrath**, you could express the idea by using an adjective such as “angry” or “furious.” Alternate translation: “how furious the king was” (See: [Abstract Nouns](#))

## for (ULT) He acted in that way,} because (UST)

Here, the word **For** introduces a reason why Moses **left Egypt behind** and did not fear **the wrath of the king**. If it would be helpful in your language, you could use a different word or phrase that introduces a reason or basis. Alternate translation: “since” (See: [Connect — Reason-and-Result Relationship](#))

## as if he were seeing (ULT) as completely} as if he could see (UST)

Here, the word translated **as if** could indicate that Moses: (1) did not actually “see” God but rather acted like he could. Alternate translation: “as though he could see” (2) did “see” God and acted as one who could do so. Alternate translation: “as one who could see”

## the...as if he were seeing...unseen one (ULT) him...as completely} as if he could see...who is invisible (UST)

Here the author compares the way that Moses **endured** to how someone who was **seeing the unseen one** would endure. The author’s point is that Moses endured because he was totally sure that God was trustworthy, as sure as if God were right beside him. If it would be helpful in your language, you could make the comparison more explicit. Alternate translation: “as one who could see the unseen one endures” (See: [Simile](#))

### ULT

<sup>27</sup> **By faith** he left **Egypt** behind, not **having feared** the wrath of the king, for **he endured as if** he were seeing the unseen one.

### UST

<sup>27</sup> **Because he trusted God**, Moses departed from {the land of} Egypt. He was not afraid of {what} the king {would do} while he was angry. {He acted in that way,} because **he continued {to trust God as completely} as if** he could see him, who is invisible.

## **the...unseen one (ULT)** **him...who is invisible (UST)**

Here, the audience would have known that **the unseen one** is God. If it would be helpful in your language, you could who **the unseen one** is more explicit. Alternate translation: “the unseen God” (See: [Assumed Knowledge and Implicit Information](#))

### **Translation Words - ULT**

- By faith
- Egypt
- having feared
- of the king
- he endured
- as if

### **Translation Words - UST**

- Because he trusted God
- the land of} Egypt
- He was...afraid
- of...what} the king...would do
- he continued {to trust God
- as completely} as if



## **Hebrews 11:28**



## he kept the Passover and the sprinkling of the blood

Here the author refers to the story of the first **Passover**, a festival that the Israelites continued to celebrate to remember what happened when God delivered them from Egypt. God had warned the king of Egypt that if he did not let the Israelites go free, he would kill the **firstborn** son in each Egyptian family. God told Moses to have the Israelites spread blood from a sacrificed lamb on their doors so that their **firstborn** sons would not die. Then, God sent a destroying angel, who killed the **firstborn** sons of the Egyptians. When that happened, the king of Egypt let the Israelites go free. You can read about the first **Passover** in [Exodus 11:1–12:32](#). You might want to include this information in a footnote.

### By faith (ULT)

### Because he trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because he believed,” (See: [Abstract Nouns](#))

### he has performed the Passover (ULT)

### Moses led the Israelites in celebrating the {first} Passover festival (UST)

Here, the clause **he has performed the Passover** identifies Moses as the one who “instituted” or “started” the **Passover** festival. If it would be helpful in your language, you could use a form that indicates that Moses started a festival that is still celebrated even now. Alternate translation: “he instituted the Passover” or “he inaugurated the Passover” (See: [Idiom](#))

### he has performed (ULT)

### Moses led the Israelites in celebrating (UST)

Here the author implies that Moses led all the Israelites in doing these things. It was not just Moses who sprinkled blood and **performed the Passover**. If it would be helpful in your language, you could make the implication about all the Israelites more explicit. Alternate translation: “he had them perform” or “he and the Israelites have performed” (See: [Assumed Knowledge and Implicit Information](#))

### the sprinkling of the blood (ULT)

### spreading blood {from lambs on their doors} (UST)

Here, **the sprinkling of the blood** refers to God’s command to the Israelites to kill a lamb and spread its **blood** on the doorposts of every house where Israelites lived. This would prevent **the destroyer** from harming their **firstborn**. If it would be helpful in your language, you could make what **the sprinkling of the blood** refers to more explicit. Alternate translation: “the sprinkling of blood from sacrifices on their doorframes” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>28</sup> **By faith** he has performed the **Passover** and the sprinkling of the **blood**, so that the **destroyer** {of} the **firstborn** would not touch them.

### UST

<sup>28</sup> **Because he trusted God**, Moses led the Israelites in celebrating the {**first**} **Passover festival** and spreading **blood** {from lambs on their doors}. {They did that} so that **the spiritual being who killed the eldest children** {of the **Egyptians**} would not kill their {eldest children}.

**the sprinkling of the blood (ULT)**  
**spreading blood {from lambs on their doors (UST)**

If your language does not use an abstract noun for the idea behind **sprinkling**, you could express the idea by using a verb such as “sprinkle.” Alternate translation: “sprinkled the blood” (See: [Abstract Nouns](#))

**the destroyer {of} the firstborn (ULT)**  
**the spiritual being who killed the eldest children {of the Egyptians (UST)**

Here, the phrase **the destroyer {of} the firstborn** refers to the spiritual being whom God commanded to kill the **firstborn** of the Egyptians. If it would be helpful in your language, you could clarify that **the destroyer** is a spiritual being. Alternate translation: “the angel who destroyed the firstborn” (See: [Assumed Knowledge and Implicit Information](#))

**not...would...touch (ULT)**  
**not...would...kill (UST)**

Here, the word **touch** refers to harming or killing someone. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: “would not harm” or “would not destroy” (See: [Metaphor](#))

**them (ULT)**  
**their {eldest children (UST)**

Here, the word **them** refers to the Israelites, perhaps more specifically to the firstborn of the Israelites. If it would be helpful in your language, you could make whom **them** refers to explicit. Alternate translation: “the Israelites” or “the Israelite firstborn” (See: [Pronouns — When to Use Them](#))

**Translation Words - ULT**

- [By faith](#)
- [Passover](#)
- [of the blood](#)
- [destroyer](#)
- [of} the firstborn](#)

**Translation Words - UST**

- [Because he trusted God](#)
- [the...first} Passover festival](#)
- [blood...from lambs on their doors](#)
- [the spiritual being who killed](#)
- [the eldest children...of the Egyptians](#)



## **Hebrews 11:29**

## they passed through the Sea of Reeds

Here the author refers to a story about how God rescued the Israelites from Egypt. After the king of Egypt let them go free, the Israelites traveled until they reached the edge of the **Red Sea**. However, the king of Egypt decided that he had made a mistake and wanted to take the Israelites back. His army surrounded them as they camped next to the **Red Sea**. However, God opened a path through the **Red Sea**, and the Israelites walked right through. When the Egyptian army followed, God sent the water back over the path he had created, and the Egyptians drowned. You can read this story in [Exodus 14](#). You might want to include this information in a footnote.

### By faith (ULT)

### Because they trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because they believed,” (See: [Abstract Nouns](#))

### they passed through (ULT)

### the Israelites walked across (UST)

Here, the phrase **passed through** refers to traveling from one area to another, usually through a barrier or dividing line of some sort. If it would be helpful in your language, you could use a word or phrase that refers to this kind of movement. Alternate translation: “they went through” or “they traveled across” (See: [Go and Come](#))

### as if through dry land (ULT)

### like {they were walking on} hard ground {when God made a path for them (UST)

Here the author compares the way that the Israelites **passed through the Red Sea** to how a person would pass **through dry land**. In other words, the Israelites were able to walk **through** the **Red Sea** just like they would walk on a path. The audience would know that God separated the water of the **Red Sea** to create this path. If it would be helpful in your language, you could make what the author is comparing more explicit. Alternate translation: “like they were walking on a dry path” (See: [Simile](#))

### having taken an attempt (ULT)

### Then, when the Egyptians tried to follow (UST)

Here, the phrase **having taken an attempt** refers to how the **Egyptians** tried to do the same thing that the Israelites did: pass through the Red Sea. If it would be helpful in your language, you could use a comparable phrase or express the idea plainly. Alternate translation: “having attempted to do the same thing” (See: [Idiom](#))

## ULT

<sup>29</sup> **By faith** they passed through the **Red Sea** **as if** through dry land, which the **Egyptians**, **having taken** an attempt, were swallowed up.

## UST

<sup>29</sup> **Because they trusted God**, the Israelites walked across **the Sea of Reeds** **like** {they were walking on} hard ground {when God made a path for them}. **Then, when the Egyptians tried to follow**, they drowned in the water {when God covered the path}.

**the Egyptians, having taken an attempt, were swallowed up (ULT)**  
**Then, when the Egyptians tried to follow...they drowned in the water {when God covered the path (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. The author uses the passive form here to focus on those who **were swallowed up** rather than focusing on the what did the “swallowing.” If you must state who did the action, the author implies that “the Red Sea” did it. Alternate translation: “swallowed up the Egyptians when they had taken an attempt” (See: [Active or Passive](#))

**were swallowed up (ULT)**  
**drowned in the water {when God covered the path (UST)**

Here the author speaks of dying by drowning as water had **swallowed** someone **up**. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: “were drowned” (See: [Metaphor](#))

### Translation Words - ULT

- [By faith](#)
- [Red Sea](#)
- [Red](#)
- [as if](#)
- [Egyptians](#)
- [having taken](#)

### Translation Words - UST

- [Because they trusted God](#)
- [the Sea of Reeds](#)
- [the Sea of Reeds](#)
- [like](#)
- [Then, when the Egyptians tried to follow](#)
- [they](#)



## **Hebrews 11:30**



## they had been circled around for seven days

Here the author refers to a story about a city named **Jericho**. This city was the first city that the Israelites attacked when they entered the land that God had promised to give to them. God told them to march around the city once a day for six days and then to march around the city seven times on the seventh day. When the Israelites completed their last march around the city and shouted loudly, the walls fell down and the Israelites conquered the city. You can read about **Jericho** in [Joshua 6:1–25](#). You might want to include this information in a footnote.

### By faith (ULT)

### Because the Israelites trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By the Israelites believing,” or “Because the Israelites believed,” (See: [Abstract Nouns](#))

### of Jericho (ULT)

### around the city} of Jericho (UST)

The word **Jericho** is the name of a city. This city was near the Jordan river and was the first city that the Israelites conquered in the promised land. (See: [How to Translate Names](#))

### having been encircled (ULT)

### after the Israelites {repeatedly} marched around the city (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. The author uses the passive form here to focus on the **walls** that are **encircled** rather than focusing on the people doing the “encircling.” If you must state who did the action, the author implies that “the Israelites” did it. Alternate translation: “the Israelites having encircled them” (See: [Active or Passive](#))

### having been encircled (ULT)

### after the Israelites {repeatedly} marched around the city (UST)

Here, the phrase **having been encircled** refers to how a structure or place can be surrounded by people on all sides. The author here implies that these people not only “encircle” but also march in a “circle.” If it would be helpful in your language, you could use a word or phrase that refers to marching all the way around a city. Alternate translation: “having been marched around” or “having been surrounded by people marching” (See: [Translate Unknowns](#))

## Translation Words - ULT

- [By faith](#)
- [of Jericho](#)
- [days](#)

### ULT

<sup>30</sup> [By faith](#) the walls [of Jericho](#) fell down, having been encircled for seven [days](#).

### UST

<sup>30</sup> [Because the Israelites trusted God](#), he broke down the walls [{around the city} of Jericho](#) after the Israelites [{repeatedly}](#) marched around the city [during one week](#).

## **Translation Words - UST**

- Because the Israelites trusted God
- around the city} of Jericho
- during one week



## **Hebrews 11:31**

## had received the spies in peace

Here the author refers to a story about a woman named **Rahab**. She was a **prostitute** who lived in the city of Jericho. When Joshua sent **spies** to see what Jericho was like, Rahab hid them from the leaders of the city and sent them safely back to Joshua. Because she did that, Joshua had the Israelites keep Rahab and her family alive when they conquered Jericho and killed everyone else. You can read about **Rahab** in [Joshua 2:1–21](#) and [Joshua 6:22–25](#). You might want to include this information in a footnote.

### By faith (ULT)

### Because she trusted God (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “By believing,” or “Because she believed,” (See: [Abstract Nouns](#))

### Rahab (ULT)

### Rahab (UST)

The word **Rahab** is the name of a woman. She lived in the city of Jericho, and she and her family were the only people from that city that the Israelites did not kill. (See: [How to Translate Names](#))

### with the ones having disobeyed (ULT)

### everyone else who lived in Jericho}, everyone who did not obey {God (UST)

Here, the phrase **the ones having disobeyed** refers to everyone else who lived in Jericho. They did not respond to God and God’s people like **Rahab** did, so the author describes them as “disobedient.” If it would be helpful in your language, you could make who **the ones having disobeyed** are more explicit. Alternate translation: “with everyone else in Jericho who disobeyed” or “with the people who lived in Jericho and who disobeyed” (See: [Assumed Knowledge and Implicit Information](#))

### having welcomed (ULT)

### kept (UST)

Here, the phrase **having welcomed** introduces the reason or cause for why Rahab **did not perish**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: “since she welcomed” or “for she welcomed” (See: [Connect — Reason-and-Result Relationship](#))

### the spies (ULT)

### the spies {whom Joshua had sent (UST)

Here, the word **spies** refers to men whom Joshua had sent out to examine what the people and cities in the promised land were like before he and the Israelites attacked. If it would be helpful in your language, you could use a word or phrase that refers to this kind of task. Alternate translation: “the scouts” or “those sent to investigate the land” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>31</sup> By faith Rahab the prostitute did not perish together with the ones having disobeyed, having welcomed the spies with peace.

### UST

<sup>31</sup> Because she trusted God, Rahab, who was a prostitute, kept the spies {whom Joshua had sent} safe. {Because she did that,} the Israelites did not kill her when they killed {everyone else who lived in Jericho}, everyone who did not obey {God}.

## **with peace (ULT)** **safe (UST)**

If your language does not use an abstract noun for the idea behind **peace**, you could express the idea by using an adverb such as “peacefully.” Alternate translation: “who had peacefully received the spies” (See: [Abstract Nouns](#))

### **Translation Words - ULT**

- By faith
- Rahab
- prostitute
- did...perish together
- having disobeyed
- having welcomed
- peace

### **Translation Words - UST**

- Because she trusted God
- Rahab
- who was a prostitute
- kept
- safe
- Because she did that,} the Israelites did...kill her when they killed
- everyone else who lived in Jericho...everyone who did not obey...God



## **Hebrews 11:32**



**what more might I say (ULT)**  
**what more I should say about others who**  
**trusted in God (UST)**

The author uses this question to emphasize that there are many more examples that he could have discussed. If it would be helpful in your language, you could express the idea by using a strong statement and include the emphasis in another way. Alternate translation: "I could talk about so many more examples!" (See: [Rhetorical Question](#))

**For (ULT)**  
**It would take too much (UST)**

Here, the word **For** introduces a further explanation of why the author cannot **say** any **more**. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "But" or "In fact," (See: [Connecting Words and Phrases](#))

**will fail...me...the time (ULT)**  
**It would take too much...to tell...time (UST)**

Here, the phrase **the time will fail me** indicates that the author does not have enough time to speak about more people. If it would be helpful in your language, you could use an expression that refers to a lack of time. Alternate translation: "I will not have enough time" or "it would take too much time" (See: [Idiom](#))

**me, fully relating (ULT)**  
**to tell (UST)**

Here, the phrase **fully relating** indicates the condition in which **the time will fail me**. Of course, the author indicates that he will not meet this condition. If it would be helpful in your language, you could make the relationship more explicit by using a form that introduces a non-real condition. Alternate translation: "me if I were to fully relate" or "me were I to fully relate" (See: [Connect — Contrary to Fact Conditions](#))

**fully relating (ULT)**  
**to tell (UST)**

Here, the phrase **fully relating** refers to describing something in detail. If it would be helpful in your language, you could use a word or phrase that refers to narrating or describing something with careful attention to the details. Alternate translation: "carefully narrating" or "speaking in detail" (See: [Translate Unknowns](#))

**Gideon, Barak, Samson, Jephthah, David...Samuel (ULT)**  
**Gideon, Barak, Samson, Jephthah, David...Samuel (UST)**

The words **Gideon, Barak, Samson, Jephthah, David,** and **Samuel** are the names of six men. Each of these men were leaders of God's people at some point in the history of the Israelites. Further, there are stories about each of them in the Old Testament, but the author does not go into detail about them here. (See: [How to Translate Names](#))

**ULT**

<sup>32</sup> And what more might I say? For the **time** will fail me, fully relating about **Gideon, Barak, Samson, Jephthah, David,** and also **Samuel** and the **prophets,**

**UST**

<sup>32</sup> I do not know what more I should say about others who trusted in God. It would take too much **time** to tell about **Gideon, Barak, Samson, Jephthah, David, Samuel,** and the **other prophets.**

## the prophets (ULT)

## the other prophets (UST)

Here, the phrase **the prophets** refers in general to anyone who spoke God's word to his people. The man **Samuel** was considered a prophet, so make sure that your translation does not imply that **Samuel** was not a prophet. Alternate translation: "the others who spoke for God" (See: [Assumed Knowledge and Implicit Information](#))

### Translation Words - ULT

- time
- Gideon
- Samson
- Jephthah
- David
- Samuel
- prophets

### Translation Words - UST

- time
- Gideon
- Samson
- Jephthah
- David
- Samuel
- other prophets



## **Hebrews 11:33**

## who (ULT) some of them did great deeds for him (UST)

Here, **who** does not mean that each person listed in 11:32 did all the things the author is about to mention. The author means in general these are the kinds of things that those with faith were able to do. Alternate translation: “people like these through faith”

## who through faith (ULT) Because they trusted God, some of them did great deeds for him (UST)

If your language does not use an abstract noun for the idea behind **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “who, by believing,” or “who, because they believed,” (See: [Abstract Nouns](#))

## worked justice (ULT) Some ruled Israel and justly treated men and nations (UST)

Here, the phrase **worked justice** indicates that the person who **worked** set up and maintained a system of **justice** in a country. In other words, the person led “justly” and set up a system that focused on being “just.” If it would be helpful in your language, you could use a comparable phrase or express the idea plainly. Alternate translation: “established justice” or “set up a just system” (See: [Idiom](#))

## worked justice (ULT) Some ruled Israel and justly treated men and nations (UST)

If your language does not use an abstract noun for the idea behind **justice**, you could express the idea by using an adverb such as “justly” or “rightly.” Alternate translation: “led rightly” or “reigned justly” (See: [Abstract Nouns](#))

## promises (ULT) the things that he promised to give them (UST)

Here, the word **promises** refers to the contents of the **promises**, or what God has “promised” to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of the **promises**. Alternate translation: “the things from God’s promises” or “the things that God promised” (See: [Metonymy](#))

## promises (ULT) the things that he promised to give them (UST)

If your language does not use an abstract noun for the idea behind **promises**, you could express the idea by using a verb such as “promise” or “pledge.” Alternate translation: “what God pledged” (See: [Abstract Nouns](#))

### ULT

<sup>33</sup> who through **faith** conquered **kingdoms**, **worked justice**, obtained **promises**, shut {the} mouths **of lions**,

### UST

<sup>33</sup> **Because they trusted God**, some of them did great deeds for him. Some conquered **lands ruled by powerful men**. Some ruled Israel and **justly treated men and nations**. Some received from God **the things that he promised to give them**. Some forced **lions** to keep their mouths shut.

**shut {the} mouths of lions (ULT)****Some forced lions to keep their mouths shut (UST)**

Here, the phrase **shut {the} mouths of lions** means that the lions cannot eat anything, particularly the person who is with the lions. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: “stopped lions from devouring them” or “restrained the hunger of lions” (See: [Metaphor](#))

**Translation Words - ULT**

- [faith](#)
- [kingdoms](#)
- [worked](#)
- [justice](#)
- [promises](#)
- [of lions](#)

**Translation Words - UST**

- [Because they trusted God](#)
- [lands ruled by powerful men](#)
- [Some ruled Israel](#)
- [and justly treated men and nations](#)
- [the things that he promised to give them](#)
- [lions](#)



## **Hebrews 11:34**



**the} power of fire (ULT)****Some escaped from...burning up in fire (UST)**

Here the author uses the possessive form to describe **fire** that has **power**. If it would be helpful in your language, you could express the idea in a more natural way. Alternate translation: “fire that has power” (See: [Possession](#))

**the} power of fire (ULT)****Some escaped from...burning up in fire (UST)**

If your language does not use an abstract noun for the idea behind **power**, you could express the idea by using an adjective such as “powerful.” Alternate translation: “powerful fire” (See: [Abstract Nouns](#))

**escaped {the} mouth of {the} sword (ULT)****Some escaped...others who tried to kill them with swords (UST)**

Here, the phrase **{the} mouth of {the} sword** refers to how the **sword** destroys people as if it ate them up with a **mouth**. The expression refers to someone killing someone else with a **sword**. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: “escaped violent death” or “survived someone trying to kill them” (See: [Personification](#))

**were empowered out of weakness (ULT)****from...Some became well again after being sick (UST)**

Here, the phrase **empowered out of weakness** indicates that the people were “weak” but then received “power” to do something they normally could not do. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “were empowered even though they were weak” or “were weak but received power” (See: [Idiom](#))

**were empowered out of weakness (ULT)****from...Some became well again after being sick (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. The author uses the passive form here to focus on those who **were empowered** rather than focusing on the person doing the “empowering.” If you must state who did the action, the author implies that “God” did it. Alternate translation: “received empowering from God out of weakness” or “became powerful out of weakness” (See: [Active or Passive](#))

**out of weakness (ULT)****from...after being sick (UST)**

If your language does not use an abstract noun for the idea behind **weakness**, you could express the idea by using an adjective such as “weak.” Alternate translation: “out of being weak” (See: [Abstract Nouns](#))

**ULT**

<sup>34</sup> **extinguished {the} power of fire**, escaped {the} mouth of {the} sword, were empowered out of weakness, became **strong** in battle, {and} routed **foreign** armies.

**UST**

<sup>34</sup> **Some escaped from burning up in fire**. Some escaped from others who tried to kill them with **swords**. Some became well again after being sick. Some became **powerful** when they fought wars. Some caused armies **that came from foreign lands** to run away from them.

**became strong in battle (ULT)****Some became powerful when they fought wars (UST)**

Here, the phrase **became strong in battle** indicates that the people fought bravely and successfully against their enemies. In other words, they were good warriors. If it would be helpful in your language, you could express the idea in a more natural way. Alternate translation: “became powerful fighters” or “were good at fighting” (See: [Idiom](#))

**and} routed foreign armies (ULT)****Some caused armies that came from foreign lands to run away from them (UST)**

Here, the word **routed** refers to defeating an enemy so powerfully that the enemy turns and runs away. If it would be helpful in your language, you could use a word or phrase that refers to this kind of defeat. Alternate translation: “and vanquished foreign armies” or “and caused foreign armies to flee”

**Translation Words - ULT**

- extinguished
- the} power
- of fire
- of {the} sword
- strong
- foreign

**Translation Words - UST**

- Some escaped from
- Some escaped from
- burning up in fire
- swords
- powerful
- that came from foreign lands



## **Hebrews 11:35**

**Women received back their dead by resurrection (ULT)**  
**Some women who trusted God received...back again when God made them live again after they had died...their (UST)**

You can state the abstract noun **resurrection** with a verb. Alternate translation: "Women received their dead back alive" (See: [Abstract Nouns](#))

**Women received back their dead by resurrection (ULT)**  
**Some women who trusted God received...back again when God made them live again after they had died...their (UST)**

The word **dead** is a nominal adjective. You can state this as a verb. Alternate translation: "Women received back alive those who had died" (See: [Nominal Adjectives](#))

**but others were tortured, not accepting {their} release (ULT)**  
**their relatives...But others who trusted God were tortured until they died. They were tortured because they refused to agree when...enemies said, "We will release you if you deny that you believe in God (UST)**

It is implied that their enemies would have released them from prison under certain conditions. Alternate translation: "but others were tortured rather than denying their faith in order to be released from prison" or "but others were tortured rather than doing what their enemies required of them in order to release them" (See: [Assumed Knowledge and Implicit Information](#))

**but others were tortured, not accepting {their} release (ULT)**  
**their relatives...But others who trusted God were tortured until they died. They were tortured because they refused to agree when...enemies said, "We will release you if you deny that you believe in God (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "but others accepted torture rather than release from prison" (See: [Active or Passive](#))

**resurrection...better (ULT)**  
**God made them live again...which is better than continuing to live on earth (UST)**

This could mean: (1) these people will experience a **better** life in heaven than what they experienced in this world. (2) these people will have a **better resurrection** than those who did not have faith. Those with faith will live forever with God. Those without faith will live forever separated from God.

### ULT

<sup>35</sup> Women **received back** their **dead** by **resurrection**, but others were tortured, not accepting {their} **release**, so that they might obtain a better **resurrection**;

### UST

<sup>35</sup> Some women who trusted God **received** their relatives **back again** when **God made them live again after they had died**. But others who trusted God were tortured until they died. They were tortured because they refused to agree **when** their **enemies said**, "**We will release you if you deny that you believe in God.**" They refused to do that, because **they wanted to live with God forever**, which is better than continuing to live on earth.

## Translation Words - ULT

- received back
- dead
- resurrection
- a...resurrection (2)
- release

## Translation Words - UST

- received...back again
- God made them live again
- they wanted to live with God forever (2)
- after they had died
- when...enemies said...We will release you if you deny that you believe in God

## Hebrews 11:36

**others...received a trial of mockings and of whippings (ULT)**

**Other people who trusted God...were mocked. Some had their backs cut open by being struck with whips. Some were chained (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "people mocked and whipped others" (See: [Active or Passive](#))

**others...received a trial of mockings and of whippings, and even more of chains and of imprisonment (ULT)**

**Other people who trusted God...were mocked. Some had their backs cut open by being struck with whips. Some were chained and put in prison (UST)**

You can express the abstract nouns **mocking**, **whippings**, and **imprisonment** with verbs. Alternate translation: "God tested others by allowing their enemies to mock and whip them and even put them in chains and imprison them" (See: [Abstract Nouns](#))

### Translation Words - ULT

- [received](#)
- [of mockings](#)
- [of chains](#)
- [of imprisonment](#)

### Translation Words - UST

- [were mocked](#)
- [Some were chained](#)
- [Some were chained](#)
- [put in prison](#)

#### ULT

<sup>36</sup> and others [received](#) a trial of [mockings](#) and of whippings, and even more of [chains](#) and of [imprisonment](#).

#### UST

<sup>36</sup> Other people who trusted God [were mocked](#). Some had their backs cut open by being struck with whips. [Some were chained](#) and [put in prison](#).

## Hebrews 11:37

**They were stoned, they were sawn in two, they were tried, they died with slaughter of a sword (ULT)**

**Some of those believers were stoned to death. Others were sawn completely in two. Others were killed...swords (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "People threw stones at others and sawed others in two and killed others with the sword" (See: [Active or Passive](#))

**they went about (ULT)**  
**Others of these people who trusted God wandered around the land (UST)**

Alternate translation: "they went from place to place" or "they lived all the time"

**in sheepskins and goatskins**

Alternate translation: "wearing only the skins of sheep and goats"

**destitute (ULT)**  
**They did not have any money (UST)**

Alternate translation: "having nothing" or "being very poor"

### Translation Words - ULT

- They were stoned
- they were sawn in two
- they died
- of a sword
- oppressed

### Translation Words - UST

- Some of those believers were stoned to death
- Others were sawn completely...two
- Others were killed...swords
- Others were killed...swords
- People constantly oppressed them and

### ULT

<sup>37</sup> They were stoned, they were sawn in two, they were tried, they died with slaughter of a sword, they went about in sheepskins {and} in goatskins, destitute, oppressed, mistreated; <sup>[2]</sup>

### UST

<sup>37</sup> Some of those believers were stoned to death. Others were sawn completely in two. Others were killed with swords. Others of these people who trusted God wandered around the land wearing garments made only of skins from sheep and goats. They did not have any money. People constantly oppressed them and harmed them.



## Hebrews 11:38

### the world was not worthy (ULT)

**The people on earth who caused those who trusted in...to suffer like this were so bad that they did not deserve to live...God (UST)**

Here, **the world** refers to the people who lived in the world.  
Alternate translation: "the people of this world were not worthy"  
(See: [Metonymy](#))

### being caused to wander about (ULT)

**Some who trusted God wandered (UST)**

They wandered about because they had no place to live.

### Translation Words - ULT

- world
- worthy
- deserts
- in the ground

### Translation Words - UST

- The people on earth who caused those who trusted in...to suffer like this
- so bad that they did...deserve to live
- in deserts
- ground

### ULT

<sup>38</sup> (of which {people} the world was not worthy), being caused to wander about in deserts and mountains and caves and the holes in the ground.

### UST

<sup>38</sup> The people on earth who caused those who trusted in God to suffer like this were so bad that they did not deserve to live with people like those who trusted God. Some who trusted God wandered in deserts and mountains. Some lived in caves and in other large holes in the ground.

## Hebrews 11:39

**all these {people}, having been commended because of {their} faith, did not receive the promise (ULT)**

**God approved of all these people because they trusted him, he did not give them what he had promised them (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "God honored all these because of their faith, but they did not themselves receive what God had promised" (See: [Active or Passive](#))

**the promise (ULT)**

**what he had promised them (UST)**

Here, **the promise** stands for "what God had promised them." (See: [Metonymy](#))

### Translation Words - ULT

- [having been commended](#)
- [of...their} faith](#)
- [did...receive](#)
- [promise](#)

### Translation Words - UST

- [God approved of](#)
- [they trusted him](#)
- [he did...give them](#)
- [what he had promised them](#)

#### ULT

<sup>39</sup> And all these {people}, [having been commended](#) because of {their} faith, did not [receive](#) the [promise](#),

#### UST

<sup>39</sup> Although [God approved of](#) all these people because [they trusted him](#), [he did not give them what he had promised them](#).

## Hebrews 11:40

**so that without us, they would not be made perfect (ULT)**

**What God intends is that only when they and we are together will we have all that God intends us to have (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "in order that God not would perfect them without also perfecting us" (See: [Active or Passive](#))

**so that without us, they would not be made perfect (ULT)**

**What God intends is that only when they and we are together will we have all that God intends us to have (UST)**

You can state the double negative **without ... not** in positive form. Alternate translation: "in order that God would perfect both us and them together" (See: [Double Negatives](#))

### Translation Words - ULT

- [God](#)
- [they would...be made perfect](#)

### Translation Words - UST

- [God](#)
- [will we have all that God intends...to have](#)

#### ULT

<sup>40</sup> [God](#) having provided something better concerning us, so that without us, [they would not be made perfect](#).

11:11 <sup>[1]</sup>

11:37 <sup>[2]</sup>

#### UST

<sup>40</sup> [God](#) knew ahead of time that what he would give us and them later would be better than giving them immediately what he promised. What God intends is that only when they and we are together [will we have all that God intends us to have](#).

## Hebrews 12

### Hebrews 12 General Notes

#### Structure and formatting

After telling of the value discipline, the author begins a series of exhortations. (See; [exhort](#), [exhortation](#))

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 12:5-6, which are words from the Old Testament.

#### Special concepts in this chapter

##### Discipline

God wants his people to do what is right. When they do what is wrong, he needs to correct or punish them. He does this just as earthly fathers correct and punish children whom they love. (See: [discipline](#), [self-discipline](#))



## **Hebrews 12:1**

**we...us...let us run...us (ULT)**  
**We...and...to us...Then let us run...we make it to (UST)**

The word **we** and each occurrence of **us** refers to the author and his readers. (See: [Exclusive and Inclusive 'We'](#))

### Connecting Statement:

Because of this great number of Old Testament believers, the author talks of the life of faith that believers should live with Jesus as their example.

**we also, having so great a cloud of witnesses surrounding us (ULT)**  
**We...know about many people like these who proved that they trusted in God...to us...and (UST)**

The writer speaks about the Old Testament believers as if they were a **cloud** that surrounded the present-day believers. Alternate translation: "since there are so many examples of faithful people about whom we learn in the scriptures" (See: [Metaphor](#))

**of witnesses (ULT)**  
**who proved that they trusted...God (UST)**

Here, **witnesses** refers to the Old Testament believers in chapter 11 who lived faithful lives previously.

**having laid aside every weight and the easily entangling sin (ULT)**  
**Let us put off everything that weighs us down and...we put away the sin that clings (UST)**

Here, **every weight** and **the easily entangling sin** are spoken of as if a person could take them off himself and put them down. (See: [Metaphor](#))

**weight...every (ULT)**  
**Let us put off...that weighs us down...everything (UST)**

Attitudes or habits that keep believers from trusting and obeying God are spoken of as if they were loads that would make it difficult for a person to carry while running. (See: [Metaphor](#))

**the easily entangling sin (ULT)**  
**the sin that clings (UST)**

Here, **sin** is spoken of as if it were a net or something else that can trip people up and make them fall. Alternate translation: "sin that makes obeying God difficult" (See: [Metaphor](#))

### ULT

<sup>1</sup> For that very reason, we also, having so great a cloud of **witnesses** surrounding us, having laid aside every weight and the easily entangling **sin**, **let us run** with **endurance** the race {that} is placed before us,

### UST

<sup>1</sup> We know about many people like these **who proved that they trusted in God**. Let us put off everything that weighs us down and so we put away the **sin** that clings to us. **Then let us run** our race **patiently** and **do** everything God gives us to do until we make it to the finish line.

**let us run with endurance the race {that} is placed before us (ULT)  
so...Then let us run our race patiently...do everything God gives us to do until  
we make it to the finish line (UST)**

Following Jesus is spoken of as if it were running a **race**. Alternate translation: “let us continue obeying what God has commanded us, just like a runner keeps going until the race is over” (See: [Metaphor](#))

### **Translation Words - ULT**

- of witnesses
- sin
- let us run
- endurance

### **Translation Words - UST**

- who proved that they trusted...God
- sin
- Then let us run
- patiently...do





## **Hebrews 12:2**

**the founder and perfecter of the faith (ULT)  
He is the one who leads us and he makes our  
faith complete (UST)**

Jesus gives us faith and makes our faith perfect by causing us to reach our goal. Alternate translation: “the creator and finisher of our faith” or “the one who enables us to have faith from beginning to end”

**for the joy {that} is placed before him (ULT)  
the...him. He did this because he knew how  
joyful God would make him later (UST)**

The **joy** that Jesus would experience is spoken of as if God the Father had **placed** it **before him** as a goal to reach. (See: [Metaphor](#))

**despising {its} shame (ULT)  
he paid no attention to the people who tried  
to shame (UST)**

This means Jesus hated the **shame** of dying on a cross, even though he allowed that to happen.

**and has sat down at {the} right hand of the throne of God (ULT)  
and...He now sits at the place of highest honor in the throne where God rules  
in heaven (UST)**

To sit at the **right hand** of God is a symbolic action of receiving great honor and authority from God. See how you translated a similar phrase in [Hebrews 1:3](#). Alternate translation: “and sat down at the place of honor and authority beside the throne of God” (See: [Symbolic Action](#))

**Translation Words - ULT**

- [Jesus](#)
- [founder](#)
- [of God](#)
- [perfecter](#)
- [of the faith](#)
- [joy](#)
- [endured](#)
- [a cross](#)
- [its} shame](#)
- [the} right hand](#)
- [of the throne](#)

**Translation Words - UST**

- [Jesus](#)
- [He is...one...leads us](#)

**ULT**

<sup>2</sup> looking away to [Jesus](#), the [founder](#) and [perfecter of the faith](#), who for the [joy {that} is placed before him](#), [endured a cross](#), despising [its} shame](#), and has sat down at [the} right hand of the throne of God](#).

**UST**

<sup>2</sup> And let us keep thinking about [Jesus](#) and give him all our attention. [He is](#) the one who [leads us](#) and [he makes our faith complete](#). [He is the one](#) who [endured the terrible suffering on the cross](#) and he paid no attention to the people who tried [to shame](#) him. He did this because he knew [how joyful](#) God would make him later. [He now sits at the place of highest honor](#) in the [throne](#) where [God](#) rules in heaven.

- how joyful
- He now sits at the place of highest honor
- throne
- God
- he makes our...complete
- faith
- He is the one...endured the terrible suffering on
- cross
- to shame

## Hebrews 12:3

**you might not become weary in your souls,  
giving up (ULT)  
you will not give up trusting God or become  
discouraged (UST)**

The words **you** and **your** are plural and here refer to the readers.  
(See: [Exclusive and Inclusive 'We'](#))

**in your souls (ULT)  
you (UST)**

Here, **souls** represents a person's thoughts and emotions. (See: [Metonymy](#))

### Translation Words - ULT

- [has endured](#)
- [sinners](#)
- [in...souls](#)

### Translation Words - UST

- [Jesus patiently endured it](#)
- [sinful people](#)
- [you](#)

### ULT

<sup>3</sup> For consider the one {that} [has endured](#) such opposition by [sinners](#) against himself, so that you might not become weary in your [souls](#), giving up.

### UST

<sup>3</sup> [Jesus patiently endured it](#) when [sinful people](#) hatefully acted against him. Strengthen your hearts and minds with Jesus' example so that [you](#) will not give up trusting God or become discouraged.

## Hebrews 12:4

**not yet...You have...resisted...struggling against sin (ULT)**  
**you have not yet...you have struggled against being tempted to sin...because of resisting evil, as Jesus did (UST)**

Here, **sin** is spoken of as if it were a person against whom someone fights in a battle. Alternate translation: "You have not yet bled from resisting the attacks of sinners" (See: [Personification](#))

**to the point of blood (ULT)**  
**While...bled and died (UST)**

Resisting opposition so much that one dies for it is spoken of as if one reached a certain place where he would die. (See: [Metaphor](#))

**of blood (ULT)**  
**bled and died (UST)**

Here, **blood** refers to death. Alternate translation: "of death" (See: [Metonymy](#))

### Translation Words - ULT

- [of blood](#)
- [sin](#)

### Translation Words - UST

- [sin](#)
- [bled and died](#)

### ULT

<sup>4</sup> You have not yet resisted to the point of [blood](#), struggling against [sin](#),

### UST

<sup>4</sup> While you have struggled against being tempted to [sin](#), you have not yet [bled and died](#) because of resisting evil, as Jesus did.



## **Hebrews 12:5**



**the exhortation that...you...instructs (ULT)  
these words that Solomon spoke to...which...  
you...encourages (UST)**

Old Testament scripture is spoken of as if it were a person who could exhort others. Alternate translation: "what God has instructed you in the scriptures to exhort you" (See: [Personification](#))

**as sons...My son (ULT)  
his son...are the same with which God...as his  
children...My son (UST)**

The word translated **sons** and **son** is specifically the word for a male child. In that culture the family line continued through the sons, not normally through the daughters. However, as stated by the UST and some English versions, the author is directing his words to both males and females. (See: [When Masculine Words Include Women](#))

**My son, do not make light of {the} discipline of {the} Lord, nor become weary  
{when} being reproved by him (ULT)**

**My son, pay attention when the Lord is disciplining you...do not be  
discouraged when the Lord punishes you (UST)**

Here the author is quoting from the book of Proverbs in the Old Testament, which was the words of Solomon to his male children.

**do not make light of {the} discipline of {the} Lord, nor become weary (ULT)  
pay attention when the Lord is disciplining you...do not be discouraged (UST)**

You can state this in positive form. Alternate translation: "take it very seriously when the Lord disciplines you, and remain encouraged" (See: [Litotes](#))

**when} being reproved by him (ULT)  
when the Lord punishes you (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "when he corrects you" (See: [Active or Passive](#))

**Translation Words - ULT**

- [exhortation](#)
- [as](#)
- [sons](#)
- [My son](#)
- [of {the} discipline](#)
- [of {the} Lord](#)
- [when} being reproved](#)

**ULT**

<sup>5</sup> and you have completely forgotten the [exhortation](#) that instructs you [as sons](#): "My son, do not make light of [{the} discipline of {the} Lord](#), nor become weary [{when} being reproved](#) by him;"

**UST**

<sup>5</sup> Do not forget these [words that Solomon spoke to his son](#), which [are the same with which God](#) encourages you [as his children](#): "My son, pay attention when the [Lord is disciplining you](#), and do not be discouraged when the Lord [punishes you](#),

## Translation Words - UST

- words that Solomon spoke to
- his son
- are the same with which God...as his children
- My son
- Lord
- is disciplining you
- punishes you

## Hebrews 12:6

### whom...every son...he welcomes (ULT) everyone...everyone he calls his own (UST)

The word translated **son** is specifically the word for a male child. In that culture the family line continued through the sons, not normally through the daughters. (See: [When Masculine Words Include Women](#))

#### Translation Words - ULT

- [the} Lord](#)
- [loves](#)
- [he disciplines](#)
- [son](#)
- [he welcomes](#)

#### Translation Words - UST

- [the Lord](#)
- [loves](#)
- [he also disciplines](#)
- [he calls his own](#)
- [he calls his own](#)

#### ULT

<sup>6</sup> For whom {[the} Lord loves, he disciplines](#), and he whips every [son](#) whom [he welcomes](#).

#### UST

<sup>6</sup> because everyone [the Lord loves he also disciplines](#), and he severely corrects everyone [he calls his own](#)."



## **Hebrews 12:7**

**God is treating you as sons (ULT)  
you. When God disciplines you, he is treating  
you as a father treats his children (UST)**

This compares God disciplining his people to a father disciplining his sons. (See: [Simile](#))

**God is treating you as sons (ULT)  
you. When God disciplines you, he is treating  
you as a father treats his children (UST)**

You can state clearly the understood information. Alternate translation: "God deals with you the same way a father deals with his sons" (See: [Ellipsis](#))

**sons...son {is there (ULT)  
treats his children...their children (UST)**

You can translate **sons** and **son** to include males and females. Alternate translation: "to children ... child is there" (See: [When Masculine Words Include Women](#))

**For what son {is there} whom {his} father does not discipline (ULT)  
All fathers discipline their children (UST)**

The author makes the point through this question that every good **father** disciplines his children. This can be expressed as a statement. Alternate translation: "For every good father disciplines his children!" (See: [Rhetorical Question](#))

**Translation Words - ULT**

- Endure {suffering
- discipline
- does...discipline
- God
- as
- sons
- son {is there
- his} father

**Translation Words - UST**

- God may discipline you by requiring you
- discipline
- endure difficult things that happen to
- When God disciplines you
- as a father
- treats his children
- their children
- fathers

**ULT**

<sup>7</sup> Endure {suffering} in discipline; God is treating you as sons. For what son {is there} whom {his} father does not discipline?

**UST**

<sup>7</sup> God may discipline you by requiring you to endure difficult things that happen to you. When God disciplines you, he is treating you as a father treats his children. All fathers discipline their children.

## Hebrews 12:8

**But if you are without discipline, of which all {men} have become partakers (ULT)  
if you have not experienced God disciplining  
you like he disciplines all his children (UST)**

You can restate the abstract noun **discipline** with the verb “disciplining.” Alternate translation: “So if you have not experienced God disciplining you like he disciplines all his children” (See: [Abstract Nouns](#))

**then you are illegitimate and not {his} sons (ULT)**

**So...you are not true children of God. You are like illegitimate children who have no father to correct them (UST)**

Those whom God does not discipline are spoken of as if they are **sons** born to a man and a woman who are not married each other. (See: [Metaphor](#))

### Translation Words - ULT

- [discipline](#)
- [his} sons](#)

### Translation Words - UST

- [God disciplining you](#)
- [you are...true children of God](#)

### ULT

<sup>8</sup> But if you are without [discipline](#), of which all {men} have become partakers, then you are illegitimate and not {his} [sons](#).

### UST

<sup>8</sup> So if you have not experienced [God disciplining you](#) like he disciplines all his children, [you are](#) not [true children of God](#). You are like illegitimate children who have no father to correct them.

## Hebrews 12:9

**not much...will we...more be subjected to the Father of the spirits and live (ULT)  
should certainly...we...more readily accept God our spiritual Father disciplining us so we will live eternally (UST)**

The author uses a question to emphasize that we should obey God **the Father**. This can be expressed as a statement. Alternate translation: “even more so, we should obey the Father of spirits and live!” (See: [Rhetorical Question](#))

**to the Father of the spirits (ULT)  
God our spiritual Father (UST)**

The idiom **Father of spirits** contrasts with **fathers of our flesh** earlier in this verse. Alternate translation: “our spiritual Father” or “our Father in heaven” (See: [Idiom](#))

**and...live (ULT)  
and...we will live eternally (UST)**

Alternate translation: “so that we will live”

### Translation Words - ULT

- fathers
- of...flesh
- as} discipliners
- will we...be subjected
- to the Father
- of the spirits
- live

### Translation Words - UST

- natural...So
- fathers
- disciplined us
- we...readily accept...disciplining us
- God our...Father
- spiritual
- we will live eternally

### ULT

<sup>9</sup> Furthermore, on the one hand, we had the **fathers** of our **flesh** {as} **discipliners** and we were respectful {of them}; on the other hand, **will we** not much more **be subjected to the Father of the spirits** and **live**?

### UST

<sup>9</sup> Furthermore, our **natural fathers** **disciplined us** when we were young, and we respected them for doing that. **So** we should certainly more **readily accept God our spiritual Father disciplining us** so **we will live eternally!**



## Hebrews 12:10

### so that {we} might share his holiness (ULT) to...share in his holy nature (UST)

This metaphor speaks of **holiness** as if it were an object that can be shared among people. Alternate translation: "so that we may become holy as God is holy" (See: [Metaphor](#))

#### Translation Words - ULT

- were disciplining {us}
- a...days
- seems {best}
- benefit...us
- holiness

#### Translation Words - UST

- a...time
- as...considered right
- always disciplines us
- help us
- holy nature

#### ULT

<sup>10</sup> For indeed, they were disciplining {us} for a few days according to {what} seems {best} to them, but he, to benefit {us}, so that {we} might share his holiness.

#### UST

<sup>10</sup> Our natural fathers disciplined us for a short time as they considered right, but God always disciplines us to help us share in his holy nature.

**Hebrews 12:11**

**the} peaceful fruit...it produces...of  
righteousness (ULT)  
produces peace in us...it causes...to live  
righteously (UST)**

Here, **fruit** here is a metaphor for “result” or “outcome.” Alternate translation: “it produces the peaceful result of righteousness” or “it produces righteousness, which results in peace” (See: [Metaphor](#))

**for the ones having been trained by it (ULT)  
those who have learned from it...which (UST)**

The discipline or correction done by the Lord is spoken of as if it were the Lord himself. Alternate translation: “for those who have been trained by God” (See: [Personification](#))

**for the ones having been trained by it (ULT)  
those who have learned from it...which (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: “whom God has trained by disciplining them” (See: [Active or Passive](#))

**Translation Words - ULT**

- [discipline](#)
- [joy](#)
- [peaceful](#)
- [the...fruit](#)
- [of righteousness](#)

**Translation Words - UST**

- [God is disciplining us](#)
- [we can rejoice](#)
- [righteously](#)
- [produces](#)
- [peace in us](#)

**ULT**

<sup>11</sup> Now every [discipline](#) does not seem to be [joy](#) at the present, but pain, but afterward it produces {the} [peaceful fruit of righteousness](#) for the ones having been trained by it.

**UST**

<sup>11</sup> During the time [God is disciplining us](#), it does not seem to be anything about which [we can rejoice](#). Instead, it pains us. But later it causes those who have learned from it to live [righteously](#), which [produces peace in us](#).

## Hebrews 12:12

**make straight the drooping hands and the knees {that} have been paralyzed (ULT)  
instead of acting as though you were spiritually tired out, trust God's discipline to renew you (UST)**

Possibly this continues the metaphor about the race in [Hebrews 12:1](#). It is in this way that the author speaks about living as Christians and helping others. (See: [Metaphor](#))

### Translation Words - ULT

- [hands](#)

### Translation Words - UST

- [instead of acting as though you were spiritually tired out](#)

#### ULT

<sup>12</sup> Therefore, make straight the drooping [hands](#) and the knees {that} have been paralyzed,

#### UST

<sup>12</sup> So, [instead of acting as though you were spiritually tired out](#), trust God's discipline to renew you.



## **Hebrews 12:13**

**make straight paths for your feet (ULT)**  
**Go straight forward following the Messiah...  
 you (UST)**

Possibly this continues the metaphor about the race in [Hebrews 12:1](#). It is in this way that the author speaks about living as Christians and helping others. (See: [Metaphor](#))

**straight paths (ULT)**  
**Go straight forward following the Messiah  
 (UST)**

Living so as to honor and please God is spoken of as if it were a **straight path** to follow. (See: [Metaphor](#))

**the lame might not be dislocated (ULT)**  
**the Messiah will gain strength from...not become crippled...as an injured...  
 useless limb (UST)**

In this metaphor of running a race, **lame** represents another person in the race who is hurt and wants to quit. This, in turn, represent the Christians themselves. Alternate translation: "whoever is weak and wants to quit will not sprain his ankle" (See: [Metaphor](#))

**not...might...be dislocated (ULT)**  
**not become...as an injured (UST)**

Someone who stops obeying God is spoken of as if he injured his foot or ankle on a path. (See: [Metaphor](#))

**not...might...be dislocated (ULT)**  
**not become...as an injured (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "will not sprain his ankle" (See: [Active or Passive](#))

**but rather might be healed (ULT)**  
**Instead, they will be spiritually restored...and...becomes well again (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "but instead become strong" or "but instead God will heal him" (See: [Active or Passive](#))

**Translation Words - ULT**

- [might be healed](#)

**Translation Words - UST**

- [Instead, they will be spiritually restored...becomes well](#)

**ULT**

<sup>13</sup> and make straight paths for your feet, so that the lame might not be dislocated, but rather [might be healed](#).

**UST**

<sup>13</sup> Go straight forward following the Messiah so that believers who are weak in trusting the Messiah will gain strength from you and not become crippled. [Instead, they will be spiritually restored](#) as an injured and useless limb [becomes well](#) again.

## Hebrews 12:14

### Pursue peace with all {men} (ULT) Try to live peacefully with all people (UST)

Here, **peace** is spoken of as if it were something that a person must chase after. Alternate translation: "Seek to be at peace with everyone" (See: [Metaphor](#))

### Pursue peace with all {men} (ULT) Try to live peacefully with all people (UST)

You can translate the abstract noun **peace** with an adverb. Alternate translation: "Try to live peacefully with everyone" (See: [Abstract Nouns](#))

### and the sanctification without which no one will see the Lord (ULT) Do your best to be holy, since no one will see the Lord if he is not (UST)

You can express the double negative **without ... no one** as a positive encouragement. Alternate translation: "also work hard to be holy, because only holy people will see the Lord" (See: [Double Negatives](#))

### and the sanctification (ULT) Do your best to be holy (UST)

You can state clearly the understood information. Alternate translation: "also pursue the holiness" (See: [Ellipsis](#))

### Translation Words - ULT

- [peace](#)
- [sanctification](#)
- [Lord](#)

### Translation Words - UST

- [peacefully](#)
- [Do your best to be holy](#)
- [Lord](#)

### ULT

<sup>14</sup> Pursue [peace](#) with all {men}, and the [sanctification](#) without which no one will see the [Lord](#),

### UST

<sup>14</sup> Try to live [peacefully](#) with all people. [Do your best to be holy](#), since no one will see the [Lord](#) if he is not holy.

## Hebrews 12:15

**no one is falling short from the grace of God (ULT)**

**everyone among you experiences the kind things that God does for us. Kind things that we do not deserve (UST)**

You can state the double negative **no one ... lacking** in positive form. Alternate translation: "everyone receives enough of God's grace" (See: [Double Negatives](#))

**not any root of bitterness is growing up to cause trouble, and by this many might become defiled (ULT)**

**Be on guard so that none of you act in an evil way toward others, because that will grow like a root grows into a big plant, leading many believers to sin (UST)**

Hateful or resentful attitudes are spoken of as if they were a plant that is bitter to the taste. Alternate translation: "that no one becomes like a bitter root, which when it grows causes trouble and harms many people" (See: [Metaphor](#))

### Translation Words - ULT

- [grace](#)
- [of God](#)
- [to cause trouble](#)
- [might become defiled](#)

### Translation Words - UST

- [God](#)
- [Kind things that we do not deserve](#)
- [leading](#)
- [sin](#)

### ULT

<sup>15</sup> carefully watching {that} no one is falling short from the [grace of God](#), not any root of bitterness is growing up [to cause trouble](#), and by this many [might become defiled](#),

### UST

<sup>15</sup> Make sure that everyone among you experiences the kind things that [God](#) does for us. [Kind things that we do not deserve](#). Be on guard so that none of you act in an evil way toward others, because that will grow like a root grows into a big plant, [leading](#) many believers to [sin](#).



## Hebrews 12:16

### Esau (ULT)

### Esau (UST)

**Esau**, who was told about in the writings of Moses, was Isaac's first son and Jacob's brother.

### Translation Words - ULT

- sexually immoral
- profane one
- such as
- Esau
- birthright

### Translation Words - UST

- be immoral
- disobey God
- like
- Esau
- rights he had as a firstborn son

### ULT

<sup>16</sup> not any **sexually immoral** or **profane one such as Esau**, who in exchange for one meal sold {his} own **birthright**.

### UST

<sup>16</sup> Do not let anyone **be immoral** or **disobey God like Esau**. He exchanged the **rights he had as a firstborn son** for only one meal.

## Hebrews 12:17

### he was rejected (ULT)

### But Isaac refused to do what (UST)

If your language does not use this passive form, you can state this in active form. Alternate translation: "his father, Isaac, refused to bless him" (See: [Active or Passive](#))

### because he found no place {for} repentance (ULT)

### For Esau found no way to change what he had done (UST)

You can translate the abstract noun **repentance** with a verbal phrase. Alternate translation: "because it was not possible for him to repent" or "because it was not possible for him to change his decision" (See: [Abstract Nouns](#))

### even though he sought it with tears (ULT)

### later...Esau requested...even though he sought it tearfully (UST)

Here, **he** refers to Esau.

### Translation Words - ULT

- you know
- to inherit
- blessing
- he was rejected
- {for} repentance
- he sought

### Translation Words - UST

- you know that Esau
- his birth rights
- all...his father Isaac's blessing would give him
- But Isaac refused to do what
- Esau requested
- change what he had done

### ULT

<sup>17</sup> For **you know** that even afterwards, desiring **to inherit** the **blessing**, **he was rejected**, because he found no place **{for} repentance**, even though **he sought** it with tears.

### UST

<sup>17</sup> For **you know that Esau** later wanted to get back **his birth rights** and **all** that **his father Isaac's blessing would give him**. **But Isaac refused to do what Esau requested**. For Esau found no way to **change what he had done**, even though he sought it tearfully.

## Hebrews 12:18

### Connecting Statement:

The author gives a contrast between what believers in Moses' time had while living under the law and what present day believers have after coming to Jesus under the new covenant. He illustrates the experience of the Israelites by describing how God appeared to them at Mount Sinai.

**not...you have...come to (ULT)**

**not...In coming to God (UST)**

Here, **you** refers to the Hebrew believers to whom the author wrote.

**For you have not come to {what} can be touched (ULT)**

**In coming to God, you have not experienced things (UST)**

You can state the implicit information explicitly. Alternate translation: "For you have not come, as the people of Israel came, to a mountain that can be touched" (See: [Assumed Knowledge and Implicit Information](#))

**not...what} can be touched (ULT)**

**not...you have...experienced things (UST)**

This means that believers in Christ have not come to a physical mountain like Mount Sinai that a person can touch. If your language does not use this passive form, you can state this in active form. Alternate translation: "you have not come a mountain that you can touch" or "you have not come a mountain that you can perceive with your senses" (See: [Active or Passive](#))

### Translation Words - ULT

- to a...fire
- to darkness

### Translation Words - UST

- They approached a blazing fire
- gloomy

### ULT

**18** For you have not come to {what} can be touched and to a blazing fire and to darkness and to gloom and to a storm

### UST

**18** In coming to God, you have not experienced things like what the Israelite people experienced at Mount Sinai. They approached a mountain that God commanded them not to touch because he himself had come down to that mountain. They approached a blazing fire, and it was gloomy and dark, with a violent storm.

## Hebrews 12:19

**and to a voice of words of which the ones having heard begged for not a word to be added to them (ULT)  
and they heard God speak a message. It was so powerful that they pleaded for him not to speak to them like that again (UST)**

Here, **voice** refers to someone speaking. (See: [Metonymy](#))

**and to a voice of words of which the ones having heard begged for not a word to be added to them (ULT)  
and they heard God speak a message. It was so powerful that they pleaded for him not to speak to them like that again (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "or where God was speaking in such a way that those who heard him begged him not to speak another word to them" (See: [Active or Passive](#))

### Translation Words - ULT

- [of a trumpet](#)
- [to a voice](#)

### Translation Words - UST

- [a trumpet](#)
- [God speak](#)

#### ULT

<sup>19</sup> and to a sound [of a trumpet](#) and [to a voice](#) of words of which the ones having heard begged for not a word to be added to them.

#### UST

<sup>19</sup> They heard [a trumpet](#) sound, and they heard [God speak](#) a message. It was so powerful that they pleaded for him not to speak to them like that again.

## Hebrews 12:20

### what} was ordered (ULT) God had commanded them (UST)

If your language does not use this passive form, you can state this in active form. Alternate translation: "what God commanded" (See: [Active or Passive](#))

### it must be stoned (ULT) you must kill him (UST)

If your language does not use this passive form, you can state this in active form. Alternate translation: "you must stone it" (See: [Active or Passive](#))

### Translation Words - ULT

- they could...endure
- was ordered
- an animal
- it must be stoned

### Translation Words - UST

- God had commanded them
- a person or even an animal
- you must kill him
- The people were terrified

#### ULT

<sup>20</sup> For they could not endure {what} was ordered: "If even an animal might touch the mountain, it must be stoned."<sup>[1]</sup>

#### UST

<sup>20</sup> For God had commanded them, "If a person or even an animal touches this mountain, you must kill him." The people were terrified.

## Hebrews 12:21

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

### Translation Words - ULT

- fearful
- terrified
- that} Moses
- trembling

### Translation Words - UST

- Moses
- terrified
- I am very afraid
- trembling

### ULT

<sup>21</sup> And the {thing} being made visible was so **fearful** {that} **Moses** said, "I am **terrified** and **trembling**."

### UST

<sup>21</sup> Truly, because **Moses** was **terrified** after seeing what happened on the mountain, he said, "I am **trembling** because **I am very afraid!**"

## Hebrews 12:22

### Mount Zion (ULT) on Mount Zion in Israel, upon which (UST)

The writer speaks of **Mount Zion**, the location of the Temple in Jerusalem, as if it were heaven itself, the residence of God. (See: [Metaphor](#))

### to myriads of angels (ULT) countless angels who are rejoicing as they have (UST)

Alternate translation: “to an uncountable number of angels”

#### Translation Words - ULT

- [Mount Zion](#)
- [of {the...}God](#)
- [living](#)
- [to {the...}Jerusalem](#)
- [heavenly](#)
- [of angels](#)
- [to {the} assembly](#)

#### Translation Words - UST

- [who truly lives](#)
- [in heaven](#)
- [God](#)
- [on Mount Zion in Israel, upon which](#)
- [the earthly Jerusalem was built](#)
- [angels who are rejoicing as they have](#)
- [gathered together](#)

#### ULT

<sup>22</sup> But you have come to [Mount Zion](#) and to {the} city of {the} [living God](#), to {the} [heavenly Jerusalem](#), and to [myriads of angels](#), to {the} [assembly](#)

#### UST

<sup>22</sup> Instead, you have come to the presence of God [who truly lives in heaven](#), to the “New Jerusalem.” That is like what your ancestors did when they came to worship [God on Mount Zion in Israel, upon which the earthly Jerusalem was built](#). You have come to where there are countless [angels who are rejoicing as they have gathered together](#).

## Hebrews 12:23

### of {the} firstborn {ones (ULT) who have privileges as firstborn sons (UST)

Here, **the firstborn** is plural and speaks of believers in Christ as if they were firstborn sons. This emphasizes their special place and privilege as God's people. (See: [Metaphor](#))

### who} have been registered in {the} heavens (ULT) whose names God has written down in heaven (UST)

If your language does not use this passive form, you can state this in active form. Alternate translation: "whose names God has written in heaven" (See: [Active or Passive](#))

### made perfect (ULT) whom God has now made perfect in heaven (UST)

If your language does not use this passive form, you can state this in active form. Alternate translation: "whom God has made perfect" (See: [Active or Passive](#))

## Translation Words - ULT

- to {the} church
- of {the} firstborn {ones
- the} heavens
- to God
- the} Judge
- to {the} spirits
- of {the} righteous ones
- made perfect

## Translation Words - UST

- assembly of all the believers
- who have privileges as firstborn sons
- heaven
- will judge
- the spirits of...s people are
- God
- people who lived righteously before they died
- whom God has now made perfect in heaven

### ULT

<sup>23</sup> and to {the} church of {the} firstborn {ones}, {who} have been registered in {the} heavens, and to God {the} Judge of all, and to {the} spirits of {the} righteous ones made perfect,

### UST

<sup>23</sup> You have joined the [assembly of all the believers who have privileges as firstborn sons](#), whose names God has written down in [heaven](#). You have come to God, who [will judge](#) everyone. You have come to where [the spirits of God's people are, people who lived righteously before they died](#), and [whom God has now made perfect in heaven](#).



## Hebrews 12:24

**the} mediator of a new covenant (ULT)  
who arranged a new covenant between us  
(UST)**

This means **Jesus** caused the **new covenant** between God and humans to exist. See how you translated this phrase in [Hebrews 9:15](#).

**to {the} sprinkled blood speaking better than  
Abel (ULT)  
by the blood that flowed when he died on the  
cross...made it possible for God to forgive us...  
his blood confirms better promises for us than  
Abel's blood (UST)**

The **blood** of Jesus and the blood of Abel are spoken of as if they were people calling out. Alternate translation: "to the sprinkled blood of Jesus that says better things than the blood of Abel" (See: [Personification](#))

**Abel (ULT)  
the...Abel's blood (UST)**

Abel was the son of the first man and woman, Adam and Eve. Cain, also their son, murdered Abel.

**to {the} sprinkled blood (ULT)  
by the blood that flowed when he died on...cross...made it possible for God to  
forgive us (UST)**

Here, **blood** stands for Jesus' death, as Abel's blood stands for his death. (See: [Metonymy](#))

### Translation Words - ULT

- [to Jesus](#)
- [the} mediator](#)
- [of a...covenant](#)
- [to {the...blood](#)
- [Abel](#)

### Translation Words - UST

- [who arranged](#)
- [a...covenant between us](#)
- [by the blood that flowed when he died on...cross](#)
- [Jesus' blood](#)
- [Abel's blood](#)

### ULT

<sup>24</sup> and [to Jesus](#), [{the} mediator of a new covenant](#), and [to {the}](#) sprinkled [blood](#) speaking better than [Abel](#).

### UST

<sup>24</sup> You have come to Jesus, [who arranged](#) a new [covenant between us](#) and God [by the blood that flowed when he died on the cross](#). [Jesus' blood](#) made it possible for God to forgive us, and his blood confirms better promises for us than [Abel's blood](#).



## **Hebrews 12:25**

**Connecting Statement:**

Having contrasted the Israelites' experience at Mount Sinai with the believers' experience after Christ died, the writer reminds believers that they have the same God who warns them today. This is the fifth main warning given to believers.

**you do not refuse (ULT)**  
**not refuse to listen to (UST)**

The word **you** continues to refer to believers. (See: [Forms of You](#))

**you do not refuse the one speaking (ULT)**  
**not refuse to listen to God who is speaking to you (UST)**

You can state this in positive form. Alternate translation: "you pay attention to the one who is speaking" (See: [Double Negatives](#))

**we (ULT)**  
**we (UST)**

The word **we** continues to refer to the writer and the readers who are believers. (See: [Exclusive and Inclusive 'We'](#))

**if...those did not escape (ULT)**  
**if...Israelite people did not escape God punishing them...we shall...not escape God punishing us (UST)**

You can state the implicit information explicitly. Alternate translation: "if the people of Israel did not escape judgment" (See: [Assumed Knowledge and Implicit Information](#))

**on earth...the one...warning {them (ULT)**  
**here on earth...God who...them (UST)**

This could refer to: (1) Moses, who warned them here **on earth**. (2) God, who warned them at Mount Sinai.

**we {who} are turning away from the one from heaven (ULT)**  
**we reject what he says when he warns us from heaven (UST)**

Rejecting God is spoken of as if a person were changing direction and **turn away from** him. Alternate translation: "if we reject the one who is warning" (See: [Metaphor](#))

**Translation Words - ULT**

- [you do...refuse](#)
- [having refused](#)
- [earth](#)

**ULT**

<sup>25</sup> See that **you do** not **refuse** the one speaking. For if those did not escape, **having refused** the one warning {them} on **earth**, much less we {who} **are turning away from** the one from **heaven**,

**UST**

<sup>25</sup> Beware that you do not **refuse to listen to** God who is speaking to you. The Israelite people did not escape God punishing them **when they rejected his warning to** them **here** on **earth**. For we shall surely not escape God punishing us if we **reject** what he says when he warns us from **heaven**!

- are turning away from
- heaven

## **Translation Words - UST**

- refuse to listen to
- when they rejected his warning to
- here...earth
- reject
- heaven

## Hebrews 12:26

**the voice of whom at that time shook the earth (ULT)**

**When God...from Mount Sinai his voice shook the earth (UST)**

Alternate translation: "when God spoke at that time, the sound of his voice caused the earth to shake"

**the earth...Still once I myself will shake not only...but also the heaven (ULT)**

**the earth...another...Once again I will shake not only the...but...heavens also (UST)**

This quotation is from the prophet Haggai in the Old Testament.

**shook...I...will shake (ULT)**

**shook...will shake (UST)**

Translate **shook** and **shake** with words for what an earthquake does when it moves the ground. This refers back to [Hebrews 12:18-21](#) and what happened when the people saw the mountain where Moses received the law from God.

### Translation Words - ULT

- [voice](#)
- [earth](#)
- [earth \(2\)](#)
- [he has promised](#)
- [heaven](#)

### Translation Words - UST

- [God...his voice](#)
- [earth](#)
- [earth \(2\)](#)
- [he makes...promise](#)
- [heavens also](#)

#### ULT

<sup>26</sup> the [voice](#) of whom at that time shook the [earth](#), but now [he has promised](#), saying, "Still once I myself will shake not only the [earth](#), but also the [heaven](#)."

#### UST

<sup>26</sup> When [God](#) spoke from Mount Sinai [his voice](#) shook the [earth](#), but now [he makes](#) another [promise](#): "Once again I will shake not only the [earth](#) but the [heavens also](#)."

**Hebrews 12:27**

**indicates {the} removal of the {things} being shaken (ULT)**

**indicate...God will remove...shake, everything (UST)**

You can translate the abstract noun **removal** with the verbal phrase "take away." Alternate translation: "to the taking away of the things that can be shaken" (See: [Abstract Nouns](#))

**indicates {the} removal of the {things} being shaken, that is, of {the things} created (ULT)**

**indicate...God will remove those things on earth that he will shake, everything that he has created (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "means that God will remove the things that he can shake, that is, the things that he created" (See: [Active or Passive](#))

**of the {things} being shaken (ULT)**  
**shake, everything (UST)**

Translate **shaken** with the word for what an earthquake does when it moves the ground. This refers back to [Hebrews 12:18-21](#) and what happened when the people saw the mountain where Moses received the law from God. See how you translated "shook" and "shake" in [Hebrews 12:26](#).

**of {the things} created (ULT)**  
**those things on earth...that he has created (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "of what God has created" (See: [Active or Passive](#))

**the {things} not being shaken (ULT)**  
**the things in heaven that cannot shake (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "the things that do not shake" or "the things that cannot shake" (See: [Active or Passive](#))

**Translation Words - ULT**

- [that is](#)

**Translation Words - UST**

- [that he will](#)

**ULT**

<sup>27</sup> But this {phrase}, "Still once" indicates {the} removal of the {things} being shaken, [that is](#), of {the things} created, so that the {things} not being shaken might remain.

**UST**

<sup>27</sup> The words "again, one more time" indicate that God will remove those things on earth [that he will](#) shake, everything that he has created. He will do this in order that the things in heaven that cannot shake may remain forever.

## Hebrews 12:28

**receiving an unshakeable kingdom (ULT)  
that we are becoming members of a  
kingdom...nothing can shake (UST)**

You can add the words **because we are** to make clear the logical connection between this statement and the next statement.

Alternate translation: “because we are receiving an unshakeable kingdom” or “because God is making us members of his kingdom which cannot be shaken” (See: [Connecting Words and Phrases](#))

**let us have gratitude (ULT)  
let us thank God (UST)**

Alternate translation: “let us give thanks”

**with reverence and awe (ULT)  
and by showing him great honor and respect (UST)**

The words **reverence** and **awe** share similar meanings and emphasize the greatness of reverence due to God.

Alternate translation: “with great respect and dread” (See: [Doublet](#))

### Translation Words - ULT

- receiving
- an...kingdom
- gratitude
- let us serve
- to God
- reverence
- awe

### Translation Words - UST

- let us thank God
- that we are becoming members of
- a kingdom
- God
- worshiping him
- great honor
- respect

### ULT

<sup>28</sup> Therefore, [receiving](#) an unshakeable [kingdom](#), let us have [gratitude](#), through which [let us serve](#) well-pleasingly to [God](#), with [reverence](#) and [awe](#),

### UST

<sup>28</sup> So [let us thank God](#) that we are [becoming members of a kingdom](#) that nothing can shake. And in this kingdom we please [God](#) by [worshiping him](#) and by showing him [great honor](#) and [respect](#).



## Hebrews 12:29

**our God {is} a consuming fire (ULT)  
the God we worship...a fire that burns up  
everything that is impure (UST)**

God is spoken of here as if he were a **fire** that can burn up anything.  
(See: [Metaphor](#))

### Translation Words - ULT

- God
- is} a...fire
- consuming

### Translation Words - UST

- the God
- a fire
- that burns up everything that is impure

#### ULT

<sup>29</sup> for indeed our God {is} a consuming fire.

12:20 <sup>[1]</sup>

#### UST

<sup>29</sup> Remember that the God we worship is like a fire that burns up everything that is impure!

## Hebrews 13

### Hebrews 13 General Notes

#### Structure and formatting

The author finishes the list of exhortations he began in chapter 12. Then he asks the readers to pray for him and ends the letter.

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 13:6, which are words from the Old Testament.

#### Special concepts in this chapter

##### Hospitality

God wants his people to invite other people to come to their homes to eat food and even to sleep. His people should do this even if they do not know well the people they are inviting. In the Old Testament, Abraham and his nephew Lot both showed hospitality to people they did not know. Abraham served a costly meal to them, and then Lot invited them to sleep in his house. They learned later that those people were actually angels.

## Hebrews 13:1

### Connecting Statement:

In this closing section, the author gives specific instructions to believers on how they are supposed to live.

### Let brotherly love continue (ULT)

### Continue to love your fellow believers (UST)

Alternate translation: "Continue to show your love for other believers as you would for members of your family"

### Translation Words - ULT

- [brotherly love](#)

### Translation Words - UST

- [love your fellow believers](#)

#### ULT

<sup>1</sup> Let [brotherly love](#) continue.

#### UST

<sup>1</sup> Continue to [love your fellow believers](#).

**Hebrews 13:2****Do not neglect (ULT)****Do not forget (UST)**

You can state this in positive form. Alternate translation: "Be sure to remember" (See: [Litotes](#))

**hospitality (ULT)****to be hospitable to needy travelers (UST)**

Alternate translation: "to welcome and show kindness to strangers"

**Translation Words - ULT**

- [angels](#)

**Translation Words - UST**

- [angels into their home](#)

**ULT**

<sup>2</sup> Do not neglect hospitality, for through this, some have shown hospitality to [angels](#) without knowing {it}.

**UST**

<sup>2</sup> Do not forget to be hospitable to needy travelers. By caring for strangers, some people have welcomed [angels into their home](#) without knowing it.

## Hebrews 13:3

**as having been bound with {them (ULT)  
though you were in prison with them...as  
(UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: “as if someone tied you to them” or “as if you were in prison with them” (See: [Active or Passive](#))

**and} the ones being mistreated (ULT)  
were suffering physically (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: “and those whom others are mistreating” or “and those who are suffering” (See: [Active or Passive](#))

**as they also being in body (ULT)  
as...and...they are suffering physically (UST)**

This phrase encourages believers to think about other people’s suffering as they would think about their own suffering. Alternate translation: “as if you were the one suffering” (See: [Active or Passive](#))

### Translation Words - ULT

- prisoners
- having been bound with {them
- as
- as (2)
- body

### Translation Words - UST

- are in prison because they are believers
- though you were in prison with them
- as
- as (2)
- physically

#### ULT

<sup>3</sup> Remember the prisoners, as having been bound with {them}, {and} the ones being mistreated, as they also being in body.

#### UST

<sup>3</sup> Remember to help those who are in prison because they are believers, as though you were in prison with them and were suffering physically as they are suffering physically.

## Hebrews 13:4

**Marriage {must be} honorable among all (ULT)**  
**Men...women who are married to each other**  
**must respect each other in every way (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "Everyone should consider that marriage is a good and honorable thing" (See: [Active or Passive](#))

**the marriage bed pure (ULT)**  
**they must be faithful to each other (UST)**

Here, **the marriage bed** is a polite way to refer to the act of sexual union of a married couple. (See: [Euphemism](#))

**the marriage bed pure (ULT)**  
**they must be faithful to each other (UST)**

This refers to the act of sexual union as if it were only the bed of a married couple. Alternate translation: "let husbands and wives honor their marriage relationship to one another and not sleep with other people" (See: [Metonymy](#))

### Translation Words - ULT

- [must be} honorable](#)
- [marriage bed](#)
- [God](#)
- [will judge](#)
- [sexually immoral {people](#)
- [adulterers](#)

### Translation Words - UST

- [must respect each other](#)
- [they must be faithful to each other](#)
- [God](#)
- [will surely condemn](#)
- [those who act immorally](#)
- [or adulterously](#)

### ULT

<sup>4</sup> Marriage {[must be](#)} [honorable](#) among all, and the [marriage bed](#) [pure](#), for [God](#) [will judge sexually immoral {people}](#) and [adulterers](#).

### UST

<sup>4</sup> Men and women who are married to each other [must respect each other](#) in every way, and [they must be faithful to each other](#). [God will surely condemn those who act immorally or adulterously](#).

## Hebrews 13:5

**Your} manner of life {must be} free from the love of money (ULT)**

**Live without constantly wanting money, and be happy...matter how much or little you own (UST)**

Here, **conduct** refers to a person's character or the way he lives, and **free from the love of money** refers to not greatly desiring to have more money. A person who loves money is not content with the amount of money he has. Alternate translation: "Let your conduct not be affected by the love of money" or "Do not greatly wish to have more money" (See: [Metonymy](#))

### Translation Words - ULT

- [will I forsake](#)

### Translation Words - UST

- [stop providing](#)

### ULT

<sup>5</sup> {Your} manner of life {must be} free from the love of money, being content {with} the {things} being present, for he himself has said, "I will never leave you, nor never [will I forsake](#) you."

### UST

<sup>5</sup> Live without constantly wanting money, and be happy no matter how much or little you own in your present circumstances. Remember what Moses wrote that God said: "I will never leave you; I will never [stop providing](#) for you."

## Hebrews 13:6

**The} Lord {is} my helper, and I will not become afraid. What will a man do to me (ULT)**

**Since the Lord is the one who helps me, I will not be afraid! People can do nothing to me that will keep God from helping me (UST)**

This is a quotation from the book of Psalms in the Old Testament.  
(See: [Assumed Knowledge and Implicit Information](#))

**What will a man do to me (ULT)**

**I will...be afraid...People can do nothing to me that will keep God from helping me (UST)**

The author uses a question to emphasize that he does not fear people because God is helping him. Alternate translation: "I will not fear what a man can do to me!" (See: [Rhetorical Question](#))

**What will a man do to me (ULT)**

**I will...be afraid...People can do nothing to me that will keep God from helping me (UST)**

Here, **man** means any person in general. Alternate translation: "What can another person do to me?" (See: [When Masculine Words Include Women](#))

### Translation Words - ULT

- [are confident](#)
- [The} Lord](#)
- [I will...become afraid](#)

### Translation Words - UST

- [confidently](#)
- [Since the Lord](#)
- [I will...be afraid](#)

### ULT

<sup>6</sup> So then, we [are confident](#) to say, "[The} Lord {is}](#) my helper, and [I will not become afraid](#). What will a man do to me?"

### UST

<sup>6</sup> So we can say [confidently](#) as the psalmist said, "[Since the Lord](#) is the one who helps me, [I will not be afraid!](#) People can do nothing to me that will keep God from helping me."



## Hebrews 13:7

**the outcome of {their} conduct (ULT)  
how they have conducted their lives...how  
they have (UST)**

Alternate translation: "the outcome of the way they behave"

**imitate {their} faith (ULT)  
and imitate...trusted in the Messiah (UST)**

Here the trust in God and the way of life led by these leaders are spoken of as **their faith**. Alternate translation: "trust and obey God in the same way they do" (See: [Metonymy](#))

### Translation Words - ULT

- [Word of God](#)
- [imitate](#)
- [faith](#)

### Translation Words - UST

- [message...of God...about the Messiah](#)
- [and imitate](#)
- [trusted in...Messiah](#)

#### ULT

<sup>7</sup> Remember your leaders, who spoke the [Word of God](#) to you, of whom considering the outcome of {their} conduct, [imitate](#) {their} [faith](#).

#### UST

<sup>7</sup> Your spiritual leaders have told you the [message of God about the Messiah](#). Remember how they have conducted their lives [and imitate](#) how they have [trusted in](#) the [Messiah](#).

## Hebrews 13:8

**is} the same yesterday and today and forever (ULT)**

**the same now as he always has been, and he will be the same forever (UST)**

Here, **yesterday** means all times in the past. Alternate translation: “is the same in the past, the present, and in the future forever” (See: [Metonymy](#))

### Translation Words - ULT

- [Jesus](#)
- [Christ](#)
- [forever](#)

### Translation Words - UST

- [Jesus](#)
- [the Messiah is](#)
- [same forever](#)

#### ULT

<sup>8</sup> [Jesus Christ](#) {is} the same yesterday and today and [forever](#).

#### UST

<sup>8</sup> [Jesus the Messiah is](#) the same now as he always has been, and he will be the [same forever](#).



## **Hebrews 13:9**

**General Information:**

This section refers to animal sacrifices made by believers in God in Old Testament times, which covered their sins temporarily until the death of Christ came about.

**Do not be carried away by various and strange teachings (ULT)**

**So do not let other people mislead you to believe other things about God, strange things that you have not learned...us...and (UST)**

Being persuaded by **various and strange teachings** is spoken of as if a person were being carried away by a force. If your language does not use this passive form, you can state this in active form. Alternate translation: "Do not be persuaded by various and strange teachings" (See: [Metaphor](#))

**Do not be carried away by various and strange teachings (ULT)**  
**So do not let other people mislead you to believe other things about God, strange things that you have not learned...us...and (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "Do not let others persuade you to believe their various strange teachings" (See: [Active or Passive](#))

**by various and strange teachings (ULT)**

**So do not let other people...to believe other things about God, strange things that you have...learned...us...and (UST)**

Alternate translation: "by many, different teachings that are not the good news we told you"

**it is} good {for...the heart to be confirmed by grace, not by foods with which the ones walking {in them} were not benefitted (ULT)**  
**true...from...our...strength comes from God's acts of kindness towards us, rather than following various rules about what to eat...not to eat (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "we become stronger when we think of how God has been kind to us, but we do not become stronger by obeying rules about food" (See: [Active or Passive](#))

**the heart to be confirmed (ULT)**  
**our...strength (UST)**

Here, **heart** is a metonym for the "inner being." Alternate translation: "we should be strengthened inwardly" (See: [Metonymy](#))

**ULT**

<sup>9</sup> Do not be carried away by various and strange **teachings**. For **{it is} good {for} the heart to be confirmed by grace**, not by foods with which the ones walking {in them} were not **benefitted**.

**UST**

<sup>9</sup> **So do not let other people** mislead you **to believe** other things about God, strange things that you have not learned from us. For **our true strength comes from God's acts of kindness towards us**, rather than following various rules about what to eat and not to eat.

**by foods (ULT)**  
**about...to eat...not to eat (UST)**

Here, **foods** stands for rules about food. (See: [Metonymy](#))

**the ones walking {in them (ULT)**  
**following various rules (UST)**

Living is spoken of as if it were walking. Alternate translation: “those who live by them” or “those who regulate their lives by them” (See: [Metaphor](#))

**Translation Words - ULT**

- by...teachings
- it is} good {for
- heart
- to be confirmed
- by grace
- were...benefitted

**Translation Words - UST**

- So do not let other people...to believe
- our...strength
- our...strength
- true
- comes from God's acts of kindness towards
- us

## Hebrews 13:10

### We have an altar (ULT) the sacred altar (UST)

Here, **altar** stands for “place of worship.” It also stands for the animals that the priests in the old covenant sacrificed, from which they took meat for themselves and their families. (See: [Metonymy](#))

#### Translation Words - ULT

- [an altar](#)
- [serving](#)
- [in the tabernacle](#)
- [authority](#)

#### Translation Words - UST

- [serve](#)
- [sacred tent](#)
- [right](#)
- [the sacred altar](#)

#### ULT

<sup>10</sup> We have [an altar](#) from which the ones [serving in the tabernacle](#) have no [authority](#) to eat.

#### UST

<sup>10</sup> Those who [serve](#) in the [sacred tent](#) have no [right](#) to eat at [the sacred altar](#) where we worship the Messiah.

## Hebrews 13:11

**which...the blood of...animals is brought on behalf of sin by the high priest into the holy {places} (ULT)**

**After...the high priest brings into the very holy place the blood of animals that they have sacrificed to atone...sins (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "the high priest brings into the holy place the blood of the animals that the priests killed for sins" (See: [Active or Passive](#))

**but} the bodies of these {animals} are burned up (ULT)**

**other people burn the bodies of those animals (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "while the priests burn the animals' bodies" (See: [Active or Passive](#))

**outside the camp (ULT)**

**outside the camp (UST)**

Alternate translation: "away from where the people lived"

### Translation Words - ULT

- [blood](#)
- [sin](#)
- [high priest](#)
- [holy {places}](#)
- [bodies](#)

### Translation Words - UST

- [high priest](#)
- [very holy place](#)
- [blood](#)
- [sins](#)
- [bodies](#)

### ULT

<sup>11</sup> For the [blood](#) of which animals is brought on behalf of [sin](#) by the [high priest](#) into the [holy {places}](#), {but} the [bodies](#) of these {animals} are burned up outside the camp.

### UST

<sup>11</sup> After the [high priest](#) brings into the [very holy place](#) the [blood](#) of animals that they have sacrificed to atone for [sins](#), other people burn the [bodies](#) of those animals outside the camp.



## Hebrews 13:12

### Connecting Statement:

There is a comparison here between Jesus' sacrifice and the tabernacle sacrifices of the Old Testament.

### So (ULT)

### Similarly (UST)

Alternate translation: "In the same way" or "Because the bodies of the sacrifices were burned outside the camp" ([Hebrews 13:11](#))

### outside the gate (ULT)

### outside the gates of Jerusalem (UST)

Here, **outside the gate** stands for "outside the city." (See: [Metonymy](#))

### Translation Words - ULT

- [Jesus](#)
- [suffered](#)
- [gate](#)
- [he might sanctify](#)
- [people](#)
- [blood](#)

### Translation Words - UST

- [Jesus](#)
- [suffered...died](#)
- [gates of Jerusalem](#)
- [he might make us, his...special for God. He did](#)
- [people](#)
- [offering...blood as a sacrifice for our sins](#)

### ULT

<sup>12</sup> So [Jesus](#) also [suffered](#) outside the [gate](#), so that [he might sanctify](#) the [people](#) through {his} own [blood](#).

### UST

<sup>12</sup> Similarly, [Jesus](#) [suffered](#) and [died](#) outside the [gates of Jerusalem](#) in order that [he might make us, his people, special for God. He did this by offering](#) his own [blood as a sacrifice for our sins](#).

## Hebrews 13:13

**Let us therefore go to him outside the camp (ULT)**

**So we must go to Jesus to be saved. We must leave behind other rules and rituals (UST)**

Obeying Jesus is spoken of as if a person were leaving **the camp** to go out where Jesus is. (See: [Metaphor](#))

**bearing his reproach (ULT)**  
**and allow others to insult us just like people insulted him (UST)**

Here, **reproach** is spoken of as if it were an object that had to be carried in one's hands or on one's back. Alternate translation: "while allowing others to insult us just like people insulted him" (See: [Metaphor](#))

### Translation Words - ULT

- [bearing](#)
- [reproach](#)

### Translation Words - UST

- [and allow others to insult us](#)
- [just like people insulted](#)

#### ULT

<sup>13</sup> Let us therefore go to him outside the camp, [bearing](#) his [reproach](#).

#### UST

<sup>13</sup> So we must go to Jesus to be saved. We must leave behind other rules and rituals [and allow others to insult us just like people insulted](#) him.

## Hebrews 13:14

**we are seeking (ULT)**

**we are waiting (UST)**

Alternate translation: "we are waiting for"

### Translation Words - ULT

- [we are seeking](#)

### Translation Words - UST

- [we are waiting](#)

#### ULT

<sup>14</sup> For we do not have a lasting city here, but [we are seeking](#) the one coming.

#### UST

<sup>14</sup> Here on earth, we believers do not have a city such as Jerusalem. Instead, [we are waiting](#) for the heavenly city that will last forever.



## **Hebrews 13:15**

**a sacrifice of praise (ULT)  
we must continually praise...That will be  
something we can sacrifice (UST)**

Here, **praise** is spoken of as if it were a **sacrifice** of animals or incense. (See: [Metaphor](#))

**continually...of praise to God, {that} is, {the}  
fruit of lips acknowledging his name (ULT)  
we must continually praise God no matter  
what happens...to him instead of animals. We  
must be ready to openly say to others that we  
trust in the Messiah (UST)**

Here, **praise** is spoken of as if it were **fruit** produced by the **lips** of people. Alternate translation: “praise to God in every situation that is produced by the lips of those who acknowledge his name” (See: [Metaphor](#))

**of lips acknowledging his name (ULT)  
instead of animals. We must be ready...openly say to others that we trust in  
the Messiah (UST)**

Here, **lips** represents people who speak. Alternate translation: “the lips of those who acknowledge his name” or “those who acknowledge his name” (See: [Synecdoche](#))

**his name (ULT)  
in the Messiah (UST)**

A person's **name** represents that person. Alternate translation: “him” (See: [Metonymy](#))

### Translation Words - ULT

- a sacrifice
- of praise
- to God
- the} fruit
- acknowledging
- name

### Translation Words - UST

- we must continually praise
- God
- That will be something we can sacrifice
- instead of animals. We must be ready
- openly say to others that we trust
- in...Messiah

#### ULT

<sup>15</sup> Through him, let us continually offer up a **sacrifice of praise to God**, {that} is, {the} fruit of lips **acknowledging** his name.

#### UST

<sup>15</sup> Because Jesus has died for us, **we must continually praise God** no matter what happens. **That will be something we can sacrifice** to him instead of animals. **We must be ready to openly say to others that we trust in the Messiah.**

## Hebrews 13:16

**the...let us not neglect...doing of good and sharing (ULT)**

**the...Always...be doing good deeds for others...and sharing...things you have (UST)**

You can state this in positive form. Alternate translation: "let us always remember to do good and to help others" (See: [Litotes](#))

**with such...sacrifices (ULT)**

**doing things like that...will be as though you are offering sacrifices (UST)**

Doing good and helping others is spoken of as if they were **sacrifices** on an altar. (See: [Metaphor](#))

### Translation Words - ULT

- [doing of good](#)
- [sharing](#)
- [God](#)
- [sacrifices](#)

### Translation Words - UST

- [be doing good deeds for others](#)
- [sharing...things you have](#)
- [will be as though you are offering sacrifices](#)
- [God](#)

#### ULT

<sup>16</sup> But let us not neglect the [doing of good](#) and [sharing](#), for [God](#) is well-pleased with such [sacrifices](#).

#### UST

<sup>16</sup> Always [be doing good deeds for others](#) and [sharing the things you have](#), because doing things like that [will be as though you are offering sacrifices](#) that will please [God](#).

## Hebrews 13:17

### keep watch over your souls (ULT) your...they are the ones who are guarding... welfare (UST)

The believers' **souls**, that is, the believers' spiritual well-being, are spoken of as if they were objects or animals that guards could **keep watch over**. (See: [Metaphor](#))

### not {with} groaning (ULT) not...sadly...if you cause them to do...sadly (UST)

Here, **groaning** stands for sadness or grief. (See: [Metonymy](#))

#### Translation Words - ULT

- [Obey](#)
- [submit {to them}](#)
- [keep watch](#)
- [souls](#)
- [as](#)
- [account](#)
- [joy](#)
- [with} groaning](#)

#### Translation Words - UST

- [Obey](#)
- [do...tell you](#)
- [they are...ones who are guarding](#)
- [welfare](#)
- [Some day they will have to stand before God so that he can](#)
- [say](#)
- [they can do the work of guarding you joyfully](#)
- [sadly...if you cause them to do...sadly](#)

#### ULT

<sup>17</sup> [Obey](#) your leaders and [submit {to them}](#), for they [keep watch](#) over your [souls](#), [as](#) ones {who} will give [account](#), in order that they might do this with [joy](#) and not {with} [groaning](#), for this {would be} unprofitable to you.

#### UST

<sup>17</sup> [Obey](#) your leaders and do what they [tell you](#), since [they are](#) the [ones who are guarding](#) your [welfare](#). [Some day they will have to stand before God so that he can say](#) if he approves of what they have done. [Obey them](#) in order that [they can do the work of guarding you joyfully](#) and not have to do it [sadly](#), because [if you cause them to do it sadly](#), that will certainly not help you at all.



## Hebrews 13:18

### Connecting Statement:

The author closes with a blessing and greetings.

### Pray for us (ULT)

### Pray...me and those with me (UST)

Here, **us** refers to the author and his companions, but not to the readers. (See: [Exclusive and Inclusive 'We'](#))

### we are persuaded...that we have a good conscience (ULT)

### I am certain...that I have not done anything that displeases God. I have (UST)

Here, **good conscience** stands for being free from guilt. Alternate translation: "we are certain that we have no guilt" (See: [Metaphor](#))

### Translation Words - ULT

- Pray
- we are persuaded
- good
- a...conscience

### Translation Words - UST

- Pray
- I am certain
- I have not done anything that displeases God
- I have not done anything that displeases God

#### ULT

<sup>18</sup> Pray for us, for we are persuaded that we have a good conscience, desiring to conduct ourselves honorably in all {things}.

#### UST

<sup>18</sup> Pray for me and those with me. I am certain that I have not done anything that displeases God. I have tried to act well toward you in every way.

## Hebrews 13:19

**so that I will be restored to you sooner (ULT)  
God will quickly remove the things that stop  
my coming to you (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: “that God will quickly remove the things that stop my coming to you” (See: [Active or Passive](#))

### Translation Words - ULT

- [I encourage {you}](#)

### Translation Words - UST

- [I urge you](#)

#### ULT

<sup>19</sup> But [I encourage {you}](#) even more to do this, so that I will be restored to you sooner.

#### UST

<sup>19</sup> [I urge you](#) earnestly to pray that God will quickly remove the things that stop my coming to you.



## **Hebrews 13:20**

## Now (ULT) and (UST)

**Now** marks a new section of the letter. Here the author praises God and gives a final prayer for his readers.

## brought back from the dead the great shepherd of the sheep, our Lord Jesus

Alternate translation: "raised the great shepherd of the sheep, our Lord Jesus, to life"

## from {the} dead {ones} (ULT) from...dead...when...died on...cross (UST)

Here, **the dead** describes all dead people together in the underworld. To bring someone up from among them speaks of causing that person to become alive again.

## the great shepherd of the sheep (ULT) Jesus provides for us, protects us...guides us as a great shepherd does for his sheep. And...who...the...the...Messiah (UST)

Christ in his role of leader and protector of those who believe in him is spoken of as if he were a **shepherd of sheep**. (See: [Metaphor](#))

## by {the} blood of {the} eternal covenant (ULT) By doing that God confirmed his eternal covenant with us by...blood that flowed from (UST)

Here, **blood** stands for the death of Jesus, which is the basis for the **covenant** that will last forever between God and all believers in Christ. (See: [Metonymy](#))

## Translation Words - ULT

- God
- of peace
- the} dead {ones
- shepherd
- of the sheep
- Lord
- Jesus
- the} blood
- of {the...covenant
- eternal

## Translation Words - UST

- Jesus provides for us, protects us

## ULT

<sup>20</sup> Now the **God of peace**, having brought up from {the} dead {ones} the great **shepherd of the sheep**, our **Lord Jesus**, by {the} blood of {the} **eternal covenant**,

## UST

<sup>20</sup> **Jesus provides for us, protects us**, and guides us as a great shepherd **does for his sheep**. And **God**, who **gives us inner peace**, raised our **Lord Jesus** from the dead. **By doing that God confirmed his eternal covenant** with us by the **blood that flowed from** the Messiah **when** he **died on the cross**.

- does for his sheep
- when...died on...cross
- God
- gives us inner peace
- Lord
- Jesus
- By doing that God confirmed his...covenant
- eternal
- blood that flowed from

## Hebrews 13:21

### equip you with everything good to do his will

Alternate translation: “may he give you every good thing you need in order to do his will” or “may he make you capable of doing every good thing according to his will”

### working in us (ULT)

### I...May he accomplish in us (UST)

The word **us** refers to the author and the readers. (See: [Exclusive and Inclusive 'We'](#))

### to do...to whom {be} the glory...forever...and} ever (ULT)

### So...that...him...May all people praise...forever (UST)

Alternate translation: “whom all people will praise forever”

### Translation Words - ULT

- good
- his...will
- Jesus
- Christ
- glory
- forever
- and} ever
- Amen

### Translation Words - UST

- good
- what...he...desires
- follow Jesus, who offered up himself
- May all people praise
- Jesus the Messiah
- forever
- forever
- Amen

### ULT

<sup>21</sup> may he prepare you in every {thing} good to do his will, working in us {what} {is} well-pleasing before him, through Jesus Christ, to whom {be} the glory forever {and} ever. Amen.

### UST

<sup>21</sup> So I pray that God may equip you with everything good that you may do what he desires. May he accomplish in us what pleases him, as he watches us follow Jesus, who offered up himself for us. May all people praise Jesus the Messiah forever. Amen!

## Hebrews 13:22

### Now (ULT) that (UST)

**Now** marks a new section of the letter. Here the author gives his final comments to his audience.

### brothers (ULT) My fellow believers (UST)

Here, **brothers** refers to all the believers to whom the author is writing, whether male or female. Alternate translation: “fellow believers” (See: [When Masculine Words Include Women](#))

### bear with the word of exhortation (ULT) this...that...patiently consider what I have just written...encourage (UST)

Alternate translation: “patiently consider what I have just written to encourage you”

### the word of exhortation (ULT) this...that...what I have just written...encourage (UST)

Here, **word** stands for a message. Alternate translation: “the encouraging message” (See: [Metonymy](#))

### Translation Words - ULT

- I encourage
- of exhortation
- brothers
- bear with

### Translation Words - UST

- My fellow believers
- I ask you
- encourage
- patiently consider

### ULT

<sup>22</sup> Now I encourage you, brothers, bear with the word of exhortation, for only through a few {words} I have written to you.

### UST

<sup>22</sup> My fellow believers, since this is a short letter that I have written to you, I ask you that you patiently consider what I have just written to encourage you.



## Hebrews 13:23

**has been set free (ULT)**

**has gone free from prison (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "is no longer in prison" (See: [Active or Passive](#))

### Translation Words - ULT

- [Know that](#)
- [brother](#)
- [Timothy](#)

### Translation Words - UST

- [I want you to know that](#)
- [fellow believer](#)
- [Timothy](#)

### ULT

<sup>23</sup> [Know that](#) our [brother Timothy](#) has been set free, with whom I will see you if he comes soon.

### UST

<sup>23</sup> [I want you to know that](#) our [fellow believer Timothy](#) has gone free from prison. If he comes here soon, he will accompany me when I go to see you.

## Hebrews 13:24

**The ones from Italy greet you (ULT)  
that I greet them. The believers in this area  
who have come from Italy greet you also (UST)**

This could mean: (1) the author is not in **Italy**, but there is a group of believers with him who have come from Italy. (2) the author is in **Italy** while writing this letter.

**Italy (ULT)**

**The believers in...Italy (UST)**

**Italy** is the name of a region at that time. At that time, Rome was the capital city of Italy. (See: [How to Translate Names](#))

### Translation Words - ULT

- [saints](#)

### Translation Words - UST

- [believers who belong to God in your city](#)

#### ULT

<sup>24</sup> Greet all your leaders and all the [saints](#). The ones from Italy greet you.

#### UST

<sup>24</sup> Tell all your spiritual leaders and all your other fellow [believers who belong to God in your city](#) that I greet them. The believers in this area who have come from Italy greet you also.

## Hebrews 13:25

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

### Translation Words - ULT

- [Grace](#)

### Translation Words - UST

- [kindness](#)

#### ULT

<sup>25</sup> [Grace](#) {be} with all of you. <sup>[1]</sup>

13:25 <sup>[1]</sup>

#### UST

<sup>25</sup> May God continue to love you and protect you by his [kindness](#).



# **unfoldingWord® Translation Academy**

**Version 33**

## 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: Hebrews 1:3; 1:8; 1:9; 1:10; 1:14; 2:1; 2:2; 2:3; 2:4; 2:7; 2:9; 2:10; 2:12; 2:14; 2:15; 2:17; 3:1; 3:3; 3:5; 3:6; 3:8; 3:9; 3:11; 3:12; 3:13; 3:14; 3:19; 4:1; 4:2; 4:3; 4:4; 4:6; 4:8; 4:10; 4:11; 4:12; 4:14; 4:15; 4:16; 5:2; 5:4; 5:7; 5:8; 5:9; 5:11; 5:12; 5:13; 6:1; 6:2; 6:5; 6:6; 6:7; 6:8; 6:9; 6:10; 6:11; 6:12; 6:15; 6:16; 6:17; 6:18; 7:2; 7:5; 7:6; 7:8; 7:9; 7:11; 7:12; 7:15; 7:16; 7:18; 7:19; 7:21; 7:23; 7:24; 7:27; 7:28; 8:6; 8:12; 9:1; 9:2; 9:5; 9:6; 9:10; 9:12; 9:14; 9:15; 9:16; 9:19; 9:21; 9:22; 9:24; 9:26; 9:27; 9:28; 10:2; 10:3; 10:7; 10:10; 10:17; 10:18; 10:19; 10:22; 10:23; 10:24; 10:25; 10:26; 10:27; 10:28; 10:29; 10:30; 10:32; 10:33; 10:34; 10:35; 10:36; 10:38; 10:39; 11:1; 11:3; 11:4; 11:5; 11:6; 11:7; 11:8; 11:9; 11:11; 11:13; 11:15; 11:17; 11:20; 11:21; 11:22; 11:23; 11:24; 11:25; 11:26; 11:27; 11:28; 11:29; 11:30; 11:31; 11:33; 11:34; 11:35; 11:36; 12:8; 12:14; 12:17; 12:27)

## Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-sentences]]  
[[rc://en/ta/man/translate/figs-verbs]]

## Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

## Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

## Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

## Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

## Examples From the Bible

Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

## Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

- (1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
- (2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone."
- (3) Use a different verb.

## Examples of Translation Strategies Applied

- (1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)

**The king's servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

- (2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like "they" or "people" or "someone."

It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea.

It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

- (3) Use a different verb in an active sentence.



A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)

He **received** a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

[Abstract Nouns](#)

[[rc://en/ta/man/translate/figs-order]]

(Go back to: Hebrews 1:12; 1:14; 2:1; 2:2; 2:3; 2:8; 2:9; 2:11; 2:15; 2:18; 3:3; 3:4; 3:5; 3:13; 3:15; 4:2; 4:3; 4:7; 4:13; 4:15; 5:1; 5:2; 5:3; 5:4; 5:7; 5:9; 5:10; 6:4; 6:7; 6:9; 6:18; 7:2; 7:3; 7:7; 7:8; 7:11; 7:12; 7:13; 7:17; 7:23; 7:28; 8:1; 8:3; 8:5; 8:6; 8:7; 9:2; 9:3; 9:4; 9:6; 9:8; 9:9; 9:10; 9:11; 9:15; 9:16; 9:18; 9:19; 9:22; 9:23; 9:24; 9:26; 9:27; 9:28; 10:2; 10:7; 10:8; 10:10; 10:13; 10:14; 10:22; 10:29; 10:32; 10:33; 11:1; 11:2; 11:3; 11:4; 11:5; 11:7; 11:8; 11:12; 11:16; 11:17; 11:18; 11:23; 11:24; 11:29; 11:30; 11:34; 11:35; 11:36; 11:37; 11:39; 11:40; 12:5; 12:11; 12:13; 12:17; 12:18; 12:19; 12:20; 12:23; 12:27; 13:3; 13:4; 13:9; 13:11; 13:19; 13:23)

## Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

### Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

### Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

### Examples From the Bible

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But

I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you.  
(Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

## Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

## Examples of Translation Strategies Applied

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

Jesus said to him, "Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep."

It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.  
>

At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At

the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon**, than for you.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man, have no home to rest in. If you want to follow me, you will live as I live.**"

It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you.**  
or:

At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-explicitinfo\]\]](#)

(Go back to: Hebrews 2:2; 2:3; 2:11; 2:12; 3:5; 3:6; 3:8; 3:9; 3:11; 3:19; 4:1; 4:3; 4:4; 4:6; 4:7; 4:8; 4:10; 4:11; 4:14; 5:7; 5:8; 6:2; 6:4; 6:6; 6:8; 6:9; 6:10; 6:11; 6:13; 6:15; 6:16; 6:18; 7:1; 7:2; 7:3; 7:4; 7:5; 7:6; 7:7; 7:8; 7:9; 7:11; 7:14; 7:15; 7:16; 7:18; 7:20; 7:22; 7:23; 7:24; 7:25; 7:26; 7:27; 7:28; 8:1; 8:2; 8:3; 8:4; 8:5; 8:6; 8:7; 8:8; 8:9; 8:13; 9:1; 9:2; 9:3; 9:4; 9:5; 9:6; 9:7; 9:8; 9:9; 9:10; 9:11; 9:12; 9:13; 9:14; 9:15; 9:16; 9:17; 9:18; 9:19; 9:21; 9:23; 9:24; 9:25; 9:26; 9:27; 9:28; 10:1; 10:2; 10:4; 10:5; 10:9; 10:10; 10:13; 10:15; 10:19; 10:20; 10:21; 10:25; 10:26; 10:27; 10:28; 10:29; 10:34; 10:35; 10:38; 11:2; 11:3; 11:4; 11:6; 11:7; 11:9; 11:10; 11:11; 11:12; 11:15; 11:17; 11:20; 11:21; 11:22; 11:23; 11:24; 11:27; 11:28; 11:31; 11:32; 11:35; 12:18; 12:25; 13:6)

## Biblical Imagery — Extended Metaphors

An **extended metaphor** is an explicit metaphor that uses multiple images and multiple ideas at the same time. This is in contrast to a simple metaphor, which uses only a single Image and a single Idea. The difference between an extended metaphor and a complex metaphor is that an extended metaphor is explicitly stated by a writer/speaker, but a complex metaphor is not.

This page answers the question: *What is an extended metaphor?*

In order to understand this topic, it would be good to read:

[Metaphor](#)  
[Simile](#)

### Explanation of an Extended Metaphor

When using a metaphor, a writer/speaker uses a physical Image in order to express an abstract Idea about some immediate Topic, with at least one point of comparison between the Topic and the Image. In an extended metaphor, the writer/speaker explicitly states the Topic, and then describes multiple images and communicates multiple ideas.

In Isaiah 5:1b-7, the prophet Isaiah uses a vineyard (the **Image**) to express God's disappointment (the **Idea**) with the nation of Israel (the **Topic**) for their unfaithfulness to God and his covenant with them as his people. Farmers care for their gardens, and a farmer would feel disappointed if his vineyard produced bad fruit. If a vineyard produced only bad fruit for a long enough time, the farmer would eventually stop caring for it. We call this an extended metaphor because the prophet describes in detail multiple images relating to a vineyard as well as multiple aspects of God's disappointment.

1b My well beloved had a **vineyard** on a very fertile hill. 2 He **spaded it, removed the stones,** and **planted it** with an excellent kind of vine. He **built a tower** in the middle of it, and also **built a winepress. He waited for it to produce grapes, but it produced wild grapes.** 3 So now, inhabitant of Jerusalem and man of Judah; judge between me and my vineyard. 4 What more could have been done for my vineyard, that I have not done for it? **When I looked for it to produce grapes, why did it produce wild grapes?** 5 Now I will tell you what I will do to my vineyard; I will remove the hedge; I will turn it into a pasture; I will break down its wall, and it will be trampled down. 6 I will lay it waste, and it will not be pruned nor hoed. Instead, briars and thorns will spring up. I will also command the clouds not to rain on it. 7 For **the vineyard of Yahweh of hosts is the house of Israel,** and the man of Judah his pleasant planting; **he waited for justice, but instead, there was killing; for righteousness, but, instead, a shout for help.** (Isa 5:1b-7 ULT)

### Other Examples From the Bible

In Psalm 23, the psalmist uses the physical **Image** of a shepherd to describe the way that God (the **Topic**) shows great concern and care (the **Idea**) for his people. The psalmist describes multiple aspects of what shepherds do for sheep (leads them to pasture and to water, protects them, etc.). The psalmist also describes multiple aspects of how God takes care of him (gives him life, righteousness, comfort, etc.). Shepherds give sheep what they need, take them to safe places, rescue them, guide them, and protect them. What God does for his people is like these actions.

1 Yahweh is my shepherd; I will lack nothing.  
2 He **makes me** to lie down in green pastures;  
he **leads me** beside tranquil water.  
3 He **brings back** my life;  
he **guides me** along right paths for his name's sake.  
4 Even though I walk through a valley of darkest shadow,

I will not fear harm since you are with me;  
your rod and your staff comfort me. (Psalm 23:1-4 ULT)

## Reasons This Is a Translation Issue

- People may not realize that the images represent other things.
- People may not be familiar with the things that are used as images.
- Extended metaphors are often so profound that it would be impossible for a translator to show all of the meaning generated by the metaphor.

## Translation Principles

- Make the meaning of the extended metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning more clear to the target audience than it was to the original audience.
- When someone uses an extended metaphor, the images are an important part of what he is trying to say.
- If the target audience is not familiar with some of the images, you will need to find some way of helping them understand the images so that they can understand the whole extended metaphor.

## Translation Strategies

Consider using the same extended metaphor if your readers will understand it in the same way the original readers would have understood it. If not, here are some other strategies:

- (1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to do this in just the first sentence or two.
- (2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.
- (3) If the target audience still would not understand, then state it clearly.

## Examples of Translation Strategies Applied

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to do this in just the first sentence or two. See Psalm 23:1-2 as an example:

Yahweh is **my shepherd**; I will lack nothing.  
He makes **me** to lie down in green pastures;  
**he leads me** beside tranquil water. (ULT)

Can be translated as:

“Yahweh is **like** a shepherd to me, so I will lack nothing.  
**Like** a shepherd who makes his sheep lie down in green pastures and leads them by peaceful waters, Yahweh helps me to rest peacefully.”

(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.

My well beloved had a **vineyard** on a very fertile hill.  
He **spaded** it, removed the stones, and planted it with **an excellent kind of vine**.  
He built **a tower** in the middle of it, and also built a **winepress**.  
He waited for it to produce grapes, but it only produced **wild grapes**. (Isaiah 5:1b-2 ULT)

May be translated as:

My well beloved had a **grapevine garden** on a very fertile hill.  
 He **dug up the ground** and removed the stones, and planted it with **the best grapevines**.  
 He built a **watchtower** in the middle of it, and also built **a tank where he could crush the juice out of the grapes**.  
 He waited for it to produce grapes, but it produced **wild grapes that were not good for making wine**.

(3) If the target audience still would not understand, then state it clearly.

Yahweh is **my shepherd**; I will lack nothing. (Psalm 23:1 ULT)

“Yahweh **cares for me** like a shepherd that cares for his sheep, so I will lack nothing.”

For the vineyard of Yahweh of hosts **is** the house of Israel,  
 and the men of Judah his pleasant planting;  
 he waited for justice, but instead, there was killing;  
 for righteousness, but, instead, a shout for help. (Isaiah 5:7 ULT)

Can be translated as:

For the vineyard of Yahweh of hosts **represents** the house of Israel,  
 and the men of Judah **are like** his pleasant planting;  
 he waited for justice, but instead, there was killing;  
 for righteousness, but, instead, a cry for help.

or as:

**So as a farmer stops caring for a grapevine garden that produces bad fruit,**  
**Yahweh will stop protecting** Israel and Judah,  
**because they do not do what is right.**  
 He waited for justice, but instead, there was killing;  
 for righteousness, but, instead, a cry for help.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/bita-part1\]\]](#)

(Go back to: [Hebrews 5 General Notes](#); [5:12](#); [5:13](#); [5:14](#))

## 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: [Hebrews 2:16](#); [8:9](#); [8:10](#); [9:14](#); [10:22](#); [11:18](#))

## Connect — Background Information

### Time Relationship

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate clauses that give background information?*

### Background Clause

#### Description

A background clause is one that describes something that is ongoing. Then, in the same sentence, another clause indicates an event that begins to happen during that time. These events are also simultaneous events, but they have the further relationship of background event and main event because the event that is already happening serves as the background for the other event, the one that is in focus. The background event simply provides the time frame or other context for the main event or events.

#### Reason This Is a Translation Issue

Languages indicate a shift in time in different ways. You (the translator) need to understand how these shifts in time are indicated in the original languages in order to communicate them clearly in your own language. Background clauses often indicate a time that began long before the event that is in focus. Translators need to understand how both the source language and the target language communicate background events. Some English words that indicate background events are “now,” “when,” “while,” and “during.” Those words can also indicate simultaneous events. To tell the difference, ask yourself if all of the events seem to be equal in importance and started at about the same time. If so, they are probably simultaneous events. But if an event(s) is ongoing and another event(s) just started, then the ongoing event(s) is probably background to the other event(s). Some common phrases that indicate background events are “in those days” and “at that time.”

#### Examples From OBS and the Bible

When Solomon was old, he also worshiped their gods. (OBS Story 18 Frame 3)

Solomon began to worship foreign gods at a time when he was old. Being old is the background event. Worshiping other gods is the main event.

And his parents went **every year** to Jerusalem to the Feast of the Passover. And when he was 12 years old, they went up according to the custom of the feast. (Luke 2:41-42 ULT)

The first event—going to Jerusalem—is ongoing and started long ago. We know this because of the words “every year.” Going to Jerusalem is the background event. Then an event begins that started during the time “when he was twelve years old.” So the main event is the specific time Jesus and his family traveled to Jerusalem for the Passover festival **when he was twelve years old**.

And it came about that, **while** they were there, the days were fulfilled for her to give birth. (Luke 2:6 ULT)

Being in Bethlehem is the background event. The birth of the baby is the main event.

And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of

Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness.  
(Luke 3:1-2 ULT)

This example begins with five background clauses (marked by commas), signalled as background by the words “while” and “during.” Then the main event happens: “the word of God came to John.”

## Translation Strategies

If the way that the Background Clauses are marked is also clear in your language, then translate the Background Clauses as they are.

(1) If the connecting word does not make it clear that what follows is a Background Clause, use a connecting word that communicates this more clearly.

(2) If your language marks Background Clauses in a different way than using connecting words (such as by using different verb forms), then use that way.

## Examples of Translation Strategies Applied

And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness.  
(Luke 3:1-2 ULT)

(1) If the connecting word does not make it clear that what follows is a background clause, use a connecting word that communicates this more clearly.

**It happened during the time that** Pontius Pilate was governor of Judea, **and during the time that** Herod was tetrarch of Galilee, **and during the time that** his brother Philip was tetrarch of the region of Ituraea and Trachonitis, **and during the time that** Lysanias was tetrarch of Abilene, **and also during the time that** Annas and Caiaphas were high priests—**that** the word of God came to John son of Zechariah in the wilderness.

(2) If your language marks background clauses in a different way than using connecting words, such as with different verb forms, then use that way.

Pontius Pilate **was governing** Judea, and Herod **was ruling over** Galilee, and his brother Philip **was ruling over** the region of Ituraea and Trachonitis, and Lysanias **was ruling over** Abilene, and Annas and Caiaphas **were being** high priests—the word of God **came** to John son of Zechariah in the wilderness.

## Example of Differences in Time Relationship Connecting Words:

Category	Example
Background setting	Yahweh's word was rare <b>in those days</b> ;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	<b>At that time, when</b> Eli
Background	<b>whose</b> eyesight had begun to grow dim so that he could not see well,
Simultaneous background	was lying down in his own bed.
Simultaneous background	The lamp of God <b>had not yet</b> gone out,
Simultaneous background	<b>and</b> Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	<b>Yahweh called to Samuel,</b>
Sequential event	who said, "Here I am." (1 Sam 3:1-4 ULT)

In the above example, the first two lines talk about a condition that was going on for a long time. This is the general, long-term background. We know this from the phrase "in those days." After the introduction of the main event ("At that time,") there are several lines of simultaneous background. The first one is introduced by "when," and then three more follow, with the last connected by "and." The background clause introduced by "where" explains a little more about the background clause before it. Then the main event happens, followed by more events. Translators will need to think about the best way to show these relationships in their language.

(Go back to: [Hebrews 5:10](#))

## Connect — Contrary to Fact Conditions

### Conditional Relationships

This page answers the question: *How can I translate contrary-to-fact 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.

### Contrary-to-Fact Conditions

#### Description

A Contrary-to-Fact Condition is a condition that sounds hypothetical, but the speaker is already certain that it is NOT true.

#### Reason This Is a Translation Issue

Usually there are no special words that indicate a Contrary-to-Fact Condition. The writer assumes that the reader knows that it is NOT a true condition. For this reason it often requires knowledge of implied information to know that it is not true. If this kind of condition is difficult for translators to communicate, they may want to consider using the same strategies that they used for [Rhetorical Questions](#) or [Implied Information](#).

#### Examples From OBS and the Bible

But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

Elijah came near to all the people and said, “How long will you keep changing your mind? If Yahweh is God, follow him. But **if Baal is God**, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

Baal is not God. Elijah is not suggesting that Baal might be God, and he does not want the people to follow Baal. But Elijah used a conditional statement to show them that what they were doing was wrong. In the example above, we see two conditions that have the same construction. The first one, “If Yahweh is God,” is a Factual Condition because Elijah is certain that it is true. The second one, “if Baal is God,” is a Contrary-to-Fact Condition because Elijah is certain that it is not true. You will need to consider if people would say both of these in the same way in your language or if they would say them in different ways.

But his wife replied to him, “**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this.” (Judges 13:23 ULT)

Manoah’s wife thinks that the second part of her conditional statement is not true, therefore the first part is also not true. God received their burnt offering; therefore, He does not want to kill them.

>

“**If only we had died** by Yahweh’s hand in the land of Egypt, sitting by a pot of meat and eating bread to the full.” (Exodus 16b:3 ULT)

Of course the people speaking here did not die in Egypt, and so this is a Contrary-to-Fact condition that is used to express a wish.

“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)

The English reader knows that these last two examples are Contrary-to-Fact conditions because of the past-tense verbs used in the first part (they are not things that might happen). The last example also has a second part that uses “would have.” These words also signal something that did not happen.

## Translation Strategies

If Contrary-to-Fact conditions are clear in your language, then use them as they are.

- (1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.
- (2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.
- (3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.
- (4) If the condition is expressing something that did not happen, restate it as a negative statement.
- (5) Often Factual and Contrary-to-Fact conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

## Examples of Translation Strategies Applied

- (1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.

But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

If you believe that Baal is God, then worship him!

- (2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.

If Baal is not God, then you should not worship him!

But his wife replied to him, “**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this.” (Judges 13:23 ULT)

“**Yahweh does not want to kill us**, or he would not have received the burnt offering and the offering we gave him.”

- (3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.

“**If only we had died** by Yahweh’s hand in the land of Egypt, sitting by a pot of meat and eating bread to the full.” (Exodus 16b:3 ULT)

“**I wish we had died** by Yahweh’s hand in the land of Egypt...”

(4) If the condition is expressing something that did not happen, restate it as a negative statement.

“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)

“Woe to you, Chorazin! Woe to you, Bethsaida! The mighty deeds which were done in you **were not done** in Tyre and Sidon. But **if they had been done there, those people would have repented** long ago in sackcloth and ashes.”

(5) Often Factual and Contrary-to-Fact Conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

Is Baal the one who is truly God? Should you worship him?

“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)

“Woe to you, Chorazin! Woe to you, Bethsaida! You think that you are better than Tyre and Sidon, but you are not! **They would have repented** long ago in sackcloth and ashes at seeing the mighty deeds that you have seen! **You should be like them!**”

(Go back to: [Hebrews 3:11](#); [4:8](#); [7:11](#); [8:4](#); [8:7](#); [11:15](#); [11:32](#))



## 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: [Hebrews 1:6](#); [1:8](#); [6:9](#); [7:5](#); [8:6](#); [9:10](#); [9:26](#); [10:3](#); [10:12](#); [10:32](#); [11:4](#); [11:16](#))

## Connect — Factual Conditions

### Conditional Relationships

This page answers the question: *How can I translate factual 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.

### Factual Conditions

#### Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker’s mind. In English, a sentence containing a Factual Condition can use the words “even though,” “since,” or “this being the case” to indicate that it is a factual condition and not a hypothetical condition.

#### Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

#### Examples From OBS and the Bible

“**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

Elijah came near to all the people and said, “How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is “if Yahweh is God.” If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

“A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with “if,” it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

## Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as “since” or “you know that ...” or “it is true that ...” can be helpful to make the meaning clear.

### Examples of Translation Strategies Applied

“**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

“**It is true that** Yahweh is God, so worship him!”

“A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

“A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?”

(Go back to: [Hebrews 2:2](#); [3:7](#); [7:15](#); [9:13](#))

## 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-39aULT)

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: [Hebrews 2:3](#); [3:6](#); [3:14](#); [6:8](#); [10:26](#); [10:38](#))

## 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: Hebrews 2:1; 2:2; 2:10; 2:11; 2:14; 2:16; 2:17; 2:18; 3:1; 3:7; 3:14; 4:1; 4:2; 4:6; 4:9; 4:11; 4:14; 4:16; 5:4; 6:1; 6:4; 6:10; 7:12; 7:17; 7:19; 7:25; 7:27; 8:4; 8:7; 8:8; 8:9; 8:12; 9:13; 9:15; 9:16; 9:23; 10:4; 10:5; 10:7; 10:14; 10:19; 10:26; 10:30; 10:34; 10:35; 11:3; 11:6; 11:10; 11:16; 11:19; 11:26; 11:27; 11:31)

## 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: [Hebrews 1:1](#); [Notes](#); [5:9](#); [6:20](#); [7:27](#); [10:12](#); [10:13](#); [10:15](#); [10:17](#); [10:36](#))

## 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: [Hebrews 3:12](#); [6:13](#); [7:1](#); [7:25](#); [8:5](#); [9:8](#); [9:12](#); [10:5](#))

## Connecting Words and Phrases

### Description

This page answers the question: *How do connecting words work to join parts of the text in different ways?*

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

It was raining, but I did not have an umbrella, so I got very wet.

**Now** I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

### Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

### Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

## The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- [Sequential Clause](#) — a time relationship between two events in which one happens and then the other happens.
- [Simultaneous Clause](#) — a time relationship between two or more events that occur at the same time.
- [Background Clause](#) — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- [Exceptional Relationship](#) — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- [Hypothetical Condition](#) — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- [Factual Condition](#) — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- [Contrary-to-Fact Condition](#) — a connection that sounds hypothetical but is already certain that it is not true. See also: [Hypothetical Statements](#).
- [Goal Relationship](#) — a logical relationship in which the second event is the purpose or goal of the first.
- [Reason and Result Relationship](#) — a logical relationship in which one event is the reason for the other event, the result.
- [Contrast Relationship](#) — one item is being described as different or in opposition to another.

## Examples from the Bible

I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word “instead” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word “then” introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

**Therefore**, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word “therefore” links this section with the section before it, signaling that the section that came before gave the reason for this section. “Therefore” usually links sections larger than one sentence. The word “and” links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word “but” contrasts what one group of people will be called in God’s kingdom with what another group of people will be called.

We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God’s servants. (2 Corinthians 6:3-4 ULT)

Here the words “so that” connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. “Instead” contrasts what Paul does (prove by his actions that he is God’s servant) with what he said he does not do (place stumbling blocks).

## General Translation Strategies

### See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

- (1) Use a connecting word (even if the ULT does not use one).
- (2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
- (3) Use a different connecting word.

### Examples of Translation Strategies Applied

- (1) Use a connecting word (even if the ULT does not use one).

Jesus said to them, “Come follow me, and I will make you to become fishers of men.” Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word “so.”

Jesus said to them, “Come follow me, and I will make you to become fishers of men.” **So**, immediately they left the nets and followed him.

- (2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words “instead” or “then” here. They might translate like this:

I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

- (3) Use a different connecting word.



Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages. They might translate like this:

**Because of that**, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven.  
**And** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

(Go back to: Hebrews 1:5; 2:5; 3:11; 3:16; 3:19; 4:2; 4:3; 4:4; 4:8; 4:10; 4:12; 4:15; 5:1; 5:12; 5:13; 6:7; 6:13; 6:16; 6:17; 7:1; 7:4; 7:5; 7:6; 7:7; 7:11; 7:13; 7:14; 7:18; 7:19; 7:20; 7:21; 7:22; 7:23; 7:24; 7:26; 7:28; 8:1; 8:3; 8:6; 8:10; 9:1; 9:2; 9:11; 9:14; 9:17; 9:18; 9:19; 9:24; 9:27; 9:28; 10:1; 10:2; 10:11; 10:18; 10:33; 10:34; 10:36; 11:1; 11:2; 11:6; 11:14; 11:15; 11:32; 12:28)

## 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: [Hebrews 9:5](#))

## Direct and Indirect Quotations

### Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "I do not know at what time I will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that he did not know at what time he would arrive.

### Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

### Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."  
(Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest ...**"

And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming**,
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

This page answers the question: *What are direct and indirect quotations?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

[\[\[rc://en/ta/man/translate/figs-verbs\]\]](#)

[Quotations and Quote Margins](#)

## Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

- (1) If a direct quote would not work well in your language, change it to an indirect quote.
- (2) If an indirect quote would not work well in your language, change it to a direct quote.

## Examples of Translation Strategies Applied

- (1) If a direct quote would not work well in your language, change it to an indirect quote.

And he commanded him to tell no one, but, **“Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”** (Luke 5:14 ULT)

He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them.**

- (2) If an indirect quote would not work well in your language, change it to a direct quote.

And he commanded him **to tell no one**, but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)

He commanded him, **“Tell no one.** But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them.”

You may also want to watch the video at [https://ufw.io/figs\\_quotations](https://ufw.io/figs_quotations).

Next we recommend you learn about:  
[Quotes within Quotes](#)

**(Go back to:** Hebrews 1:5; 1:6; 1:7; 1:8; 1:9; 1:10; 1:11; 1:12; 1:13; 2:6; 2:7; 2:8; 2:12; 2:13; 3:7; 3:8; 3:9; 3:10; 3:11; 3:15; 4:3; 4:4; 4:5; 4:7; 5:5; 5:6; 6:14; 7:17; 7:21; 8:5; 8:8; 8:9; 8:10; 8:11; 8:12; 9:20; 10:5; 10:6; 10:7; 10:8; 10:9; 10:16; 10:17; 10:30; 10:37; 10:38; 11:5; 11:18)

## 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: [Hebrews 3:16; 7:5](#))



## 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:

[\[\[rc://en/ta/man/translate/figs-partspeech\]\]](#)

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

### 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 “use**less**.” 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 οὐδέν

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 ἐν ἧ 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:

[[rc://en/ta/man/translate/figs-verbs]]

(Go back to: [Hebrews 2:8](#); [4:1](#); [4:15](#); [8:11](#); [8:12](#); [9:22](#); [11:6](#); [11:16](#); [11:40](#); [12:14](#); [12:15](#); [12:25](#))

## 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: [Hebrews 1:1](#); [1:9](#); [2:2](#); [2:4](#); [2:7](#); [3:9](#); [4:13](#); [4:16](#); [5:1](#); [5:7](#); [6:8](#); [6:19](#); [7:18](#); [7:26](#); [8:3](#); [8:5](#); [8:13](#); [9:4](#); [9:9](#); [9:11](#); [9:12](#); [9:13](#); [9:19](#); [10:4](#); [10:5](#); [10:6](#); [11:10](#); [11:13](#); [12:28](#))

## Ellipsis

### Description

An ellipsis<sup>1</sup> occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous.**  
(Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[<sup>1</sup>] English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (...) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

### Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

### Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

### Examples From the Bible

#### Relative Ellipsis

He makes Lebanon skip like a calf **and Sirion like a young ox.** (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

This page answers the question: *What is ellipsis ?*

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: [Hebrews 1:4](#); [1:8](#); [2:6](#); [3:6](#); [4:2](#); [4:15](#); [5:4](#); [5:5](#); [6:12](#); [7:21](#); [9:23](#); [9:25](#); [9:26](#); [10:27](#); [11:1](#); [11:4](#); [11:16](#); [12:7](#); [12:14](#))



# 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.

... 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.

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]]

## 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: [Hebrews 1:3](#); [3:14](#); [8:1](#); [11:22](#); [13:4](#))

## 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: [Hebrews 1:8](#); [1:10](#); [2:13](#); [9:14](#); [10:29](#))

## Exclusive and Inclusive 'We'

### Description

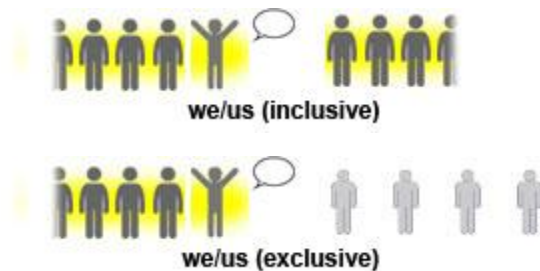
Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also 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: [Hebrews 2:5](#); [6:9](#); [6:11](#); [12:1](#); [12:3](#); [12:25](#); [13:18](#); [13:21](#))

## First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

### Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-explicitinfo\]\]](#)

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

### Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

### Examples From the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34 ULT)

David referred to himself in the third person as “your servant” and used “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

Then Yahweh answered Job out of a fierce storm and said,  
“... Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

Abraham answered and said, “Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

## Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

- (1) Use the third person phrase along with the pronoun “I” or “you.”
- (2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

## Examples of Translation Strategies Applied

- (1) Use the third person phrase along with the pronoun “I” or “you.”

But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34)

But David said to Saul, “**I, your servant**, used to keep **my** father’s sheep.”

- (2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like **mine**? Can you thunder with a voice like **mine**?”

So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

Next we recommend you learn about:

[Forms of You](#)

(Go back to: [Hebrews 1:7](#); [1:8](#); [1:9](#); [3:9](#); [3:10](#); [7:21](#); [8:8](#); [8:9](#); [8:10](#); [10:30](#))



## Forms of You

### Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

You may also want to watch the video at [https://ufw.io/figs\\_younum](https://ufw.io/figs_younum).

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd.

- Singular Pronouns that Refer to Groups

### Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at [https://ufw.io/figs\\_youform](https://ufw.io/figs_youform).

For help with translating these, we suggest you read:

- Forms of “You” — Formal or Informal

(Go back to: [Hebrews 12:25](#))

This page answers the question: *What are the different forms of you?*

In order to understand this topic, it would be good to read:

[Forms of 'You' — Singular](#)

[[rc://en/ta/man/translate/figs-youdual]]

## 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:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

[Forms of You](#)

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns and verb forms show us whether the word “you” refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

### Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of “you” even though they were speaking to a group of people. (See Forms of 'You' — Singular to a Crowd.)

### Examples From the Bible

But he said, “All these things I have kept from my youth.” But when he heard this, Jesus said to him, “One thing is still lacking to **you**. All things, as much as **you** have, sell all and distribute to the poor, and **you** will have treasure in heaven—and come, follow me.” (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said “I.” This shows us that when Jesus said “you” he was referring only to the ruler. So languages that have singular and plural forms of “you” need the singular form here.

The angel said to him, “Dress **yourself** and put on **your** sandals.” So he did that. He said to him, “Put on **your** outer garment and follow me.” (Acts 12:8 ULT)

The context makes it clear that the angel was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of “you” would need the singular form here for “yourself” and “your.” Also, if verbs have different forms for singular and plural subjects, then the verbs “dress” and “put on” need the form that indicates a singular subject.

To Titus, a true son in our common faith. For this purpose I left **you** in Crete, that **you** might set in order things not yet complete and ordain elders in every city as I directed **you**. But **you**, say what fits with sound teaching. (Titus 1:4a, 5; 2:1 ULT)

Paul wrote this letter to one person, Titus. Most of the time the word “you” in this letter refers only to Titus.

## Strategies for finding out how many people “you” refers to

- (1) Look at the notes to see if they tell whether “you” refers to one person or more than one person.
- (2) Look at the UST to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
- (3) If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
- (4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at [https://ufw.io/figs\\_younum](https://ufw.io/figs_younum).

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-youdual\]\]](#)

**(Go back to: [Hebrews 1:5; 1:8; 1:9; 1:10; 1:11; 1:12; 1:13; 2:6; 2:7; 2:8; 2:12; 5:6; 6:14; 8:5; 8:11; 10:5; 10:6](#))**

## 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.

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."

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]]

(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: [Hebrews 4:12](#); [9:9](#); [9:23](#); [10:38](#); [10:39](#))

## 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: [Hebrews 3:16](#); [4:14](#); [4:16](#); [6:19](#); [6:20](#); [7:19](#); [7:25](#); [9:6](#); [9:11](#); [9:12](#); [9:24](#); [9:25](#); [10:7](#); [10:22](#); [10:37](#); [11:6](#); [11:8](#); [11:15](#); [11:29](#))

## 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**.

Next we recommend you learn about:

Doublet

(Go back to: [Hebrews 2:14](#))

## 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**<sup>1</sup> and Barnabas entered together into the synagogue

The footnote would look like:

<sup>[1]</sup> This is the same man who was called Saul before Acts 13.

Next we recommend you learn about:

[Copy or Borrow Words](#)

(Go back to: [Introduction to Hebrews](#); [Hebrews 2:16](#); [3:2](#); [3:3](#); [3:5](#); [3:16](#); [4:8](#); [5:4](#); [5:6](#); [6:13](#); [7:1](#); [7:2](#); [7:5](#); [7:6](#); [7:9](#); [7:10](#); [7:11](#); [7:14](#); [9:4](#); [9:19](#); [11:4](#); [11:5](#); [11:7](#); [11:8](#); [11:9](#); [11:11](#); [11:17](#); [11:18](#); [11:20](#); [11:21](#); [11:22](#); [11:24](#); [11:26](#); [11:27](#); [11:30](#); [11:31](#); [11:32](#); [13:24](#))

## 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: [Hebrews 11:12](#))

## 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: Hebrews 1:1; 1:2; 1:8; 1:10; 1:12; 2:3; 2:6; 2:7; 2:9; 2:14; 2:15; 2:16; 3:8; 3:12; 3:13; 3:17; 4:1; 4:6; 4:7; 4:9; 4:13; 4:15; 4:16; 5:1; 5:2; 5:3; 5:11; 5:12; 5:14; 6:3; 6:5; 6:7; 6:8; 6:9; 6:14; 6:16; 6:17; 6:19; 7:1; 7:3; 7:5; 7:6; 7:7; 7:9; 7:10; 7:12; 7:13; 7:21; 7:27; 8:5; 8:7; 8:8; 8:9; 8:10; 8:11; 8:12; 9:5; 9:6; 9:7; 9:9; 9:14; 9:16; 9:17; 9:19; 9:22; 9:25; 9:26; 10:1; 10:3; 10:8; 10:11; 10:12; 10:14; 10:18; 10:21; 10:22; 10:24; 10:25; 10:26; 10:31; 10:32; 10:37; 11:5; 11:7; 11:8; 11:11; 11:18; 11:19; 11:22; 11:24; 11:25; 11:28; 11:29; 11:32; 11:33; 11:34; 12:9)

## 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.

### 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.

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:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

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:** [Hebrews 1:1](#); [1:3](#); [1:6](#); [2:1](#); [2:10](#); [2:15](#); [2:16](#); [3:6](#); [3:10](#); [3:15](#); [3:19](#); [5:3](#); [5:9](#); [6:2](#); [6:4](#); [6:6](#); [6:17](#); [6:20](#); [7:8](#); [7:11](#); [7:16](#); [7:20](#); [7:27](#); [9:15](#); [10:2](#); [10:7](#); [10:11](#); [10:12](#); [10:39](#); [11:3](#); [11:5](#); [11:20](#))

# 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](http://biblegateway.com)

Genesis 30:1 Rachel is jealous of her “eonni,” which is the term a woman uses for her older sister.

Genesis 34:31 Simeon and Levi refer to Dinah as “nui,” a general term for sister.

Genesis 37:16 Joseph refers to his brothers as “hyeong,” which is the term a man uses for his older brother(s).

Genesis 45:12 Joseph refers to Benjamin as “dongsaeng,” which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, “nevěstka” is the term for a brother’s (or brother-in-law’s) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law “snoxá.” Examples from the Russian Synodal Version.

Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is “svekor.” This is used for a woman’s husband’s father.

Exodus 3:1 Moses is watching his father-in-law’s herd. The term used is “test’.” This is used for a man’s wife’s father.

(Go back to: [Hebrews 1:1](#); [1:5](#); [2:10](#); [2:11](#); [2:12](#); [2:13](#); [2:14](#); [2:16](#); [2:17](#); [3:9](#); [7:5](#); [7:10](#); [8:9](#); [11:22](#))

## 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: [Hebrews 2:11](#); [6:10](#); [7:20](#); [9:7](#); [9:18](#); [12:5](#); [13:2](#); [13:16](#))

## 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.

“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)

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]]

**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: [Hebrews 8:11](#))

# 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:** [Hebrews 1 General Notes](#); [1:2](#); [1:3](#); [1:4](#); [1:6](#); [1:7](#); [1:9](#); [1:10](#); [1:13](#); [1:14](#); [2:1](#); [2:7](#); [2:8](#); [2:9](#); [2:10](#); [2:15](#); [3:2](#); [3:4](#); [3:5](#); [3:6](#); [3:10](#); [3:12](#); [3:13](#); [3:19](#); [Notes](#); [4:3](#); [4:8](#); [4:11](#); [4:12](#); [4:13](#); [4:14](#); [5:11](#); [5:14](#); [6:1](#); [6:4](#); [6:5](#); [6:6](#); [6:12](#); [6:17](#); [6:18](#); [6:19](#); [7:11](#); [7:14](#); [7:15](#); [8:8](#); [8:9](#); [8:10](#); [9:8](#); [9:12](#); [9:14](#); [9:15](#); [9:28](#); [10:1](#); [10:7](#); [10:9](#); [10:13](#); [10:20](#); [10:21](#); [10:23](#); [10:27](#); [10:29](#); [10:30](#); [10:31](#); [10:32](#); [10:35](#); [10:38](#); [10:39](#); [11:4](#); [11:6](#); [11:7](#); [11:8](#); [11:9](#); [11:16](#); [11:17](#); [11:26](#); [11:28](#); [11:29](#); [11:33](#); [12:1](#); [12:2](#); [12:4](#); [12:8](#); [12:10](#); [12:11](#); [12:12](#); [12:13](#); [12:14](#); [12:15](#); [12:22](#); [12:23](#); [12:25](#); [12:29](#); [13:9](#); [13:13](#); [13:15](#); [13:16](#); [13:17](#); [13:18](#); [13:20](#))

# 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: [Introduction to Hebrews](#); [Hebrews 1:3](#); [1:8](#); [1:10](#); [2:3](#); [2:12](#); [3:10](#); [3:12](#); [4:12](#); [4:13](#); [4:16](#); [5:4](#); [5:7](#); [6:10](#); [6:12](#); [6:15](#); [6:17](#); [7:9](#); [7:19](#); [7:28](#); [8:1](#); [8:10](#); [9:15](#); [10:4](#); [10:11](#); [10:12](#); [10:19](#); [10:20](#); [10:22](#); [10:23](#); [10:25](#); [10:28](#); [10:31](#); [10:36](#); [11:3](#); [11:7](#); [11:10](#); [11:13](#); [11:33](#); [11:38](#); [11:39](#); [12:3](#); [12:4](#); [12:19](#); [12:24](#); [13:4](#); [13:5](#); [13:7](#); [13:8](#); [13:9](#); [13:10](#); [13:12](#); [13:15](#); [13:17](#); [13:20](#); [13:22](#))

## 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.

### 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.

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]]

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: [Hebrews 6:2](#); [7:7](#); [8:11](#); [9:17](#); [11:19](#); [11:35](#))

## 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:

[\[\[rc://en/ta/man/translate/translate-numbers\]\]](#)

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: [Hebrews 4:4](#); [8:7](#); [9:2](#); [9:3](#); [9:6](#); [9:7](#); [9:8](#); [9:15](#); [9:28](#); [10:9](#))**

# 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: [Hebrews 1 General Notes](#); [1:2](#); [1:5](#); [1:7](#); [1:10](#); [1:12](#); [2:6](#); [2:12](#); [3:10](#); [8:10](#); [8:11](#); [8:12](#); [10:37](#); [11:1](#); [11:17](#))**

## 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:

[[rc://en/ta/man/translate/figs-apostrophe]]  
[[rc://en/ta/man/translate/bit-part1]]

(Go back to: [Hebrews 4:12](#); [6:1](#); [6:7](#); [6:19](#); [7:19](#); [7:28](#); [10:1](#); [10:25](#); [10:35](#); [11:13](#); [11:34](#); [12:4](#); [12:5](#); [12:11](#); [12:24](#))

## 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-partspeech]]  
 [[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:** Hebrews 1:2; 1:7; 1:9; 2:9; 2:10; 2:14; 3:1; 3:6; 3:8; 3:12; 3:13; 3:14; 4:2; 4:11; 4:12; 4:16; 5:13; 6:1; 6:2; 6:4; 6:5; 6:11; 7:2; 7:16; 7:28; 8:2; 8:6; 9:5; 9:8; 9:10; 9:13; 9:15; 9:20; 10:23; 10:27; 10:29; 10:32; 10:39; 11:26; 11:34)

## 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)

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.

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]]  
[[rc://en/ta/man/translate/figs-verbs]]

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: [Hebrews 1:6](#); [4:10](#); [10:28](#); [11:8](#); [11:13](#))

## 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: [Hebrews 1:7](#); [1:11](#); [1:12](#); [1:13](#); [1:14](#); [2:4](#); [2:8](#); [2:10](#); [2:11](#); [2:13](#); [2:14](#); [3:2](#); [3:3](#); [3:5](#); [3:6](#); [3:7](#); [4:2](#); [4:3](#); [4:4](#); [4:7](#); [4:8](#); [4:10](#); [4:13](#); [5:3](#); [5:6](#); [5:7](#); [5:11](#); [6:3](#); [6:8](#); [6:9](#); [6:13](#); [6:19](#); [7:2](#); [7:4](#); [7:6](#); [7:8](#); [7:10](#); [7:13](#); [7:15](#); [7:16](#); [7:20](#); [7:21](#); [7:24](#); [7:26](#);

7:27; 8:1; 8:3; 8:4; 8:8; 8:13; 9:2; 9:4; 9:5; 9:6; 9:8; 9:9; 9:15; 9:20; 9:23; 9:26; 10:2; 10:7; 10:9; 10:12; 10:18; 10:20;  
10:23; 10:38; 11:2; 11:4; 11:7; 11:12; 11:13; 11:14; 11:17; 11:18; 11:19; 11:28)



## 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: [Hebrews 1 General Notes](#); 1:5; 1:6; 1:7; 1:8; 1:10; 1:13; 2:6; 2:8; 2:12; 2:13; [Notes](#); 3:7; 3:13; 3:15; [Notes](#); 4:3; 4:4; 4:5; 4:7; 5:5; 5:6; 6:14; 7:17; 7:21; 8:5; 8:8; 8:13; 9:20; [Notes](#); 10:5; 10:7; 10:8; 10:9; 10:15; 10:16; 10:30; 10:37; 11:5; 11:18)

## Quote Markings

### Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark " immediately before a quote and " immediately after it.

- John said, "I do not know when I will arrive."

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

- Mary said, "John said, 'I do not know when I will arrive.'"
- Bob said, "Mary told me, 'John said, "I do not know when I will arrive.''"

Some languages use other kinds of quotation marks: Here are some examples: , ' ' " " < > « » 7 — .

### Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

#### A quotation with only one layer

A first layer direct quote has double quotation marks around it.

So the king replied, "That is Elijah the Tishbite." (2 Kings 1:8b ULT)

#### Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

They asked him, "Who is the man who said to you, '**Pick it up and walk?**'" (John 5:12 ULT)

He sent two of the disciples, saying, "Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, '**Why are you untying it?**' you will say thus, '**The Lord has need of it.**'" (Luke 19:29b-31 ULT)

#### A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

Abraham said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.' Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father's

This page answers the question: *How can quotes be marked, especially when there are quotes within quotes?*

In order to understand this topic, it would be good to read:

[Direct and Indirect Quotations](#)

house and travel from place to place, 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 20:11-13 ULT)

## A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

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)

## Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

- (1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
- (2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See [Direct and Indirect Quotations](#).)
- (3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

## Examples of Quote Marking Strategies Applied

- (1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

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)

- (2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

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 came to meet them who said to them, "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.'" "

- (3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

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 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.'""

Next we recommend you learn about:

[Quotes within Quotes](#)

(Go back to: [Hebrews 10:37](#))

## 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:

[Quote Markings](#)

(Go back to: [Hebrews 3:10](#); [3:11](#); [7:21](#); [8:11](#); [10:7](#))



## 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: [Hebrews 1:11](#); [1:12](#); [2:18](#); [4:10](#); [9:19](#); [9:23](#); [10:39](#); [11:11](#))

## 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: [Hebrews 1 General Notes](#); [1:5](#); [1:13](#); [1:14](#); [2:3](#); [2:6](#); [Notes](#); [3:16](#); [3:17](#); [3:18](#); [7:11](#); [10:2](#); [11:32](#); [12:7](#); [12:9](#); [13:6](#))

## 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: [Hebrews 1:11; 1:12; 11:12; 11:27; 11:29; 12:7](#))

## 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: [Introduction to Hebrews](#); [Hebrews 1:3](#); [1:13](#); [8:1](#); [10:12](#); [10:22](#); [12:2](#))

# 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: [Hebrews 1:3](#); [1:13](#); [7:1](#); [9:11](#); [9:24](#); [10:38](#); [10:39](#); [13:15](#))

## Textual Variants

### Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT on wordings that scholars say are most likely correct. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

This page answers the question: *Why does the ULT have missing or added verses, and should I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-source-text\]\]](#)

[\[\[rc://en/ta/man/translate/translate-manuscripts\]\]](#)

### Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

<sup>10</sup> See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. <sup>11</sup> <sup>[1]</sup>

[1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

53 [Then everyone went to his own house ... 11 She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] <sup>[2]</sup>

[2] Some ancient manuscripts include John 7:53-8:11

### Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

- (1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.
- (2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

## Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

<sup>14</sup> He called the crowd again and said to them, “Listen to me, all of you, and understand. <sup>15</sup> There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” <sup>16</sup> <sup>[1]</sup>

<sup>[1]</sup> Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

<sup>14</sup> He called the crowd again and said to them, “Listen to me, all of you, and understand. <sup>15</sup> There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” <sup>16</sup> <sup>[1]</sup>

<sup>[1]</sup> Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

<sup>14</sup> He called the crowd again and said to them, “Listen to me, all of you, and understand. <sup>15</sup> There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. <sup>16</sup> If any man has ears to hear, let him hear.” <sup>[1]</sup>

<sup>[1]</sup> Some ancient manuscripts do not include verse 16.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-chapverse\]\]](#)  
[\[\[rc://en/ta/man/translate/translate-manuscripts\]\]](#)  
[\[\[rc://en/ta/man/translate/translate-terms\]\]](#)  
[\[\[rc://en/ta/man/translate/translate-original\]\]](#)

(Go back to: [Introduction to Hebrews](#); [Hebrews 1:8](#); [2:7](#); [3:2](#); [4:2](#); [9:11](#); [9:14](#); [10:34](#); [11:11](#))

## Third-Person Imperatives

### Description

This is the placeholder for an article about third-person imperatives in biblical literature. This article is still being developed.

This page answers the question: *How do I translate third-person imperatives into my language?*

### Reasons This Is a Translation Issue:

Text

### Examples From the Bible

Text

### Translation Strategies

Text

### Examples of Translation Strategies Applied

Text

(Go back to: [Hebrews 1:6](#))



## 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: [Hebrews 1:2; 1:3; 1:4; 1:11; 1:12; 2:3; 2:4; 2:5; 2:10; 2:16; 2:17; 3:1; 3:6; 3:7; 3:10; 3:14; 4:2; 4:9; 4:11; 4:12; 4:16; 5:1; 5:2; 5:6; 5:7; 5:9; 5:11; 5:12; 5:13; 5:14; 6:6; 6:7; 6:10; 6:11; 6:15; 6:19; 6:20; 7:2; 7:3; 7:4; 7:6; 7:11; 7:15; 7:22; 7:26; 7:27; 8:1; 8:5; 8:6; 8:9; 8:13; 9:2; 9:4; 9:5; 9:7; 9:9; 9:10; 9:13; 9:14; 9:16; 9:17; 9:19; 9:21; 9:22; 9:23; 9:24; 9:26; 9:27; 10:1; 10:6; 10:7; 10:9; 10:11; 10:20; 10:22; 10:24; 10:25; 10:26; 10:29; 10:33; 10:34; 10:37; 11:1; 11:2; 11:5; 11:11; 11:14; 11:17; 11:19; 11:22; 11:23; 11:30; 11:32](#))

## 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, {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: [Hebrews 1 General Notes](#); [1:2](#); [1:8](#); [3:6](#); [4:14](#); [5:8](#); [6:6](#); [7:3](#); [7:28](#); [10:29](#))

## Verse Bridges

### Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

This page answers the question: *Why are some verse numbers combined in the UST, such as "3-5" or "17-18"?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-bibleorg\]\]](https://en.ta/man/translate/translate-bibleorg)

29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, 30 Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 36:29-30 ULT)

29-30 The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. (Genesis 36:29-30 UST)

In the ULT text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UST text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

### Examples From the Bible

Where the UST has a verse bridge, the ULT will have separate verses.

<sup>4-5</sup> Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UST)

<sup>4</sup> However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), <sup>5</sup> if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULT)

<sup>16-17</sup> But Yahweh said to him, "I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park." (Genesis 2:16-17 UST)

<sup>16</sup> Yahweh God commanded the man, saying, "From every tree in the garden you may freely eat. <sup>17</sup> But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die." (Genesis 2:16-17 ULT)

### Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in [translationStudio](#).

## Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and put the verse numbers before the first verse with a hyphen between them.

2 You must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. 3 You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there. (Deuteronomy 19:2-3 ULT)

2-3 You must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UST)

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-chapverse\]\]](#)

(Go back to: [Hebrews 3:3](#); [7:20](#))

## 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: Hebrews 2:6; 2:7; 2:8; 2:10; 2:11; 2:12; 2:17; 3:1; 3:9; 3:12; 4:10; 5:1; 5:2; 5:13; 6:16; 7:5; 7:28; 8:2; 8:11; 9:7; 9:27; 10:19; 10:29; 10:38; 11:22; 12:5; 12:6; 12:7; 13:6; 13:22)

## When to Keep Information Implicit

### Description

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

This page answers the question: *When should I not make implicit information explicit?*

In order to understand this topic, it would be good to read:

[Assumed Knowledge and Implicit Information](#)  
[[rc://en/ta/man/translate/figs-explicitinfo]]

### Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that does not make your readers think that the original audience needed to be told those things.
- Do not make implicit information explicit if it confuses the message or leads the reader to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

### Examples From the Bible

From the eater came forth food;  
and from the strong one came forth sweetness. (Judges 14:14 ULT)

This was a riddle. Samson purposely said this in a way that it would be hard for his enemies to know what it meant. Do not make it clear that the eater and the strong thing was a lion and that the sweet thing to eat was honey.

Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees." They reasoned among themselves saying, "It is because we did not take bread." (Matthew 16:6-7 ULT)

Some possible implicit information here is that the disciples should beware of the false teaching of the Pharisees and Sadducees. But Jesus' disciples did not understand this. They thought that Jesus was talking about real yeast and bread. So it would not be appropriate to state explicitly that the word "yeast" here refers to false teaching. The disciples did not understand what Jesus meant until they heard what Jesus said in Matthew 16:11.

"How is it that you do not understand that I was not speaking to you about bread? Beware of the yeast of the Pharisees and Sadducees." Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees. (Matthew 16:11-12 ULT)

Only after Jesus explained that he was not talking about bread did they realize that he was talking about the false teaching of the Pharisees. Therefore, it would be wrong to explicitly state the implicit information in Matthew 16:6.

### Translation Strategies

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies.

## **Examples of Translation Strategies Applied**

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies applied.

(**Go back to:** [Hebrews 1:4](#); [1:9](#); [3:2](#); [3:5](#); [5:8](#); [6:13](#); [7:13](#); [9:11](#); [9:27](#); [10:1](#); [11:8](#))



# **unfoldingWord® Translation Words**

**Version 36**

# Aaron

## Facts:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the [priest](#) priests for the people of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [priest](#), [Moses](#), [Israel](#))

## Bible References:

- 1 Chronicles 23:14
- Acts 7:38-40
- Exodus 28:1-3
- Luke 1:5
- Numbers 16:45

## Examples from the Bible stories:

- **9:15** God warned Moses and **Aaron** that Pharaoh would be stubborn.
- **10:5** Pharaoh called Moses and **Aaron** and told them that if they stopped the plague, the Israelites could leave Egypt.
- **13:9** God chose Moses' brother, **Aaron**, and Aaron's descendants to be his priests.
- **13:11** So they (the Israelites) brought gold to **Aaron** and asked him to form it into an idol for them!
- **14:7** They (the Israelites) became angry with Moses and **Aaron** and said, "Oh, why did you bring us to this horrible place?"

## Word Data:

- Strong's: H0175, G00020

(Go back to: [Hebrews 5:4](#); [7:11](#); [9:4](#))

## Abel

### Facts:

Abel was Adam and Eve's second son. He was Cain's younger brother.

- Abel was a shepherd.
- Abel sacrificed some of his animals as an offering to God.
- God was pleased with Abel and his offerings.
- Adam and Eve's firstborn son Cain murdered Abel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Cain](#), [sacrifice](#), [shepherd](#))

### Bible References:

- Genesis 4:2
- Genesis 4:9
- Hebrews 12:24
- Luke 11:49-51
- Matthew 23:35

### Word Data:

- Strong's: H1893, G00060

(Go back to: [Hebrews 11:4](#); [12:24](#))

## 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: [Hebrews 2:16](#); [6:13](#); [7:1](#); [7:2](#); [7:4](#); [7:5](#); [7:6](#); [7:9](#); [11:8](#); [11:17](#))

## 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: [Hebrews 13:4](#))



## 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: [Hebrews 1:13](#); [10:13](#); [10:27](#))

## 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: [Hebrews 1:2](#); [1:8](#); [5:6](#); [6:5](#); [6:20](#); [7:17](#); [7:21](#); [7:24](#); [7:28](#); [9:26](#); [13:8](#); [13:21](#))

## alien, foreigner, sojourn

### Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.” To sojourn is to live temporarily as a foreigner.

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- A sojourner is another word for a temporary foreign resident.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not refer only to someone who is unfamiliar or unknown.

### Bible References:

- 2 Chronicles 2:17
- Acts 7:29-30
- Deuteronomy 1:15-16
- Genesis 15:12-13
- Genesis 17:27
- Luke 17:18
- Matthew 17:24-25

### Word Data:

- Strong’s: H0312, H0628, H0776, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G02410, G02450, G05260, G09150, G18540, G35810, G39270, G39410

(Go back to: [Hebrews 11:9](#); [11:34](#))

## altar

### Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, [sacrifice](#))

### Bible References:

- Genesis 8:20
- Genesis 22:9
- James 2:21
- Luke 11:49-51
- Matthew 5:23
- Matthew 23:19

### 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.
- **5:8** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **13:9** A priest would kill the animal and burn it on the **altar**.
- **16:6** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

### Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

(Go back to: [Hebrews 7:13](#); [Notes](#); [13:10](#))

## **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: [Hebrews 2:4](#))

## 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: [Hebrews 13:21](#))

## 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: [Hebrews 1:1](#); [1:5](#); [3:9](#); [7:10](#); [8:9](#); [11:23](#); [12:7](#); [12:9](#))**



## 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: [Hebrews 1 General Notes](#); [1:4](#); [1:5](#); [1:6](#); [1:7](#); [1:13](#); [Notes](#); [2:2](#); [2:5](#); [2:7](#); [2:9](#); [2:16](#); [12:22](#); [13:2](#))

## 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: [Hebrews 1:9](#))

## 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: [Hebrews 3:1](#))

## 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: [Hebrews 1:2](#); [3:2](#); [4:7](#); [5:1](#); [7:28](#); [8:3](#))

## ark

### Definition:

The term “ark” literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

- In the English Bible, the word “ark” is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls.
- Ways to translate this term could include “very large boat” or “barge” or “cargo ship” or “large, box-shaped boat.”
- The Hebrew word that is used to refer to this huge boat is the same word used for the basket or box that held baby Moses when his mother put him in the Nile River to hide him. In that case it is usually translated as “basket.”
- In the phrase “ark of the covenant,” a different Hebrew word is used for “ark.” This could be translated as “box” or “chest” or “container.”
- When choosing a term to translate “ark,” it is important in each context to consider what size it is and what it is being used for.

(See also: ark of the covenant, basket)

### Bible References:

- 1 Peter 3:20
- Exodus 16:33-36
- Exodus 30:6
- Genesis 8:4-5
- Luke 17:27
- Matthew 24:37-39

### Word Data:

- Strong's: H0727, H8392, G27870

(Go back to: [Hebrews 9:4](#); [11:7](#))

## ash, ashes

### Facts:

The term “ash” (or “ashes”) refers to the grey powdery substance that is left behind after wood is burned.

- In ancient times, sitting in ashes was a sign of mourning or grieving. When grieving, it was the custom to wear rough, scratchy sackcloth and sit in ashes or put ashes on the head.
- Putting ashes on the head was also a sign of humiliation or embarrassment.
- An “ash heap” is a pile of ashes.
- Sometimes the word “dust” is used with the term “ashes” in the phrase, “dust and ashes.” This phrase can be translated as “dust and ashes” or simply as “ashes.”
- When translating “ashes,” use the word in the target language that refers to the burned-up remains after wood has burned.

(See also: [fire](#), sackcloth)

### Bible References:

- 1 Kings 20:10
- Jeremiah 6:26
- Psalms 102:9
- Psalms 113:7

### Word Data:

- Strong's: H0080, H0665, H1854, H6083, H6368, H7834, G28680, G47000, G50770, G55220

(Go back to: [Hebrews 9:13](#))

## 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: [Hebrews 2:12](#); [12:22](#))



## **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: [Hebrews 3:10; 5:2](#))

## atonement lid

### Definition:

The “atonement lid” was a slab of gold that was used to cover the top of the ark of the covenant. In many English translations, it is also referred to as an “atonement cover.”

- The atonement lid was about 115 centimeters in length and 70 centimeters in width.
- Above the atonement lid were two gold cherubim with their wings touching.
- Yahweh said that he would meet with the Israelites above the atonement lid, under the outstretched wings of the cherubim. Only the high priest was permitted to meet with Yahweh in this way, as the representative of the people.
- Sometimes this atonement lid has been referred to as a “mercy seat” because it communicates God’s mercy in coming down to redeem sinful human beings.

### Translation Suggestions:

- Other ways to translate this term could include “ark covering where God promises to redeem” or “place where God atones” or “lid of ark where God forgives and restores.”
- Can also mean “place of propitiation.”
- Compare this term with how you translated “atonement,” “propitiation,” and “redemption.”

(See also: ark of the covenant, atonement, [cherubim](#), [propitiation](#), [redeem](#))

### Bible References:

- Exodus 25:17
- Exodus 30:6
- Exodus 40:17-20
- Leviticus 16:1-2
- Numbers 7:89

### Word Data:

- Strong’s: H3727, G24350

(Go back to: [Hebrews 9:5](#))

## 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: [Hebrews 13:10](#))

## avenge, avenger, revenge, vengeance

### Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

### Translation Suggestions:

- The expression to “avenge” could also be translated as to “right a wrong” or to “get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: [punish](#), [just](#), [righteous](#))

### Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 18:47
- Romans 12:19

### Word Data:

- Strong’s: H1350, H3467, H5358, H5359, H5360, H8199, G15560, G15570, G15580, G37090

(Go back to: [Hebrews 10:30](#))

## awe, awesome

### Definition:

The term “awe” refers to the sense of amazement and deep respect that comes from seeing something great, powerful, and magnificent.

- The term “awesome” describes someone or something that inspires a feeling of awe.
- The visions of the glory of God seen by the prophet Ezekiel were “awesome” or “awe-inspiring.”
- Typical human responses showing awe of God’s presence include: fear, bowing or kneeling down, covering the face, and trembling.

(See also: [fear](#), [glory](#))

### Bible References:

- 1 Chronicles 17:21
- Genesis 28:16-17
- Hebrews 12:28
- Psalm 22:23
- Psalms 147:4-5

### Word Data:

- Strong’s: H0366, H1481, H3372, H6206, H7227, G21240

(Go back to: [Hebrews 12:28](#))

## 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: [Hebrews 12:20](#); [13:13](#); [13:22](#))

## 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: [Hebrews 12:20](#))

## 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: [Hebrews 3:12](#); [3:19](#); [4:3](#); [11:6](#))

## 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: [Hebrews 6:9](#))

## 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: [Hebrews 11:36](#); [13:3](#))

## birthright

### Definition:

The term “birthright” in the Bible refers to the honor, family name, and physical wealth that was normally given to the firstborn son in a family.

- The birthright of the firstborn son included a double portion of the father’s inheritance.
- A king’s firstborn son was normally given the birthright to rule after his father died.
- Esau sold his birthright to his younger brother Jacob. Because of this, Jacob inherited the blessing of the firstborn instead of Esau.
- The birthright also included the honor of having the family descendants traced through the firstborn son’s line.

### Translation Suggestions:

- Possible ways to translate “birthright” could include, “rights and wealth of the firstborn son” or “family honor” or “privilege and inheritance of the firstborn.”

(See also: [firstborn](#), [inherit](#), [descendant](#))

### Bible References:

- 1 Chronicles 5:1
- Genesis 25:34
- Genesis 43:33
- Hebrews 12:14-17

### Word Data:

- Strong’s: H1062, G44150

(Go back to: [Hebrews 12:16](#))

## blameless

### Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

### Translation Suggestions:

- This could also be translated as “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

### Bible References:

- 1 Thessalonians 2:10
- 1 Thessalonians 3:11-13
- 2 Peter 3:14
- Colossians 1:22
- Genesis 17:1-2
- Philippians 2:15
- Philippians 3:6

### Word Data:

- Strong's: H5352, H5355, H8535, G02730, G02740, G02980, G02990, G03380, G04100, G04230

(Go back to: [Hebrews 8:7](#); [9:14](#))

## 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 “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: [Hebrews 6:7](#); [6:14](#); [7:1](#); [7:6](#); [7:7](#); [11:20](#); [11:21](#); [12:17](#))



## 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: [Hebrews 2:14](#); [9:7](#); [9:12](#); [9:13](#); [9:14](#); [9:18](#); [9:19](#); [9:20](#); [9:21](#); [9:22](#); [9:25](#); [10:4](#); [10:19](#); [10:29](#); [11:28](#); [12:4](#); [12:24](#); [13:11](#); [13:12](#); [13:20](#))

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- 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](#))

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- 1 John 1:7
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### Word Data:

- Strong’s: H1818, H5332, G01290, G01300, G01310

(Go back to: [Hebrews 9 General Notes](#))

## boast, boastful

### Definition:

The term “boast” means to talk proudly about something or someone. Often it means to brag about oneself.

- Someone who is “boastful” talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.
- God urged the Israelites to instead “boast” or be proud about the fact that they know him.
- The apostle Paul also talks about boasting in the Lord, which means being glad and thankful to God for all he has done for them.

### Translation Suggestions:

- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means “full of prideful talk” or “prideful” or “talking proudly about oneself.”
- In the context of boasting in or about knowing God, this could be translated as “take pride in” or “exalt in” or “be very glad about” or “give thanks to God about.”
- Some languages have two words for “pride”: one that is negative, with the meaning of being arrogant, and the other that is positive, with the meaning of taking pride in one’s work, family, or country.

### Translation Suggestions:

(See also: proud)

### Bible References:

- 1 Kings 20:11
- 2 Timothy 3:1-4
- James 3:14
- James 4:15-17
- Psalms 44:8

### Word Data:

- Strong’s: H1984, H3235, H6286, G02120, G02130, G17400, G26200, G27440, G27450, G27460, G31660

(Go back to: [Hebrews 3:6](#))

## 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: [Hebrews 3:17](#); [10:5](#); [10:10](#); [10:22](#); [13:3](#); [13:11](#))

## **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:** [Hebrews 4:16](#))

## 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: [Hebrews 9:2](#))



## 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: [Hebrews 2 General Notes](#); [2:11](#); [2:12](#); [2:17](#); [3:1](#); [3:12](#); [7:5](#); [8:11](#); [10:19](#); [13:22](#); [13:23](#))

## 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: [Hebrews 10:6](#); [10:8](#))

## Cain

### Facts:

Cain and his younger brother Abel were the first sons of Adam and Eve mentioned in the Bible.

- Cain was a farmer who produced food crops while Abel was a sheep herder.
- Cain killed his brother Abel in a fit of jealousy because God had accepted Abel's sacrifice but had not accepted Cain's sacrifice.
- As punishment, God sent him away from Eden and told him that the land would no longer yield crops for him.
- God put a mark on Cain's forehead as a sign that God would protect him from being killed by other people as he wandered.

(Translation suggestions: [How to Translate Names](#))

(See also: Adam, [sacrifice](#))

### Bible References:

- 1 John 3:12
- Genesis 4:2
- Genesis 4:9
- Genesis 4:15
- Hebrews 11:4
- Jude 1:11

### Word Data:

- Strong's: H7014, G25350

(Go back to: [Hebrews 11:4](#))

## 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: [Hebrews 2:11](#); [3:1](#); [3:13](#); [5:4](#); [9:2](#); [9:3](#); [9:15](#); [11:8](#); [11:16](#); [11:24](#))

## cherub

### Definition:

The term “cherub,” and its plural form “cherubim,” refer to a special type of heavenly being that God created. The Bible describes cherubim as having wings and flames.

- The cherubim display the glory and power of God and seem to be guardians of sacred things.
- After Adam and Eve sinned, God placed cherubim with flaming swords at the east side of the Garden of Eden so that people could no longer get to the tree of life.
- God commanded the Israelites to carve two cherubim facing each other, with their wings touching, over the atonement lid of the ark of the covenant.
- He also told them to weave pictures of the cherubim into the curtains of the tabernacle.
- In some passages, these creatures are also described as having four faces: of a man, a lion, an ox, and an eagle.
- Cherubim are sometimes thought of as being angels, but the Bible does not clearly state that.

### Translation Suggestions:

- The term “cherubim” could be translated as “creatures with wings” or “guardians with wings” or “winged spiritual guardians” or “holy, winged guardians.”
- A “cherub” should be translated as the singular of cherubim, as in, “creature with wings” or “winged spiritual guardian,” for example.
- Make sure that the translation of this term is different from the translation of “angel.”
- Also consider how this term is translated or written in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [angel](#))

### Bible References:

- 1 Chronicles 13:6
- 1 Kings 6:23-26
- Exodus 25:15-18
- Ezekiel 9:3
- Genesis 3:22-24

### Word Data:

- Strong's: H3742, G55020

(Go back to: [Hebrews 9:5](#))

## 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: [Hebrews 2 General Notes](#); [2:13](#); [2:14](#); [5:13](#); [11:23](#))



## 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: [Hebrews 11:25](#))

## 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: [Hebrews 3:6](#); [3:14](#); [5:5](#); [6:1](#); [9:11](#); [9:14](#); [9:24](#); [9:28](#); [10:10](#); [11:26](#); [13:8](#); [13:21](#))

## church, Church

### Definition:

In the New Testament, the term “church” refers to all people who believe in Jesus. Sometimes “church” refers to a part of that larger group who regularly met together in a certain place, such as the “church at Ephesus.”

- This term literally refers to an assembly or congregation of people who were “called out” of the general population to meet together for a special purpose.
- Often the believers in a particular city would meet together in someone’s home to pray together and to hear and discuss scripture. These local churches were given the name of the city such as the “church at Ephesus.”
- In the Bible, “church” does not refer to a building.

### Translation Suggestions:

- The term “church” could be translated as a “gathering together” or “assembly” or “congregation” or “ones who meet together.”
- The word or phrase that is used to translate this term should also be able to refer to all believers, not just one small group.
- Make sure that the translation of “church” does not just refer to a building.
- The term used to translate “assembly” in the Old Testament could also be used to translate this term.
- Also consider how it is translated in a local or national Bible translation. (See: [How to Translate Unknowns](#).)

(See also: [assembly](#), [believe](#), Christian)

### Bible References:

- 1 Corinthians 5:12
- 1 Thessalonians 2:14
- 1 Timothy 3:5
- Acts 9:31
- Acts 14:23
- Acts 15:41
- Colossians 4:15
- Ephesians 5:23
- Matthew 16:18
- Philippians 4:15

### Examples from the Bible stories:

- **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.
- **46:9** Most of the people in Antioch were not Jews, but for the first time, very many of them also became believers. Barnabas and Saul went there to teach these new believers more about Jesus and to strengthen the **church**.
- **46:10** So the **church** in Antioch prayed for Barnabas and Saul and placed their hands on them. Then they sent them off to preach the good news of Jesus in many other places.
- **47:13** The good news of 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. The **Church** has been growing.

## Word Data:

- Strong's: G15770

(Go back to: [Hebrews 12:23](#))

## **citizen, citizenship**

### **Definition:**

A citizen is someone who lives in a specific city, country, or kingdom. It especially refers to someone who is recognized officially as being a legal resident of that place.

- Depending on the context, this could also be translated as “inhabitant” or “official resident.”
- A citizen could live in a region that is part of a larger kingdom or empire that is governed by a king, emperor, or other ruler. For example, Paul was a citizen of the Roman Empire, which consisted of many different provinces; Paul lived in one of those provinces.
- In a figurative sense, believers in Jesus are called “citizens” of heaven in the sense that they will live there someday. Like a citizen of a country, Christians belong to God’s kingdom.

(See: [kingdom](#), Paul, province, Rome)

### **Bible References:**

- Acts 21:39-40
- Isaiah 3:3
- Luke 15:15
- Luke 19:14

### **Word Data:**

- Strong’s: H6440, G41750, G41770, G48470

(Go back to: [Hebrews 8:11](#))

## 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: [Hebrews 1:3](#); [Notes](#); [9:14](#); [9:22](#); [9:23](#); [10:2](#))



## 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: [Hebrews 1:11](#); [1:12](#))

## 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: [Hebrews 7:5](#); [7:16](#); [7:18](#); [9:19](#); [9:20](#); [11:3](#); [11:23](#); [12:20](#))

## companion, fellow worker, friend

### Facts:

The term "companion" refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term "fellow worker" refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, "friend" or "fellow traveler" or "supporting-person who goes with" or "person who works with."

### Bible References:

- Ezekiel 37:16
- Hebrews 1:9
- Proverbs 2:17
- Psalms 38:11-12

### Word Data:

- Strong's: H0251, H0441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G28440, G33530, G48980, G49040

(Go back to: [Hebrews 1:9](#))

## 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: [Hebrews 10:34](#))

## conceive, conception

### Definition:

The terms “conceive” and “conception” usually refer to becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase “conceive a child” could be translated as “become pregnant” or some other term that is an acceptable way of referring to this.
- The related term “conception” could be translated as “beginning of a pregnancy” or “moment of becoming pregnant.”
- These terms can also refer to creating something or thinking of something, such as an idea, a plan, or a task. Ways to translate this could include, “think of” or “plan” or “create,” depending on the context.
- Sometimes this term can be used figuratively as in, “when sin is conceived” which means “when sin is first thought of” or “at the very start of a sin” or “when a sin first begins.”

(See also: [create](#), womb)

### Bible References:

- Genesis 21:1-4
- Hosea 2:4-5
- Job 15:35
- Luke 1:24-25
- Luke 2:21

### Word Data:

- Strong's: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G10800, G17220, G28450, G48150

(Go back to: [Hebrews 11:11](#))

## 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: [Hebrews 11:7](#))

## 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: [Hebrews 3:1](#); [4:14](#); [10:23](#); [11:13](#); [13:15](#))

## confidence, confident

### Definition:

The term “confidence” refers to being sure that something is true or certain to happen.

- In the Bible, the term “hope” often means to wait expectantly for something that is sure to happen. The ULT often translates this as “confidence” or “confidence for the future” or “future confidence” especially when it means to be assured of receiving what God has promised to believers in Jesus.
- Often the term “confidence” refers especially to the certainty that believers in Jesus have that they will someday be with God forever in heaven.
- The phrase, “have confidence in God” means to fully expect to receive and experience what God has promised.
- Being “confident” means believing in God’s promises and acting with the assurance that God will do what he has said. This term can also have the meaning of acting boldly and courageously.

### Translation Suggestions:

- The term “confident” could be translated as “assured” or “very sure.”
- The phrase “be confident” could also be translated as “trust completely” or “be completely sure about” or “know for certain.”
- The term “confidently” could also be translated as “boldly” or “with certainty.”
- Depending on the context, ways to translate “confidence” could include, “complete assurance” or “sure expectation” or “certainty.”

(See also: [believe](#), [believe](#), [bold](#), [faithful](#), [hope](#), [trust](#))

### Bible References:

### Word Data:

- Strong’s: H0982, H0983, H0986, H3689, H3690, H4009, G22920, G39540, G39820, G40060, G52870

(Go back to: [Hebrews 3:6](#); [3:14](#); [6:9](#); [10:19](#); [10:35](#); [13:6](#); [13:18](#))



## confirm, confirmation, legal

### Definition:

The term “confirm” refers to verifying that something is true or legally certifying that a transaction has occurred.

- When a king is “confirmed” it means that the decision to make him king has been agreed upon and supported by the people.
- To confirm what someone wrote means to verify that what was written is true.
- The “confirmation” of the gospel means teaching people about the good news of Jesus in such a way that it shows that it is true.
- To give an oath “as confirmation” means to solemnly state or swear that something is true or trustworthy.
- Ways to translate “confirm” could include, “state as true” or “prove to be trustworthy” or “agree with” or “assure” or “promise,” depending on the context.

(See also: [covenant](#), [oath](#), [trust](#))

### Bible References:

- 1 Chronicles 16:15-18
- 2 Corinthians 1:21
- 2 Kings 23:3
- Hebrews 6:16-18

### Word Data:

- Strong's: H0559, H1396, H3045, H3559, H4390, H4672, H5414, H5975, H6213, H6965, G09500, G09510, G33150, G49720

(Go back to: [Hebrews 2:3](#); [13:9](#))

## conscience

### Definition:

The conscience is the part of a person's thinking through which God makes him aware that he is doing something sinful.

- God gave people a conscience to help them know the difference between what is right and what is wrong.
- A person who obeys God is said to have a "pure" or "clear" or "clean" conscience.
- If a person has a "clear conscience" it means that he is not hiding any sin.
- If someone ignores their conscience and no longer feels guilty when he sins, this means his conscience is no longer sensitive to what is wrong. The Bible calls this a "seared" conscience, one that is "branded" as if with a hot iron. Such a conscience is also called "insensitive" and "polluted."
- Possible ways to translate this term could include, "inner moral guide" or "moral thinking."

### Bible References:

- 1 Timothy 1:19
- 1 Timothy 3:9
- 2 Corinthians 5:11
- 2 Timothy 1:3
- Romans 9:1
- Titus 1:15-16

### Word Data:

- Strong's: G48930

(Go back to: [Hebrews 9:9](#); [9:14](#); [10:2](#); [10:22](#); [13:18](#))

## consume, devour

### Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

### Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: [devour](#), [wrath](#))

### Bible References:

- 1 Kings 18:38-40
- Deuteronomy 7:16
- Jeremiah 3:23-25
- Job 7:9
- Numbers 11:1-3

### Word Data:

- Strong’s: H0398, H0402, H1086, H1104, H1197, H2628, H3615, H3617, H3857, H4529, H5595, H8046, H8552, G03550, G26180, G26540, G27190, G53150

(Go back to: [Hebrews 12:29](#))

## **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: [Hebrews 3:13](#); [6:18](#); [10:25](#))

## 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 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: [Hebrews 7:22](#); [Notes](#); [8:6](#); [8:8](#); [8:9](#); [8:10](#); [9:4](#); [9:15](#); [9:16](#); [9:17](#); [9:20](#); [10:16](#); [10:29](#); [12:24](#); [13:20](#))

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(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

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## Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

(Go back to: [Hebrews 9 General Notes](#))

## cow, bull, calf, cattle, heifer, ox

### Definition:

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to “be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: [How to Translate Unknowns](#))

(See also: yoke)

### Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 1:24-25
- 1 Samuel 15:3
- 1 Samuel 16:2-3
- 1 Kings 1:9
- 2 Chronicles 11:15
- 2 Chronicles 15:10-11
- Matthew 22:4
- Luke 13:15
- Luke 14:5
- Hebrews 9:13

### Word Data:

- Strong's: H0047, H0441, H0504, H0929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7214, H7716, H7794, H7921, H8377, H8450, G10160, G11510, G23530, G29340, G34470, G34480, G41650, G50220

(Go back to: [Hebrews 9:12](#); [9:19](#))

## 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: [Hebrews 4:3](#); [9:11](#); [9:26](#))

## creature, creation

### Definition:

The term “creature” refers to all the living beings that God created, both humans and animals.

- The prophet Ezekiel described seeing “living creatures” in his vision of the glory of God. He did not know what they were, so he gave them this very general label.
- Note that the term “creation” has a different meaning since it includes everything God created, both living and nonliving things (such as land, water, and stars). The term “creature” only includes living things.

### Translation Suggestions

- Depending on the context, “creature” could be translated as “being” or “living being” or “created being.”
- The plural, “creatures” could be translated as “all living things” or “people and animals” or “animals” or “human beings.”

(See also: [create](#))

### Bible References:

- Daniel 4:10-12
- Ezekiel 1:9
- Joshua 10:28
- Leviticus 11:46-47
- Revelation 19:4

### Word Data:

- Strong's: H1320, H1321, H1870, H2119, H2416, H4639, H5315, H5971, H7430, H8318, G22260, G29370, G29380

(Go back to: [Hebrews 4:13](#))

## **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: [Hebrews 12:2](#))

## **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.
- Pauls 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: [Hebrews 2:7](#); [2:9](#))

## 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: [Hebrews 6:6](#))

## 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: [Hebrews 12:13](#))

## 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: [Hebrews 6:8](#))

## 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: [Hebrews 6 General Notes](#); [6:19](#); [9:3](#); [10:20](#))

## 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: [Hebrews 12:18](#))

## 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: [Hebrews 4:7](#); [11:32](#))

# 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: [Hebrews 1:2](#); [Notes](#); [3:8](#); [3:13](#); [Notes](#); [4:4](#); [4:7](#); [4:8](#); [5:7](#); [7:3](#); [7:27](#); [8:8](#); [8:9](#); [8:10](#); [10:11](#); [10:16](#); [10:25](#); [10:32](#); [11:30](#); [12:10](#))

## 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: [Hebrews 3:13](#))



## declare, proclaim, announce

### Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include “proclaim,” “proclamation,” “announce,” and “announcement.”

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

### Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: preach, decree)

### Bible References:

- 1 Chronicles 16:24
- 1 Corinthians 15:31-32
- 1 Samuel 24:17-18
- Amos 2:16
- Ezekiel 5:11-12
- Matthew 7:21-23

### Word Data:

- Strong's: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

(Go back to: [Hebrews 2:12](#))

## dedicate, dedication, established, devoted

### Definition:

To dedicate is to set apart or commit something for a special purpose or function.

- David dedicated his gold and silver to the Lord.
- Often the word “dedication” refers to a formal event or ceremony to set apart something for a special purpose.
- The dedication of the altar included offering a sacrifice to God.
- Nehemiah led the Israelites in a dedication of Jerusalem’s repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
- The term “dedicate” could also be translated as “specially assign a special purpose” or “commit something to be used for a specific use” or “commit someone to do a special task.”

(See also: commit)

### Bible References:

- 1 Chronicles 15:11-12
- 1 Corinthians 6:9-11
- 1 Kings 7:51
- 1 Timothy 4:5
- 2 Chronicles 2:4-5
- John 17:18-19
- Luke 2:22-24

### Word Data:

- Strong’s: H2596, H2597, H2598, H2764, H4394, H6942, H6944, G14560, G14570

(Go back to: [Hebrews 9:18](#); [10:20](#))

## 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: [Hebrews 12:15](#))

# 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: [Hebrews 10:6](#); [10:8](#); [10:38](#))

## descend, descendant

### Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in “Abraham was descended from Noah.” This could also be translated as “from the family line of.”

(See also: [Abraham](#), [ancestor](#), [Jacob](#), [Noah](#), twelve tribes of Israel)

### Bible References:

- 1 Kings 9:4-5
- Acts 13:23
- Deuteronomy 2:20-22
- Genesis 10:1
- Genesis 28:12-13

### Examples from the Bible stories:

- **2:9** “The woman’s **descendant** will crush your head, and you will wound his heel.”
- **4:9** “I give the land of Canaan to your **descendants**.”
- **5:10** “Your **descendants** will be more than the stars in the sky.”
- **17:7** “Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants!**”
- **18:13** The kings of Judah were **descendants** of David.
- **21:4** God promised King David that the Messiah would be one of David’s own **descendants**.
- **48:13** God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

### Word Data:

- Strong’s: H0319, H1004, H1121, H1323, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6849, H7611, H8435, G10740, G10850, G46900

(Go back to: [Hebrews 2:16](#); [11:18](#))

## 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: [Hebrews 3:8](#); [3:17](#); [11:38](#))

## destroy, destruction, annihilate

### Definition:

The term “destroy” means to completely make an end to something, so that it no longer exists.

- The term “destroyer” means “a person who destroys.”
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as “the destroyer of the firstborn.” This could be translated as “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: [angel](#), [Egypt](#), [firstborn](#), [Passover](#))

### Bible References:

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 6:26
- Judges 16:24

### Word Data:

- Strong's: H0006, H0007, H0622, H0398, H1104, H1197, H1820, H1826, H1942, H2000, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H4191, H4229, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5595, H5642, H6365, H6789, H6979, H7665, H7667, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8316, H8552, G03550, G03960, G06220, G08530, G13110, G18420, G20490, G25060, G25070, G26470, G26730, G27040, G30890, G36450, G41990, G53510, G53560

(Go back to: [Hebrews 2:14](#); [11:28](#))

## 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: [Hebrews 10:27](#))



# 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: [Hebrews 2:9](#); [2:14](#); [2:15](#); [5:7](#); [6:1](#); [6:2](#); [7:8](#); [7:23](#); [9:14](#); [9:15](#); [9:16](#); [9:17](#); [9:27](#); [10:28](#); [11:4](#); [11:5](#); [11:12](#); [11:13](#); [11:19](#); [11:21](#); [11:35](#); [11:37](#); [13:20](#))

## discern, discernment, distinguish

### Definition:

The term “discern” means to be able to understand something, especially being able to know whether something is right or wrong.

- The term “discernment” refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

### Translation Suggestions:

- Depending on the context, “discern” could also be translated as “understand” or “know the difference between” or “distinguish good and evil” or “judge rightly about” or “perceive right from wrong.”
- “Discernment” could be translated as “understanding” or “ability to distinguish good and evil.”

(See also: [judge](#), wise)

### Bible References:

- 1 Kings 3:7-9
- Genesis 41:33-34
- Proverbs 1:5
- Psalms 19:12

### Word Data:

- Strong's: H0995, H2940, H4209, H5234, H8085, G03500, G12520, G12530, G29240

(Go back to: [Hebrews 5:14](#))

## discipline, self-discipline

### Definition:

The term “discipline” refers to training people to obey a set of guidelines for moral behavior.

- Parents discipline their children by providing moral guidance and direction for them and teaching them to obey.
- Similarly, God disciplines his children to help them produce healthy spiritual fruit in their lives, such as joy, love, and patience.
- Discipline involves instruction regarding how to live to please God, as well as punishment for behavior that is against God’s will.
- Self-discipline is the process of applying moral and spiritual principles to one’s own life.

### Translation Suggestions:

- Depending on the context, “discipline” could be translated as “train and instruct” or “morally guide” or “punish for wrongdoing.”
- The noun “discipline” could be translated as “moral training” or “punishment” or “moral correction” or “moral guidance and instruction.”

### Bible References:

- Ephesians 6:4
- Hebrews 12:5
- Proverbs 19:18
- Proverbs 23:13-14

### Word Data:

- Strong’s: H4148, G14680

(Go back to: [Hebrews 12 General Notes](#); [12:5](#); [12:6](#); [12:7](#); [12:8](#); [12:9](#); [12:10](#); [12:11](#))

## disobey, disobeyed, disobedience, rebellious

### Definition:

The term "disobey" means to not obey what someone in authority has commanded or instructed. A person who does this is being "disobedient."

- A person who does something he was told not to do is disobeying.
- To disobey also means to refuse to do something that was commanded.
- The term "disobedient" is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
- The term "disobedience" means "the act of not obeying" or "behavior that is against what God wants."
- A "disobedient people" could be translated by "people who keep on disobeying" or "people who do not do what God commands."

(See also: [authority](#), [evil](#), [sin](#), [obey](#))

### Bible References:

- 1 Kings 13:21
- Acts 26:19
- Colossians 3:7
- Luke 1:17
- Luke 6:49
- Psalms 89:30-32

### Examples from the Bible stories:

- **2:11** God said to the man, "You listened to your wife and **disobeyed** me."
- **13:7** If the people obeyed these laws, God promised that he would bless and protect them. If they **disobeyed** them, God would punish them.
- **16:2** Because the Israelites kept **disobeying** God, he punished them by allowing their enemies to defeat them.
- **35:12** "The older son said to his father, 'All these years I have worked faithfully for you! I never **disobeyed** you, and still you did not give me one small goat so I could celebrate with my friends.'"

### Word Data:

- Strong's: H4784, H5674, G05060, G05430, G05440, G05450, G38470, G38760

(Go back to: [Hebrews 2:2](#); [3:18](#); [4:6](#); [4:11](#); [11:31](#))

## 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: [Hebrews 13:9](#))

## 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: [Hebrews 1:10](#); [8:4](#); [9:1](#); [11:13](#); [11:38](#); [12:25](#); [12:26](#))

## Egypt, Egyptian

### Facts:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: [How to Translate Names](#))

(See also: Herod the Great, Joseph (NT), Nile River, [patriarchs](#))

### Bible References:

- 1 Samuel 4:7-9
- Acts 7:10
- Exodus 3:7
- Genesis 41:29
- Genesis 41:57
- Matthew 2:15

### Examples from the Bible stories:

- **8:4** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **8:8** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt!**
- **8:11** So Jacob sent his older sons to *\_Egypt\_* to buy food.
- **8:14** Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- **9:1** After Joseph died, all of his relatives stayed in **Egypt**.

### Word Data:

- Strong’s: H4713, H4714, G01240, G01250

(Go back to: [Hebrews 3:16](#); [8:9](#); [11:26](#); [11:27](#); [11:29](#))



## 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: [Hebrews 10:32](#); [10:36](#); [11:27](#); [12:1](#); [12:2](#); [12:3](#); [12:7](#))

# Enoch

## Facts:

Enoch was the name of two men in the Old Testament.

- One man named Enoch was descended from Seth. He was the great grandfather of Noah.
- This Enoch had a close relationship with God and when he was 365 years old, God took him to heaven while he was still alive.
- A different man named Enoch was a son of Cain.

(Translation suggestions: [How to Translate Names](#))

(See also: [Cain](#), [Seth](#))

## Bible References:

- 1 Chronicles 1:3
- Genesis 5:18-20
- Genesis 5:24
- Jude 1:14
- Luke 3:36-38

## Word Data:

- Strong's: H2585, G18020

(Go back to: [Hebrews 11:5](#))

## Esau

### Facts:

Esau was one of the twin sons of Isaac and Rebekah. He was the first baby born to them. His twin brother was Jacob.

- Esau sold his birthright to his brother Jacob in exchange for a bowl of food.
- Since Esau was born first, his father Isaac was supposed to give him a special blessing. But Jacob tricked Isaac into giving him that blessing instead. At first Esau was so angry that he wanted to kill Jacob, but later he forgave him.
- Esau had many children and grandchildren, and these descendants formed a large people group living in the land of Canaan.

(Translation suggestions: [How to Translate Names](#))

(See also: Edom, [Isaac](#), [Jacob](#), Rebekah)

### Bible References:

- Genesis 25:26
- Genesis 25:29-30
- Genesis 26:34
- Genesis 27:11-12
- Genesis 32:5
- Hebrews 12:17
- Romans 9:13

### Examples from the Bible stories:

- **6:7** When Rebekah's babies were born, the older son came out red and hairy, and they named him **Esau**.
- **7:2** So *Esau* gave Jacob his rights as the oldest son.
- **7:4** When Isaac felt the goat hair and smelled the clothes, he thought it was **Esau** and blessed him.
- **7:5** **Esau** hated Jacob because Jacob had stolen his rights as oldest son and also his blessing.
- **7:10** But *Esau* had already forgiven Jacob, and they were happy to see each other again.

### Word Data:

- Strong's: H6215, G22690

(Go back to: [Hebrews 11:20](#); [12:16](#))

## 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: [Hebrews 5:9](#); [6:2](#); [9:12](#); [9:14](#); [9:15](#); [13:20](#))

## 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: [Hebrews 3:12](#); [5:14](#); [10:22](#))

## 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: [Hebrews 13:20](#))



## exhort, exhortation

### Definition:

The term “exhort” means to strongly encourage and urge someone to do what is right. Such encouragement is called “exhortation.”

- The purpose of exhortation is to persuade other people to avoid sin and follow God’s will.
- The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

### Translation Suggestions:

- Depending on the context, “exhort” could also be translated as “strongly urge” or “persuade” or “advise.”
- Make sure the translation of this term does not imply that the exhorter is angry. The term should convey strength and seriousness, but should not refer to angry speech.
- In most contexts, the term “exhort” should be translated differently than “encourage,” which means to inspire, reassure, or comfort someone.
- Usually this term will also be translated differently from “admonish,” which means to warn or correct someone for his wrong behavior.

### Bible References:

- 1 Thessalonians 2:3-4
- 1 Thessalonians 2:12
- 1 Timothy 5:2
- Luke 3:18

### Word Data:

- Strong’s: G38670, G38700, G38740, G43890

(Go back to: [Hebrews 12 General Notes](#); [12:5](#); [13:19](#); [13:22](#))

## exile, exiled

### Definition:

The term "exile" refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The "Babylonian exile" (or "the exile") is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase "the exiles" refers to people who are living in exile, away from their home country.

### Translation Suggestions:

- The term to "exile" could also be translated as to "send away" or to "force out" or to "banish."
- The term "the exile" could be translated with a word or phrase that means "the sent away time" or "the time of banishment" or "the time of forced absence" or "banishment."
- Ways to translate "the exiles" could include "the exiled people" or "the people who were banished" or "the people exiled to Babylon."

(See also: Babylon, Judah)

### Bible References:

- 2 Kings 24:14
- Daniel 2:25-26
- Ezekiel 1:1-3
- Isaiah 20:4
- Jeremiah 29:1-3

### Word Data:

- Strong's: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H6808, H7617, H7622, H8689, G39270

(Go back to: [Hebrews 11:13](#))

## exult, exultant

### Definition:

The terms “exult” and “exultant” refer to being very happy because of a success or special blessing.

- To “exult” includes a feeling of celebrating something wonderful.
- A person can exult in God’s goodness.
- The term “exultant” can also include being arrogant in one’s feeling of gladness about success or prosperity.
- The term “exult” could also be translated as “celebrate joyfully” or “praise with great joy.”
- Depending on the context, the term “exultant” could be translated as “praising triumphantly” or “celebrating with self praise” or “arrogant.”

(See also: arrogant, [joy](#), [praise](#), [rejoice](#))

### Bible References:

- 1 Samuel 2:1
- Isaiah 13:3
- Job 6:10
- Psalm 68:1-3
- Zephaniah 2:15

### Word Data:

- Strong’s: H5539, H5947, H5970

(Go back to: [Hebrews 1:9](#))

## 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: [Hebrews 4:2](#); [6:1](#); [6:12](#); [10:22](#); [10:38](#); [10:39](#); [11:1](#); [11:3](#); [11:4](#); [11:5](#); [11:6](#); [11:7](#); [11:8](#); [11:9](#); [11:11](#); [11:13](#); [11:17](#); [11:20](#); [11:21](#); [11:22](#); [11:23](#); [11:24](#); [11:27](#); [11:28](#); [11:29](#); [11:30](#); [11:31](#); [11:33](#); [11:39](#); [12:2](#); [13:7](#))

## 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: [Hebrews 2:17](#); [3:2](#); [3:5](#); [10:23](#); [11:11](#))

## 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: [Hebrews 2:15](#); [4:1](#); [10:31](#); [11:23](#); [11:27](#); [12:21](#); [13:6](#))



## fellowship

### Definition:

In general, the term “fellowship” refers to friendly interactions between members of a group of people who share similar interests and experiences.

- In the Bible, the term “fellowship” usually refers to the unity of believers in Christ.
- Christian fellowship is a shared relationship that believers have with one another through their relationship with Christ and the Holy Spirit.
- The early Christians expressed their fellowship through listening to the teaching of God’s Word and praying together, through the sharing of their belongings, and through eating meals together.
- Christians also have fellowship with God through their faith in Jesus and his sacrificial death on the cross which removed the barrier between God and people.

### Translation Suggestions:

- Ways to translate “fellowship” could include “a sharing together” or “relationship” or “companionship” or “Christian community.”

### Bible References:

- 1 John 1:3
- Acts 2:40-42
- Philippians 1:3-6
- Philippians 2:1
- Philippians 3:10
- Psalms 55:12-14

### Word Data:

- Strong’s: H2266, H8667, G28420, G28440, G33520, G47900

(Go back to: [Hebrews 13:16](#))

## 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: [Hebrews 1:7](#); [10:27](#); [11:34](#); [12:18](#); [12:29](#))

## firstborn

### Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

### Translation Suggestions:

- When “first-born” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: [Assumed Knowledge and Implicit Information](#))
- Other ways to translate this term could include “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: [inherit](#), [sacrifice](#), [son](#))

### Bible References:

- Colossians 1:15
- Genesis 4:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 2:6-7
- Revelation 1:5

### Word Data:

- Strong’s: H1060, H1062, H1067, H1069, G44160, G52070

(Go back to: [Hebrews 1:6](#); [11:28](#); [12:23](#))

## 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: [Hebrews 2:14](#); [5:7](#); [7:16](#); [9:10](#); [9:13](#); [10:20](#); [12:9](#))

## footstool

### Definition:

The term “footstool” refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

- People in Bible times considered feet to be the least honorable parts of the body. So a “footstool” was of even lower honor because feet were rested on it.
- When God says “I will make my enemies a footstool for my feet” he is declaring power, control, and victory over the people who rebel against him. They will be humbled and conquered to the point of submitting to God’s will.
- To “worship at God’s footstool” means to bow down in worship before him as he sits on his throne. This again communicates humility and submission to God.
- David refers to the temple as God’s “footstool.” This could refer to his absolute authority over his people. This could also be picturing God the King on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

### Bible References:

- Acts 7:49
- Isaiah 66:1
- Luke 20:43
- Matthew 5:35
- Matthew 22:44
- Psalm 110:1

### Word Data:

- Strong’s: H1916, H3534, H7272, G42280, G52860

(Go back to: [Hebrews 1:13](#); [10:13](#))

## **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: [Hebrews 9:22](#); [10:18](#))

## 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: [Hebrews 13:5](#))



## found, founder, foundation

### Definition:

The verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

### Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: [cornerstone](#), [create](#))

### Bible References:

- 1 Kings 6:37-38
- 2 Chronicles 3:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

### Word Data:

- Strong's: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

(Go back to: [Hebrews 1:10](#); [4:3](#); [6:1](#); [9:26](#); [11:10](#))

## free, freed, freedom, freeman, freewill, liberty

### Definition:

The terms "free" or "freedom" refer to not being in slavery, or any other kind of bondage. Another word for "freedom" is "liberty."

- The expression to "set someone free" or to "free someone" means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having "liberty" or "freedom" can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

### Translation Suggestions:

- The term "free" could be translated with a word or phrase that means "not bound" or "not enslaved" or "not in slavery" or "not in bondage."
- The term "freedom" or "liberty" could be translated with a word or phrase that means "the state of being free" or "the condition of not being a slave" or "not being bound."
- The expression to "set free" could be translated as to "cause to be free" or to "rescue from slavery" or to "release from bondage."
- A person who has been "set free" has been "released" or "taken out of" bondage or slavery.

(See also: [bind](#), [enslave](#), [servant](#))

### Bible References:

- Galatians 4:26
- Galatians 5:1
- Isaiah 61:1
- Leviticus 25:10
- Romans 6:18

### Word Data:

- Strong's: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G04250, G05250, G05580, G06290, G06300, G08590, G13440, G14320, G16570, G16580, G16590, G18490, G30890, G39550, G45060, G54830

(Go back to: [Hebrews 2:15](#))

## 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: [Hebrews 12:11](#); [13:15](#))

## gate, gate bars, gatekeeper, gateposts, gateway

### Definition:

The term "gate" refers to an access point in a fence, wall, or other kind of barrier that surrounds a house, property, city, etc.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A "bar" for a gate refers to a wood or metal bar that can be moved into place so that the doors of the gate cannot be opened from the outside.
- In Bible times, a city gate was often the social center for that town or city. It was a place where news of current events was exchanged between people, where business transactions occurred, and where civil judgments were made.

### Translation Suggestions:

- Depending on the context, other ways to translate "gate" could be "door" or "wall opening" or "barrier" or "entranceway."
- The phrase "bars of the gate" could be translated as "gate bolts" or "wooden beams to lock the gate" or "metal locking rods of the gate."

### Bible References:

- Acts 9:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:1
- Genesis 24:60
- Matthew 7:13

### Word Data:

- Strong's: H1817, H5592, H6607, H8179, G23740, G44390, G44400

(Go back to: [Hebrews 13:12](#))

## 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: [Hebrews 3:10](#))

## Gideon

### Facts:

Gideon was an Israelite man whom God raised up to deliver the Israelites from their enemies.

- During the time when Gideon lived, a people group called the Midianites kept attacking the Israelites and destroying their crops.
- Even though Gideon was afraid, God used him to lead the Israelites to fight against the Midianites and defeat them.
- Gideon also obeyed God by taking down altars to the false gods Baal and Asherah.
- He not only led the people in defeating their enemies but also encouraged them to obey and worship Yahweh, the one true God.

(Translation suggestions: [How to Translate Names](#))

(See also: Baal, Asherah, deliver, Midian, Yahweh)

### Bible References:

- Hebrews 11:32-34
- Judges 6:11
- Judges 6:23
- Judges 8:17

### Examples from the Bible stories:

- **16:5** The angel of Yahweh came to **Gideon** and said, “God is with you, mighty warrior. Go and save Israel from the Midianites.”
- **16:6** **Gideon's** father had an altar dedicated to an idol. God told **Gideon** to tear down that altar.
- **16:8** There were so many of them (Midianites) that they could not be counted. **Gideon** called the Israelites together to fight them.
- **16:8** **Gideon** called the Israelites together to fight them. **Gideon** asked God for two signs so he could be sure that God would use him to save Israel.
- **16:10** 32,000 Israelite soldiers came to **Gideon**, but God told him this was too many.
- **16:12** Then **Gideon** returned to his soldiers and gave each of them a horn, a clay pot, and a torch.
- **16:15** The people wanted to make **Gideon** their king.
- **16:16** Then **Gideon** used the gold to make a special garment like the high priest used to wear. But the people started worshiping it as if it were an idol.

### Word Data:

- Strong's: H1439, H1441

(Go back to: [Hebrews 11:32](#))

## gift

### Definition:

The term “gift” refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

- Money, food, clothing, or other things given to poor people are called “gifts.”
- In the Bible, an offering or sacrifice given to God is also called a gift.
- The gift of salvation is something God gives us through faith in Jesus.
- In the New Testament, the term “gifts” is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

### Translation Suggestions:

- The general term for “gift” could be translated with a word or phrase that means “something that is given.”
- In the context of someone having a gift or special ability that comes from God, the term “gift from the Spirit” could be translated as “spiritual ability” or “special ability from the Holy Spirit” or “special spiritual skill that God gave.”

(See also: [spirit](#), [Holy Spirit](#))

### Bible References:

- 1 Corinthians 12:1
- 2 Samuel 11:8
- Acts 8:20
- Acts 10:4
- Acts 11:17
- Acts 24:17
- James 1:17
- John 4:9-10
- Matthew 5:23
- Matthew 8:4

### Word Data:

- Strong's: H0814, H4503, H4864, H4976, H4978, H4979, H4991, H5078, H5083, H5379, H7810, H8641, G03340, G13900, G13940, G14310, G14340, G14350, G33110, G54860

(Go back to: [Hebrews 5:1](#); [6:4](#); [8:3](#); [8:4](#); [9:9](#); [11:4](#))



## 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: [Hebrews 1:3](#); [2:7](#); [2:9](#); [2:10](#); [3:3](#); [5:5](#); [9:5](#); [13:21](#))

## goat, goatskins, scapegoat, kids

### Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
  - Goats have coarse hair; sheep have wool.
  - The tail of a goat stands up; the tail of a sheep hangs down.
  - Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: flock, [sacrifice](#), [sheep](#), [righteous](#), wine)

### Bible References:

- Exodus 12:3-4
- Genesis 30:32
- Genesis 31:10
- Genesis 37:31
- Leviticus 3:12-14
- Matthew 25:33

### Word Data:

- Strong's: H0689, H1423, H1429, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H7716, H8163, H8166, H8495, G01220, G20550, G20560, G51310

(Go back to: [Hebrews 9:13](#); [9:19](#); [10:4](#))

## 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: Hebrews 1:1; 1:6; 1:8; 1:9; 2:4; 2:9; 2:13; 2:17; 3:4; 3:12; 4:4; 4:9; 4:10; 5:1; 5:4; 5:10; 5:12; 6:1; 6:3; 6:7; 6:10; 6:13; 6:17; 6:18; 7:1; 7:19; 7:25; 8:10; 9:14; 9:20; 9:24; 10:7; 10:12; 10:21; 10:31; 10:36; 11:3; 11:4; 11:5; 11:6; 11:10; 11:16; 11:19; 11:25; 11:40; 12:2; 12:7; 12:15; 12:22; 12:23; 12:28; 12:29; 13:4; 13:15; 13:16; 13:20)

## 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: [Hebrews 1:5](#); [12:9](#))

## gold, golden

### Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: [altar](#), ark of the covenant, false god, silver, [tabernacle](#), temple)

### Bible References:

- 1 Peter 1:7
- 1 Timothy 2:8-10
- 2 Chronicles 1:15
- Acts 3:6
- Daniel 2:32

### Word Data:

- Strong's: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

(Go back to: [Hebrews 9:4](#))



## 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: [Hebrews 4:2](#); [4:6](#))

## 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: [Hebrews 5:14](#); [6:5](#); [9:11](#); [10:1](#); [10:24](#); [12:10](#); [13:9](#); [13:16](#); [13:18](#); [13:21](#))

## grace, gracious

### Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it. The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to “find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

### Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

### Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

### Word Data:

- Strong’s: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

(Go back to: [Hebrews 2:9](#); [4:16](#); [10:29](#); [12:15](#); [12:28](#); [13:9](#); [13:25](#))

## 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: [Hebrews 13:17](#))

## had relations with, lovemaking, sleep with, lie with

### Definition:

In the Bible, these terms are euphemisms that refer to having sexual intercourse. (See: [Euphemism](#))

- The expression “sleep with” someone commonly refers to having sexual relations with that person. The past tense is “slept with.”
- In the Old Testament book “Song of Songs,” the ULT uses the term “lovemaking” to translate the word “love,” which in that context refers to sexual relations. This term is related to the expression “make love to.”

### Translation Suggestions:

- Some languages may use different expressions for these terms in different contexts, depending on whether whether those involved are a married couple or whether they have some other relationship. It is important to make sure that the translation of this term has the correct meaning in each context.
- Depending on the context, expressions like these could be used to translate “sleep with”: “lie with” or “make love to” or “be intimate with.”
- Other ways to translate “have relations with” could include “have sexual relations with” or “have marital relations with.”
- The term “lovemaking” could also be translated as “loving” or “intimacy.” Or there may be an expression that is a natural way to translate this in the project language.
- It is important to check that the terms used to translate this concept are acceptable to the people who will be using the Bible translation.

(See also: [sexual immorality](#))

### Bible References:

- 1 Corinthians 5:1-2
- 1 Samuel 1:19
- Deuteronomy 21:13
- Genesis 19:5
- Matthew 1:25

### Word Data:

- Strong's: H0160, H0935, H1540, H2181, H2233, H3045, H3212, H6172, H7250, H7901, H7903, G10970

(Go back to: [Hebrews 13:4](#))

## 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: [Hebrews 1:10](#); [6:2](#); [8:9](#); [10:31](#); [12:12](#))

## 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: [Hebrews 3:8](#); [3:13](#); [3:15](#); [4:7](#))

## 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: [Hebrews 3:8](#); [3:10](#); [3:12](#); [3:15](#); [4:7](#); [4:12](#); [8:10](#); [10:16](#); [10:22](#); [13:9](#))

## 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: [Hebrews 1:10](#); [3:1](#); [4:14](#); [6:4](#); [7:26](#); [8:1](#); [8:5](#); [Notes](#); [9:23](#); [9:24](#); [11:12](#); [11:16](#); [12:22](#); [12:23](#); [12:25](#); [12:26](#))

## 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: [Hebrews 1:2](#); [6:17](#); [11:7](#))

## 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: [Hebrews 2 General Notes](#); [2:17](#); [3:1](#); [Notes](#); [4:14](#); [4:15](#); [Notes](#); [5:1](#); [5:5](#); [5:10](#); [6:20](#); [Notes](#); [7:26](#); [7:27](#); [7:28](#); [8:1](#); [8:3](#); [9:7](#); [9:11](#); [9:25](#); [13:11](#))



## 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: [Hebrews 2:4](#); [3:7](#); [6:4](#); [9:8](#); [9:14](#); [10:15](#); [10:29](#))

## 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: [Hebrews 3:1](#); [7:26](#); [Notes](#); [8:2](#); [9:1](#); [9:2](#); [9:3](#); [9:8](#); [9:12](#); [9:24](#); [9:25](#); [10:19](#); [12:10](#); [12:14](#); [13:11](#))

## 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: [Hebrews 2:7](#); [2:9](#); [3:3](#); [5:4](#); [13:4](#))

## hope, hoped

### Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term “hope” also has the meaning of “trust,” as in “my hope is in the Lord.” It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULT translates the term in the original language as “confidence.” This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- To have “no hope” means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

### Translation Suggestions:

- In some contexts, the term to “hope” could also be translated as to “wish” or to “desire” or to “expect.”
- The expression “nothing to hope for” could be translated as “nothing to trust in” or “no expectation of anything good”
- To “have no hope” could be translated as “have no expectation of anything good” or “have no security” or “be sure that nothing good will happen.”
- The expression “have set your hopes on” could also be translated as “have put your confidence in” or “have been trusting in.”
- The phrase “I find hope in your Word” could also be translated as “I am confident that your Word is true” or “Your Word helps me trust in you” or “When I obey your Word, I am certain to be blessed.”
- Phrases such as “hope in” God could also be translated a, “trust in God” or “know for sure that God will do what he has promised” or “be certain that God is faithful.”

(See also: [bless](#), [confidence](#), [good](#), [obey](#), [trust](#), [word of God](#))

### Bible References:

- 1 Chronicles 29:14-15
- 1 Thessalonians 2:19
- Acts 24:14-16
- Acts 26:6
- Acts 27:20
- Colossians 1:5
- Job 11:20

### Word Data:

- Strong's: H0982, H0983, H0986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G00910, G05600, G16790, G16800, G20700

(Go back to: [Hebrews 3:6](#); [6:11](#); [6:18](#); [7:19](#); [10:23](#); [11:1](#))

## 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: [Hebrews 10:21](#))

## 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 worshipped” 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: [Hebrews 3 General Notes](#); [3:2](#); [3:3](#); [3:4](#); [3:5](#); [3:6](#); [Notes](#); [8:8](#); [8:10](#); [10:21](#))



## 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 involves 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: [Hebrews 11:7](#))

## imitate, imitator

### Definition:

The terms “imitate” and “imitator” refers to copying someone else by acting exactly like that person does.

- Christians are taught to imitate Jesus Christ by obeying God and loving others, just as Jesus did.
- The apostle Paul told the early church to imitate him, just as he imitated Christ.

### Translation Suggestions:

- The term “imitate” could be translated as “do the same things as” or “follow his example.”
- The expression “be imitators of God” could be translated as “be people who act like God does” or “be people who do the kinds of things God does.”
- “You became imitators of us” could be translated as “You followed our example” or “You are doing the same kinds of godly things that you saw us do.”

### Bible References:

- 3 John 1:11
- Matthew 23:1-3

### Word Data:

- Strong's: H0310, H6213, G10960, G25960, G34010, G34020, G41600

(Go back to: [Hebrews 6:12](#); [13:7](#))

## incense

### Definition:

The term “incense” refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The “altar of incense” was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate “incense” could include “fragrant spices” or “good-smelling plants.”

(See also: altar of incense, [burnt offering](#), frankincense)

### Bible References:

- 1 Kings 3:1-3
- 2 Chronicles 13:10-11
- 2 Kings 14:4
- Exodus 25:3-7
- Luke 1:10

### Word Data:

- Strong's: H2553, H3828, H4196, H4289, H5208, H6988, H6999, H7002, H7004, H7381, G23680, G23690, G23700, G23790, G30310

(Go back to: [Hebrews 9 General Notes; 9:4](#))

## 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: [Hebrews 1 General Notes](#); [1:4](#); [1:14](#); [6:12](#); [9:15](#); [11:8](#); [12:17](#))

## iniquity

### Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

### Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: [sin](#), [transgress](#), trespass)

### Bible References:

- Daniel 9:13
- Exodus 34:5-7
- Genesis 15:14-16
- Genesis 44:16
- Habakkuk 2:12
- Matthew 13:41
- Matthew 23:27-28
- Micah 3:10

### Word Data:

- Strong's: H0205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G00920, G00930, G04580, G38920, G41890

(Go back to: [Hebrews 8:12](#))

## innocent

### Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”
- In the Bible, “blood” can represent “killing,” so “innocent blood” refers to “killing people who did not deserve to die.”

### Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as “who have done nothing wrong” or “who are not involved in evil.”
- “To shed innocent blood” can be translated as “to kill people who did not deserve to die.”

(See also: [guilt](#))

### Bible References:

- 1 Corinthians 4:4
- 1 Samuel 19:5
- Acts 20:26
- Exodus 23:7
- Jeremiah 22:17
- Job 9:23
- Romans 16:18

### Examples from the Bible stories:

- **8:6** After two years, Joseph was still in prison, even though he was **innocent**.
- **40:4** One of them mocked Jesus, but the other said, “Do you have no fear of God? We are guilty, but this man is **innocent**.”
- **40:8** When the soldier guarding Jesus saw everything that happened, he said, “Certainly, this man was **innocent**. He was the Son of God.”

### Word Data:

- Strong's: H2136, H2600, H2643, H5352, H5355, H5356, G01210

(Go back to: [Hebrews 7:26](#))

## **instruct, instruction, instructors**

### **Facts:**

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: [command](#), decree, [teach](#))

### **Bible References:**

- Exodus 14:4
- Genesis 26:5
- Hebrews 11:22
- Matthew 10:5
- Matthew 11:1
- Proverbs 1:30

### **Word Data:**

- Strong's: H0241, H0376, H0559, H0631, H1004, H1696, H1697, H3256, H3289, H3384, H4148, H4156, H4687, H4931, H4941, H6098, H6310, H6490, H6680, H7919, H8451, G12560, G12990, G13190, G13210, G13780, G17810, G17850, G27270, G27530, G35590, G35600, G38110, G38520, G38530, G42640, G43670, G48220

(Go back to: [Hebrews 11:22](#))



## intercede, intercession

### Definition:

The terms “intercede” and “intercession” refer to making requests to someone on behalf of another person. In the Bible this usually refers to praying for other people.

- The expressions “make intercession for” and “intercede for” mean to make requests to God for the benefit of other people.
- The Bible teaches that the Holy Spirit intercedes for us, that is, he prays to God for us.
- A person intercedes for other people by making requests for them to someone in authority.

### Translation Suggestions:

- Other ways to translate “intercede” could include “plead for” or “urge (someone) to do something (for someone else).”
- The noun “intercessions” could be translated as “appeals” or “requests” or “urgent prayers.”
- The phrase “make intercession for” could be translated as “make requests for the benefit of” or “make an appeal on behalf of” or “ask God to help” or “appeal to God to bless (someone).”

(See also: [pray](#))

### Bible References:

- Hebrews 7:25-26
- Isaiah 53:12
- Jeremiah 29:6-7
- Romans 8:26-27
- Romans 8:33-34

### Word Data:

- Strong's: H6293, G17830, G17930, G52410

(Go back to: [Hebrews 7:25](#))

## 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: [Hebrews 11:9](#); [11:17](#); [11:18](#); [11:20](#))

## 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: [Hebrews 8:8](#); [8:10](#); [11:22](#))

## 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: [Hebrews 10:7](#))

## 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: [Hebrews 11:9](#); [11:20](#); [11:21](#))

# Jephthah

## Facts:

Jephthah was a warrior from Gilead who served as a judge over Israel.

- In Hebrews 11:32, Jephthah is praised as an important leader who delivered his people from their enemies.
- He rescued the Israelites from the Ammonites and led his people to defeat the Ephraimites.
- Jephthah however, made a foolish, hasty vow to God which resulted in the sacrifice of his daughter.

(Translation suggestions: [How to Translate Names](#))

(See also: Ammon, deliver, Ephraim, [judge](#), vow)

## Bible References:

- Hebrews 11:32-34
- Judges 11:1-3
- Judges 11:35
- Judges 12:2

## Word Data:

- Strong's: H3316

([Go back to: Hebrews 11:32](#))

# 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: [Hebrews 11:30](#))



# 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:** [Hebrews 12:22](#))

## 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: [Hebrews 2:9](#); [3:1](#); [4:14](#); [6:20](#); [7:22](#); [10:10](#); [10:19](#); [12:2](#); [12:24](#); [13:8](#); [13:12](#); [13:20](#); [13:21](#))

## Joseph (OT)

### Facts:

Joseph was Jacob's eleventh son. He was Rachel's first son. The descendants of his two sons Ephraim and Manasseh became two of the tribes of Israel.

- The Hebrew name Joseph is similar to both the Hebrew word meaning "to add, increase" and the Hebrew word meaning "to gather, take away."
- A large portion of the book of Genesis is dedicated to the story of Joseph, how he remained faithful to God throughout his many difficulties and forgave his brothers who had sold him to be a slave in Egypt.
- Eventually God raised Joseph to the second highest place of power in Egypt and used him to save the people of Egypt and the surrounding nations in a time when there was little food. Joseph helped save his own family from starving and brought them to live with him in Egypt.

(Translation suggestions: [How to Translate Names](#))

(See also: twelve tribes of Israel, Ephraim, Manasseh, [Jacob](#), Rachel)

### Bible References:

- Genesis 30:22-24
- Genesis 33:1-3
- Genesis 37:1-2
- Genesis 37:23-24
- Genesis 41:55-57
- John 4:4-5

### Examples from the Bible stories:

- **8:2 Joseph's** brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler.
- **8:4** The slave traders took **Joseph** to Egypt.
- **8:5** Even in prison, **Joseph** remained faithful to God, and God blessed him.
- **8:7** God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison.
- **8:9 Joseph** told the people to store up large amounts of food during the seven years of good harvests.
- **9:2** The Egyptians no longer remembered **Joseph** and all he had done to help them.

### Word Data:

- Strong's: H3084, H3130, G25000, G25010

(Go back to: [Hebrews 11:21; 11:22](#))

## Joshua

### Facts:

There were several Israelite men named Joshua in the Bible. The most well-known is Joshua son of Nun who was Moses' helper and who later became an important leader of God's people.

- Joshua was one of the twelve spies whom Moses sent to explore the Promised Land.
- Along with Caleb, Joshua urged the Israelite people to obey God's command to enter the Promised Land and defeat the Canaanites.
- Many years later, after Moses died, God appointed Joshua to lead the people of Israel into the Promised Land.
- In the first and most famous battle against the Canaanites, Joshua led the Israelites to defeat the city of Jericho.
- The Old Testament book of Joshua tells how Joshua led the Israelites in taking control of the Promised Land and how he assigned each tribe of Israel a part of the land to live on.
- Joshua son of Jozadak is mentioned in the books of Haggai and Zechariah; he was a high priest who helped rebuild the walls of Jerusalem.
- There are several other men named Joshua mentioned in the genealogies and elsewhere in the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: Canaan, Haggai, [Jericho](#), [Moses](#), Promised Land, Zechariah (OT))

### Bible References:

- 1 Chronicles 7:25-27
- Deuteronomy 3:21
- Exodus 17:10
- Joshua 1:3
- Numbers 27:19

### Examples from the Bible stories:

- **14:4** When the Israelites reached the edge of Canaan, Moses chose twelve men, one from each tribe of Israel. He gave the men instructions to go and spy on the land to see what it was like.
- **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!"
- **14:8** "Except for **Joshua** and Caleb, everyone who is twenty years old or older will die there and never enter the Promised Land."
- **14:14** Moses was now very old, so God chose **Joshua** to help him lead the people.
- **14:15** **Joshua** was a good leader because he trusted and obeyed God.
- **15:3** After the people crossed the Jordan River, God told **Joshua** how to attack the powerful city of Jericho.

### Word Data:

- Strong's: H3091, G24240

(Go back to: [Hebrews 4:8](#))

## 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: [Hebrews 10:34](#); [12:2](#); [12:11](#); [13:17](#))



# Judah

## Facts:

Judah was Jacob's fourth son. He was Leah's fourth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Judah" or "Judah."
- His name sounds similar to the Hebrew word meaning "praise."
- The tribe of Judah settled in the southern part of Canaan, including the mountainous area to the south of the city of Jerusalem. When used as the name of a region of land, the term "Judah" refers to the land given to the tribe of Judah.
- In the Old Testament, the name Judah is sometimes used to refer to the whole southern kingdom of Israel (similar to how the name Ephraim is sometimes used to refer to the whole northern kingdom).
- King David, King Solomon, and all the kings of the southern kingdom were descendants of Judah. Jesus, too, was a descendant of Judah.
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: [How to Translate Names](#))

(See also: twelve tribes of Israel, Judah (kingdom), Jew, Judea, [Jacob](#), Leah)

## Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 1:9
- Genesis 29:35
- Genesis 38:2
- Luke 3:33
- Ruth 1:2

## Word Data:

- Strong's: H3063

(Go back to: [Hebrews 7:14](#); [8:8](#))

# judge

## Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called “judges” to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term “judge” could also be called “decision-maker” or “leader” or “deliverer” or “governor,” depending on the context.

(See also: governor, [judge](#), [law](#))

## Bible References:

- 2 Timothy 4:8
- Acts 7:27
- Luke 11:19
- Luke 12:14
- Luke 18:1-2
- Matthew 5:25
- Ruth 1:1

## Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1781, H1782, H6414, H6416, H6419, H8199, G03500, G12520, G13480, G29190, G29220, G29230

(Go back to: [Hebrews 4:12](#); [12:23](#))

## judge, judgment

### Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

### Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: decree, [judge](#), judgment day, [just](#), [law](#), [law](#))

### Bible References:

- 1 John 4:17
- 1 Kings 3:9
- Acts 10:42-43
- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

### Examples from the Bible stories:

- **19:16** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- **21:8** A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- **39:4** The high priest tore his clothes in anger and shouted to the other religious leaders, “We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?”

- **50:14** But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

### Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

(Go back to: [Hebrews 6:2](#); [9:27](#); [10:27](#); [10:30](#); [13:4](#))

## just, justice, unjust, injustice, justify, justification

### Definition:

“Just” and “justice” refer to treating people fairly according to God’s laws. Human laws that reflect God’s standard of right behavior toward others are also just.

- To be “just” is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God’s eyes.
- To act “justly” means to treat people in a way that is right, good, and proper according to God’s laws.
- To receive “justice” means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term “just” has the broader meaning of “righteous” or “following God’s laws.”

The terms “unjust” and “unjustly” refer to treating people in an unfair and often harmful manner.

- An “injustice” is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being “partial” or “prejudiced” because he is not treating people equally.

The terms “justify” and “justification” refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- “Justification” refers to what God does when he forgives a person’s sins and declares that person to be righteous in his sight.

### Translation Suggestions:

- Depending on the context, other ways to translate “just” could include “morally right” or “fair.”
- The term “justice” could be translated as “fair treatment” or “deserved consequences.”
- To “act justly” could be translated as “treat fairly” or “behave in a just way.”
- In some contexts, “just” could be translated as “righteous” or “upright.”
- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: [abstractnouns](#))
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: [forgive](#), [guilt](#), [judge](#), [righteous](#), [righteous](#))

## Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:3
- Luke 18:8
- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:4
- Romans 4:1-3
- Galatians 3:6-9
- Galatians 3:11
- Galatians 5:3-4
- Titus 3:6-7
- Hebrews 6:10
- James 2:24
- Revelation 15:3-4

## Examples from the Bible stories:

- **17:9** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

## Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

(Go back to: [Hebrews 2:2](#))

## 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: [Hebrews 7:1](#); [7:2](#); [11:23](#); [11:27](#))

# 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: [Hebrews 11:33](#))

## 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: [Hebrews 1:8](#); [12:28](#))

## 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: [Hebrews 3:10](#); [5:2](#); [8:11](#); [10:26](#); [10:30](#); [10:34](#); [11:8](#); [12:17](#); [13:23](#))

## 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: [Hebrews 11:33](#))

# lampstand

## Definition:

In the Bible, the term “lampstand” refers to a structure on which a lamp is placed in order to provide light to a room.

- The lampstand would be tall enough so that the light of the lamp could shine throughout the room.
- The lampstand could be made of wood or metal and could hold one or more lamps.
- Ordinary lamps were made of clay, and lamps for special purposes, such as for the temple, were made of metal (such as bronze, silver, or gold.)
- The lamps were in the shape of a bowl with a raised lip on one side that held a wick. The lamps were filled with olive oil that soaked the wick and burned when the wick was lighted.
- In the Jerusalem temple there was a special gold lampstand that 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: [Hebrews 9:2](#))

## last day, latter days

### Definition:

The term “last days” or “latter days” refers generally to the time period at the end of the current age.

- This time period will have an unknown duration.
- The “last days” are a time of judgment upon those who have turned away from God.

### Translation Suggestions:

- The term “last days” can also be translated as “final days” or “end times.”
- In some contexts, this could be translated as “end of the world” or “when this world ends.”

(See also: day of the Lord, [judge](#), [turn](#), [world](#))

### Bible References:

- 2 Peter 3:3-4
- Daniel 10:14-15
- Hebrews 1:2
- Isaiah 2:2
- James 5:3
- Jeremiah 23:19-20
- John 11:24-26
- Micah 4:1

### Word Data:

- Strong's: H0319, H3117, G20780, G22500

(Go back to: [Hebrews 1:2](#))



## 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: [Hebrews 7:5](#); [7:19](#); [7:28](#); [8:4](#); [9:19](#); [9:22](#); [10:1](#); [10:8](#); [10:28](#))

## law, principle

### Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior, and is usually not written down or enforced. However, sometimes the term “law” is used to mean a “principle.”

- A “law” is similar to a “decree,” but the term “law” is generally used to refer to something written rather than spoken.
- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term “law of Moses,” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: [law of Moses](#), decree, [command](#), [declare](#))

### Bible References:

- Deuteronomy 4:2
- Esther 3:8-9
- Exodus 12:12-14
- Genesis 26:5
- John 18:31
- Romans 7:1

### Word Data:

- Strong’s: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H6310, H7560, H8451, G17850, G35480, G35510, G47470

(Go back to: [Hebrews 7:12](#); [7:16](#); [8:10](#); [10:16](#))

## 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: [Hebrews 1:9](#); [10:17](#))

## Levi, Levite

### Definition:

Levi was Jacob's third son. He was Leah's third son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Levi" or the "Levites."
- The name Levi is similar to the Hebrew word for "join to."
- Unlike the other tribes, the tribe of Levi did not inherit a unified area of land in Canaan. Instead, they inherited various cities scattered throughout the regions belonging to the other tribes.
- The tribe of Levi was responsible for taking care of the tabernacle (and later, the temple) and conducting religious rituals, including offering sacrifices and prayers for the Israelite people.
- In the Old Testament, it is not always clear whether the term "Levite" refers generally to a descendant of Levi or specifically to a person who served in the temple helping the priests.
- The Old Testament law prescribed that all priests were to be chosen from the tribe of Levi. The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus. Their names are listed in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: twelve tribes of Israel, [priest](#), [sacrifice](#), temple, [Jacob](#), Leah, Matthew)

### Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 8:3-5
- Acts 4:36-37
- Genesis 29:34
- John 1:19-21
- Luke 10:32

### Word Data:

- Strong's: H3878, H3879, H3881, G30170, G30180, G30190, G30200

(Go back to: [Hebrews 7:5](#); [7:9](#); [7:11](#))

## 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: [Hebrews 2:15](#); [3:12](#); [4:12](#); [7:3](#); [7:8](#); [7:16](#); [7:25](#); [9:14](#); [9:17](#); [10:20](#); [10:31](#); [10:38](#); [12:9](#); [12:22](#))



## 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: [Hebrews 1:11; 1:12; 2:17; 3:2; 3:5; 3:6; 3:7; 3:8; 3:11; 3:15; 4:3; 4:7; 4:10; 5:3; 5:6; 6:19; 7:15; 7:27; 8:5; 9:21; 9:25; 10:25; 11:9; 11:12; 11:27; 11:29; 12:5; 12:7; 12:16; 12:27; 13:3; 13:17](#))

## lion, lioness

### Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.

(See also: [How to Translate Unknowns](#))

(See also: [David](#), leopard, [Samson](#), [sheep](#))

### Bible References:

- 1 Chronicles 11:22-23
- 1 Kings 7:29
- Proverbs 19:12
- Psalms 17:12
- Revelation 5:5

### Word Data:

- Strong's: H0738, H0739, H0744, H3715, H3833, H3918, H7826, H7830, G30230

(Go back to: [Hebrews 11:33](#))

## 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: [Hebrews 7:5](#); [7:10](#))

## 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: [Hebrews 1:10](#); [2:3](#); [7:14](#); [7:21](#); [8:2](#); [8:8](#); [8:9](#); [8:10](#); [8:11](#); [10:16](#); [10:30](#); [12:5](#); [12:6](#); [12:14](#); [13:6](#); [13:20](#))

## 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: [Hebrews 1:9](#); [6:10](#); [10:24](#); [12:6](#); [13:1](#))

## majesty

### Definition:

The term “majesty” or “majestic” refers to greatness and splendor, often in relation to the qualities of a king.

- In the Bible, “majesty” frequently refers to the greatness of God, who is the supreme King over the universe.
- “Your Majesty” is a way of addressing a king.

### Translation Suggestions:

- This term could be translated as “kingly greatness” or “royal splendor.”
- “Your Majesty” could be translated as something like “your Highness” or “your Excellency” or using a natural way of addressing a ruler in the target language.

(See also: [king](#))

### Bible References:

- 2 Peter 1:16-18
- Daniel 4:36
- Isaiah 2:10
- Jude 1:25
- Micah 5:4

### Word Data:

- Strong's: H1347, H1348, H1420, H1923, H1926, H1935, H7238, G31680, G31720

(Go back to: [Hebrews 1:3](#); [8:1](#))



## manna

### Definition:

Manna was a white, grain-like food that God provided for the Israelites to eat during the 40 years of living in the wilderness after they left Egypt.

- Manna looked like white flakes which appeared each morning on the ground under the dew. It tasted sweet, like honey.
- The Israelites gathered the manna flakes every day except on the Sabbath.
- On the day before the Sabbath, God told the Israelites to gather twice the amount of manna so they wouldn't have to gather it on their day of rest.
- The word "manna" means "what is it?"
- In the Bible, manna is also referred to as "bread from heaven" and "grain from heaven."

### Translation Suggestions

- Other ways to translate this term could include "thin white flakes of food" or "food from heaven."
- Also consider how this term is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [bread](#), [desert](#), [grain](#), [heaven](#), [Sabbath](#))

### Bible References:

- Deuteronomy 8:3
- Exodus 16:27
- Hebrews 9:3-5
- John 6:30-31
- Joshua 5:12

### Word Data:

- Strong's: H4478, G31310

(Go back to: [Hebrews 9:4](#))

## mediator

### Definition:

A mediator is a person who helps two or more people to resolve their disagreements or conflicts with each other. He helps them to become reconciled.

- Because people have sinned, they are God's enemies who deserve his wrath and punishment. Because of sin, the relationship between God and his people is broken.
- Jesus is the mediator between God the Father and his people, restoring that broken relationship through his death as payment for their sin.

### Translation Suggestions:

- Ways to translate "mediator" could be "go-between person" or "reconciler" or "person who brings peace."
- Compare this term with how the term "priest" is translated. It is best if the term "mediator" is translated differently.

(See also: [priest](#), reconcile)

### Bible References:

- 1 Timothy 2:5
- Galatians 3:20
- Hebrews 8:6
- Hebrews 12:24
- Luke 12:14

### Word Data:

- Strong's: H3887, G33120, G33160

(Go back to: [Hebrews 8:6](#); [9:15](#); [12:24](#))

## Melchizedek

### Facts:

During the time when Abram lived, Melchizedek was the king of the city of Salem (later “Jerusalem”)

- Melchizedek’s name means “king of righteousness” and his title “king of Salem” means “king of peace.”
- He was also called a “priest of God Most High.”
- Melchizedek is first mentioned in the Bible when he served Abram bread and wine after Abram rescued his nephew Lot from powerful kings. Abram gave Melchizedek one-tenth of the plunder from his victory.
- In the New Testament, Melchizedek is described as someone who had no father or mother. He was called a priest and king who will reign forever.
- The New Testament also says that Jesus is a priest according to the priestly “order of Melchizedek.” Jesus was not descended from Levi as the Israelite priests were. His priesthood is directly from God, as Melchizedek’s was.
- Based on these descriptions of him in the Bible, Melchizedek was a human priest who was also chosen by God to represent or point forward to Jesus, the eternal king of peace and righteousness and our great high priest.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [everlasting](#), [high priest](#), [Jerusalem](#), [Levite](#), [priest](#), [righteous](#))

### Bible References:

- Genesis 14:18
- Hebrews 6:20
- Hebrews 7:17
- Psalm 110:4

### Word Data:

- Strong’s: H4442, G31980

(**Go back to:** [Hebrews 5 General Notes](#); [5:6](#); [5:10](#); [6:20](#); [Notes](#); [7:1](#); [7:10](#); [7:11](#); [7:15](#); [7:17](#))

## 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: [Hebrews 2:17](#); [4:16](#); [8:12](#); [10:28](#))

## might, mighty, mighty works

### Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” 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: [Hebrews 11:34](#))

## 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: [Hebrews 8:10](#); [10:16](#))

## 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: [Hebrews 2:4](#))

## 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: [Hebrews 10:33](#); [11:36](#))

# 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: [Hebrews 3:2](#); [3:3](#); [3:5](#); [3:16](#); [7:14](#); [8:5](#); [11:23](#); [11:24](#); [12:21](#))

## 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: [Hebrews 7:1](#))

## multiply, multiplied, multiplication

### Definition:

The term “multiply” means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to “multiply” and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- Depending on the context, this term could also be translated as “increase” or “cause to increase” or “greatly increase in number” or “become greater in number” or “become more numerous.”
- The phrase “greatly multiply your pain” could also be translated as “cause your pain to become more severe” or “cause you to experience much more pain.”
- To “multiply horses” means to “greedily keep acquiring more horses” or to “get large numbers of horses.”

### Bible References:

- Deuteronomy 8:1
- Genesis 9:7
- Genesis 22:17
- Hosea 4:6-7

### Word Data:

- Strong's: H3254, H3527, H6280, H7231, H7233, H7235, H7680, G40520, G41290

(Go back to: [Hebrews 6:14](#))

## 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: [Hebrews 1:4](#); [2:12](#); [6:10](#); [11:18](#); [13:15](#))

# Noah

## Facts:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic ark in which he and his family could live while the flood waters covered the earth.

- Noah was a righteous man who obeyed God in everything.
- When God told Noah how to build the gigantic ark, Noah built it exactly the way God told him to.
- Inside the ark, Noah and his family were kept safe, and later their children and grandchildren filled the earth with people again.
- Everyone born since the time of the flood is a descendant of Noah.

(Translation suggestions: [How to Translate Names](#))

(See also: [descendant](#), [ark](#))

## Bible References:

- Genesis 5:30-31
- Genesis 5:32
- Genesis 6:8
- Genesis 8:1
- Hebrews 11:7
- Matthew 24:37

## Examples from the Bible stories:

- **3:2** But **Noah** found favor with God.
- **3:4** **Noah** obeyed God. He and his three sons built the boat just the way God had told them.
- **3:13** Two months later God said to **Noah**, "You and your family and all the animals may leave the boat now. Have many children and grandchildren and fill the earth." So **Noah** and his family came out of the boat.

## Word Data:

- Strong's: H5146, G35750

(Go back to: [Hebrews 11:7](#))

## 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: [Hebrews 3:11](#); [3:18](#); [4:3](#); [Notes](#); [6:13](#); [6:16](#); [6:17](#); [Notes](#); [7:20](#); [7:21](#); [7:28](#))



## 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: [Hebrews 5:8](#); [5:9](#); [11:8](#); [13:17](#))

# 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: [Hebrews 1:9](#))

## 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: [Hebrews 1:3](#))

## oppress, oppressed, oppression, oppressor, dominate

### Definition:

The terms “oppress” and “oppression” refer to treating people harshly. An “oppressor” is a person who oppresses people.

- The term “oppression” especially refers to a situation where people of greater strength mistreat or enslave people who are under their power or rule.
- The term “oppressed” describes the people who are being harshly treated.
- Often enemy nations and their rulers were oppressors to the people of Israel.

### Translation Suggestions:

- Depending on the context, “oppress” could be translated as “severely mistreat” or “cause to be heavily burdened” or “put under miserable bondage” or “rule harshly.”
- Ways to translate “oppression” could include “heavy suppression and bondage” or “burdensome control.”
- The phrase “the oppressed” could be translated as “oppressed people” or “people in terrible bondage” or “those who are treated harshly.”
- The term “oppressor” could be translated as “person who oppresses” or “nation who controls and rules harshly” or “persecutor.”

(See also: [bind](#), enslave, persecute)

### Bible References:

- 1 Samuel 10:17-19
- Deuteronomy 26:7
- Ecclesiastes 4:1
- Job 10:3
- Judges 2:18-19
- Nehemiah 5:14-15
- Psalms 119:134

### Word Data:

- Strong's: H1790, H1792, H2541, H2555, H3238, H3905, H3906, H4642, H5065, H6031, H6125, H6184, H6206, H6216, H6217, H6231, H6233, H6234, H6693, H7429, H7533, H7701, G26160, G26690

(Go back to: [Hebrews 11:37](#))

## ordain, ordained, ordination, planned long ago, set up, prepared

### Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to “ordain” could be translated as to “assign” or to “appoint” or to “command” or to “make a rule” or to “institute.”

(See also: [command](#), [covenant](#), [decree](#), [law](#), [law](#), [priest](#))

### Bible References:

- 1 Kings 12:31-32
- 2 Samuel 17:13-14
- Exodus 28:40-41
- Numbers 3:3
- Psalms 111:7-9

### Word Data:

- Strong's: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G12990, G25250, G42700, G42820

(Go back to: [Hebrews 10:5](#); [11:3](#))

## ordinance, regulations, requirements, strict law, customs

### Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow. This term is related to the term “ordain.”

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term “ordinance” could be translated as “public decree” or “regulation” or “law,” depending on the context.

(See also: [command](#), decree, [law](#), [ordain](#), statute)

### Bible References:

- Deuteronomy 4:13-14
- Exodus 27:20-21
- Leviticus 8:31-33
- Malachi 3:6-7

### Word Data:

- Strong's: H2706, H4687, H4931, H4941

(Go back to: [Hebrews 9:1](#); [9:10](#))

## 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: [Hebrews 11:28](#))**



## patient, patience, impatient

### Definition:

The terms “patient” and “patience” refer to persevering through difficult circumstances. Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God’s people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.

(See also: [endure](#), [forgive](#), persevere)

### Bible References:

- 1 Peter 3:20
- 2 Peter 3:8-9
- Hebrews 6:11-12
- Matthew 18:28-29
- Psalms 37:7
- Revelation 2:2

### Word Data:

- Strong’s: H0750, H0753, H2342, H3811, H6960, H7114, G04200, G04630, G19330, G31140, G31150, G31160, G52780, G52810

(Go back to: [Hebrews 6:12](#))

## patriarch

### Definition:

The term “patriarch” in the Bible refers to someone who was a founding ancestor of the Jewish people, particularly Abraham, Isaac, or Jacob.

- It also can refer to the twelve sons of Jacob who became the twelve patriarchs of the twelve tribes of Israel.
- The term “patriarch” has a similar meaning to “forefather,” but more specifically refers to the most well-known male ancestral leaders of a people group.

(See also: [ancestor](#), [father](#), [forefather](#))

### Bible References:

- Acts 2:29-31
- Acts 7:6-8
- Acts 7:9
- Ezra 3:12-13

### Word Data:

- Strong's: H0001, H7218, G39660

(Go back to: [Hebrews 7:4](#))

## 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: [Hebrews 7:2](#); [11:31](#); [12:11](#); [12:14](#); [13:20](#))

## 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: [Hebrews 4:9](#); [8:10](#); [10:30](#); [11:25](#))

## 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: [Hebrews 2:17](#); [4:9](#); [5:3](#); [7:5](#); [7:11](#); [7:27](#); [8:10](#); [9:7](#); [9:19](#); [11:25](#); [13:12](#))

## perfect, complete

### Definition:

In the New Testament, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be “perfect” or “complete,” that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

### Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault” or “not having any faults.”

(See also: blemish)

### Bible References:

- Hebrews 12:2
- James 3:2
- Matthew 5:46-48
- Psalms 19:7-8

### Word Data:

- Strong's: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

(Go back to: [Hebrews 2:10](#); [5:9](#); [5:14](#); [6:1](#); [7:11](#); [7:19](#); [7:28](#); [9:9](#); [9:11](#); [10:1](#); [10:14](#); [11:40](#); [12:2](#); [12:23](#))

# 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: [Hebrews 1:11](#); [11:31](#))



## Pharaoh, king of Egypt

### Facts:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.
- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as "Pharaoh."

(Translation suggestions: [How to Translate Names](#))

(See also: [egypt](#), [king](#))

### Bible References:

- Acts 7:9-10
- Acts 7:13
- Acts 7:21
- Genesis 12:15
- Genesis 40:7
- Genesis 41:25

### 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.
- **8:8 Pharaoh** was so impressed with Joseph that he appointed him to be the second most powerful man in all of Egypt!
- **9:2** So the **Pharaoh** who was ruling over Egypt at that time made the Israelites slaves to the Egyptians.
- **9:13** "I will send you to **Pharaoh** so that you can bring the Israelites out of their slavery in Egypt."
- **10:2** Through these plagues, God showed **Pharaoh** *that he is more powerful than* **Pharaoh** and all of Egypt's gods.

### Word Data:

- Strong's: H4428, H4714, H6547, G53280

(Go back to: [Hebrews 11:24](#))

## 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: [Hebrews 10:34](#))

## 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: [Hebrews 1:3](#); [2:14](#); [6:5](#); [7:16](#); [11:11](#); [11:34](#))

## praise, praised, praiseworthy

### Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to “praise” could also be translated as to “speak well of” or to “highly honor with words” or to “say good things about.”
- The noun “praise” could be translated as “spoken honor” or “speech that honors” or “speaking good things about.”

(See also: [worship](#))

### Bible References:

- 2 Corinthians 1:3
- Acts 2:47
- Acts 13:48
- Daniel 3:28
- Ephesians 1:3
- Genesis 49:8
- James 3:9-10
- John 5:41-42
- Luke 1:46
- Luke 1:64-66
- Luke 19:37-38
- Matthew 11:25-27
- Matthew 15:29-31

### Examples from the Bible stories:

- **12:13** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- **17:8** When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- **22:7** Zechariah said, “**Praise** God, because he has remembered his people!”
- **43:13** They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- **47:8** They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

### Word Data:

- Strong's: H1319, H7121, H8416, G29800, G38530

(Go back to: [Hebrews 13:15](#))

## 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: [Hebrews 5:7](#); [13:18](#))

## 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: [Hebrews 5:6](#); [Notes](#); [7:1](#); [7:3](#); [7:5](#); [7:11](#); [7:12](#); [7:14](#); [7:15](#); [7:17](#); [7:20](#); [7:21](#); [7:23](#); [7:24](#); [8:4](#); [9:6](#); [10:11](#); [10:21](#))



## prince, princess, governors, provincial governors, officials, noblemen, nobility

### Definition:

A "prince" is the son of a king. A "princess" is a daughter of a king.

- The term "prince" is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham's wealth and importance, he was referred to as a "prince" by the Hittites he was living among.
- In the book of Daniel, the term "prince" is used in the expressions "prince of Persia" and "prince of Greece," which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a "prince" in the book of Daniel.
- Sometimes in the Bible Satan is referred to as "the prince of this world."
- Jesus is called the "Prince of Peace" and the "Prince of Life."
- In Acts 2:36, Jesus is referred to as "Lord and Christ" and in Acts 5:31 he is referred to as "Prince and Savior," showing the parallel meaning of "Lord" and "Prince."

### Translation Suggestions:

- Ways to translate "prince" could include, "king's son" or "ruler" or "leader" or "chieftain" or "captain."
- When referring to angels, this could also be translated as "spirit ruler" or "leading angel."
- When referring to Satan or other evil spirits, this term could also be translated as "evil spirit ruler" or "powerful spirit leader" or "ruling spirit," depending on the context.

(See also: [angel](#), [authority](#), [Christ](#), [demon](#), [lord](#), [power](#), [ruler](#), [Satan](#),  [Savior](#), [spirit](#))

### Bible References:

- Acts 5:29-32
- Genesis 12:15
- Genesis 49:26
- Luke 1:52

### Word Data:

- Strong's: H0001, H0117, H0324, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5633, H5993, H6579, H7261, H7333, H7786, H8269, H8282, H8323, G07470, G07580, G14130, G31750

(Go back to: [Hebrews 2:10](#); [12:2](#))

## 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: [Hebrews 10:34](#); [11:36](#))

## profane, profaned

### Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to “profane” could be translated as to “treat as unholy” or to “be irreverent toward” or to “dishonor.”
- God told the Israelites that they “profaned” themselves with idols, meaning that the people were making themselves “unclean” or “dishonored” by this sin. They were also dishonoring God.
- Depending on the context, the adjective “profane” could be translated as “dishonoring” or “godless” or “unholy.”

(See also: [defile](#), [holy](#), [clean](#))

### Bible References:

- 2 Timothy 2:16-18
- Ezekiel 20:9
- Malachi 1:10-12
- Matthew 12:5
- Numbers 18:30-32

### Word Data:

- Strong's: H2455, H2490, H2491, H5234, H8610, G09520, G09530

(Go back to: [Hebrews 12:16](#))

## 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: [Hebrews 4:2](#); [12:10](#); [13:9](#))

## 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.”<sup>⚡</sup>
- **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: [Hebrews 4:1](#); [6:12](#); [6:13](#); [6:15](#); [6:17](#); [7:6](#); [8:6](#); [9:15](#); [10:23](#); [10:36](#); [11:9](#); [11:11](#); [11:13](#); [11:17](#); [11:33](#); [11:39](#); [12:26](#))

## 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: [Hebrews 1:1](#); [11:32](#))

## propitiation

### Definition:

The term “propitiation” refers to a sacrifice that is made to satisfy or fulfill the justice of God and to appease his wrath.

- The offering of the sacrificial blood of Jesus Christ is the propitiation to God for mankind’s sins.
- Jesus’ death on the cross appeased God’s wrath against sin. This provided a way for God to look on people with favor and offer them eternal life.

### Translation Suggestions:

- This term could be translated as “appeasement” or “causing God to forgive sins and grant favor to people.”
- The word “atonement” is close in meaning to “propitiation.” It is important to compare how these two terms are used.

(See also: atonement, [everlasting](#), [forgive](#), [sacrifice](#))

### Bible References:

- 1 John 2:2
- 1 John 4:10
- Romans 3:25-26

### Word Data:

- Strong’s: G24340, G24350

(Go back to: [Hebrews 2:17](#))



## prostitute, harlot, whored

### Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: [euphemism](#))

(See also: [adultery](#), false god, [sexual immorality](#), false god)

### Bible References:

- Genesis 34:31
- Genesis 38:21
- Luke 15:30
- Matthew 21:31

### Word Data:

- Strong's: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G42040

(Go back to: [Hebrews 11:31](#))

## 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: [Hebrews 1:6](#); [9:1](#); [11:21](#))

## punish, punished, punishment, unpunished

### Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: [just](#), [repent](#), [righteous](#), [sin](#))

### Bible References:

- 1 John 4:18
- 2 Thessalonians 1:9
- Acts 4:21
- Acts 7:59-60
- Genesis 4:15
- Luke 23:16
- Matthew 25:46

### 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.
- **16:2** Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.
- **19:16** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them.
- **48:6** Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- **48:10** When anyone believes in Jesus, the blood of Jesus takes away that person’s sin, and God’s **punishment** passes over him.
- **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.
- **49:11** Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

### Word Data:

- Strong’s: H3027, H3256, H4148, H4941, H5221, H5414, H6031, H6064, H6213, H6485, H7999, H8011, H8199, G13490, G15560, G15570, G28490, G38110, G50970

**(Go back to: [Hebrews 10:29](#))**

## pure, purify, purification

### Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

### Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”
- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: atonement, [clean](#), [spirit](#))

### Bible References:

- 1 Timothy 1:5
- Exodus 31:6-9
- Hebrews 9:13-15
- James 4:8
- Luke 2:22
- Revelation 14:4

### Word Data:

- Strong’s: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

(Go back to: [Hebrews 9:13](#); [10:22](#))

## 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: [Hebrews 11:34](#))

## Rahab

### Facts:

Rahab was a woman who lived in Jericho when Israel attacked the city. She was a prostitute.

- Rahab hid the two Israelites who came to spy on Jericho before the Israelites attacked it. She helped the spies escape back to the Israelite camp.
- Rahab became a believer in Yahweh.
- She and her family came to live with the Israelites after the Israelites destroyed Jericho and spared Rahab and her family.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [Jericho](#), [prostitute](#))

### Bible References:

- Hebrews 11:29-31
- James 2:25
- Joshua 2:21
- Joshua 6:17-19
- Matthew 1:5

### Examples from the Bible stories:

- **15:1** In that city there lived a prostitute named **Rahab** who hid the spies and later helped them to escape. She did this because she believed God. They promised to protect **Rahab** and her family when the Israelites would destroy Jericho.
- **15:5** The Israelites destroyed everything in the city as God had commanded. **Rahab** and her family were the only people in the city that they did not kill. They became part of the Israelites.

### Word Data:

- Strong's: H7343, G44600

(Go back to: [Hebrews 11:31](#))

## 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: [Hebrews 7:11](#); [7:15](#); [11:19](#))

## 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: [Hebrews 3:8](#); [3:15](#); [3:16](#))

## 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: [Hebrews 12:5](#))

## 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: [Hebrews 2:2](#); [2:3](#); [4:16](#); [7:5](#); [7:8](#); [7:9](#); [7:11](#); [9:15](#); [10:26](#); [10:34](#); [10:36](#); [11:8](#); [11:11](#); [11:13](#); [11:17](#); [11:19](#); [11:29](#); [11:31](#); [11:35](#); [11:36](#); [11:39](#); [12:6](#); [12:28](#))

## redeem, redeemer, redemption

### Definition:

The term “redeem” refers to buying back something or someone that has been previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

### Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these words. The word “ransom,” however, can also mean the payment necessary to “redeem” something or someone. The term “redeem” never refers to the actual payment itself.

(See also: [free](#), [ransom](#))

### Bible References:

- Colossians 1:13-14
- Ephesians 1:7-8
- Ephesians 5:16
- Galatians 3:13-14
- Galatians 4:5
- Luke 2:38
- Ruth 2:20

### Word Data:

- Strong’s: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

(Go back to: [Hebrews 9:12](#); [9:15](#); [11:35](#))

## 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: [Hebrews 11:29](#))

## 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: [Hebrews 10:28](#); [12:17](#); [12:25](#))



## 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: [Hebrews 6:1](#); [6:6](#); [7:21](#); [12:17](#))**

## 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: [Hebrews 13:17](#))

## 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: [Hebrews 3 General Notes](#); [3:11](#); [3:18](#); [Notes](#); [4:1](#); [4:3](#); [4:4](#); [4:5](#); [4:8](#); [4:10](#); [4:11](#))

## 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: [Hebrews 6:2](#); [11:35](#))

## 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 worshipping 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: [Hebrews 7:1; 11:15](#))

## 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: [Hebrews 9:8](#); [9:26](#))

## revere, revered, reverence, reverent

### Definition:

The term “reverence” refers to feelings of profound, deep respect for someone or something. “Revere” someone or something is to show reverence towards that person or thing.

- Feelings of reverence can be seen in actions that honor the person who is revered.
- The fear of the Lord is an inner reverence that manifests itself in obedience to God’s commandments.
- This term could also be translated as “fear and honor” or “sincere respect.”

(See also: [fear](#), [honor](#), [obey](#))

### Bible References:

- 1 Peter 1:15-17
- Hebrews 11:7
- Isaiah 44:17
- Psalms 5:7-8

### Word Data:

- Strong’s: H3372, H3373, H3374, H4172, H6342, H7812, G01270, G17880, G21250, G24120, G53990, G54010

(Go back to: [Hebrews 11:7](#); [12:28](#))



## 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: [Hebrews 10:35; 11:26](#))

## 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: [Hebrews 1:3](#); [1:13](#); [8:1](#); [10:12](#); [12:2](#))

## 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: [Hebrews 1:8](#); [1:9](#); [5:13](#); [6:10](#); [7:2](#); [10:38](#); [11:4](#); [11:7](#); [11:33](#); [12:11](#); [12:23](#))

## 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: [Hebrews 1:12](#))

## rod

### Definition:

The term “rod” refers to a narrow, solid, stick-like tool that was used in several different ways. It was probably at least a meter in length.

- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms “rod” and “staff” as metaphors to refer to God’s guidance and discipline for his people.
- A shepherd’s rod was also used to count the sheep as they passed under it.
- Another metaphorical expression, “rod of iron,” refers to God’s punishment for people who rebel against him and do evil things.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.
- In the Bible, a wooden rod was also referred to as an instrument to discipline children.

(See also: [staff](#), [sheep](#), [shepherd](#))

### Bible References:

- 1 Corinthians 4:21
- 1 Samuel 14:43-44
- Acts 16:23
- Exodus 27:9-10
- Revelation 11:1

### Word Data:

- Strong’s: H2415, H4294, H4731, H7626, G25630, G44630, G44640

(Go back to: [Hebrews 9:4](#))

## 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: [Hebrews 12:1](#))



## 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: [Hebrews 4:9](#))**

## 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 to 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: [Hebrews 5:1](#); [7:27](#); [8:3](#); [9:9](#); [9:23](#); [9:26](#); [Notes](#); [10:1](#); [10:5](#); [10:8](#); [10:10](#); [10:11](#); [10:12](#); [10:14](#); [10:18](#); [10:26](#); [11:4](#); [13:15](#); [13:16](#))

## saint

### Definition:

The term “saints” literally means “holy ones” and refers to believers in Jesus.

- Later in church history, a person known for his good works was given the title “saint,” but that was not how this term was used during New Testament times.
- Believers in Jesus are saints or holy ones, not because of what they have done, but rather because of their faith in the saving work of Jesus Christ. He is the one who makes them holy.

### Translation Suggestions:

- Ways to translate “saints” could include “holy ones” or “holy people” or “holy believers in Jesus” or “set apart ones.”
- Be careful not to use a term that refers to people of only one Christian group.

(See also: [holy](#))

### Bible References:

- 1 Timothy 5:10
- 2 Corinthians 9:12-15
- Revelation 16:6
- Revelation 20:9-10

### Word Data:

- Strong's: H2623, H6918, H6922, G00400

(Go back to: [Hebrews 6:10](#); [13:24](#))

## Samson

### Facts:

Samson was one of the judges, or deliverers, of Israel. He was from the tribe of Dan.

- God gave Samson superhuman strength, which he used to fight against Israel's enemies, the Philistines.
- Samson was put under a vow to never cut his hair and to never drink wine or any other fermented drink. As long as he kept this vow, God continued to give him strength.
- He finally broke his vow and allowed his hair to be cut, enabling the Philistines to capture him.
- While Samson was in captivity, God enabled him to regain his strength and gave him the opportunity to destroy the temple of the false god Dagon, along with many Philistines.

(Translation suggestions: [How to Translate Names](#))

(See also: deliver, Philistines, twelve tribes of Israel)

### Bible References:

- Hebrews 11:32-34
- Judges 13:25
- Judges 16:2
- Judges 16:31

### Word Data:

- Strong's: H8123, G45460

(Go back to: [Hebrews 11:32](#))

## Samuel

### Facts:

Samuel was a prophet and the last judge of Israel. He anointed both Saul and David as kings over Israel.

- Samuel was born to Elkanah and Hannah in the town of Ramah.
- Hannah had been barren, so she had prayed earnestly that God would give her a son. Samuel was the answer to that prayer.
- Hannah promised that if, in answer to her desperate prayer that God would give her a male child, her request was granted, she would dedicate her son to Yahweh.
- To fulfill her promise to God, when Samuel was a young boy, Hannah sent him to live with and help Eli the priest in the temple.
- God raised up Samuel to be a great prophet.

(Translation suggestions: [How to Translate Names](#))

(See also: Hannah, [judge](#), [prophet](#), Yahweh)

### Bible References:

- 1 Samuel 1:19
- 1 Samuel 9:24
- 1 Samuel 12:17
- Acts 3:24
- Acts 13:20
- Hebrews 11:32-34

### Word Data:

- Strong's: H8050, G45450

(Go back to: [Hebrews 11:32](#))

## sanctify, sanctification

### Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

### Translation Suggestions:

- Depending on the context, the term “sanctify” can be translated as “set apart” or “make holy” or “purify.”
- When people sanctify themselves, they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- When its meaning is “consecrate,” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: consecrate, [holy](#), set apart)

### Bible References:

- 1 Thessalonians 4:3-6
- 2 Thessalonians 2:13
- Genesis 2:1-3
- Luke 11:2
- Matthew 6:8-10

### Word Data:

- Strong’s: H6942, G00370, G00380

(Go back to: [Hebrews 2:11](#); [9:13](#); [10:10](#); [10:14](#); [10:29](#); [13:12](#))



## Sarah, Sarai

### Facts:

- Sarah was Abraham's wife.
- Her name was originally "Sarai," but God changed it to "Sarah."
- Sarah gave birth to Isaac, the son God had promised to give her and Abraham.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Isaac](#))

### Bible References:

- Genesis 11:30
- Genesis 11:31
- Genesis 17:15
- Genesis 25:9-11

### Examples from the Bible stories:

- **5:1** So Abram's wife, **Sarai**, said to him, "Since God has not allowed me to have children and now I am too old to have children, here is my servant, Hagar. Marry her also so she can have a child for me."
- **5:4** "Your wife, **Sarai**, will have a son—he will be the son of promise."
- **5:4** God also changed **Sarai's** name to **Sarah**, which means "princess."
- **5:5** About a year later, when Abraham was 100 years old and **Sarah** was 90, **Sarah** gave birth to Abraham's son. They named him Isaac as God had told them to do.

### Word Data:

- Strong's: H8283, H8297, G45640

(Go back to: [Hebrews 11:11](#))

## 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: [Hebrews 2:14](#))

## 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: [Hebrews 1:14](#); [2:3](#); [2:10](#); [5:7](#); [5:9](#); [6:9](#); [7:25](#); [9:28](#); [11:7](#))

## scepter

### Definition:

The term "scepter" refers to an ornamental rod or staff held by a ruler, such as a king.

- Scepters were originally a branch of wood with carved decorations. Later scepters were also made of precious metals such as gold.
- The scepter was a symbol of royalty and authority and also symbolized the honor and dignity associated with a king.
- In the Old Testament, God was described as having a scepter of righteousness because God rules as king over his people.
- An Old Testament prophecy referred to the Messiah as a symbolic scepter that would come from Israel to rule over all nations.
- This could also be translated as "ruling rod" or "ruler's rod" or "king's rod."

(See also: [authority](#), [Christ](#), [king](#), [righteous](#))

### Bible References:

- Amos 1:5
- Esther 4:11
- Genesis 49:10
- Hebrews 1:8
- Numbers 21:18
- Psalms 45:6

### Word Data:

- Strong's: H2710, H4294, H7626, H8275, G44640

(Go back to: [Hebrews 1:8](#))

## scroll

### Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.

(See also: seal, synagogue, [word of God](#))

### Bible References:

- Jeremiah 29:3
- Luke 4:17
- Numbers 21:14-15
- Revelation 5:2

### Word Data:

- Strong's: H4039, H4040, H5612, G09740, G09750

(Go back to: [Hebrews 10:7](#))

## sea of reeds, Sea of Reeds, Red Sea

### Facts:

The "Sea of Reeds" was the name of a body of water located between Egypt and Arabia. It is now called the "Red Sea."

- The Red Sea is long and narrow. It is larger than a lake or river, but much smaller than an ocean.
- The Israelites had to cross the Red Sea when they were fleeing from Egypt. God performed a miracle and caused the waters of the sea to divide so that the people could walk across on dry land.
- The land of Canaan was north of this sea.
- This could also be translated as "Reed Sea."

(See also: Arabia, Canaan, [Egypt](#))

### Bible References:

- Acts 7:35-37
- Exodus 13:17-18
- Joshua 4:22-24
- Numbers 14:23-25

### Examples from the Bible stories:

- **12:4** When the Israelites saw the Egyptian army coming, they realized they were trapped between Pharaoh's army and the **Red Sea**.
- **12:5** Then God told Moses, "Tell the people to move toward the **Red Sea**."
- **13:1** After God led the Israelites through the **Red Sea**, he led them through the wilderness to a mountain called Sinai.

### Word Data:

- Strong's: H3220, H5488, G20630, G22810

(Go back to: [Hebrews 11:29](#))



## 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: [Hebrews 8:7](#); [11:6](#); [11:14](#); [12:17](#); [13:14](#))

## 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: [Hebrews 1:14](#))

## **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: [Hebrews 2:15](#); [3:5](#); [8:5](#); [9:6](#); [9:9](#); [9:14](#); [10:2](#); [12:28](#); [13:10](#))

## 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: [Hebrews 12:16; 13:4](#))

## 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: [Hebrews 8:5](#); [Notes](#); [10:1](#))

## 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: [Hebrews 2:11](#); [10:33](#); [11:16](#); [11:26](#); [12:2](#); [13:13](#))



## 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.

- **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: [Hebrews 13:20](#))

## 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: [Hebrews 2:4](#))

## 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 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: [Hebrews 1:3](#); [2:17](#); [3:13](#); [3:17](#); [4:15](#); [5:1](#); [5:3](#); [7:26](#); [7:27](#); [8:12](#); [9:26](#); [9:28](#); [Notes](#); [10:2](#); [10:3](#); [10:4](#); [10:6](#); [10:8](#); [10:11](#); [10:12](#); [10:17](#); [10:18](#); [10:26](#); [11:25](#); [12:1](#); [12:3](#); [12:4](#); [13:11](#))

## slaughter, slaughtered

### Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called “slaughter.”

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression “the slaughter was very great” could be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include “kill” or “slay” or “killing.”

(See also: [angel](#), [cow](#), [disobey](#), [Ezekiel](#), [servant](#), [slay](#))

### Bible References:

- Ezekiel 21:10-11
- Hebrews 7:1
- Isaiah 34:2
- Jeremiah 25:34

### Word Data:

- Strong's: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G28710, G49670, G49690

(Go back to: [Hebrews 7:1](#))

## 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: [Hebrews 2 General Notes](#); [2:6](#); [2:10](#); [7:5](#); [11:21](#); [11:22](#); [11:24](#); [12:5](#); [12:6](#); [12:7](#); [12:8](#))

## 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: [Hebrews 1:2](#); [1:8](#); [3:6](#); [4:14](#); [5:5](#); [5:8](#); [6:6](#); [7:3](#); [7:28](#); [10:29](#))

## sons of God, children of God

### Definition:

The term “sons of God” is a figurative expression that has several possible meanings.

- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- Some people interpret the term “sons of God” that appears in Genesis 6 to mean fallen angels—evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- The title “Son of God” is a different term: it refers to Jesus, who is God’s only Son.

### Translation Suggestions:

- When “sons of God” refers to believers in Jesus, it could be translated as “children of God.”
- In Genesis 6:2 and 4 ways to translate “sons of God” could include “angels,” “spirit beings,” “supernatural creatures,” or “demons.”
- Also see the link for “son.”

(See also: [angel](#), [demon](#), [son](#), [Son of God](#), [ruler](#), [spirit](#))

### Bible References:

- Genesis 6:2
- Genesis 6:4
- Job 1:6
- Romans 8:14

### Word Data:

- Strong’s: H0430, H1121, G52070, G50430

(Go back to: [Hebrews 12:5](#))

## 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: [Hebrews 4:12](#); [6:19](#); [10:38](#); [10:39](#); [12:3](#); [13:17](#))

## 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: [Hebrews 1:7](#); [1:14](#); [4:12](#); [12:9](#); [12:23](#))

## 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: [Hebrews 11:21](#))



## stone, stoning

### Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: [adultery](#), [commit](#), [crime](#), [death](#), [Lystra](#), [testimony](#))

### Bible References:

- Acts 7:57-58
- Acts 7:59-60
- Acts 14:5
- Acts 14:19-20
- John 8:4-6
- Luke 13:34
- Luke 20:6
- Matthew 23:37-39

### Word Data:

- Strong's: H0068, H0069, H0810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G26420, G29910, G30340, G30350, G30360, G30370, G40740, G43480, G55860

(Go back to: [Hebrews 11:37; 12:20](#))

## 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: [Hebrews 6:18; 9:17](#))**

## subject, be subject to, subjection

### Facts:

A person is the “subject” of another person if the second person rules over the first. To “be subject to” is to “obey” or to “submit to the authority of.”

- The phrase “put in subjection to” refers to causing people to be under the authority of a leader or ruler.
- To “subject someone to something” means to cause that person to experience something negative, such as punishment.
- Sometimes the term “subject” is used to refer to being the topic or focus of something, such as in, “you will be the subject of ridicule.”
- The phrase “be subject to” means the same as “be submissive to” or “submit to.”

(See also: [submit](#))

### Bible References:

- 1 Corinthians 2:14-16
- 1 Kings 4:6
- 1 Peter 2:18-20
- Hebrews 2:5
- Proverbs 12:23-24

### Word Data:

- Strong's: H1697, H3533, H3665, H4522, H5647, H5927, G03500, G13790, G13960, G17770, G36630, G52920, G52930

(Go back to: [Hebrews 2:5; 2:8](#))

## submit, submission, in submission

### Definition:

To “submit” usually means to voluntarily place oneself under the authority of a person or government.

- The Bible tells believers in Jesus to submit to God and other authorities in their lives.
- The instruction to “submit to one another” means to humbly accept correction and to focus on the needs of others rather than on our own needs.
- To “live in submission to” means to put oneself under the authority of something or someone.

### Translation Suggestions:

- The command “submit to” could be translated as “put yourself under the authority of” or “follow the leadership of” or “humbly honor and respect”
- The term “submission” could be translated as “obedience” or “the following of authority.”
- The phrase “live in submission to” could be translated as “be obedient to” or “put oneself under the authority of.”
- The phrase “be in submission” could be translated as “humbly accept authority.”

(See also: [subject](#))

### Bible References:

- 1 Corinthians 14:34-36
- 1 Peter 3:1
- Hebrews 13:15-17
- Luke 10:20

### Word Data:

- Strong's: H3584, G52260, G52930

(Go back to: [Hebrews 12:9](#); [13:17](#))

## 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: [Hebrews 2:9](#); [2:10](#); [2:18](#); [5:8](#); [9:26](#); [10:32](#); [11:25](#); [13:12](#))

## 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: [Hebrews 4:12](#); [11:34](#); [11:37](#))



# tabernacle

## Definition:

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take the tabernacle apart and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when the temple was built in Jerusalem by Solomon.

## Translation Suggestions:

- The word “tabernacle” means “dwelling place.” Other ways to translate it could include, “sacred tent” or “tent where God was” or “God’s tent.”
- Make sure that the translation of this term is different from the translation of “temple.”

(See also: [altar](#), altar of incense, ark of the covenant, temple, tent of meeting)

## Bible References:

- 1 Chronicles 21:30
- 2 Chronicles 1:2-5
- Acts 7:43
- Acts 7:45
- Exodus 38:21
- Joshua 22:19-20
- Leviticus 10:16-18

## Word Data:

- Strong's: H0168, H4908, H5520, H5521, H5522, H7900, G46330, G46340, G46360, G46380

(Go back to: [Hebrews 6 General Notes](#); [Notes; 8:2](#); [8:5](#); [Notes; 9:2](#); [9:3](#); [9:6](#); [9:8](#); [9:11](#); [9:21](#); [13:10](#))

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## Word Data:

- Strong's: H0168, H4908, H5520, H5521, H5522, H7900, G46330, G46340, G46360, G46380

(Go back to: [Hebrews 9 General Notes](#))

## 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: [Hebrews 5:12](#); [6:2](#); [8:11](#))

## 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: [Hebrews 5:12](#))

## 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: [Hebrews 2:18](#); [4:15](#); [11:37](#))

## tent, tentmakers

### Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." (See: [synecdoche](#))

(See also: [Abraham](#), Canaan, [curtain](#), Paul, Sinai, [tabernacle](#), tent of meeting)

### Bible References:

- 1 Chronicles 5:10
- Daniel 11:45
- Exodus 16:18
- Genesis 12:9

### Word Data:

- Strong's: H0167, H0168, H2583, H3407, H6898

(Go back to: [Hebrews 11:9](#))

## tenth, tithe

### Definition:

The terms "tenth" and "tithe" refer to "ten percent" or "one-out-of-ten portion" of one's money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as "one-tenth" or "one out of ten."

(See also: [believe](#), [Israel](#), [Levite](#), livestock, [Melchizedek](#), [minister](#), [sacrifice](#), [tabernacle](#), temple)

### Bible References:

- Genesis 14:19-20
- Genesis 28:20-22
- Hebrews 7:4-6
- Isaiah 6:13
- Luke 11:42
- Luke 18:11-12
- Matthew 23:23-24

### Word Data:

- Strong's: H4643, H6237, H6241, G05860, G11810, G11830

(Go back to: [Hebrews 7 General Notes](#); [7:2](#); [7:4](#); [7:5](#); [7:6](#); [7:8](#); [7:9](#))

## 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: [Hebrews 3:8](#); [3:9](#); [11:17](#))



## 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: [Hebrews 2:4](#); [2:6](#); [3:5](#); [7:8](#); [7:17](#); [10:15](#); [10:28](#); [11:4](#); [11:39](#); [12:1](#))

## 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: [Hebrews 6:8](#))

## throne, enthroned

### Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word “throne” can also be used to refer to the ruler, his reign, or his power.
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: [authority](#), [power](#), [king](#), reign)

### Bible References:

- Colossians 1:15-17
- Genesis 41:40
- Luke 1:32
- Luke 22:30
- Matthew 5:34
- Matthew 19:28
- Revelation 1:4-6

### Word Data:

- Strong’s: H3427, H3676, H3678, H3764, H7675, G09680, G23620

(Go back to: [Hebrews 1:8](#); [4:16](#); [8:1](#); [12:2](#))

## 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: [Hebrews 1:13](#); [4:7](#); [4:16](#); [5:12](#); [9:9](#); [9:10](#); [11:11](#); [11:15](#); [11:32](#))

# Timothy

## Facts:

Timothy was a young man from Lystra. He later joined Paul on several missionary trips and helped shepherd new communities of believers.

- Timothy's father was a Greek, but both his grandmother Lois and his mother Eunice were Jews and believers in Christ.
- The elders and Paul formally appointed Timothy for the ministry by placing their hands on him and praying for him.
- Two books in the New Testament (1 Timothy and 2 Timothy) are letters written by Paul that provide guidance to Timothy as a young leader of local churches.

(Translation suggestions: [How to Translate Names](#))

(See also: [appoint](#), [believe](#), [church](#), Greek, [minister](#))

## Bible References:

- 1 Thessalonians 3:2
- 1 Timothy 1:2
- Acts 16:3
- Colossians 1:1
- Philemon 1:1
- Philippians 1:1
- Philippians 2:19

## Word Data:

- Strong's: G50950

(Go back to: [Hebrews 13:23](#))

## 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: [Hebrews 1:7](#); [1:14](#); [6:10](#); [8:2](#); [8:6](#); [9:21](#); [10:11](#))

## transgress, transgression

### Definition:

The term “transgress” means to cross a line or to violate a boundary. The term is often used figuratively, meaning to break a command, rule, or moral code.

- This term is very similar to the word “trespass,” but is generally used more often to describe violations against God than against other people.
- To “transgress” can also be described as to “cross a line,” that is, to go beyond a limit or boundary that has been set for the good of the person and others.

### Translation Suggestions:

- To “transgress” could be translated as to “sin” or to “disobey” or to “rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See: [parallelism](#))

(See also: [disobey](#), [sin](#), [trespass](#), [iniquity](#))

### Bible References:

- 1 Thessalonians 4:6
- Daniel 9:24-25
- Galatians 3:19-20
- Galatians 6:1-2
- Numbers 14:17-19
- Psalm 32:1

### Word Data:

- Strong's: H0898, H4603, H4604, H6586, H6588, G04580, G04590, G38450, G38470, G38480, G39280

(Go back to: [Hebrews 2:2](#); [9:15](#))



## 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: [Hebrews 12:21](#))

## tribe, tribal, tribesmen

### Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, [people group](#), twelve tribes of Israel)

### Bible References:

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 2:36-38

### Word Data:

- Strong's: H0523, H4294, H7625, H7626, G14290, G54430

(Go back to: [Hebrews 7:13](#); [7:14](#))

## 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: [Hebrews 10:33](#))

## 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: [Hebrews 12:15](#))

## 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" means 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: [Hebrews 8:2](#); [9:24](#); [10:22](#); [10:26](#))

## trumpet, trumpeters

### Definition:

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel's public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: [angel](#), [assembly](#), [earth](#), horn, [Israel](#), [wrath](#))

### Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 9:13
- Exodus 19:12-13
- Hebrews 12:19
- Matthew 6:2
- Matthew 24:31

### Word Data:

- Strong's: H2689, H2690, H3104, H7782, H8619, H8643, G45360, G45370, G45380

(Go back to: [Hebrews 12:19](#))

## trust, trusted, trustworthy, trustworthiness

### Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

### Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: [believe](#), [confidence](#), [faith](#), [faithful](#), [true](#))

### Bible References:

- 1 Chronicles 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

### 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.
- **14:15** Joshua was a good leader because he **trusted** and obeyed God.
- **17:2** David was a humble and righteous man who **trusted** and obeyed God.
- **34:6** Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

### Word Data:

- Strong's: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

(Go back to: [Hebrews 2:13](#))



## 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: [Hebrews 12:25](#))

## 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: [Hebrews 11:3](#))

## 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: [Hebrews 3:7](#); [3:15](#); [4:7](#); [12:19](#); [12:26](#))

## 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: [Hebrews 13:17](#))

## 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: [Hebrews 9:19](#); [10:22](#))

## 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: [Hebrews 2:4](#); [10:7](#); [10:9](#); [10:36](#); [13:21](#))

## 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: [Hebrews 4:12](#); [6:5](#); [13:7](#))

## 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: [Hebrews 1:10](#); [3:9](#); [4:3](#); [4:4](#); [4:10](#); [6:1](#); [6:10](#); [9:14](#); [10:24](#))

## 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: [Hebrews 1:6](#); [2:5](#); [4:3](#); [9:26](#); [10:5](#); [11:7](#); [11:38](#))

## 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: [Hebrews 3:3](#); [11:38](#))

## wrath, fury

### Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God's "wrath," make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, "wrath" often refers to God's righteous judgment of sin and punishment of people who rebel against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

### Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- God's wrath is just and holy. When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: [judge](#), [sin](#))

### Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

### Word Data:

- Strong's: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

(Go back to: [Hebrews 3:11](#); [4:3](#))

## 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: [Hebrews 1:12](#); [3:10](#); [3:17](#); [9:7](#); [9:25](#); [10:1](#); [10:3](#))

## zeal, zealous

### Definition:

The terms “zeal” and “zealous” refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The “zeal of the Lord” or the “zeal of Yahweh” refers to God’s strong, persistent actions to bless his people or to see justice done.

### Translation Suggestions:

- To “be zealous” could also be translated by, “be strongly diligent” or “make an intense effort.”
- The term “zeal” could also be translated as “energetic devotion” or “eager determination” or “righteous enthusiasm.”
- The phrase, “zeal for your house” could be translated, “strongly honoring your temple” or “fervent desire to take care of your house.”

### Bible References:

- 1 Corinthians 12:31
- 1 Kings 19:9-10
- Acts 22:3
- Galatians 4:17
- Isaiah 63:15
- John 2:17-19
- Philippians 3:6
- Romans 10:1-3

### Word Data:

- Strong’s: H7065, H7068, G22050, G22060, G22070, G60410

(Go back to: [Hebrews 10:27](#))

## Zion, Mount Zion

### Definition:

Originally, the term “Zion” or “Mount Zion” referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, “Zion” and “Mount Zion” became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: [metonymy](#))
- David named Zion, or Jerusalem, the “City of David.” This is different from David’s hometown, Bethlehem, which was also called the City of David.
- The term “Zion” is used in other figurative ways, to refer to Israel or to God’s spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: [Abraham](#), [David](#), [Jerusalem](#), Bethlehem, Jebusites)

### Bible References:

- 1 Chronicles 11:5
- Amos 1:2
- Jeremiah 51:35
- Psalm 76:1-3
- Romans 11:26

### Word Data:

- Strong’s: H6726

(Go back to: [Hebrews 12:22](#))



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