unfoldingWord® Translation Notes

Mark

Version 76

[en]

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Introduction to the Gospel of Mark

Part 1: General Introduction

Outline of the book of Mark

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- Becoming more popular among the people (3:7-5:43)
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The death of Christ and the empty tomb (14:1-16:8)

What is the book of Mark about?

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

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, "The Gospel of Mark," or "The Gospel According to Mark." They may also choose a title that may be clearer, such as, "The Good News about Jesus that Mark Wrote." (See: **How to Translate Names (p.796)**)

Who wrote the book of Mark?

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

Part 2: Important Religious and Cultural Concepts

What were Jesus' teaching methods?

The people regarded Jesus as a rabbi. A rabbi is a teacher of God's law. Jesus taught in ways similar to the ways other religious teachers in Israel. He had students who followed him wherever he went. These students were called disciples. Jesus often taught by telling parables, stories that teach moral lessons. (See: [[rc:///*tw/dict/bible/kt/lawofmoses]] and [[rc:///*tw/dict/bible/kt/disciple]] and **parable (p.911)**)

Part 3: Important Translation Issues

What are the Synoptic Gospels?

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

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

Why does Jesus refer to himself as the "Son of Man"?

In the Gospels, Jesus calls himself the "Son of Man." This phrase could mean a few things: * The phrase "son of man" can simply be describing that someone's father is also a human being. Therefore, the person being described is literally a son of a man, a human being. * The phrase sometimes is a reference to Daniel 7:13-14. In this passage there is a person described as a "Son of Man." This description tells us that the person ascending to the throne of God looked like a human being. This description is different than the first because God gives this Son of Man authority forever. Therefore, the title "Son of Man" became a title for the Messiah.

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

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

The Gospel of Mark uses the word "immediately" 42 times. Mark does this to make the events more exciting and vivid. It moves the reader quickly from one event to the next.

Sabbath/Sabbaths

Often in the culture of the Bible, religious festivals would be written in the plural form of the word instead of a singular form. This occurs in Mark as well. In the ULT, the word should be kept plural, "Sabbaths." This is simply for the sake of rendering the translated text as close to the original text as possible. In the UST, Sabbaths is changed to singular, Sabbath, to make more sense of the use of the word in its context.

What are the major issues in the text of the book of Mark?

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

The following passage is not found in the earliest manuscripts. Most Bibles include this passage, but modern Bibles put it in brackets ([]) or indicate in some way that this passage may not have been original to Mark's Gospel. Translators are advised to do something similar to the modern versions of the Bible. * "Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went and told those who were with him, while they were mourning and weeping. They heard that he was alive and that he had been seen by her, but they did not believe. After these things he appeared in a different form to two of

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

(See: **Textual Variants (p.887)**)

Mark 1

Mark 1 General Notes

Structure and Formatting

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

Special Concepts in this Chapter

"You can make me clean"

Leprosy is a disease of the skin. It made a person unclean and unable to properly worship God. Jesus is capable of making people physically "clean" or healthy as well as spiritually "clean" or right with God. (See: **clean, wash (p. 903)**)

"The kingdom of God is near"

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

Important Figures of Speech in this Chapter

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 12, 21, 30, 37, 38, 40, 41, and 44. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Predictive Past (p.860)**)

Mark 1:1

The beginning of the gospel of Jesus Christ, the Son of God

This verse introduces the reader to the history of Jesus the Messiah as told by Mark. This functions as an introduction to the entire book of Mark. Use the natural form in your language for beginning the telling of something that actually happened. (See: **Introduction of a New Event (p.814)**) (See: **Introduction of a New Event (p.814)**)

the Son of God

The words **Son of God** form an important title that describes the relationship between God and Jesus. If it would be helpful in your language, you could use the alternate translation: "who is God's Son" (See: **Translating Son and Father (p.892)**) (See: **Translating Son and Father (p.892)**)

Mark 1:2

Just as it has been written in Isaiah the prophet

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Just as Isaiah the prophet wrote" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Just as it has been written in Isaiah the prophet

Consider natural ways of introducing direct quotations in your language. Alternate translation: "Just as it is written in Isaiah the prophet, we read," or "Just as it is written in Isaiah the prophet, he wrote," (See: **Quotations and Quote Margins (p.867)**) (See: **Quotations and Quote Margins (p.867)**)

in Isaiah the prophet

Mark is leaving out some of the words that this sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words. Alternate translation: "in the scroll of Isaiah the prophet" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

before your face

Here, **before your face** is an idiom which means that the **messenger** was sent first, and then the second person came after him. If it would be helpful in your language, you could clarify. Alternate translation: "first" or "before you". (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Behold

The term **Behold** focuses the attention of the listener on what the speaker is about to say. Though it literally means "look" or "see," in this case "seeing" means giving attention to what follows. Alternate translation, as a new sentence: "Pay attention!" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

your face, & your way

Here, both uses of the pronoun **your** refer to Jesus and are singular. (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p.787)**)

who will prepare your way

That the messenger **will prepare your way** represents preparing the people for the Lord's arrival. If it would be helpful in your language, you could express this explicitly. Alternate translation: "who will prepare the people for your arrival" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 1:3

a voice of one calling out in the wilderness

Consider natural ways of introducing direct quotations in your language. Alternate translation: "a voice crying out in the wilderness, he is saying," or "a voice crying out in the wilderness, hear him saying," (See: **Quotations and Quote Margins (p.867)**) (See: **Quotations and Quote Margins (p.867)**)

a voice of one calling out in the wilderness, Make ready the way of the Lord; make his paths straight

Here there is a direct quotation nested inside a direct quotation as Mark quotes Isaiah, who quotes the messenger. If it would be helpful in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "a voice crying out in the wilderness, telling people to make ready the way of the Lord and to make his paths straight" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

a voice of one calling out

Here, **a voice** refers to the messenger who uses his voice to cry out. If it would be helpful in your language, you could use an equivalent expression from your culture or use plain language. Alternate translation: "people will hear his voice as he cries out" (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

Make ready the way of the Lord; make his paths straight

Make ready the way of the Lord and **make his paths straight** mean the same thing. If it would be helpful in your language, you could combine the two. See the next note for alternate translations. (See: **Parallelism (p.852)**) (See: **Parallelism (p.852)**)

Make ready the way of the Lord

Here Isaiah uses the metaphor of preparing **paths** or **the way** on which someone will travel to make them walkable. If a person in high authority were coming, the people would clear the roads of any hazards. So this metaphor means that the people should prepare themselves to receive the Lord's message when he comes. If it would be helpful in your language, you could use an equivalent metaphor from your culture or use plain speech. Alternate translation: "Prepare to hear and obey the Lord's message when he comes" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

of the Lord

In this quotation from Isaiah, **the Lord** refers to God, but Mark is showing how it also refers to Jesus the Messiah. However, do not translate this as "Jesus" here, because this double reference must be maintained. (See: **When to Keep Information Implicit (p.900)**) (See: **When to Keep Information Implicit (p.900)**)

Make ready the way

The imagery of a path, or **the way**, is used here to indicate that John will prepare the people to listen to the Lord's message. If someone prepares a path for someone else, the preparer makes the path walkable. If someone in high authority was coming, others would make sure the roads were cleared of any hazards. If it would be helpful in your language, you could use an alternate translation: "Prepare the people for the arrival of the Lord" (See: **Idiom (p. 807)**) (See: **Idiom (p.807)**)

Make ready & make

In the original language in which Mark wrote this Gospel, both occurrences of the word **make** are plural and are commands addressing a group of people. Use the natural forms in your language to express this meaning. (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p.787)**)

Mark 1:4

and preaching a baptism of repentance for forgiveness of sins

The **baptism of repentance** proclaimed by John the Baptizer likely had its origin in baptisms done by Gentiles who were converting to Judaism. This baptism was done one time and showed that these people were converting from their former way of life to the new way of life. If it would be helpful in your language, you could express that explicitly. Alternate translation: "and preaching that he must baptize them to show that they have turned from their former evil ways, accepted God's forgiveness for their sins, and were now following God" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

and preaching a baptism of repentance for forgiveness of sins

If your language does not use abstract nouns for the ideas behind **repentance**, **forgiveness**, and **sins**, you can express those ideas with verbs. Alternate translation: "and preaching that he must baptize them to show that they have repented of their former evil way of living and that God has forgiven them for sinning against him" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 1:5

all the Judea region

The phrase **region of Judea** is used here to refer to the people living within Judea, a large area in which the city of Jerusalem was located. Alternate translation: "the people from Judea" (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

all the Judea region and all the Jerusalemites

Here, **the whole region** and **all the inhabitants** are generalizations that refer to a great number of people but not to every single person. If it would be helpful in your language, you could use an equivalent expression from your language or use plain language. Alternate translation: "many people from Judea and Jerusalem" (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

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

If it would be more natural in your language, you could say this with an active form. Alternate translation: "and he was baptizing them in the Jordan River, and they were confessing their sins" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 1:6

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

This verse helps provide background about John. Use the natural form in your language for expressing background information. (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

John was clothed with camel hair and a leather belt around his waist, and eating locusts

If your language does not use the passive form **was clothed**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "John wore camel hair and a leather belt around his waist, and ate locusts" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

John was clothed with camel hair

The camels' hair that John wore had been woven into rough, course material which was then made into clothing. If it would be helpful in your language, you could express that explicitly. Alternate translation: "John was clothed in rough clothing woven from camel's hair" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

camel

If your readers would not know what a **camel** is, you could include a description in a footnote or use a more general term. Alternate translation: "animal" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

locusts

If your readers would not know what **locusts** are, you could include a description in a footnote or use a more general term. Alternate translation: "grasshoppers" or "insects" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 1:7

he was proclaiming, saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: "he announced loudly to the people" or "he proclaimed these things, saying" (See: **Quotations and Quote Margins (p.867)**) (See: **Quotations and Quote Margins (p.867)**)

he was proclaiming

The pronoun **he** is referring to John. If it would be helpful in your language, you could say that explicitly in your translation. Alternate translation: "John was proclaiming" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

is coming after me

Here, **coming after me** means that this mightier person would come at a later time than John came. It does not mean that he is behind John, chasing John, or following John as a disciple of his. If it would be helpful in your language, you could express that explicitly. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

of whom I am not worthy, stooping down, to untie the strap of his sandals

Untying the straps of sandals was a duty of a slave. John is saying implicitly that the one who is coming will be so great that John is not even worthy to be his slave. If it would be helpful in your language, you could say that explicitly. Alternate translation: "and I am not even worthy to be his slave" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 1:8

but he will baptize you with the Holy Spirit

John is using literal baptism, which puts a person under water, to speak of spiritual baptism, which will put people under the influence of the Holy Spirit. If possible, use the same word for **baptize** here as you used for John's baptism. That should aid the comparison between the two. If this is not possible, you could use a simile or plain language. Alternate translation: "but he will join you to the Holy Spirit" (See: **Metaphor (p.833)**) (See: **Metaphor (p. 833)**)

but

Here, baptism by water and baptism by the Holy Spirit are being contrasted. Use a natural way in your language to introduce a contrast. (See: **Connect — Contrast Relationship (p.741)**) (See: **Connect — Contrast Relationship (p. 741)**)

Mark 1:9

And it happened that in those days

This phrase, **And it happened that in those days**, marks the beginning of a new event in the storyline. Use the natural form in your language for introducing a new event (See: **Introduction of a New Event (p.814)**) (See: **Introduction of a New Event (p.814)**)

in those days

The phrase **those days** refers to the time period when John was preaching and baptizing people at the Jordan River. If it would be helpful in your language, you could state it more clearly. Alternate translation: "John was preaching and baptizing people when" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

he was baptized by John

If your language does not use the passive form in this way, you can express this idea in active form or in another way that is natural in your language. Alternate translation: "John baptized him" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Jesus came from Nazareth in Galilee

Your language may say "went" rather than **came** in contexts such as this. Use whichever is more natural. Alternate translation: "Jesus went from Nazareth in Galilee" or "Jesus went out from Nazareth in Galilee" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 1:10

immediately

The word **immediately** occurs often throughout the book of Mark. As used here, it means that the event it introduces occurs directly after the previous event. Use a natural form in your language for communicating this. (See: **Connect — Sequential Time Relationship (p.752)**) (See: **Connect — Sequential Time Relationship (p.752)**)

he saw the heavens being split open

If your language does not use the passive form in this way, you can express this idea in active form or in another way that is natural in your language. Alternate translation: "he saw the heavens bursting open" or "he saw God tearing the heavens open" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

the Spirit coming down on him like a dove

The phrase **like a dove** could mean: (1) the Spirit looked like a dove as he descended upon Jesus. Alternate translation: "the Spirit coming down from heaven, looking like a dove" (2) the Spirit descended upon Jesus as a dove descends from the sky toward the ground. Alternate translation: "the Spirit of God coming down from heaven as a dove comes down to earth" (See: **Simile (p.878)**) (See: **Simile (p.878)**)

Mark 1:11

And a voice came out of the heavens

Mark speaks figuratively of this voice as if it were a living thing that could come from heaven to earth. If it would be helpful in your language, you could express this meaning plainly. Alternate translation: "And God spoke from heaven and said" (See: **Personification (p.855)**) (See: **Personification (p.855)**)

my beloved Son

The term **Son** is an important title for Jesus. The title **Son** describes Jesus' relationship with God the Father. (See: **Translating Son and Father (p.892)**) (See: **Translating Son and Father (p.892)**)

Mark 1:12

immediately

See how you translated the word **immediately** in Mark 1:10

the Spirit casts him out into the wilderness

Connecting Statement:

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

Mark 1:13

being tempted by Satan

If your language does not use the passive form in this way, you can express this idea in active form or in another way that is natural in your language. Alternate translation: "and all the while Satan tempted him" or "during which time Satan kept trying to persuade him to disobey God" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p. 721)**)

he was with the wild animals

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

Mark 1:14

But after John was handed over

If your language does not use the passive form in this way, you can express this idea in active form or in another way that is natural in your language. Alternate translation: "But after the governor, Herod, had John arrested" or "But after Herod's soldiers arrested John" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

But after John was handed over

The governor, Herod Antipas, had John arrested and put into prison because John continually rebuked Herod Antipas for his sins. See 6:14-29. If it would be helpful in your language, you could put this information in a footnote. (See: **When to Keep Information Implicit (p.900)**) (See: **When to Keep Information Implicit (p.900)**)

But after John was handed over

This phrase provides background information that sets the time period for Jesus' ministry. Jesus did not begin his ministry until John had been arrested. Use the natural form in your language for expressing this information. Alternate translation: "Later, John was arrested. After that," (See: **Connect — Background Information (p.738)**) (See: **Connect — Background Information (p.738)**)

Jesus came to Galilee

Your language may say "went" rather than **came** in contexts such as this. Use whichever is more natural. Also, it might be more natural to indicate that Jesus was returning to Galilee. Alternate translation: "Jesus went back to Galilee" or "Jesus returned to Galilee" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

proclaiming the gospel

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

Mark 1:15

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

The phrase **The time has been fulfilled** is an idiom that means that something which God said would happen has finally happened. Often, this refers to a prophecy of the Old Testament being fulfilled in New Testament times. If it would be helpful in your language, you could state this plainly. Alternate translation: "God said that his rule would come near, and now it has come near" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

and saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he said" or "and informing them" (See: **Quotations and Quote Margins (p.867)**) (See: **Quotations and Quote Margins (p. 867)**)

The time has been fulfilled

If your language does not use the passive form in this way, you can express this idea in active form or in another way that is natural in your language. Alternate translation: "The time has come" or "What God promised is now happening" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

has come near

The phrase **has come near** could mean: (1) has entered into human history and begun in a new and fuller way. Alternate translation: "has begun" or (2) will soon begin in a new and fuller way. Alternate translation: "will soon begin"

Mark 1:16

net-casting into the sea

The purpose of throwing the net was to catch fish in it. If it would be helpful in your language, you could express that explicitly. Alternate translation: "were throwing a net into the water to catch fish" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

net-casting into the sea, for they were fishermen

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. You may also wish to start a new sentence here. Alternate translation: "Because they were fishermen, they were casting a net into the sea" (See: **Connect — Reason-and-Result Relationship (p.750)**) (See: **Connect — Reason-and-Result Relationship (p.750)**)

Mark 1:17

Come after me

Come after me is an idiom which means to become a disciple of someone. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "Join the group of my followers" or "Become my disciples" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

I will make you to become fishers of men

The expression **fishers of men** means that Simon and Andrew will teach people God's message so others will also follow Jesus. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express Paul's meaning plainly. Alternate translation: "I will teach you to gather men to me like you gather fish" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

of men

Here, although the term **men** is masculine, Jesus is using it in a generic sense that includes both men and women. Alternate translation: "of people" (See: **When Masculine Words Include Women (p.898)**) (See: **When Masculine Words Include Women (p.898)**)

Mark 1:18

immediately

See how you translated the word **immediately** in 1:10. (See: **Connect — Sequential Time Relationship (p.752)**)
(See: **Connect — Sequential Time Relationship (p.752)**)

they followed him

Here, **they followed him** means that they went with Jesus and intended to remain with him as his disciples. Make
sure that you use a phrase that does not imply that they followed him with any evil intention or followed far behind
him. Alternate translation: "they walked away with Jesus to learn from him" (See: **Connect — Sequential Time
Relationship (p.752)**) (See: **Connect — Sequential Time Relationship (p.752)**)

Mark 1:19

were} mending the nets

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

Mark 1:20

he called them

If it would be helpful in your language, you could express explicitly what Jesus **called** James and John to do. Alternate translation: "having called them to come with him" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

they went away after him

Here, **they** refers to James and John. It does not refer to the servants, who stayed in the boat. If it would be helpful in your language, you could express it more clearly. Alternate translation: "James and John followed Jesus" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

they went away after him

The phrase, **they went away after him** means the same as "they followed him" in 1:18. Alternate translation: "James and John followed Jesus"

Mark 1:21

(There are no notes for this verse.)

Mark 1:22

for he was teaching them as having authority and not as the scribes

The author intentionally leaves out the repeated information in this sentence. If it would be helpful in your language, you could clarify. Alternate translation: "for he was teaching them as someone who has authority teaches and not as the scribes teach" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

for he was teaching them as having authority and not as the scribes

Here, Jesus' teaching is being contrasted with the way that the Jewish teachers taught. Use a natural way in your language for introducing a contrast. (See: **Connect — Contrast Relationship (p.741)**) (See: **Connect — Contrast Relationship (p.741)**)

they were astonished

Alternate translation: "the people in the synagogue were amazed"

Mark 1:23

And immediately there was in their synagogue a man with an unclean spirit

The person with the **unclean spirit** is in the **synagogue** while Jesus is preaching. If it would be helpful in your langauge, you could indicate that explicitly. Alternate translation: "While Jesus was teaching, a man who was controlled by an evil spirit was also in the synagogue" (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 1:24

What to us and to you, Jesus of Nazareth

The demons ask the rhetorical question, **What to us and to you, Jesus of Nazareth** in order to tell let Jesus know that they do not want him to interfere with them and that they desire him to leave them alone. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Jesus of Nazareth, leave us alone! There is no reason for you to interfere with us" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Have you come to destroy us

The demons ask the rhetorical question **Have you come to destroy us** in order to urge Jesus not to harm them. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Do not destroy us!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Have you come to destroy us

Here, **us** refers to many spirits. Often times in the biblical passages about evil spirits, there are multiple spirits controlling one person (Mark 5:1-20). If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "Have you come to destroy all of us evil spirits" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 1:25

(There are no notes for this verse.)

Mark 1:26

(There are no notes for this verse.)

Mark 1:27

(There are no notes for this verse.)

Mark 1:28

And the hearing of him immediately went out everywhere into the whole surrounding region of Galilee

The phrase **went out everywhere** means that the story of what just happened in the synagogue spread from person to person until many heard about it throughout the region of Galilee. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternate translation: "The story about Jesus quickly spread from person to person throughout all of Galilee" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 1:29

they came

Connecting Statement:

Your language may say "went" rather than **came** in contexts such as this. Use whichever is more natural. Alternate translation: "they went" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 1:30

the mother-in-law of Simon was lying down, being sick with a fever

This phrase gives background information about Peter's mother-in-law. Use the natural form in your language for expressing background information. (See: **Background Information (p.730)**) (See: **Background Information (p. 730)**)

being sick with a fever

A **fever** is a symptom of an illness in which the temperature of the body temporarily increases. This usually results in the need to lie down in bed and rest, as Peter's mother-in-law was doing. If your reader would not be familiar with this, you could use a general expression. Alternate translation: "being feverish from illness" or "being ill with an elevated temperature" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 1:31

he raised her up, having taken hold of her hand

Here, the author mentions Jesus helping her up before mentioning that Jesus took her by the hand, even though it happened in the opposite order. If it would be helpful in your language, you could make the order of events clear. Alternate translation: "Jesus took her hand and helped her up out of bed" (See: **Order of Events (p.846)**) (See: **Order of Events (p.846)**)

the fever left her

This is a metaphor meaning that Jesus healed her of the fever. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternate translation: "he healed her of the fever" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

she was serving them

If it would be helpful to your readers, you could say explicitly that she probably served them food. Alternate translation: "she provided them with food and drinks" (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 1:32

Now evening having come, after the sun set

Now when it became evening, after the sun had set gives background information which helps the reader know the time in the day when this was occurring. Use the natural form in your language for expressing background information. (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

all the ones having sickness and the ones possessed by demons

The word **all** is an exaggeration to emphasize the great number of people who came. It is not likely that every single sick person was brought to Jesus. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "a great number of people who were sick or possessed by demons" (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

Mark 1:33

the whole city was gathered together at the door

The word **city** means the people who lived in the city. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "many people from that city gathered outside of Simon's house" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

And the whole city was gathered together at the door

The entire city did not gather at his door. This expression **the whole city** is used to express that a large number of people came to him. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "Many people from the city gathered at Simon's door" (See: **Hyperbole (p. 800)**) (See: **Hyperbole (p.800)**)

Mark 1:34

(There are no notes for this verse.)

Mark 1:35

(There are no notes for this verse.)

Mark 1:36

(There are no notes for this verse.)

Mark 1:37

All are seeking you

The word **Everyone** is an exaggeration to emphasize that many people were looking for Jesus. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "Many people are looking for you" (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

Mark 1:38

Let us go elsewhere

Here, Jesus uses the word **us** to refer to himself, along with Simon, Andrew, James, and John. (See: **Exclusive and Inclusive 'We' (p.781)**) (See: **Exclusive and Inclusive 'We' (p.781)**)

into the surrounding towns

The passages which follow clarify what is meant by the **surrounding towns**. Since the expression is explained in the next verse, you do not need to explain its meaning further here. (See: **When to Keep Information Implicit (p. 900)**) (See: **When to Keep Information Implicit (p.900)**)

Mark 1:39

in all Galilee, preaching in their synagogues and casting out the demons

Jesus' was both **preaching** and **casting out demons**. Jesus was not necessarily doing these in any order. Use the appropriate connecting word or phrase to show that Jesus was doing both of these things together. (See: **Connect — Simultaneous Time Relationship (p.754)**) (See: **Connect — Simultaneous Time Relationship (p.754)**)

he went in all Galilee

The words **in all** express an exaggeration used to emphasize that Jesus went to many locations in Galilee. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "he went to many places in Galilee" (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

Mark 1:40

(There are no notes for this verse.)

Mark 1:41

having had compassion

Here, the word **moved** is an idiom meaning to feel emotion about another person's need. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "having felt compassion for him" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

having had compassion

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **compassion** in another way. Alternate translation: "feeling compassionate" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

I am willing

If **I am willing** would be misunderstood in your language, you could supply what Jesus is willing to do from the context. Alternate translation: "I am willing to make you clean" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 1:42

(There are no notes for this verse.)

Mark 1:43

him

General Information:

The pronoun **him** which is used here refers to the leper whom Jesus healed.

Mark 1:44

show yourself to the priest

Jesus told the man to **show** himself **to the priest** so that the priest could look at his skin to see if his leprosy was really gone. The law of Moses required people to present themselves to the priest for inspection if they had been unclean but were now clean. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "get inspected by the priest to confirm that you are healed of the leprosy" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

show yourself

Here, the word **yourself** represents the skin of the leper. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "show your skin" (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

Mark 1:45

began to proclaim much and to report the word

Here, **spread the word widely** is a metaphor for telling people in many places about what had happened. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "began to tell people in many places about what Jesus had done" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

from all sides

The word **all sides** is a hyperbole used to emphasize from how very many places the people came. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "from all over the region" (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

Mark 2

Mark 2 General Notes

Structure and Formatting

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

Special Concepts in this Chapter

"Sinners"

When the people of Jesus' time spoke of "sinners," they were talking about people who did not obey the law of Moses and instead committed sins like theft or murder, or they committed sexual sins. When Jesus said that he came to call "sinners," he meant that only people who believe that they are sinners can be his followers. This is true even if they are not what most people think of as "sinners." (See: **sin, sinful, sinner, sinning (p.912)**)

Fasting and feasting

People would fast (not eat food for a longer than usual period of time) when they were sad or were showing God that they were sorry for their sins. When they were happy, like during weddings, they would have feasts, or meals where they would eat much food. (See: **fast, fasting (p.907)**)

Important Figures of Speech in this Chapter

Rhetorical questions

The Jewish leaders used rhetorical questions to show that they were angry because of what Jesus said and did and that they did not believe that he was God's Son (Mark 2:7). Jesus used them to show the Jewish leaders that they were arrogant (Mark 2:25-26). (See: **Rhetorical Question (p.875)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 3, 4, 5, 8, 10, 12, 14, 17, 18, 25. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Predictive Past (p.860)**)

Mark 2:1

it was heard that he is in a house

If it would be more natural in your language, you could say this with an active form. Alternate translation: "The people there heard that he was staying at his home" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p. 721)**)

And having entered again into Capernaum

The author tells us that Jesus **entered again** to remind us that he had already been in Capernaum in 1:21. If it would be helpful in your language, you could make this more explicit. Use a natural way in your language for introducing background information. Alternate translation: "Jesus came a second time to the town called Capernaum" (See: **Connect — Background Information (p.738)**) (See: **Connect — Background Information (p. 738)**)

he is in a house

There is some debate over whose **house** this is. It could possibly be: (1) Peter's house. Peter's house functioned as the place to which Jesus always returned when he was in Capernaum. Alternate translation: "He was in Peter's house" or (2) you could leave it generic and not specify whose house it was. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 2:2

(There are no notes for this verse.)

Mark 2:3

a paralytic

Here, **a paralytic** is someone who, because of injury or disease, is not able to use their arms, legs, torso, or some combination of those parts of their body. (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 2:4

they removed the roof where he was, and having dug {it} out, they lower

In the region where Jesus lived, houses had flat roofs made of clay covered with tiles. If it would be helpful in your language, you could say that explicitly. Alternate translation: "they removed the tiles from the part of the roof above where Jesus was. And when they had dug through the clay roof, they lowered" or "they made a hole in the roof above where Jesus was, and then they lowered" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

mat

A **mat** was a portable bed that could also be used to transport a person. Think of something in your culture on which you might carry an injured person to take them for medical attention. Alternate translation: "a stretcher" or "a cot" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 2:5

having seen their faith

The implication is that Jesus recognized that the friends of this paralyzed man strongly believed that he could heal him. Their actions proved that. If it would be helpful in your language, you could state that explicitly. Alternate translation: "When Jesus recognized that the man's friends were convinced that he could heal him" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Child

The word **Child** here shows Jesus cared for the man as a father cares for a son. This man was not actually Jesus' son. If your language has a term like this that would be appropriate in this context, you could use it here. Alternate translation: "Beloved" (See: **Kinship (p.823)**) (See: **Kinship (p.823)**)

Mark 2:6

debating in their hearts

Here, **hearts** is a metonym for the people's thoughts. If this would be misunderstood in your language, you could use an equivalent expression or plain language. Alternate translation: "thinking to themselves" (See: **Metonymy (p. 839)**) (See: **Metonymy (p.839)**)

Mark 2:7

Why does this one speak in this way

These religious leaders do not expect someone to tell them who Jesus is. Instead, they are using the question form to emphasize how inappropriate they think it is for Jesus to tell someone that he forgives their sins. As the next sentence explains, they think this means that Jesus was claiming to be God, and so in their view he would be speaking blasphemies. If it would be helpful in your language, you could translate their words as a statement or exclamation. Alternate translation: "This man should not be speaking this way!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Who is able to forgive sins except one, God

The scribes used this question to say that since no one **is able to forgive sins except God alone**, then Jesus should not say "Your sins are forgiven." If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Only God can forgive sins, not a man!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Mark 2:8

in his spirit

Here, **spirit** means Jesus' inner thoughts. If this would be misunderstood in your language, you could use an equivalent expression or plain language. Alternate translation: "in his inner being" or "within himself" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Jesus, having known in his spirit

This phrase implies that Jesus had supernatural knowledge. It indicates that Jesus knew what the scribes were saying even though he did not hear what they said. If it would be helpful in your language, your could say this explicitly. Alternate translation: "Jesus, having become aware though no one told him" or "Jesus, without hearing them, knows" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Why are you debating these things in your hearts

Jesus uses this question to tell the scribes that what they are thinking is wrong. It also shows that He knows what they are thinking without them saying it out loud. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "What you are thinking is wrong." or "Do not think that I am blaspheming." (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

these things in your hearts

The word **hearts** means their inner thoughts and desires. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "this inside yourselves" or "these things" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 2:9

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

Jesus is not asking for information but is using the question form here to prepare the scribes and Pharisees for the miracle he is about to perform. It is easier to say, "Your sins are forgiven you," because there is no visible proof when someone's sins are forgiven. However, if someone says to a paralyzed person, "Get up and take up your mat, and walk," but the person does not do so, then it is obvious that the person speaking lacks God's authority. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "It is surely easier to say, 'Your sins are forgiven you,' than to say, 'Get up and walk!'" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

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

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Is it easier to tell someone that his sins are forgiven, or to tell him to get up, take his mat, and walk?" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

Mark 2:10

you may know

The word **you** refers to the scribes and the crowd. If it would be helpful in your language, you could express that explicitly in a way that would be natural in your language. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the Son of Man has authority

By calling himself **the Son of Man**, Jesus is referring to himself in the third person. If it would be helpful in your language, you can use the first person. Alternate translation: "God has given me, the Son of Man, authority" (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

Mark 2:11

get up, pick up your mat, and go to your house

The words **get up, take up your mat, and go** were not commands that the man was able to obey with his own strength. Instead, this was a command that directly caused the man to be healed, and then the man was able to obey this command. Alternate translation: "I heal you, so you can get up, take up your mat, and go away to your house" (See: **Imperatives — Other Uses (p.809)**) (See: **Imperatives — Other Uses (p.809)**)

Mark 2:12

before all

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

having gotten up and immediately having taken up the mat, he went out before all

The implication is that the man was able to get up because Jesus had healed him. If it would be helpful in your language, you could say that explicitly. Alternate translation: "And all at once the man was healed, so he got up" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 2:13

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

Connecting Statement:

In this verse Mark gives background information to tell the reader where the next event is taking place. Use a natural way in your language for introducing background information. (See: **Connect — Background Information (p.738)**) (See: **Connect — Background Information (p.738)**)

all the crowd was coming to him

Your language may say "going" or "went" rather than **coming** in contexts such as this. Use whichever is more natural. Alternate translation: "A large crowd was going to him" or "all the crowd went to him" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 2:14

of Alphaeus

The word **Alphaeus** is the name of a man. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Follow me

In this context, to follow someone means to become that person's disciple. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "Become my disciple" or "Come, follow me as your teacher" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 2:15

for they were many, and they were following him

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

and many tax collectors and sinners were dining with Jesus

These two groups are used to express that Jesus and his students were eating with many people upon whom the religious leaders looked down. (See: **Hendiadys (p.793)**) (See: **Hendiadys (p.793)**)

Mark 2:16

the scribes of the Pharisees

Mark is using the possessive form to tell his readers that **the scribes** were members of the group known as **the Pharisees**. If this is not clear in your language, you could indicate this explicitly. Alternate translation: "the scribes, who were members of the Pharisees" (See: **Possession (p.857)**) (See: **Possession (p.857)**)

Does he eat with the tax collectors and sinners

The Pharisees and scribes are using the question form to express their disapproval. They believed that religious people should separate themselves from people whom they considered to be sinners. If it would be helpful in your language, you could translate their words as a statement or exclamation. Alternate translation: "You should not eat and drink with sinful tax collectors!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Mark 2:17

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

Jesus begins his response by quoting or creating a proverb, a short saying about something that is generally true in life. This proverb draws a comparison. Just as sick people need a doctor to be healed, so sinners need Jesus in order to be forgiven and restored. But since Jesus explains the comparison in the next verse, you do not need to explain it here. Rather, you could translate the proverb itself in a way that will be meaningful in your language and culture. Alternate translation: "People who are well do not need a doctor's help; people who are sick do" (See: **Proverbs (p.865)**) (See: **Proverbs (p.865)**)

οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ᾽ οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς

The ones having sickness are equated with those who are wanting to be saved by Jesus. The **ones being healthy** are equated with those who do not think they need Jesus. Jesus does not actually think those who do not want him are healthy. He thinks the opposite. He says these words while speaking to people who think they are healthy in their own eyes and do not need Jesus. If it would be helpful in your language, you could be more explicit. Alternate translation: "Those who suppose themselves to be healthy do not need a doctor. It is those who know that they are sick who need a doctor" (See: **Irony (p.820)**) (See: **Irony (p.820)**)

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

The words **have a need of a physician** are assumed in the second phrase. If this would be misunderstood in your language, you could supply these words from the context. Alternate translation: "Those who are healthy do not need a doctor, but those who are sick need a doctor" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

I did not come to call & but sinners

The words **I came … to call** are understood from the phrase before this. If this would be misunderstood in your language, you could supply these words from the context. Alternate translation: "But I came to call sinners" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 2:18

they come

The phrase **they come** refers to an unknown group of people. It is best to leave this unknown, as it is not clear who is being talked about here. Alternate translation: "a group of unknown men came" (See: **When to Keep Information Implicit (p.900)**) (See: **When to Keep Information Implicit (p.900)**)

And the disciples of John and the Pharisees were fasting

This fast is likely referring to the fast which the religious leaders performed twice per week. If it would be helpful in your language, you could make this explicit in your translation. Alternate translation: "Now, the students of John and the Pharisees were performing their bi-weekly fast" (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

And the disciples of John and the Pharisees were fasting

This phrase provides background information. Mark is telling his readers this to help them understand why Jesus was being asked this question. Use the natural form in your language for expressing background information. Alternate translation: "Now, it happened at the time when the students of John the Baptizer and the Pharisees were fasting" (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

Mark 2:19

The sons of the bridal chamber are not able to fast while the bridegroom is still with them, are they

Jesus is using the question form to teach. He wants the scribes and Pharisees to reflect on the actions of his disciples in light of a situation with which they are already familiar. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "No one tells the groom's party at a wedding to fast while the groom is still with them!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

The sons of the bridal chamber are not able to fast while the bridegroom is still with them, are they

It is best to keep this verse the way it is. Do not clarify that it is about Jesus. (See: **When to Keep Information Implicit (p.900)**) (See: **When to Keep Information Implicit (p.900)**)

The sons of the bridal chamber

The expression **sons of** is a Hebrew idiom that means a person shares the qualities of something. In this case, Jesus is describing people who share the quality of being an integral part of a wedding. These are the male friends who attend to the needs of the groom during the ceremony and the festivities. Alternate translation: "The groom's attendants" or "The groom's friends"(See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 2:20

the bridegroom will be taken away from them

If it would be more natural in your language, you could express the meaning of the phrase **the bridegroom may be taken away** with an active form. Alternate translation: "the bridegroom will leave his friends" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

then

Here, the word **then** shows the reader that the bridegroom must first leave, after which the friends will begin fasting. Make sure this is clear in your language. (See: **Connect — Sequential Time Relationship (p.752)**) (See: **Connect — Sequential Time Relationship (p.752)**)

Mark 2:21

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

When a piece of clothing gets a hole in it, another piece of cloth, a patch, is sewn onto the clothing to cover the hole. If this patch has not yet been washed, it will shrink and tear the piece of clothing, making the hole worse than it was before. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

No one sews a patch of unshrunk cloth on an old garment, but if not, the patch tears away from it, the new from the old, and a worse tear happens

This verse, as well as verse 22, is a parable. (See: **Parables (p.850)**) (See: **Parables (p.850)**)

Mark 2:22

wineskins

The word **wineskins** refers to bags made out of animal skins and used to store wine. If the bags were old and previously used, and someone put new wine in them, they would likely tear. This happens because wine expands as it sits for a long time, and the old wine skins could no longer stretch with the expanding wine. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

but new wine into new wineskins

In this phrase, it is assumed that **new wine** is being poured **into fresh wineskins**. If it would be helpful in your language, you could make that clear. Alternate translation: "but you should pour new wine into new wineskins" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 2:23

picking the heads of grain

Plucking grain in others' fields and eating it was not considered stealing. It was actually a commandment of the Law to leave the grain on the edges of your field standing so that those who were hungry could eat it. The question was whether it was lawful to do this on the Sabbath. If it would be helpful in your language, you could clarify. Alternate translation: "plucking heads of grain, as the Law permitted" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the heads of grain

The **heads** are the topmost part of the wheat plant. The heads hold the mature grain or seeds of the plant. The disciples were **picking the heads of grain** to eat the kernels, or seeds, in them. This can be worded to show the full meaning. Alternate translation: "the heads of grain and eating the seeds". If this would be misunderstood in your language, think of a type of food from which you have to remove a shell or casing and use it in your translation in place of the word **grain**. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 2:24

Behold, why are they doing what is not lawful on the Sabbaths

The Pharisees are not asking Jesus for information, but rather, they are using the question form here to make a statement and emphatically condemn him. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Look! They are breaking the Jewish law concerning the Sabbaths" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

why are they doing what is not lawful on the Sabbaths

The Pharisees considered even the small action of plucking and rubbing heads of grain to be harvesting, and therefore work. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you are harvesting grain, and that is work that the law does not permit you to do on the Sabbath!" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Behold

Look is a word used to get the attention of someone to show them something. If there is a word in your language that is used to draw a person's attention to something, you could use that here. (See: **Exclamations (p.779)**) (See: **Exclamations (p.779)**)

Mark 2:25

Have you never read what David did

Jesus does not expect the Pharisees to tell him whether they have read this passage in the Scriptures. Instead, he is using the question form to emphasize that the Pharisees should have learned a principle from that passage that indicates that they are wrong to criticize the disciples. If you would not use a rhetorical question for this purpose in your language, you could state this (1) as a command. Alternate translation: "Remember what you read about what David did" or (2) as a statement. Alternate translation: "You have read that David did the same thing when he and those with him were hungry" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Have you never read what David did

Jesus refers to reading about what David did, as recorded in the Old Testament. If it would be helpful in your language, you could indicate this explicitly. Alternate translation: "Have you not read in the scriptures what David did" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

when he had need and was hungry

The phrase **had need** and the word **hungry** are both expressing the same idea. If it would be helpful in your language, you could combine these two expressions in your translation. Alternate translation: "when he was in need of food" (See: **Doublet (p.770)**) (See: **Doublet (p.770)**)

Mark 2:26

the loaves of the presence

The phrase **the bread of the presence** refers to the 12 loaves of **bread** that were placed on a golden table in the tabernacle or temple building as a sacrifice to God during Old Testament times. If it would be helpful in your language, you could indicate this in your translation. (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

he went into the house of God

Jesus is describing the tabernacle as the house of God. He is speaking of it as the place where God lived, since God's presence was there. Alternate translation: "David went into the tabernacle" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 2:27

The Sabbath was made for man

With the passive phrase **The Sabbath was made for man**, Jesus explains why God established the Sabbath. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God made the Sabbath for mankind" (See: **Active or Passive (p. 721)**) (See: **Active or Passive (p.721)**)

man, & man

Although the term **man** is masculine, Jesus is using the word here in a generic sense that includes both men and women. Alternate translation: "people … people" (See: **When Masculine Words Include Women (p.898)**) (See: **When Masculine Words Include Women (p.898)**)

man, & man

The word **man** is a generic noun. It does not refer to any specific person but to mankind as a whole. Alternate translation: "people … people" (See: **Generic Noun Phrases (p.789)**) (See: **Generic Noun Phrases (p.789)**)

not man for the Sabbath

The words **was made** are understood from the previous phrase. They can be repeated here if that would be helpful in your language. Alternate translation: "man was not made for the Sabbath" or "God did not make man for the Sabbath" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 2:28

the Son of Man

See how you translated the title **Son of Man** in 2:10.

the Son of Man is

By calling himself **the Son of Man**, Jesus is referring to himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, the Son of Man, am" (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

Therefore, the Son of Man is Lord, even of the Sabbath

There are two major interpretations of this passage. (1) Many think that Jesus is here appealing to his heavenly authority to speak about the Sabbath day to the religious leaders. Alternate translation: "Therefore, I, the Son of Man, am Lord of the Sabbath" (2) **Son of Man** is a popular title used in the Old Testament to refer to a human being. Jesus could be saying (functioning as the conclusion to the previous verse) that mankind has authority over the Sabbath, and that the Sabbath does not have authority over mankind. Alternate translation: "Therefore, mankind has authority over the Sabbath"

Mark 3

Mark 3 General Notes

Special Concepts in this Chapter

Sabbath

It was against the law of Moses to do work on the Sabbath. The Pharisees believed healing a sick person on the Sabbath was "work," so they said that Jesus did wrong when he healed a person on the Sabbath. (See: **law, law of Moses, law of Yahweh, law of God (p.908)**)

"Blasphemy against the Spirit"

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

Other Possible Translation Difficulties in this Chapter

The 12 disciples

The following are the lists of the 12 disciples:

In Matthew:

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

In Mark:

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

In Luke:

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

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

Brothers and sisters

Most people call those who have the same parents "brother" and "sister" and think of them as some of the most important people in their lives. Many people also call those with the same grandparents "brother" and "sister." In this chapter Jesus says that the most important people to him are those who obey God. (See: [[rc://*/tw/dict/bible/kt/brother]])

Important Figures of Speech in this Chapter

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 3, 4, 5, 13, 20, 31, 32, 33, and 34. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Predictive Past (p.860)**)

Mark 3:1

And he entered into a synagogue again, and there was a man there having a withered hand

Mark uses this sentence to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. (See: **Introduction of a New Event (p.814)**) (See: **Introduction of a New Event (p.814)**)

and there was a man there

This expression introduces a new character into the story. If your language has an expression that serves this purpose, you could use it here. (See: **Introduction of New and Old Participants (p.817)**) (See: **Introduction of New and Old Participants (p.817)**)

having a withered hand

This means that the man's hand was damaged in such a way that he could not stretch it out. It was probably bent almost into a fist, making it appear to be smaller. Alternate translation: "whose hand was shriveled" or "whose hand was atrophied" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 3:2

so that they might accuse him

The Pharisees wanted Jesus to heal the man so that they could **accuse him** of breaking the law by doing work on the Sabbath. If it would be helpful in your language, you could express that explicitly. Alternate translation: "so that they could accuse him of wrongdoing" or "so that they could accuse him of breaking the law of Moses" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

so that they might accuse him

This phrase tells the reader why the Pharisees were watching Jesus. Use a natural way in your language for introducing a purpose clause. You might also want to begin a new sentence. Alternate translation: "They were doing this so that they could accuse him of working on the Jewish day of rest" (See: **Connect — Goal (Purpose) Relationship (p.745)**) (See: **Connect — Goal (Purpose) Relationship (p.745)**)

Mark 3:3

Get up in the midst

Here, **midst** is referring to the group of people who were gathered inside of the synagogue. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "Stand up in front of all of those meeting here" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 3:4

Is it lawful on the Sabbaths to do good or to do harm; to save a life or to kill

Jesus is not asking for information, but is using the question form here to challenge them. He wanted them to acknowledge that it is **lawful** to obey God and do good on the Sabbath. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement. Alternate translation: "It is allowed that people do good on the Sabbaths, but not do evil. Likewise it is allowed that a person save someone on the Sabbaths, but not kill" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

to save a life or to kill

The phrase **is it lawful** is assumed here. If it would be helpful in your language, you may clarify and add it again to the second phrase. Alternate translation: "is it lawful to save a life or to kill" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p. 772)**)

a life

The phrase **a life** refers to physical life and means "a person." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "someone from dying" or "someone's life" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 3:5

the hardness of their heart

The phrase **hardness of heart** is a common metaphor which describes stubbornness towards God's will. The Pharisees were stubborn about their unwillingness that anyone would do anything on the Sabbath—whether good or evil. They therefore leave this man to suffer with his crippled hand. If your readers would not understand what it means to have **hardness of heart** in this context, you could use an equivalent metaphor from your culture or plain language. Alternate translation: "their stubbornness" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

his hand was restored

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Jesus restored his hand" or "Jesus healed his hand" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 3:6

the Herodians

Herodians is the name of a group of people who supported the ruler Herod Antipas. If it would be helpful in your language, you could state that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 3:7

(There are no notes for this verse.)

Mark 3:8

Idumea

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

how much he was doing

This phrase refers to the miracles Jesus was performing. If it would be helpful in your language, you could say that explicitly. Alternate translation: "of the great miracles that Jesus had performed" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 3:9

he spoke to his disciples so that a small boat might be ready for him because of the crowd, so that they might not press against him

As the large **crowd** was pushing forward toward Jesus, he was in danger of being crushed by them. They would not crush him intentionally; the danger was because there were so many people who wanted to touch him. If it would be helpful in your language, you could state that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 3:10

For he healed many, so that as many as had afflictions pressed against him so that they might touch him

This verse tells why so many people were crowding around Jesus that they might crush him. Alternate translation: "For, because Jesus had healed many people, everyone pressed against him so that they might touch him" (See: **Connect — Reason-and-Result Relationship (p.750)**) (See: **Connect — Reason-and-Result Relationship (p.750)**)

as many as had afflictions pressed against him so that they might touch him

They **pressed against him** because they believed that touching Jesus would make them well. If it would be helpful in your language, you could state that explicitly, as modeled by the UST. Alternate translation: "all the sick people pushed forward, eagerly trying to touch him so that they might be healed" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

so that as many as had afflictions pressed against him

Here, **pressed against him** means they came very close to Jesus to make physical contact with him. Usually this has to do with crowds surrounding someone. If this might be misunderstood, think of a way to express this more clearly in your language. Alternate translation: "so all the people who had diseases surrounded him closely" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 3:11

they were falling down before him and crying out, saying

Here, **they** refers to the unclean spirits. It is they who cause the people they possess to do such things. This can be made explicit. Alternate translation: "they caused the people they were possessing to fall down before him and to cry out to him, saying" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the Son of God

The title **Son of God** is an important title for Jesus. See how you translated this title in 1:1. (See: **Translating Son and Father (p.892)**) (See: **Translating Son and Father (p.892)**)

Mark 3:12

(There are no notes for this verse.)

Mark 3:13

he goes up on the mountain

Here, **he goes up on the mountain** does not refer to a specific mountain. This phrase is an idiom which means that Jesus was in a mountainous area. If it would be helpful in your language, you may state that explicitly. Alternate translation: "Jesus went up into the mountainous regions" or "Jesus went up into area with many hills" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 3:14

(There are no notes for this verse.)

Mark 3:15

(There are no notes for this verse.)

Mark 3:16

And he appointed the Twelve

Some manuscripts do not include the words **and he appointed the Twelve**. This is likely original, but some writers decided to leave it out because verse 14 has a similar phrase. (See: **Textual Variants (p.887)**) (See: **Textual Variants (p.887)**)

the Twelve

Mark is using the adjective **Twelve** as a noun to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "his 12 apostles" or "the 12 men whom he had chose to be apostles" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

the Twelve

Alternatively, even if your language does not ordinarily use adjectives as nouns, you may be able to do that in this case with **the Twelve**, since this is a title by which the apostles were known. Even though it is a number, if you translate it as a title, as ULT does, follow the conventions for titles in your language. For example, capitalize main words and write out numbers rather than use digits. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

and he added a name to Simon, Peter

The word **Simon** is the name of the first man listed. All of the names listed in 3:17-19 are also names of men. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

he added a name to Simon, Peter

In ancient times, people changed their names to show that something about themselves was changing. Here, Jesus changes Peter's name to show that Peter is now one of his followers and to describe something about him that is important. This also happens in the next verse. If this would be misunderstood, think of something in your language that people do to signify a major change in their lives. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 3:17

names & Boanerges, that is, Sons of Thunder

Jesus called the brothers **Sons of Thunder** because they were like **thunder**. Alternate translation: "the name Boanerges, which means 'Men Who Are Like Thunder'" or "the name Boanerges, which means 'Thunder Men'" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 3:18

(There are no notes for this verse.)

Mark 3:19

who also handed him over

Mark adds the phrase **who also betrayed him** to tell the reader that **Judas Iscariot** was the one who would betray the Lord. Alternate translation: "who later betrayed Jesus" (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

Mark 3:20

And he comes into a house

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

they were not able even to eat bread

The word **bread** represents food. Alternate translation: "Jesus and his disciples could not eat at all" or "they could not eat anything" (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

Mark 3:21

for they were saying

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

He is out of his mind

The phrase **out of his mind** is an idiom that refers to acting crazily. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "He is crazy" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 3:22

(There are no notes for this verse.)

Mark 3:23

How is Satan able to cast out Satan

Jesus asked this rhetorical question in response to the scribes saying that he **cast out** demons by Beelzebul. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Satan cannot cast out himself!" or "Satan does not go against his own evil spirits!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Satan

The name **Satan** is used here to refer to Satan's "kingdom" and not just him. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "his own power" or "his own evil spirits" (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

Mark 3:24

And if a kingdom has been divided against itself, that kingdom is not able to stand

Jesus uses this parable to show why the scribes are wrong to think Jesus is controlled by Satan. He is saying that if a group of people is not united, they will not be able to exist together successfully. (See: **Parables (p.850)**) (See: **Parables (p.850)**)

if a kingdom has been divided against itself

The word **kingdom** refers to the people who live in the **kingdom**. Alternate translation: "If the people who live in a kingdom are divided against each other" (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

is not able to stand

This phrase, **not able to stand** means that the kingdom, no longer united, will fall. Alternate translation: "will no longer exist" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

is not able to stand

If it would be helpful in your language, you could state this phrase in positive form. Alternate translation: "will fall" (See: **Litotes (p.827)**) (See: **Litotes (p.827)**)

Mark 3:25

a house

The phrase **a house** means the people who live in **a house**. Alternate translation: "a family" or "a household" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

And if a house has been divided against itself, that house will not be able to stand

This is another parable which shows the religious leaders why they are wrong. (See: **Parables (p.850)**) (See: **Parables (p.850)**)

And if a house has been divided against itself, that house will not be able to stand

This parable is almost identical to the previous one. If the repetition would confuse readers, you could use one or the other. (See: **Parallelism (p.852)**) (See: **Parallelism (p.852)**)

Mark 3:26

if Satan rose up against himself and was divided

The word **himself** is a reflexive pronoun that refers back to Satan. (See: **Reflexive Pronouns (p.872)**) (See: **Reflexive Pronouns (p.872)**)

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

While this parable is similar to the previous two, it would be good to retain it, as the parable refers back to the original problem. (See: **Parallelism (p.852)**) (See: **Parallelism (p.852)**)

he is not able to stand, but he has an end

This means Satan will fall and not endure. Alternate translation: "he will cease to be united and will be finished" or "he cannot endure, and he comes to an end" or "he will fall and come to an end" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 3:27

But no one is able, having entered into the house of the strong man, to steal his possessions if he has not first bound the strong man, and then he will plunder his house

This parable tells about how Jesus is binding Satan and his evil spirits and saving the people whom Satan had previously controlled. (See: **Parables (p.850)**) (See: **Parables (p.850)**)

no one

This phrase, **no one**, does not refer to a specific person but to people in general. (See: **Generic Noun Phrases (p. 789)**) (See: **Generic Noun Phrases (p.789)**)

Mark 3:28

Truly I say to you

Jesus uses this phrase to emphasize the truth of his statement that follows. Use a natural form in your language for emphasizing the truth and importance of a statement in this context. Alternate translation: "I am telling you truthfully" or "I can assure you"

the sons of men

Here, the phrase **sons of men** is an idiom which refers to people in general. Alternate translation: "of people" or "of mankind" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

the sons of men

Although the terms **sons** and **men** are masculine, Jesus is using these words here in a generic sense that includes both men and women. Alternate translation: "of people" or "of mankind" (See: **When Masculine Words Include Women (p.898)**) (See: **When Masculine Words Include Women (p.898)**)

Mark 3:29

but whoever blasphemes

Here, **whoever** does not refer to anyone in particular but is a generic word for any person. Alternate translation: "but the person who has blasphemed" or "but whichever person might have blasphemed" (See: **Generic Noun Phrases (p.789)**) (See: **Generic Noun Phrases (p.789)**)

Mark 3:30

He has an unclean spirit

This is an idiom that means to be possessed by **an unclean spirit**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "An unclean spirit is controlling him" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 3:31

And his mother and his brothers come

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

Mark 3:32

(There are no notes for this verse.)

Mark 3:33

Who are my mother and my brothers

Jesus uses this question to teach the people that he considers those who follow God to be his beloved ones. He has not forgotten who his physical family members are, but these are people who belong to his spiritual family. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement. Alternate translation: "I will tell you whom I consider to be my mother and brothers" or "I will tell you whom I love as a mother or brother" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

my mother and my brothers

Jesus uses the words **mother** and **brothers** here not to refer to biological relatives but to those whom he loves and who obey God. (See: **Kinship (p.823)**) (See: **Kinship (p.823)**)

Mark 3:34

(There are no notes for this verse.)

Mark 3:35

whoever does the will of God

Here, **whoever** does not refer to any specific person but to any person who does **the will of God**. If it would be helpful in your language, you could express that explicitly. Alternate translation: "whichever person may do the will of God" (See: **Generic Noun Phrases (p.789)**) (See: **Generic Noun Phrases (p.789)**)

this is my brother and sister and mother

This is a metaphor that means Jesus' disciples belong to Jesus' spiritual family. This is more important than belonging to his physical family. Alternate translation: "that person is like a brother, sister, or mother to me" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 4

Mark 4 General Notes

Structure and Formatting

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

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

Special Concepts in this Chapter

Parables

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

Important Figures of Speech in this Chapter

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 13, 35, 36, 37 and 38. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Predictive Past (p.860)**)

Mark 4:1

As a result, having gotten into a boat, he sat down on the sea

Jesus **stepped into a boat** because the crowd was so big that, if he had stayed among them, it would have been very difficult for them all to hear him. If this would not be clear in your language, you could state this explicitly. Alternate translation: "Because the crowd was so large, Jesus went out onto a boat on the water so the crowd could hear his teaching" (See: **Connect — Reason-and-Result Relationship (p.750)**) (See: **Connect — Reason-and-Result Relationship (p.750)**)

Mark 4:2

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

Mark provides this background information about Jesus' actions to help readers understand what happens while Jesus is on the boat. Use the natural form in your language for expressing background information. (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

Mark 4:3

Listen! Behold, the sower went out to sow

By telling a story, Jesus teaches the crowd about what happens when different people hear what he teaches. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Listen to this story! Behold, a sower went out to sow" (See: **Parables (p.850)**) (See: **Parables (p.850)**)

Listen

The word **Listen** is an command which Jesus uses to get his listeners to listen carefully to what he is about to say. Use a form in your language that would be used in this type of situation. Alternate translation: "Listen to what I am about to say!" (See: **Imperatives — Other Uses (p.809)**) (See: **Imperatives — Other Uses (p.809)**)

Mark 4:4

as he sowed, some fell beside the road

Many cultures, when they plant seeds, bury them to protect them from animals that eat seeds. The seeds on the path were not hidden from the birds, so they ate them. If this would be misunderstood in your language, you could state this explicitly. Alternate translation: "As he was scattering the seeds, some of them fell on the path, where they lay unprotected from hungry animals" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 4:5

And other fell on the rocky ground

In this verse and in the following four verses, the word **other** is referring to seeds that fell in different areas as the sower was planting. If this would be misunderstood, see the UST. (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 4:6

the sun rose

Here, **the sun rose** is an idiom which means the sun approached its highest point in the sky, usually the hottest part of the day. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "the hottest time of the day came" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

it was scorched

If your language does not use the passive form in this way, you can restate **it was scorched** in active form or in another way that is natural in your language. Alternate translation: "the sun scorched the plant" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 4:7

other fell

See the note on 4:5

Mark 4:8

being increased, and one was bearing 30, and one, 60, and one, 100

The amount of grain produced by each plant is being compared to the single seed from which it grew. Ellipses are used here to shorten the phrases, but they can be written out. Alternate translation: "producing a plant that bore 30 times as much grain or 60 times as much grain or even 100 times as much grain" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

30, & 60, & 100

"thirty … sixty … a hundred." These may be written as numerals. (See: **Numbers (p.843)**) (See: **Numbers (p.843)**)

Mark 4:9

Whoever has ears to hear, let him hear

The phrase **has ears** here refers to the willingness to understand and obey. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "Whoever is willing to understand, let him understand and obey" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Whoever has ears to hear, let him hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: "If you are willing to listen, listen" or "If you are willing to understand, then understand and obey" (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

Mark 4:10

when he was alone

The phrase **he was alone** does not mean that Jesus was completely **alone**. Rather, it means that the crowds were gone and Jesus was only with the 12 disciples and some of his other close followers. If it would be helpful in your language, you could state that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the Twelve

See how you translated the phrase **the Twelve** in 11:7. (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

Mark 4:11

To you has been given the mystery of the kingdom of God

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I have given you the mystery of the kingdom of God" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

to those, the ones outside

The phrase **to those, the ones outside** refers to the people who are not a part of Jesus' group of disciples. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "to those who are outside of this group" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 4:12

so that, Looking, they may look but may not see

Here, **but may not see** means being spiritually blind and not understanding the significance of what Jesus is doing. If your readers would not understand what it means to "not see" in this context, you could use an equivalent metaphor from your culture. Alternate translation: "so that looking, they may not understand" (See: **Metaphor (p. 833)**) (See: **Metaphor (p.833)**)

so that, Looking, they may look but may not see, and hearing, they may hear but may not understand

Mark is quoting Jesus, who is quoting the prophet Isaiah. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. For clarity, you could also indicate the source of the words that Jesus is quoting. Alternate translation: "so that as the prophet Isaiah said, though they see, they will not perceive, and though they hear, they will not understand" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

lest they might turn back

Here, **turn** means to "repent." If it would be helpful in your language, you could use an equivalent metaphor from your culture or state it in plain language. Alternate translation: "so that they would not repent" (See: **Metaphor (p. 833)**) (See: **Metaphor (p.833)**)

Mark 4:13

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

Jesus used **Do you not understand this parable?** and **how will you understand all the parables?** to show how disappointed he was that his disciples could not understand his parable. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "If you cannot understand this parable, think about how hard it will be for you to understand all of the other parables" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Mark 4:14

The sower sows the word

If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express Mark's meaning plainly. Alternative translation, "The one sowing the seed represents a person who proclaims God's message to others" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

sows the word

Here, **the word** means the message which Jesus was proclaiming. If it would be helpful in your language, you could say that explicitly. Alternate translation: "sows the message which Jesus was proclaiming" or "sows the gospel message" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

The sower sows the word

Here, sowing **the word** means teaching Jesus' words to others. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express Mark's meaning plainly. Alternate translation: "The sower teaches people God's message" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 4:15

Now these are the ones beside the road

If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "Some people represent the instance when the seeds fell along the path" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

these

The word **these** is a generic noun for people. If it would be helpful in your language, use a more natural phrase. Alternate translation: "certain people" (See: **Generic Noun Phrases (p.789)**) (See: **Generic Noun Phrases (p.789)**)

Mark 4:16

And similarly, these are the ones being sown on the rocky ground

If it would be helpful in your language, you could express the meaning plainly. Alternative translation, "And in a similar way, some people represent the seeds which the farmer sowed upon the rocky soil" (See: **Metaphor (p. 833)**) (See: **Metaphor (p.833)**)

these

See the note on **these** in the previous verse. (See: **Generic Noun Phrases (p.789)**) (See: **Generic Noun Phrases (p. 789)**)

the ones being sown on the rocky ground

If it would be more natural in your language, you could say this with an active form or in another way that is natural in your language. Alternate translation: "the ones which the sower sowed on the rocky soil" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 4:17

they have no root in themselves

This is a comparison to young plants that have very shallow roots. This metaphor means that the people were first excited when they received the word, but they were not strongly devoted to it. If your readers would not understand what **they have no root in themselves** means, you could use an equivalent metaphor from your culture. Alternatively, you could express Mark's meaning plainly. Alternate translation: "they did not allow the word to transform their lives" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

no root

They have **no root** in themselves is an exaggeration to emphasize how small the roots were. If it would be helpful in your language, you could use an equivalent expression from your language. (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

they are caused to stumble

The phrase **they fall away** is an idiom which means to stop believing. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "they no longer believe in God's message" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 4:18

others are the ones being sown into the thorns

If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "some people represent the seeds which the farmer sowed among the thorny plants" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

others

See note about **others** on 4:15 (See: **Generic Noun Phrases (p.789)**) (See: **Generic Noun Phrases (p.789)**)

Mark 4:19

the worries of the age

Alternate translation: "the worries in this life" or "the concerns about this present life"

entering in, choke the word

Jesus uses the metaphor **choke** to depict what these peoples' desires do to them. Similarly to how a thorny plant can choke a young plant, worldly desire choke faith. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "did not allow the faith to grow" (See: **Metaphor (p.833)**) (See: **Metaphor (p. 833)**)

it becomes unfruitful

Here, **unfruitful** means that God's word in this person will not produce the desired results. In the Bible, a person who produces good works is spoken of as "fruitful" and a person who does not produce good works is spoken of as "unfruitful." If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the person does not do good works, showing that they follow Jesus" (See: **Metaphor (p.833)**) (See: **Metaphor (p. 833)**)

Mark 4:20

those are the ones sown on the good soil

If it would be helpful in your language, you could express the meaning of this metaphor plainly. Alternative translation: "those people represent the seeds which the farmer sowed upon the good soil" (See: **Metaphor (p. 833)**) (See: **Metaphor (p.833)**)

one, 30, and one, 60, and one, 100

This refers to the grain that the plants produce. Alternate translation: "some produce 30 grains, some produce 60 grains, and some produce 100 grains" or "some produce 30 times the grain that was sown, some produce 60 times the grain that was sown, and some produce 100 times the grain that was sown" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

30, & 60, & 100

If it would be helpful in your language, you could state the numbers as text. Alternate translation: "thirty … sixty … a hundred" (See: **Numbers (p.843)**) (See: **Numbers (p.843)**)

Mark 4:21

to them

Here, **to them** refers back to the Twelve and others around Jesus in verse 10. Alternate translation: "to the Twelve and others with him"

The lamp does not come so that it might be put under the basket or under the bed, does it

Jesus is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You certainly do not bring a light inside the house to put it under a basket or under a bed!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

so that it might be put under the basket or under the bed

Mark mentions two household items here for the sake of emphasis. If your language does not use repetition in this way, you can combine these phrases, as modeled by the UST (See: **Doublet (p.770)**) (See: **Doublet (p.770)**)

Mark 4:22

For it is not hidden except so that it might be revealed, nor has it become secret except so that it might come into visibility

If your readers would misunderstand this, you could state this in positive form. Alternate translation: "For everything that is hidden will be made known, and everything that is secret will come out into the open" (See: **Litotes (p.827)**) (See: **Litotes (p.827)**)

it is not hidden except so that it might be revealed, nor has it become secret except so that it might come into visibility

These two phrases, **nothing is hidden** and **nothing secret has happened**, both have the same meaning. Jesus is emphasizing that everything that is secret will be made known. If saying the same thing twice might be confusing for your readers, you could combine the phrases into one. Alternate translation: "Absolutely everything that is hidden will be revealed!" (See: **Parallelism (p.852)**) (See: **Parallelism (p.852)**)

Mark 4:23

If anyone has ears to hear, let him hear

See how you translated this in 4:9

Mark 4:24

he was saying to them

See how you translated this phrase in 4:21

With the measure by which you measure, it will be measured to you

This is a metaphor in which Jesus speaks of "understanding" as if it were "measuring." If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternately, you could express Mark's meaning plainly. Alternate translation: "The one who thinks carefully about the things I have said, God will allow him to understand" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

it will be measured to you, and it will be added to you

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Alternate translation: "God will measure that amount for you, and he will add even more to you" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 4:25

δοθήσεται αὐτῷ & ἀρθήσεται ἀπ᾽ αὐτο

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Alternate translation: "to him God will give more … from him God will take away" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 4:26

Thus is the kingdom of God

Connecting Statement:

Here, Jesus tells his listeners a parable to explain the kingdom of God. (See: **Parables (p.850)**) (See: **Parables (p. 850)**)

the kingdom of God: As a man throws the seed on the ground

Jesus begins a parable that continues through verse 29. In this parable, he compares the **kingdom of God** to a man who **throws the seed** on the ground. If it would be helpful in your language, you could use an equivalent comparison or express the meaning of **throws the seed** plainly. Alternate translation: "The kingdom of God: just as a farmer plants seed by scattering it over his field" (See: **Simile (p.878)**) (See: **Simile (p.878)**)

As a man throws the seed on the ground

The word **man** is not speaking of any specific person but any people who scatter seed. If it would be helpful in your language, use a more natural phrase. Alternate translation: "As a farmer scatters seed upon the ground" (See: **Generic Noun Phrases (p.789)**) (See: **Generic Noun Phrases (p.789)**)

Mark 4:27

(There are no notes for this verse.)

Mark 4:28

first a blade, then a head, then a mature grain in the head

These words show that this happened one after another. Make sure that this is clear to your audience in your translation. Alternate translation: "First the stalks appeared. After this the heads appeared. Finally, the mature grain in the heads appeared" (See: **Connect — Sequential Time Relationship (p.752)**) (See: **Connect — Sequential Time Relationship (p.752)**)

Mark 4:29

he immediately sends the sickle

Here, **the sickle** is a metonym that stands for the farmer or the people whom the farmer sends out to harvest the grain. If it would be helpful in your language, you could indicate that explicitly in your translation. Alternate translation: "he immediately goes into the field with a sickle to harvest the grain" or "he immediately sends people with sickles into the field to harvest the grain" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

sickle

A **sickle** is a handle with a curved blade or a sharp hook used to cut tall crops down to the ground to be harvested. If it would be helpful in your language, use a tool that is used to do this job in your culture.

because the harvest has come

Here, the phrase **the harvest has come** is an idiom for the grain being ripe for harvest. Alternate translation: "because it was time for the farmers to harvest the grain" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 4:30

How will we compare the kingdom of God, or in what parable will we put it

Jesus asked this question to cause his hearers to get the listeners attention, as he was about to speak another parable about **the kingdom of God**. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "With this parable I can explain what the kingdom of God is like" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Mark 4:31

when it has been sown

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Alternate translation: "when someone sows it" or "when someone plants it" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 4:32

and it makes large branches

The mustard tree is described as causing its branches to grow large. If it would be helpful in your language, you could express this meaning plainly. Alternate translation: "with large branches" (See: **Personification (p.855)**) (See: **Personification (p.855)**)

Mark 4:33

And with many such parables he was speaking the word to them, just as they were able to hear

This verse marks the end of this section of Jesus' parables. Use the natural form in your language for expressing the conclusion of a story. (See: **End of Story (p.775)**) (See: **End of Story (p.775)**)

Mark 4:34

but he was not speaking to them without a parable

Mark 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 it would be helpful in your language, you can express the meaning positively. (See: **Litotes (p.827)**) (See: **Litotes (p.827)**)

he was explaining everything

Here, **everything** does not actually mean everything, but rather, all of his parables which he had spoken. If it would be helpful in your language, you could state this clearly. Alternate translation: "he explained all his parables" (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

Mark 4:35

(There are no notes for this verse.)

Mark 4:36

(There are no notes for this verse.)

Mark 4:37

(There are no notes for this verse.)

Mark 4:38

is it not a concern to you that we are perishing

The disciples asked this question to convey their fear. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you need to pay attention to what is happening; we are all about to die!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Teacher

Teacher is a respectful title. If it would be helpful in your language, you could translate it with an equivalent term that your language and culture would use.

we are perishing

The word **we** includes the disciples and Jesus. (See: **Exclusive and Inclusive 'We' (p.781)**) (See: **Exclusive and Inclusive 'We' (p.781)**)

Mark 4:39

Be silent! Be still

These two phrases are similar and used to emphasize what Jesus wanted **the wind** and **the sea** to do. If your language does not use repetition in this way, you can combine these phrases. Alternate translation: "Be calm!" (See: **Doublet (p.770)**) (See: **Doublet (p.770)**)

Mark 4:40

Why are you cowardly? Do you not yet have faith

Jesus asks these questions to make his disciples consider why they are **afraid** when he is with them. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should not be afraid. You need to have more faith!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Mark 4:41

Who then is this, that even the wind and the sea obey him

The disciples ask this question in amazement at what Jesus did. This question can be written as a statement. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "This man is not like ordinary men; even the wind and the sea obey him!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Mark 5

Mark 5 General Notes

Possible Translation Difficulties in this Chapter

"Talitha, koum"

The words **Talitha, koum** (Mark 5:41) are from the Aramaic language. Mark writes them the way they sound and then translates them. (See: **Copy or Borrow Words (p.760)**)

Important Figures of Speech in this Chapter

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 7, 9, 19, 22, 23, 31, 35, 36, 38, 39, 40 and 41. If it would not be natural in your language, you could use the past tense in your translation. (See: **Predictive Past (p.860)**)

Mark 5:1

And they came to the other side of the sea, to the region of the Gerasenes

Connecting Statement:

This verse acts as an introduction to the next story. Use the natural form in your language for introducing a new event. Alternate translation: "After this, they came to the other side of the Sea of Galilee, to the region where the Gerasenes lived" (See: **Introduction of a New Event (p.814)**) (See: **Introduction of a New Event (p.814)**)

they came

Your language may say "went" rather than **came** in contexts such as this. Use whichever is more natural in your language. Alternate translation: "they went" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

of the Gerasenes

This name refers to the people who live in Gerasa. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mark 5:2

with an unclean spirit

This is an idiom meaning that the man is controlled by the unclean spirit. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "whom an unclean spirit controlled" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 5:3

(There are no notes for this verse.)

Mark 5:4

because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles had been shattered, and no one was strong enough to subdue him

This verse and the next verse function as background information to tell the reader about this man who was controlled by an evil spirit. Use the natural form in your language for expressing background information. (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

he had often been bound

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "people had bound him many times" (See: **Active or Passive (p. 721)**) (See: **Active or Passive (p.721)**)

the shackles had been shattered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "he shattered his shackles" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

with shackles

Here, **shackles** are pieces of metal that people wrap around the arms and legs of prisoners. The shackles are then attached with chains to objects that do not move so the prisoners cannot move far. Think of an object in your culture that is used to constrain people. (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 5:5

(There are no notes for this verse.)

Mark 5:6

And having seen Jesus from a distance, he ran to him and bowed down to him

After **having seen Jesus**, the man then ran to him. If it would be helpful in your language, you could show this relationship by using a fuller phrase. Alternate translation: "After the man saw Jesus from a distance, he then ran to him and bowed down before him" (See: **Connect — Sequential Time Relationship (p.752)**) (See: **Connect — Sequential Time Relationship (p.752)**)

Mark 5:7

General Information:

General Information:

If it would be helpful in your language, the information in this verse and 5:8 may be reordered to present the events in the order that they happened, as in the UST. (See: **Order of Events (p.846)**) (See: **Order of Events (p.846)**)

What to me and to you, Jesus, Son of the Most High God

The unclean spirit asks this question out of fear. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Leave me alone, Jesus, Son of the Most High God!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Son of the Most High God

This is an important title for Jesus. (See: **Translating Son and Father (p.892)**) (See: **Translating Son and Father (p.892)**)

Mark 5:8

(There are no notes for this verse.)

Mark 5:9

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

The spirit who is speaking speaks on behalf of all of the spirits who are possessing the man. Here, **we** includes him and all of the other spirits. Make sure that this is understood in your translation. (See: **Exclusive and Inclusive 'We' (p.781)**) (See: **Exclusive and Inclusive 'We' (p.781)**)

My name {is} Legion, for we are many

A **legion** is the name of a group of 6,000 Roman soldiers. The unclean spirit uses this name to tell Jesus that they **are many**. If this would be misunderstood in your language, you could state this explicitly. Alternate translation: "My name is Legion. This is our name because there are many of us" (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mark 5:10

And he was begging him much that he would not send them out of the region

Mark inserts this verse and the following verse to give important information about what Jesus does with the spirits. Use the natural form in your language for expressing background information. (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

Mark 5:11

(There are no notes for this verse.)

Mark 5:12

(There are no notes for this verse.)

Mark 5:13

he permitted them

It may be helpful to your readers to state clearly what Jesus allowed the **unclean spirits** to do. Alternate translation: "Jesus allowed the unclean spirits to do what they asked permission to do" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

about 2, 000

Alternate translation: "about two thousand pigs" (See: **Numbers (p.843)**) (See: **Numbers (p.843)**)

having come out

Your language may say "gone" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: "having gone out" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 5:14

(There are no notes for this verse.)

Mark 5:15

the legion

Legion was the name of the many demons that were in the man. See how you translated this in Mark 5:9.

being sound-minded

This is an idiom meaning that he is thinking clearly. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "being of a normal mind" or "thinking clearly" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 5:16

(There are no notes for this verse.)

Mark 5:17

(There are no notes for this verse.)

Mark 5:18

so that he might be with him

If it would be more natural in your language, you could express this as a direct quotation. Alternate translation: "by pleading, 'Please let me stay with you!'" (See: **Direct and Indirect Quotations (p.762)**) (See: **Direct and Indirect Quotations (p.762)**)

Mark 5:19

And he did not permit him

Jesus was not allowing the man to get into the boat and be with him. If it would be helpful in your language, you could say that explicitly. Alternate translation: "But he did not allow the man to come with him in the boat" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 5:20

the Decapolis

This word is the name of a region that means "Ten Cities." It is located to the southeast of the Sea of Galilee. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

all were marveling

It may be helpful to state who the people were who were **marveling**. (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 5:21

(There are no notes for this verse.)

Mark 5:22

Jairus

The word **Jairus** is the name of a man. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p. 796)**)

comes

Your language may say "goes" or "went" rather than "comes" or "came" in contexts such as this. Use whichever is more natural. Alternate translation: "went" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 5:23

you might lay your hands

The expression **lay your hands** often refers to a prophet or teacher placing his hand or hands on someone and imparting either healing or a blessing. In this case, Jarius is asking Jesus to heal his daughter. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "you might heal her" or "you might lay your hands on her to heal her" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

in order that she might be saved

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "in order that you might heal her" (See: **Active or Passive (p. 721)**) (See: **Active or Passive (p.721)**)

Mark 5:24

(There are no notes for this verse.)

Mark 5:25

And a woman, being

This phrase introduces the woman as a new character in the story. Consider how new people are introduced into a story in your language and use that here. (See: **Introduction of New and Old Participants (p.817)**) (See: **Introduction of New and Old Participants (p.817)**)

with a flow of blood for 12 years

The woman did not have an open wound. Rather, her monthly flow of blood would not stop. Your language may have a polite way to refer to this condition. (See: **Euphemism (p.777)**) (See: **Euphemism (p.777)**)

for 12 years

Alternate translation: "for twelve years" (See: **Numbers (p.843)**) (See: **Numbers (p.843)**)

Mark 5:26

(There are no notes for this verse.)

Mark 5:27

the things about Jesus

She had heard reports about how Jesus healed people. If it would be helpful in your language, you could say that explicitly. Alternate translation: "that Jesus had healed people" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 5:28

For she was saying

This verse tells the reader that the woman had determined to **touch his clothes** in her mind before she actually touched Jesus' cloak. Think of a way in your language which makes it apparent that this is the reason why she touches Jesus' cloak. (See: **Connect — Reason-and-Result Relationship (p.750)**) (See: **Connect — Reason-and-Result Relationship (p.750)**)

I will be saved

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 5:29

she had been healed from the affliction

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the sickness had left her" or "she was no longer sick" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 5:30

the power having gone out from him

When the woman touched Jesus, Jesus felt **his power** healing her. Jesus himself did not lose any of his power to heal people when he healed her. If it would be helpful in your language, you could say that explicitly. Alternate translation: "power from his body had healed someone" (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 5:31

(There are no notes for this verse.)

Mark 5:32

(There are no notes for this verse.)

Mark 5:33

And the woman, having become afraid and trembling

Both the words **afraid** and **trembling** are similar words which are used to show that the woman was very fearful. If your language does not use repetition in this way, you can combine these two words into one expression. Alternate translation: "The woman was very afraid" (See: **Doublet (p.770)**) (See: **Doublet (p.770)**)

told him the whole truth

The phrase **the whole truth** refers to how she had touched him and became well. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "told him the whole truth about how she had touched him" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 5:34

Daughter

Jesus used the term **Daughter** to refer to the woman as a believer. She was not actually his daughter. Make sure this is clear to your readers. (See: **Kinship (p.823)**) (See: **Kinship (p.823)**)

Mark 5:35

Why trouble the teacher further

The rhetorical question **Why trouble the teacher any longer** is a statement used to express that they should not bother Jesus anymore. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "It is useless to bother the teacher any longer!" or "There is no need to bother the teacher any longer!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Your daughter died. Why trouble the teacher further

The statement **Your daughter died** explains why he asks the question here. If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "Why trouble the teacher any longer? For your daughter died" (See: **Information Structure (p.812)**) (See: **Information Structure (p.812)**)

Mark 5:36

(There are no notes for this verse.)

Mark 5:37

(There are no notes for this verse.)

Mark 5:38

(There are no notes for this verse.)

Mark 5:39

Why are you being disturbed and weeping

Jesus asked this question to help them see their lack of faith. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "This is not a time to be upset and crying!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

The child did not die but is sleeping

The words **The child** are assumed in the second phrase. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "The child is not dead, but the child is sleeping" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

The child did not die but is sleeping

Jesus is using **is sleeping** to indicate that the death of child is only temporary. That is, although the child had died, Jesus intends to make her alive again. If it would be helpful in your language, you could state this plainly. Alternate translation: "The child will not remain dead, but she has died for a short time" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 5:40

(There are no notes for this verse.)

Mark 5:41

Talitha, koum

This is an Aramaic phrase which Jesus spoke to the little girl in her language. In your translation, you can spell it the way it sounds in your language and then explain its meaning. (See: **Copy or Borrow Words (p.760)**) (See: **Copy or Borrow Words (p.760)**)

Mark 5:42

she was 12 years

Alternate translation: "she was twelve years old" (See: **Numbers (p.843)**) (See: **Numbers (p.843)**)

And immediately the little girl rose up and was walking (for she was 12 years

Mark includes the information about her age to help his readers understand how **the little girl** immediately **rose up** and began **walking**. She was able to get up and walk because she was old enough to do so. If it would be helpful in your language, you could indicate that explicitly. It may be helpful to make this a separate sentence. Alternate translation: "And immediately the little girl rose up and was walking. She was able to do this because she was 12 years old" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 5:43

and he said that something should be given to her to eat

If it would be helpful in your language, you could state this as a direct quote. Alternate translation: "and he told them, 'Give her something to eat'" (See: **Direct and Indirect Quotations (p.762)**) (See: **Direct and Indirect Quotations (p.762)**)

Mark 6

Mark 6 General Notes

Special Concepts in this Chapter

"Anointed with oil"

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

Important Figures of Speech in this Chapter

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 7, 30, 31, 37, 38, 45, 48, 49 and 55. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Predictive Past (p.860)**)

Mark 6:1

And he went out from there and comes to his hometown, and his disciples are following him

Connecting Statement:

This verse introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event occurred. Use the natural form in your language for introducing a new event. Alternate translation: "After a time, Jesus and those who followed him left there and returned to where he grew up" (See: **Introduction of a New Event (p.814)**) (See: **Introduction of a New Event (p. 814)**)

he went out & comes to

Your language may say "came" rather than **went** or "went" rather than **comes** in contexts such as this. Use whichever is more natural. Alternate translation: "he came out … went to" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 6:2

what {is} the wisdom that has been given to this one

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "what is this wisdom that God gave to him" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 6:3

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

Those who were in the synagogue with Jesus are asking all of these questions to emphasize that they know who Jesus is. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. (See: **Rhetorical Question (p. 875)**) (See: **Rhetorical Question (p.875)**)

of James & Joses & Judas & Simon

These are the names of men. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

on him

The people in the synagogue were not **offended** by who Jesus was. They were offended by what he was teaching them. If it would be helpful in your language, you could use an equivalent expression from your culture or use plain language. Alternate translation: "by what he said to them" (See: **Synecdoche (p.885)**) (See: **Synecdoche (p. 885)**)

Mark 6:4

A prophet is not without honor

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative preposition **without**. Alternate translation: "A prophet is always honored" (See: **Double Negatives (p.767)**) (See: **Double Negatives (p.767)**)

A prophet is not without honor, except

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "The only place that a prophet is not honored is" or "A prophet is honored everywhere except" (See: **Connect — Exception Clauses (p.743)**) (See: **Connect — Exception Clauses (p.743)**)

in his hometown and among his relatives and in his house

These three phrases mean basically the same thing. The second and third emphasize the meaning of the first by repeating the same idea with different words. In this case, the second and third phrases are more precise, smaller groups of people. If the repetition might confuse your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "among the people with whom he grew up" (See: **Parallelism (p.852)**) (See: **Parallelism (p. 852)**)

relatives

Here, **relatives** refers to people who are related to Jesus, but are not his siblings, mother, or father. If it would be helpful in your language, you could use a natural way in your language to express this.

in his house

Jesus uses the phrase **in his own house** to refer to his closest relatives, like his father, mother, or siblings. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "among his closest family members" or "by his father, mother, and siblings" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 6:5

(There are no notes for this verse.)

Mark 6:6

(There are no notes for this verse.)

Mark 6:7

two by two

Alternate translation: "2 by 2" or "in pairs" (See: **Numbers (p.843)**) (See: **Numbers (p.843)**)

the Twelve

See how you translated the phrase **the Twelve** in 3:15. (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

Mark 6:8

they should take nothing for the road except only a staff

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "they should only bring a staff on their journey" (See: **Connect — Exception Clauses (p.743)**) (See: **Connect — Exception Clauses (p.743)**)

no bread

Here, **bread** means food in general. Alternate translation: "no food" (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

Mark 6:9

(There are no notes for this verse.)

Mark 6:10

(There are no notes for this verse.)

Mark 6:11

shake off the dust that {is} under your feet

The expression **shake off the dust that {is} under your feet** indicates strong rejection in this culture. It showed that someone did not want even the dust of a town to remain on them. If there is a similar gesture of rejection in your culture, you could use it here in your translation. (See: **Symbolic Action (p.883)**) (See: **Symbolic Action (p. 883)**)

Mark 6:12

(There are no notes for this verse.)

Mark 6:13

(There are no notes for this verse.)

Mark 6:14

John the Baptist has been raised

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God has caused John the Baptist to live again" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 6:15

But others were saying, "He is Elijah

It may be helpful to your readers to state why some people thought Jesus was **Elijah**. Alternate translation: "Some others said, 'He is Elijah, whom God promised to send back again'" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

But others were saying, "He is Elijah." But others were saying, "A prophet, like one of the prophets

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "But some were saying that he is Elijah, while others were saying that he is like one of the prophets who lived long ago" (See: **Direct and Indirect Quotations (p.762)**) (See: **Direct and Indirect Quotations (p.762)**)

Mark 6:16

The one} whom I beheaded

Here, Herod uses the word **I** to refer to himself. Although he says here that he beheaded John, his soldiers beheaded John at his command. The word **I** is a metonym for Herod's soldiers. If it would be helpful in your language, you could state this explicitly. Alternate translation: "whom I commanded my soldiers to behead" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

has been raised

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "is alive again" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 6:17

Herod himself, having sent, seized John and bound him in prison

If it would be helpful in your language, you could state clearly that **Herod** sent his soldiers to put **John** in **prison**. Alternate translation: "Herod sent his soldiers to arrest John and had them bind him in prison" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

For

Mark is providing this background information to help readers understand why Herod was saying that John rose from the dead. Use a natural way in your language for introducing background information. Alternate translation: "He was saying this because" (See: **Connect — Background Information (p.738)**) (See: **Connect — Background Information (p.738)**)

the wife of his brother Philip

The word **Philip** is the name of a man. This is not the same Philip who was an evangelist in the book of Acts or the Philip who was one of Jesus' twelve disciples. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mark 6:18

For John was saying to Herod, "It is not lawful for you to have the wife of your brother

Herod put John into prison because he was saying **It is not lawful for you to have the wife of your brother**. Make sure this is clear in your language. Alternate translation: "Herod told his soldiers to arrest John because he was saying, 'God's law does not allow you to marry the wife of your brother'" (See: **Connect — Reason-and-Result Relationship (p.750)**) (See: **Connect — Reason-and-Result Relationship (p.750)**)

Mark 6:19

Herodias & was wanting to kill him

Herodias did not plan to personally kill John, but she wanted someone else to execute John for her. If it would be helpful in your language, you could state this in plain language. Alternate translation: "Herodias … wanted someone to kill him" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 6:20

knowing him {to be} a righteous and holy man

The word **righteous** and the word **holy** mean basically the same thing. The repetition is used to emphasize that John was a very righteous man. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: "because he knew that he was a very righteous man" (See: **Doublet (p.770)**) (See: **Doublet (p.770)**)

Mark 6:21

Herod made a dinner for his birthday for his great ones

Here, the name **Herod** actually means his servants, whom Herod would have commanded to prepare the meal. If it would be helpful in your language, you could state it explicitly. Alternate translation: "Herod had his servants prepare a dinner for his officials" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 6:22

his daughter, of Herodias,having entered

We know from verse 17 that Herod married **Herodias** after she divorced his brother. Herodias' daughter, who danced for Herod, was Herod's niece and step-daughter. There are a few possible reasons why Mark refers to her as **his daughter Herodias**. Mark could: (1) be referring to Herod's daughter-in-law as if she were Herod's daughter's to emphasize how close they were. Alternate translation: "And his daughter by Herodias" (2) be speaking about the daughter by using the name of her better-known mother, Herodias.

Mark 6:23

(There are no notes for this verse.)

Mark 6:24

(There are no notes for this verse.)

Mark 6:25

immediately, & with haste & at once

The words **immediately**, **with haste**, and **at once** all communicate a sense of urgency. Make sure to communicate this urgency in your language.

you would give me

The implication is that the daughter of Herodias wants King Herod to have someone cut off John the Baptizer's head and then give it to her. You can include this information if that would be helpful to your readers. Alternate translation: "you cut off John's head and bring it to me" (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 6:26

because of his oaths and the ones reclining to eat with him

If it would be helpful in your language, you could state clearly the content of the **oaths**, and the relationship between the **oaths** and the dinner guests. Alternate translation: "because his dinner guests had heard him make the oaths that he would give her anything she asked for" (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 6:27

(There are no notes for this verse.)

Mark 6:28

(There are no notes for this verse.)

Mark 6:29

(There are no notes for this verse.)

Mark 6:30

(There are no notes for this verse.)

Mark 6:31

(There are no notes for this verse.)

Mark 6:32

(There are no notes for this verse.)

Mark 6:33

(There are no notes for this verse.)

Mark 6:34

they were like sheep not having a shepherd

Jesus compares the people to **sheep**, which are confused and vulnerable when they do not have their **shepherd** to lead them. If it would be helpful in your language, you could use an equivalent expression from your culture or use plain language. Alternate translation: "they were confused when they did not have someone to lead them" (See: **Simile (p.878)**) (See: **Simile (p.878)**)

Mark 6:35

the hour already having become much

This phrase means it was the day was nearly ended. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "near the end of the day" or "toward evening" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

This place is desolate

The phrase **This place is desolate** means that there were no people or very few people in that place. See how you translated the similar phrase in Mark 6:31.

Mark 6:36

(There are no notes for this verse.)

Mark 6:37

Having gone away, might we buy loaves of 200 denarii and give {them} to them to eat

The disciples ask this question to say that there is no way they could afford to buy enough food for this crowd. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "We could not buy enough bread to feed this crowd even if we had two hundred denarii!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Having gone away, might we buy loaves of 200 denarii and give {them} to them to eat

The disciples are using a hypothetical situation to express how expensive it would be to buy enough food for all of the people. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: "Suppose we had 200 denarii. Even that amount of money would not be sufficient to buy enough food from the market to feed all of these people" or "Suppose we go out to the market, how could we afford to spend 200 denarii on food to feed all of these people" (See: **Hypothetical Situations (p.804)**) (See: **Hypothetical Situations (p.804)**)

of 200 denarii

The singular form of the word **denarii** is "denarius." A denarius was a Roman silver coin worth one day's wages for a laborer. Alternate translation: "200 days' wages worth" (See: **Biblical Money (p.733)**) (See: **Biblical Money (p.733)**)

of 200 denarii

Alternate translation: "two hundred denarii" (See: **Numbers (p.843)**) (See: **Numbers (p.843)**)

Mark 6:38

(There are no notes for this verse.)

Mark 6:39

the green grass

Describe the **grass** with the word used in your language to describe healthy grass, which may or may not be the color **green**. (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 6:40

group by group according to hundreds and according to fifties

The phrase **according to hundreds and according to fifties** refers to the number of people in each of the groups. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in groups of a hundred people and in groups of fifty people" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 6:41

having looked up to heaven

The phrase **having looked up to heaven** means that Jesus **looked up** toward the sky, which is associated with the place where God lives. If it would be helpful in your language, you could say that explicitly. Alternate translation: "after Jesus looked up to the sky" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 6:42

(There are no notes for this verse.)

Mark 6:43

the fillings of 12 baskets

Alternate translation: "twelve full baskets" (See: **Numbers (p.843)**) (See: **Numbers (p.843)**)

Mark 6:44

5,000 men

Alternate translation: "five thousand men" (See: **Numbers (p.843)**) (See: **Numbers (p.843)**)

And the ones having eaten the loaves were 5,000 men

Mark provides this background information about Jesus' location to help readers understand how many people they fed. Use the natural form in your language for expressing background information. (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

the ones having eaten the loaves were 5,000 men

The number of women and children was not counted. If it would not be understood that women and children were present, that can be made explicit. Alternate translation: "there were 5,000 men who ate the loaves. They did not even count the women and children" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 6:45

Bethsaida

The word **Bethsaida** is the name of a town on the northern shore of the Sea of Galilee. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mark 6:46

(There are no notes for this verse.)

Mark 6:47

(There are no notes for this verse.)

Mark 6:48

the fourth watch of the night

The term **the fourth watch of the night** refers to the time between 3 AM and sunrise. If your reader would not be familiar with this, you could state this explicitly. (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p. 889)**)

Mark 6:49

(There are no notes for this verse.)

Mark 6:50

Take courage! It is I! Do not be afraid

The phrases **Take courage** and **Do not be afraid** are similar in meaning. Jesus uses both phrases in order to emphasize to his disciples that they do not need to be afraid. These two phrases can be combined into one phrase if it would be helpful in your language. Alternate translation: "I am not a ghost! It is I, Jesus!" (See: **Parallelism (p. 852)**) (See: **Parallelism (p.852)**)

Mark 6:51

(There are no notes for this verse.)

Mark 6:52

about the loaves

Here the phrase **about the loaves** refers to when Jesus multiplied the loaves of bread. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "what it meant when Jesus multiplied the loaves of bread" or "what it meant when Jesus caused the few loaves to become many" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

their heart was having been hardened

Their stubborn attitude is spoken of as if **their heart had been hardened**. If the **heart** is not the body part your culture uses to refer to a person's will, consider using whichever organ your culture would use for this image. Alternately, you could use plain language to express this idea. Alternate translation: "they had become stubborn" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

their heart

In this verse, the word **heart** is singular in form, but it refers to all of their hearts as a group. If this would confuse your readers, you could use the plural form. Alternate translation: "their hearts" (See: **Collective Nouns (p.735)**) (See: **Collective Nouns (p.735)**)

Mark 6:53

Gennesaret

The word **Gennesaret** is the name of the region to the northwest of the Sea of Galilee. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mark 6:54

(There are no notes for this verse.)

Mark 6:55

they ran throughout & they were hearing

Both occurrences of the word **they** in this verse refer to the people who recognized Jesus, not to the disciples.

Mark 6:56

they were placing

Here, **they** refers to the people. It does not refer to Jesus' disciples.

the ones being sick

The phrase **the sick** refers to sick people. If it would be helpful in your language, you could state it explicitly. Alternate translation: "the sick people" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

into villages or into cities or into fields

These three phrases mean basically the same thing. The second and third emphasize the meaning of the first by repeating the same idea with different words. If the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "any village and city, or even in the rural area" (See: **Parallelism (p. 852)**) (See: **Parallelism (p.852)**)

Mark 7

Mark 7 General Notes

Structure and Formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 7:6-7, which are words quoted from the Old Testament.

Special Concepts in this Chapter

Hand washing

The Pharisees washed many things that were not dirty, because they were trying to make God think that they were good. They washed their hands before they ate, even when their hands were not dirty. and even though the law of Moses did not say that they had to do it. Jesus told them that they were wrong and that people please God by trusting and obeying him. (See: [[rc:///*tw/dict/bible/kt/lawofmoses]] and [[rc:///*tw/dict/bible/kt/clean]])

Other Possible Translation Difficulties in this Chapter

"Ephphatha"

This is an Aramaic word. Mark wrote it the way it sounds using Greek letters and then explained what it means. (See: **Copy or Borrow Words (p.760)**)

Important Figures of Speech in this Chapter

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 18, 32, 34. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: (See: **Predictive Past (p.860)**)

Mark 7:1

And the Pharisees and some of the scribes, having come from Jerusalem, are being gathered to him

This verse introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. (See: **Introduction of a New Event (p.814)**) (See: **Introduction of a New Event (p.814)**)

Mark 7:2

General Information:

General Information:

The following verses explain the significance of this verse. Since it is explained in the following verses, you do not need to explain its meaning here. (See: **When to Keep Information Implicit (p.900)**) (See: **When to Keep Information Implicit (p.900)**)

Mark 7:3

for

This verse and the next verse are added to explain why the Jewish leaders did not approve of what Jesus' disciples were doing. Use the natural form in your language for expressing background information. Alternate translation: "They were appalled because" (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

holding to the tradition of the elders

The **tradition of the elders** consisted of teachings that were handed down from generation to generation. If it would be helpful in your language, you could say that explicitly. Alternate translation: "observing strictly the teachings which past generations had taught them" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 7:4

copper vessels

See the note in the previous verse. (See: **Background Information (p.730)**) (See: **Background Information (p. 730)**)

of cups and pitchers and copper vessels

The **cups, and pots, and copper vessels** would have been used for consuming food and drinks. If it would be helpful in your language, you could say that explicitly. Alternate translation: "cups, pots, and copper vessels for eating and drinking" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 7:5

Why do your disciples not walk according to the tradition of the elders

The phrase **walk according to** is way of saying "obey." If your readers would not understand what **walk** means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "Why do your disciples not obey what the elders have taught us" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

but

Here, **but** is used here to contrast what the Pharisees thought Jesus' disciples should be doing with what they were actually doing. Use a natural way in your language for introducing a contrast. (See: **Connect — Contrast Relationship (p.741)**) (See: **Connect — Contrast Relationship (p.741)**)

bread

Here, **bread** represents food in general. Alternate translation: "food" (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

Mark 7:6

But he, answering, said to them, "Isaiah prophesied well about you hypocrites. As it is written, This people honors me with their lips, but their heart is far away from me

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "Jesus said to them, 'Isaiah prophesied well about you hypocrites when God wrote through him that people honor him with their lips, but their desires are for other things'" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

with their lips

Here, **lips** is used to signify speaking. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "by what they say" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

their heart

The word **heart** means inner thoughts and desires. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "their desire" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

but their heart is far away from me

The expression **their heart is far from me** is a way that God is saying that the people are not truly devoted to him. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "but they do not really love me" or "but they are not truly devoted to me" or "but they are not really committed to honoring me" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 7:7

(There are no notes for this verse.)

Mark 7:8

you hold to

Here, to **hold fast to** something means to adhere to something consistently. If your readers would not understand what **hold fast** means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternative translation: "you cling to" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 7:9

Well do you reject the commandment of God so that you may keep your tradition

Jesus says **You do well at rejecting the commandment of God so that you may keep your tradition** to rebuke his listeners for forsaking God's **commandment**. If it would be helpful in your language, consider expressing the meaning plainly. Alternate translation: "You think you have done well by rejecting the commandment of God so that you may keep your own traditions, but what you have done is not good at all" (See: **Irony (p.820)**) (See: **Irony (p.820)**)

Mark 7:10

For Moses said, 'Honor your father and your mother,' and, 'The one speaking evil of his father or mother, let him end in death

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "For Moses said to honor your father and mother. He also said that the person who speaks evil against his father or mother deserves to die" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

Mark 7:11

is} Corban

Corban is a Hebrew word that refers to things that people promise to give to God. Translators normally transliterate it, using the target language alphabet. Some translators translate its meaning and then leave out Mark's explanation of the meaning that follows. In your translation you can spell it the way it sounds in your language and then explain its meaning. (See: **Copy or Borrow Words (p.760)**) (See: **Copy or Borrow Words (p.760)**)

that is, a gift

The author says **that is a gift** to provide background information to his audience, who may not have understood this word. Use a natural way in your language for introducing background information. Alternate translation: "meaning 'a gift'" (See: **Connect — Background Information (p.738)**) (See: **Connect — Background Information (p.738)**)

Mark 7:12

(There are no notes for this verse.)

Mark 7:13

(There are no notes for this verse.)

Mark 7:14

Listen to me, all {of you}, and understand

The words **Listen** and **understand** are related. Jesus uses them together to emphasize that his hearers should pay close attention to what he is saying. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: "All of you, take heed to what I am about to say to you" (See: **Doublet (p.770)**) (See: **Doublet (p.770)**)

Mark 7:15

nothing from outside the man

Jesus is speaking about what a person eats. If it would be helpful in your language, you could express that explicitly. Alternate translation: "nothing which a person can eat" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the things that come out from the man

By using the phrase **the things that come out from the man**, Jesus is speaking about the thoughts and desires of a person. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "the things which a person thinks and does" (See: **Metonymy (p.839)**) (See: **Metonymy (p. 839)**)

Mark 7:16

(There are no notes for this verse.)

Mark 7:17

And when

Here, the phrase **And when** is being used as a comment about what happened after the story as a result of the events within the story itself. Use the natural form in your language for expressing the conclusion of a story. (See: **End of Story (p.775)**) (See: **End of Story (p.775)**)

Mark 7:18

Are you also thus without understanding

Jesus uses this question to express his disappointment that they do not understand. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "After all I have said and done, I am amazed that you still do not understand" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p. 875)**)

everything that enters into the man from outside is not able to defile him

See the note in 7:15 regarding the similar expression. (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 7:19

it does not go into his heart

Here, **heart** means a person's inner being or mind. Here, Jesus means that food does not affect a person's character. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "it cannot go into his inner being" or "it cannot go into his mind" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

cleansing all foods

The phrase **making all foods clean** explains to the reader the significance of Jesus' saying. Use the natural form in your language for expressing background information. (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

Mark 7:20

What is coming out from the man, that defiles

What is coming out from the man means the thoughts and intentions of a person. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "It is what a person thinks and desires that defiles" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 7:21

from the heart of men, come out evil thoughts

Here, **heart** refers to a person's inner being or mind. Alternate translation: "out of the inner being of a person come evil thoughts" or "out of the mind of a person come evil thoughts" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

sexual immorality, thefts, murders

Mark lists out a number of sins here and in the next verse. Use a natural form in your language that someone would use to list things that someone has done wrong. (See: **Litany (p.825)**) (See: **Litany (p.825)**)

Mark 7:22

(There are no notes for this verse.)

Mark 7:23

(There are no notes for this verse.)

Mark 7:24

and having entered into a house, he was wanting no one to know {it}, but he was not able to hide

Connecting Statement:

The phrase **and having entered into a house, he was wanting no one to know it, but he was not able to hide** provides background information to what Jesus was thinking as he traveled to this area. Use the natural form in your language for expressing background information. Alternate translation: "Having entered someone's house, he was hoping he would not be found, but he was unable to hide from the people of that place" (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

Mark 7:25

(There are no notes for this verse.)

Mark 7:26

Now the woman was a Greek, a Syrophoenician by descent

This sentence gives us background information about the woman. Use the natural form in your language for expressing background information. (See: **Background Information (p.730)**) (See: **Background Information (p. 730)**)

a Syrophoenician

The phrase **a Syrophoenician** explains the woman's nationality. She was born in the Phoenician region in Syria. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mark 7:27

Permit the children first to be fed, for it is not good to take the bread of the children and to throw {it} to the little dogs

Here, Jesus speaks about the Jews as if they are **children** and the Gentiles as if they are **dogs**. This is not meant as a derogatory remark, but he is talking in terms of whether they are Israelites or not. If it would be helpful in your language, you could use an equivalent expression from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "Let the children of Israel first eat, for it is not right to take the children's bread and throw it to the Gentiles, who are like household pets compared to them" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Permit the children first to be fed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "We must first feed the children of Israel" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

bread

Here, **bread** refers to food in general. (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

Mark 7:28

(There are no notes for this verse.)

Mark 7:29

go

Jesus was implying that the woman no longer needed to stay to ask him to help her daughter. He would do it. If it would be helpful in your language, you could clarify this. Alternate translation: "you may go now" or "you may go home in peace" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

The demon has gone out from your daughter

The demon left the **daughter** because Jesus commanded it too. If it would be helpful in your language, you could say that explicitly. Alternate translation: "I have commanded the demon to leave your daughter" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 7:30

(There are no notes for this verse.)

Mark 7:31

of the Decapolis

This word, **Decapolis**, is the name of a region that means Ten Cities. It is located to the southeast of the Sea of Galilee. See how you translated this in Mark 5:20. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mark 7:32

they beg him that he would lay his hand on him

Prophets and teachers would put place their **hand on** a person in order to heal them or bless them. In this case, people plead with Jesus to heal a man. If it would be helpful in your language, you could say that explicitly. Alternate translation: "they begged Jesus to put his hand on the man to heal him" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 7:33

having spit

Here, Jesus **spit** on his fingers. If it would be helpful in your language, you could say that explicitly. Alternate translation: "after spitting on his fingers" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 7:34

Ephphatha

Ephphatha is an Aramaic word. Mark spelled it using Greek letters so his readers would know how it sounded, and then he told what it meant, "**Be opened**". In your translation you could spell it the way it sounds in your language and then explain its meaning. (See: **Copy or Borrow Words (p.760)**) (See: **Copy or Borrow Words (p.760)**)

Mark 7:35

his ears were opened

The phrase **his ears were opened** means that the man was enabled to hear. Alternate translation: "Jesus opened his ears, and he was able to hear" or "he was able to hear" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

the bond of his tongue was loosed

The phrase **his tongue was released** is passive in form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Jesus took away what prevented his tongue from speaking" or "Jesus loosened his tongue" (See: **Active or Passive (p. 721)**) (See: **Active or Passive (p.721)**)

the bond of his tongue was loosed

Here, **the band of his tongue was released** means he became able to speak. Alternate translation: "his tongue was freed and he was able to speak" or "he was able to speak" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 7:36

as much as he commanded them, & they

This refers to Jesus ordering them not to tell anyone about what he had done. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "the more he ordered them not to tell anyone" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 7:37

the deaf & the mute

The phrase **the deaf** and the phrase **the mute** both refer to groups of people. If it would be helpful in your language, you could indicate this explicitly. Alternate translation: "deaf people … mute people" or "people who cannot hear … people who cannot speak" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 8

Mark 8 General Notes

Special Concepts in this Chapter

Bread

When Jesus worked a miracle and provided bread for a large crowd of people, they probably thought about when God miraculously provided food for the people of Israel when they were in the wilderness.

Yeast is the ingredient that causes bread to expand before it is baked. In this chapter, Jesus uses yeast as a metaphor for things that change the way people think, speak, and act. (See: **Metaphor (p.833)**)

"Adulterous generation"

When Jesus called the people an "adulterous generation," he was telling them that they were not faithful to God. (See: [[rc:///tw/dict/bible/kt/faithful]] and [[rc:///tw/dict/bible/kt/peopleofgod]])

Important Figures of Speech in this Chapter

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 2, 6, 12, 17, 19, 20, 22, 29 and 33. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Predictive Past (p.860)**)

Rhetorical questions

Jesus used many rhetorical questions as a way of both teaching the disciples Mark 8:17-21 and rebuking the people Mark 8:12. (See: **Rhetorical Question (p.875)**)

Other Possible Translation Difficulties in this Chapter

Paradox

A paradox is a true statement that appears to describe something impossible. Jesus uses a paradox when he says, "Whoever wants to save his life will lose it, and whoever loses his life for my sake will find it" Mark 8:35-37

Mark 8:1

In those days

The phrase **In those days** introduces a new event that happened some time after the events in the story that Mark has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. (See: **Introduction of a New Event (p.814)**) (See: **Introduction of a New Event (p.814)**)

not having anything {that} they might eat

Connecting Statement:

Following this, Jesus explains why the crowd did not have anything to eat. Since the expression is explained in the next verse, you do not need to explain its meaning further here. (See: **When to Keep Information Implicit (p.900)**) (See: **When to Keep Information Implicit (p.900)**)

Mark 8:2

(There are no notes for this verse.)

Mark 8:3

And if I would send them away to their home hungry, they will faint on the way

Jesus is using a hypothetical situation to bring to the disciples attention the dangers of making the people return home without eating. Alternate translation: "If I should send them to their houses hungry, some of them might collapse on the way home" (See: **Connect — Hypothetical Conditions (p.748)**) (See: **Connect — Hypothetical Conditions (p.748)**)

Mark 8:4

From where will anyone be able to satisfy these {people} with loaves here in a desolate place

The disciples are expressing surprise that Jesus would expect them to be able to find enough food for the crowd. If you would not use a rhetorical question for this purpose in your language, you could translate their words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "This place is so deserted that there is no place here for us to get enough loaves of bread to satisfy these people!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Mark 8:5

(There are no notes for this verse.)

Mark 8:6

he commands the crowd to recline on the ground

If it would be more natural in your language, you could express **to recline on the ground** as a direct quotation, as modeled by the UST. (See: **Direct and Indirect Quotations (p.762)**) (See: **Direct and Indirect Quotations (p.762)**)

Mark 8:7

he said to set these also before {them

If it would be more natural in your language, you could express **to serve these also** as a direct quotation. Alternate translation: "Jesus said to the disciples, 'Serve these fish also'" (See: **Direct and Indirect Quotations (p. 762)**) (See: **Direct and Indirect Quotations (p.762)**)

Mark 8:8

the remaining of the broken pieces—seven baskets

This refers to the **broken pieces** of bread that were left over after the people ate. Alternate translation: "the remaining broken pieces of bread, which filled seven large baskets" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 8:9

Now there were about 4,000

Mark includes the phrase **Now there were about 4,000** to help his reader to know how many people are there. Use the natural form in your language for expressing background information. Alternate translation: "There were approximately 4,000 people that Jesus fed" (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

Mark 8:10

And immediately, having gotten into the boat with his disciples

And immediately, having gotten into the boat with his disciples is a comment concluding the story of Jesus feeding the 4,000 people. Use the natural form in your language for expressing the conclusion of a story. (See: **End of Story (p.775)**) (See: **End of Story (p.775)**)

he went into the regions of Dalmanutha

They got to Dalmanutha in a boat. If it would be helpful in your language, you could say that explicitly. Alternate translation: "he traveled over the Sea of Galilee to the region of Dalmanutha" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

of Dalmanutha

The word **Dalmanutha** is the name of a place on the northwestern shore of the Sea of Galilee. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mark 8:11

a sign from heaven

Here, **heaven** refers to where God dwells and is an indirect way of referring to "God" himself. If your readers would not understand the use of the word **heaven** in this context, you could use an equivalent expression or plain language. Alternate translation: "a sign from God" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 8:12

having sighed greatly in his spirit

The phrase **sighed greatly in his spirit** means that Jesus groaned or that he let out a long deep breath that could be heard. It probably shows Jesus' deep sadness that the Pharisees refused to believe him. See how you translated the word "sighed" in Mark 7:34.

in his spirit

The phrase **in his spirit** means "within himself" or "to himself." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "to himself" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Why does this generation seek a sign

Jesus asks **Why does this generation seek for a sign** to show that they have not understood the miracles that he has done up until this point. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "This generation should not seek a sign" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Why does this generation seek a sign

When Jesus speaks of **this generation**, he is referring to some of the people who lived at that time and who were not following God. He was not speaking of every single person alive. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "Why do you Pharisees ask for a sign" (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

if a sign will be given

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will not give you a sign" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

if a sign will be given to this generation

The phrase *if a sign will be given to this generation … ** is an idiom which means that a sign certainly will not be given. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "I will certainly not give you a sign" (See: [[rc:///ta/man/translate/figs-idiom]]) (See: **Idiom (p.807)**)

Mark 8:13

having left them, having gotten into {a boat} again

Jesus' was not the only one who left; his disciples were with him also. If it would be helpful in your language, you could say the meaning explicitly. Alternate translation: "Jesus and his disciples left them and got into the boat again" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

to the other side

The phrase **to the other side** is referring to **the other side** of the Sea of Galilee. If it would be helpful in your language, you could say that explicitly. Alternate translation: "to the other side of the Sea of Galilee" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 8:14

And they forgot to bring loaves, and except for one loaf, they did not have {any} with them in the boat

If it would appear in your language that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "Jesus' disciples only brought one loaf of bread onto the boat with them" (See: **Connect — Exception Clauses (p.743)**) (See: **Connect — Exception Clauses (p.743)**)

Mark 8:15

See, watch out

The warning phrases **Keep watch** and **Be on guard** both have very similar meanings and are repeated here for emphasis. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: "Make sure you keep watch" or "Be sure to guard yourselves against" (See: **Doublet (p.770)**) (See: **Doublet (p.770)**)

watch out for the yeast of the Pharisees and the yeast of Herod

Jesus is comparing the Pharisees' and Herod's teachings to **yeast**. When yeast is put into bread, it affects the entire batch of bread which is made. You should not explain this when you translate it, for the disciples themselves did not understand it. (See: **When to Keep Information Implicit (p.900)**) (See: **When to Keep Information Implicit (p.900)**)

Mark 8:16

they have no loaves

The word **no** is an exaggeration. The disciples did have one loaf of bread ([Mark 8:14](#)), but that was not enough for all of them. Alternate translation: "they have very little bread" (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

Mark 8:17

Why are you reasoning that you do not have loaves

Here, Jesus is not seeking information from the disciples. but rather. he is rebuking his disciples because they should have understood what he had been talking about. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Do not think that I am speaking of actual bread" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Do you not yet perceive, nor understand

The phrase **Do you not yet perceive** and the phrase **nor understand** have the same meaning. Jesus uses these phrases together here to emphasize the fact that they do not understand. If saying the same thing twice might be confusing for your readers, you could combine the phrases into one. Alternate translation: "Do you not yet understand?" (See: **Parallelism (p.852)**) (See: **Parallelism (p.852)**)

Do you not yet perceive, nor understand

Here, Jesus is not seeking information from his disciples, but rather, he is using the question form to rebuke them. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "By now, you should perceive and understand the things I say and do." (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Has your heart become hardened

Here, the word **hearts** refers to a person's mind. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "Have you become resistant to understanding" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Has your heart become hardened

The phrase **hearts become hardened** is a metaphor for not being able or willing to understand something. If it would be helpful in your language, you could use an equivalent metaphor from your culture. (See: **Metaphor (p. 833)**) (See: **Metaphor (p.833)**)

Has your heart become hardened

Here, Jesus is not seeking information from his disciples, but rather, he is using the question form to rebuke them. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Your thinking has become so dull!" or "You are so slow to understand what I mean!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Mark 8:18

Having eyes, do you not see? And having ears, do you not hear? And do you not remember

Jesus continues to rebuke his disciples by asking them more questions. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You have eyes, but you do not understand what you see. You have ears, but you do not understand what you hear. You should remember the things that I have said and done." (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Having eyes, do you not see? And having ears, do you not hear

The phrases **do you not see** and **do you not hear** are both idioms meaning that the disciples did not understand. They heard and saw everything Jesus did, but they did not understand what it meant. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "Do you not understand the things which I have said and done the whole time you have been with me?" (See: **Idiom (p.807)**) (See: **Idiom (p. 807)**)

Mark 8:19

the 5,000

Alternate translation: "the five thousand people" (See: **Numbers (p.843)**) (See: **Numbers (p.843)**)

Mark 8:20

the 4,000

Alternate translation: "the four thousand people" (See: **Numbers (p.843)**) (See: **Numbers (p.843)**)

Mark 8:21

How do you not yet understand

Jesus is not seeking information from his disciples, but rather, he is using the question form to rebuke his disciples for not understanding what he has done in front of their eyes. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should understand by now the things I have said and done" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Mark 8:22

they come to Bethsaida

Connecting Statement:

Your language may say "went" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: "they went to Bethsaida" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

they come to Bethsaida

Jesus and his disciples traveled to Bethsaida in a boat. If it would be helpful in your language, you could say that explicitly. Alternate translation: "they came to Bethsaida in a boat" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Bethsaida

The word **Bethsaida** is the name of a town on the northern shore of the Sea of Galilee. See how you translated the name of this town in Mark 6:45. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

that he would touch him

They wanted Jesus to touch the man in order to heal him. If it would be helpful in your language, you could say that explicitly. Alternate translation: "to touch him in order to heal him" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 8:23

(There are no notes for this verse.)

Mark 8:24

I see men, for I see {them} like trees walking

The man sees people **walking** around, yet they are not clear to him. To the man, people just look like tall figures, so he compares them to **trees**. If it would be helpful in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: "Yes, I see people! They are walking around, but I cannot see them clearly. They look like trees" (See: **Simile (p.878)**) (See: **Simile (p.878)**)

Mark 8:25

and he looked intently and was restored

The phrase **was restored** can be written is passive in form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "and Jesus restored the man's sight, and then the man opened his eyes" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 8:26

(There are no notes for this verse.)

Mark 8:27

Jesus and his disciples went out into the villages

Connecting Statement:

Your language may say "came" rather than **went** in contexts such as this. Use whichever is more natural. Alternate translation: "Jesus and his disciples came out into the villages" (See: **Go and Come (p.791)**) (See: **Go and Come (p. 791)**)

Mark 8:28

others, & others

The two occurrences of **others** in this verse both refer to "other people." If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "other people say you are … other people say you are" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 8:29

(There are no notes for this verse.)

Mark 8:30

he strongly warned them that they might tell no one about him

If it would be more natural in your language, you could express **they might tell no one about him** as a direct quotation. Alternate translation: "Jesus warned them, 'Do not tell anyone that I am the Christ'" (See: **Direct and Indirect Quotations (p.762)**) (See: **Direct and Indirect Quotations (p.762)**)

Mark 8:31

the Son of Man

See how you translated the title **Son of Man** in 2:10.

to be rejected by the elders and the chief priests and the scribes and to be killed and to rise up after three days

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Alternate translation: "that the elders and the chief priests and the scribes would reject him, and that men would kill him, and that after three days he would rise up from the dead" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

and to be rejected by the elders and the chief priests and the scribes and to be killed and to rise up after three days

The events of this verse progress in chronological order. If it would be helpful in your language, you could show this relationship by using a fuller phrase. Alternate translation: "first, and for the elders and the chief priests and the scribes to reject me. Then, people will kill me. But after that, on the third day, I will rise from the dead" (See: **Connect — Sequential Time Relationship (p.752)**) (See: **Connect — Sequential Time Relationship (p.752)**)

it is necessary for the Son of Man to suffer many things

By referring to himself as **the Son of Man**, Jesus is speaking of himself in the third person. If this would be confusing in your language, you could use the first person. Alternate translation: "it was necessary that he, the Son of Man, should suffer many things" (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

Mark 8:32

(There are no notes for this verse.)

Mark 8:33

Get behind me, Satan

By saying **Get behind me, Satan**, Jesus could mean: (1) that Satan is directly influencing Peter to think and act the way he is. (2) that Peter is acting like **Satan** because Peter is trying to prevent Jesus from accomplishing what God sent him to do, which is the very thing that Satan also tried to do. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Get behind me, because you are acting like Satan!" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

but

In this verse Jesus is saying that Peter is acting in a way that he should not act. Here, the word **but** introduces a contrast between setting one's mind (thoughts) on the things of God and setting one's mind (thoughts) on the things of men. Use a natural way in your language for introducing a contrast. Alternate translation: "instead of" (See: **Connect — Contrast Relationship (p.741)**) (See: **Connect — Contrast Relationship (p.741)**)

you are not considering the things of God

To **set your mind** on something means to think about it. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "you are not focusing your thoughts on what God desires" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

you are not considering the things of God, but the things of men

Jesus leaves some words out in the phrase **on the things of men** that would be needed in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "you are not thinking about what God desires, but you are thinking about what man desires" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

of men

Although the term **men** is masculine, Jesus is using the word here in a generic sense that includes both men and women and refers to humans in general. Alternate translation: "of humans" or "of people" or "that humans think about" or "that people think about" (See: **When Masculine Words Include Women (p.898)**) (See: **When Masculine Words Include Women (p.898)**)

Mark 8:34

to follow after me

Here, ** to follow after* *Jesus represents being one of his disciples. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "be my disciple" or "be one of my disciples" (See: [[rc:///ta/man/translate/figs-metaphor]])* (See: **Metaphor (p.833)**)

take up his cross and follow me

The **cross** here represents suffering and death. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "be willing to suffer and die for my sake and follow me" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 8:35

For whoever wants

By using the word **whoever**, Jesus is speaking of people in general, not of one particular person. If it would be helpful in your language, use a more natural phrase. Alternate translation: "For if a person desires" (See: **Generic Noun Phrases (p.789)**) (See: **Generic Noun Phrases (p.789)**)

will lose it

Here, **lose it** is a polite way to say that God will judge the person who tries to save their own soul. If this would be misunderstood in your language, use a different polite way of referring to this or you could state this plainly. Alternate translation: "will forfeit his life" (See: **Euphemism (p.777)**) (See: **Euphemism (p.777)**)

Mark 8:36

For what does it benefit a man to gain the whole world and to forfeit his life

Jesus is not seeking information here, but rather, he is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Even if a person gains the whole world, it will not benefit him if he forfeits his soul" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

a man

Mark is using the phrase **a man** here in a generic sense that includes both men and women. Alternate translation: "a person" (See: **When Masculine Words Include Women (p.898)**) (See: **When Masculine Words Include Women (p.898)**)

to gain the whole world

The phrase **the whole world** is an exaggeration meaning that the person might gain great riches and fame. Alternate translation: "to gain everything he desires" (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

Mark 8:37

For what might a man give in exchange for his life

Jesus asks this question to emphasize the value of the soul of each person. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "There is nothing a person can give in exchange for his life" or "No one can give anything in exchange for his life" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Mark 8:38

in this adulterous and sinful generation

Jesus speaks of this **generation** as **adulterous**, meaning that they are unfaithful in their relationship with God. If your readers would not understand what **adulterous** means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "in this generation of people who have committed adultery and sinned against God" or "in this generation of people who are unfaithful to God and are very sinful" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

this & generation

See how you translated **this generation** in 8:12 (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

the Son of Man

See how you translated the title **Son of Man** in 2:10.(See: **Translating Son and Father (p.892)**) (See: **Translating Son and Father (p.892)**)

the Son of Man

Jesus is speaking of himself in the third person. If it would be helpful in your language, you can use the first person. Alternate translation: "I, the Son of Man" (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

Mark 9

Mark 9 General Notes

Special Concepts in this Chapter

"Transfigured"

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. Mark says in this chapter that Jesus' clothing shone with this glorious light so that his followers could see that Jesus truly was God's Son. At the same time, God told them that Jesus was his Son. (See: [[rc:///*tw/dict/bible/kt/glory]] and [[rc:///*tw/dict/bible/kt/fear]])

Important Figures of Speech in this Chapter

Hyperbole

Jesus said things that he did not expect his followers to understand literally. When he said, "If your hand causes you to stumble, cut it off" (Mark 9:43), he was exaggerating so that his hearers would pay close attention to what he was saying and realize how important it is to avoid sin.

Other Possible Translation Difficulties in this Chapter

Elijah and Moses

Elijah and Moses suddenly appear to Jesus, James, John, and Peter, and then they disappear. All four of them saw Elijah and Moses, and because Elijah and Moses spoke with Jesus, the reader should understand that Elijah and Moses appeared physically.

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter (Mark 9:31). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: [[rc:///*tw/dict/bible/kt/sonofman]] and [[rc:///* ta/man/translate/figs-123person]])

Paradox

A paradox is a true statement that appears to describe something impossible. Jesus uses a paradox when he says, "If anyone wants to be first, he must be last of all and servant of all" (Mark 9:35).

Mark 9:1

he was saying to them

Here, the pronoun **he** refers to Jesus. If it would be helpful in your language, you could state who **he** refers to in your translation. Alternate translation: "Jesus was saying to them" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Truly, I say to you

See how you translated the statement **Truly, I say to you** in 3:28.

Truly, I say to you

Here, the pronoun **you** is plural, in the original language in which Mark wrote this Gospel, and **you** refers to everyone to whom Jesus is speaking. Your language may require you to mark this form. Alternate translation: "Truly, I say to all of you" (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p.787)**)

who will certainly not taste death

The phrase **taste death** is an idiom which means "to experience death." If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning using plain language. Alternate translation: "who will certainly not die" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

who will certainly not taste death

If your language does not use an abstract noun for the idea of **death**, you can express the idea behind the abstract noun **death** by using the verb form. Alternate translation: "who may certainly not die" (See: **Abstract Nouns (p. 719)**) (See: **Abstract Nouns (p.719)**)

until they see the kingdom of God having come with power

If your language does not use an abstract noun for the idea of **power**, you can express the idea behind the abstract noun **power** by using an adverb such as "powerfully." Alternate translation: "before they would see the kingdom of God come powerfully" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

the kingdom of God having come with power

The phrase **the kingdom of God come with power** represents God showing himself as king. If it would be helpful in your language, you could state this plainly. The phrase **the kingdom of God come with power** probably refers to God powerfully confirming that Jesus is the Messianic king through the transfiguration of Jesus which immediately follows this verse in 9:2-10. Alternate translation: "God powerfully showing himself as king" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 9:2

by themselves, alone

Mark uses the reflexive pronoun **themselves** here to emphasize that they were alone and that only Jesus, Peter, James, and John went up the mountain. (See: **Reflexive Pronouns (p.872)**) (See: **Reflexive Pronouns (p.872)**)

he was transfigured before them

The word **transfigured** means to be changed in appearance or form. If your readers would not be familiar with the meaning of this word, you could state the meaning of this word in plain language. Alternate translation: "Jesus' appearance was changed in front of them" or "when they looked at him, his appearance was different from what it had been" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

he was transfigured before them

If it would be more natural in your language, you could express the meaning of the phrase **he was transfigured before them** with an active form and say who did the action. Alternate translation: "God changed Jesus' appearance before them" or "God transfigured Jesus before them" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 9:3

such as no launderer on the earth is able thus to make them white

The word **launderer** refers to a person who worked with cloth to clean and bleach cloth and clothing. If your readers would not be familiar with the meaning of the word **launderer**, you could state the meaning in plain language. Alternate translation: "whiter than any person who bleached cloth could make them" or "such as no person on earth who bleached cloth could make them" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 9:4

Elijah

The word **Elijah** is the name of a man. See how you translated his name in Mark 6:15. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Moses

The word **Moses** is the name of a man. See how you translated his name in Mark 1:44. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

by them

Here, the word **them** refers to Peter, James, and John. (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

they were talking with

Here, the word **they** refers to Elijah and Moses. Alternate translation: "Elijah and Moses were talking with" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

And Elijah with Moses were seen by them

If it would be more natural in your language, you could express the passive phrase **were seen** with an active form. Alternate translation: "And they saw Elijah and Moses" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p. 721)**)

by them

The word **them** refers to Peter, James, and John. (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Mark 9:5

answering, Peter says to Jesus

Here, the word **answering** is used to introduce Peter into the conversation. Peter was not answering a question. (See: **Introduction of New and Old Participants (p.817)**) (See: **Introduction of New and Old Participants (p. 817)**)

it is good for us to be here

Here, the pronoun **us** could: (1) refer only to Peter, James, and John, in which case **us** would be exclusive. (2) include Jesus, in which case **us** would be inclusive. Your language may require you to mark these forms. (See: **Exclusive and Inclusive 'We' (p.781)**) (See: **Exclusive and Inclusive 'We' (p.781)**)

tents

Shelters are simple, temporary places with roofs under which to sit or sleep. (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

for Moses

The word **Moses** is the name of a man. See how you translated his name in Mark 1:44. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

for Elijah

The word **Elijah** is the name of a man. See how you translated his name in Mark 6:15. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mark 9:6

For he did not know what he should answer, for they were terrified

This entire verse is a parenthetical statement which gives background information about Peter, James, and John. Use the natural form in your language for expressing background information. (See: **Background Information (p. 730)**) (See: **Background Information (p.730)**)

they were terrified

Alternate translation: "they were very frightened" or "they were very afraid"

Mark 9:7

appeared, overshadowing them

Alternate translation: "appeared and covered them"

there was a voice from the cloud

Mark speaks of this **voice** as if it were a living thing that could come from the cloud to earth. If it would be helpful in your language, you could express this meaning plainly. Alternate translation: "God spoke from the cloud and said" (See: **Personification (p.855)**) (See: **Personification (p.855)**)

my & Son

The word **Son** is an important title for Jesus. Here, the word **Son** describes Jesus' relationship with God the Father. (See: **Translating Son and Father (p.892)**) (See: **Translating Son and Father (p.892)**)

Listen

Listen is a command or instruction God gave to Peter, James, and John. Use the most natural form in your language to give direction to a group of people. (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p.787)**)

Mark 9:8

they no longer saw

Here, the pronoun **they** refers to Peter, James, and John. (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Mark 9:9

they

The first occurrence of the word **they** in this verse refers to Jesus and Peter and James and John. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Jesus, Peter, James and John" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

he ordered them

Here, the pronoun **he** refers to Jesus. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Jesus ordered them" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

he ordered them so that they would relate to no one what they had seen

Here, the pronoun **them** and the second and third occurrence of the pronoun **they** all refer to Peter, James and John. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Jesus ordered Peter and James and John not to tell anyone about what they had just seen" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

he ordered them so that they would relate to no one what they had seen

Alternate translation: "Jesus ordered them not tell anyone about what they had just seen"

the Son of Man

See how you translated the title **Son of Man** in 2:10.

the Son of Man

By calling himself **the Son of Man**, Jesus is referring to himself in the third person. If it would be helpful in your language, you can clarify that Jesus is referring to himself. Alternate translation: "he, the Son of Man" (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

had risen from the dead

Jesus speaks in this way of coming back to life, since it involves rising out of the grave. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "would come back to life" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 9:10

And they kept the word to themselves

Here, Mark is using the term **word** in a specific sense, to mean "matter" or "event." Alternate translation: "And they kept the matter to themselves"

the word

Mark is describing something Jesus would say by association with the words that came from his mouth when he taught them this. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "what he said" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

to rise from the dead

See how you translated the phrase "risen from the dead" in 9:9.

Mark 9:11

they were questioning him, saying

Here, the pronoun **they** refers to Peter, James, and John. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "Peter, James, and John were questioning Jesus, saying" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

they were questioning him

Here, the pronoun **him** refers to Jesus. If it would be helpful in your language, you could say that explicitly. Alternate translation: "they were questioning Jesus" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Elijah

See how you translated the name **Elijah** in Mark 6:15. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mark 9:12

was saying

Here, the pronoun **he** refers to Jesus. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Jesus was saying" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

And how has it been written about the Son of Man that he would suffer many things and be despised

Jesus uses a rhetorical question here to remind his disciples that the Scriptures also teach that the **Son of Man** must suffer and be despised. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement. Alternate translation: "But I also want you to consider what is written about the Son of Man. The Scriptures say that he must suffer many things and be despised" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

be despised

Here, it is implied that those who would despise the **Son of Man** would be people. If it would be helpful in your language, you could express that explicitly. Alternate translation: "would be despised by people" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

And how has it been written about the Son of Man that he would suffer many things and be despised

If it would be more natural in your language, you could express the meaning behind the phrase **been written** with an active form, as modeled by the UST. (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

be despised

If it would be more natural in your language, you could state the phrase **would be despised** in active form. Alternate translation: "that people would hate him" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 9:13

they did to him whatever they were wanting

If it would be helpful in your language, consider stating explicitly what the Jewish people did to Elijah. Alternate translation: "our leaders treated him very badly, just as they wanted to" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 9:14

having come to the disciples

Alternate translation: "when Jesus, Peter, James, and John returned to the other disciples who had not gone with them up the mountain"

them & them

Here, both occurrences of the pronoun **them** refer to the other disciples of Jesus who had not went up on the mountain with Jesus, Peter, James, and John. (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Mark 9:15

him, & running up to {him}, & him

All three occurrences of the pronoun **him** in this verse refer to Jesus. If it would be helpful in your language, you could clarify this in your translation in a way that would be natural in your language. (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Mark 9:16

And he asked them

Here, the first occurrence of the pronoun **them** could refer to: (1) the disciples of Jesus who had not gone up on the mountain. Alternate translation: "And Jesus asked his disciples" (2) the people in the crowd. Alternate translation: "And Jesus asked the people in the crowd" (3) the scribes. Alternate translation: "And Jesus asked the scribes" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Mark 9:17

Teacher

See how you translated **Teacher** in 4:38.

a & spirit

See how you translated the word **spirit** in Mark 1:23.

Mark 9:18

he becomes stiff

Alternate translation: "his body becomes rigid"

they were not able

The phrase **they were not strong enough** refers to the disciples not being able to drive the spirit out of the boy. If it would be helpful in your language, you could say that explicitly. Alternate translation: "they could not drive it out of him" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 9:19

But answering them, he says

Here, the pronoun **them** is plural, so Jesus is addressing more than one person. However, it is not clear exactly to whom **them** refers. It could refer to the disciples, the crowd, the boy and his father, some combination of them, or to all of them at once. Here,**them** probably refers to everyone who was present. Use the form in your language that would be used for addressing a group of people. Alternate translation: "But answering all of them, Jesus said" or "Addressing them all, Jesus said" or "Addressing everyone present, Jesus said" (See: **When to Keep Information Implicit (p.900)**) (See: **When to Keep Information Implicit (p.900)**)

O unbelieving generation

If your language does not use an abstract noun for the idea of a **generation**, you can express the idea behind the abstract noun **generation** in another way, as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

O unbelieving generation

Jesus uses the term **generation** to mean all the people who were alive at that time in history, and specifically, to refer to all the people who were present with him. If it would be helpful in your language, you could indicate that explicitly, as modeled by the UST. (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

O unbelieving generation, until when will I be with you? Until when will I bear with you

Here, Jesus uses two rhetorical questions, **until when will I be with you** and **Until when will I bear with you**, to show his frustration and disappointment with their unbelief. If you do not use rhetorical questions for this purpose in your language, you could translate Jesus' words as a statement or as an exclamation and communicate the emphasis in another way. Alternate translation: "You unbelieving generation. You test my patience" or "You unbelieving generation. Your unbelief tires me! I wonder how long I must bear with you" or "You have all gone wrong because you do not believe, so I hope I do not have to stay here and put up with you much longer" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

until when will I be with you? Until when will I bear with you

The question **until when will I be with you** and the question **Until when will I bear with you** have very similar meanings. Jesus uses these two similar questions together in order to emphasize his frustration and disappointment. If saying the same thing twice might be confusing for your readers, you could combine the phrases into one. Alternate translation: "how long must I be with you and endure your unbelief" (See: **Parallelism (p.852)**) (See: **Parallelism (p.852)**)

Until when will I bear with you

Alternate translation: "Until when should I endure you" or "Until when must I put up with you" or "How long must I endure you"

Bring him to me

In the original language in which Mark wrote this Gospel, the word **Bring** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p.787)**)

Mark 9:20

spirit

See how you translated the word **spirit** in Mark 1:23.

And they brought him to him, & having seen him, the spirit immediately shook him with convulsions

In this verse the first and fourth occurrences of the pronoun **him** refer to the man's "son", who was possessed by a mute **spirit** and was mentioned in Mark 9:17. If it would be helpful in your language, consider clarifying this in your translation in a way that would be natural in your language. Alternate translation: "And they brought the man's son to Jesus, and having seen him, the spirit immediately threw the boy into a convulsion" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

And they brought him to him, & having seen him, the spirit immediately shook him with convulsions

In this verse, the second and third occurrence of the pronoun **him** refer to Jesus. If it would be helpful in your language, consider clarifying this in your translation in a way that would be natural in your language. Alternate translation: "And they brought the man's son to Jesus, and having seen Jesus, the spirit immediately threw the boy into a convulsion" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Mark 9:21

And he asked his father, "How much time is it while this has been happening to him?" And he said, "From childhood

Alternate translation: "And Jesus asked the boy's father, 'How long of a time has this been happening to him?' And the father said, 'This has been happening to him since childhood'"

Mark 9:22

help us, having compassion on us

In the sentence **help us, having had compassion on us**, Mark records the father using a figure of speech in which the logical flow of events is altered in order to put what is most important in the mind of the speaker first (here the speaker is the father). The normal way of saying this would be, "having had compassion on us, help us", because it shows the natural order of events, since **having had compassion** on someone normally precedes helping them. Mark records the father saying **help us** first because receiving help was what was most important to the father. If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "have compassion on us and help us" (See: **Information Structure (p.812)**) (See: **Information Structure (p.812)**)

having compassion

If your language does not use an abstract noun for the idea of **compassion**, you can express the idea behind the abstract noun **compassion** in another way, such as by using the verb "pity," as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 9:23

If you are able

The phrase **If you are able** is Jesus repeating back to the man what the man had just said to Jesus. Jesus does this in order to rebuke the man's doubt. If it would be more helpful in your language, you could express this as a statement or in some other way that is natural. Alternate translation: "You should not say to me, 'If you are able'" or "You ask me if I am able. Of course I am able" or "Why do you say, 'If you are able'"

All things are possible for the one believing

Alternate translation: "Everything is possible for the person who believes" or "Anything is possible for the person believing in God"

for the one believing

The word **believing** refers to belief in God, and here it specifically refers to belief in Jesus and his power. The phrase **the one** means "any person" or "any one." If it would be helpful in your language, you could say these things explicitly. Alternate translation: "for anyone who believes that God is able to do them" or "for any person who believes in God's power" or "for anyone one who believes in me" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 9:24

Help my unbelief

The sentence **Help my unbelief** does not mean that the man had no belief in Jesus or his power, but rather, these words express that the man realized he did not believe fully or believe to the extent that he should. The man is asking Jesus to help him overcome his unbelief and increase his faith. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Help me to have more faith" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Help my unbelief

If your language does not use an abstract noun for the idea of **unbelief**, you can express the idea behind the abstract noun **unbelief** in another way, as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 9:25

a crowd is running to {them

The phrase **the crowd is running to them** means that more people were **running** toward where Jesus was and that the crowd there was growing larger. If it would be helpful in your language, you could say that explicitly. Alternate translation: "many people were gathering around them" or "people were gathering quickly around them" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

a crowd is running to {them

The word **crowd** is a singular noun that refers to a group of people. If your language does not use singular nouns in this way, you can use a different expression. Alternate translation: "a group of people was running to them" or "many people were running to them" (See: **Collective Nouns (p.735)**) (See: **Collective Nouns (p.735)**)

Mute and deaf spirit

The words **mute** and **deaf** can be explained if it would be helpful in your language. Alternate translation: "You unclean spirit who are causing this boy to be unable to speak and unable to hear" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

come out from him

Your language may say "go out" rather than **come out** in contexts such as this. Use whichever is more natural. Alternate translation: "go out from him" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 9:26

having cried out

Alternate translation: "after the unclean spirit cried out"

it came out

Your language may say "went out" rather than **came out** in contexts such as this. Use whichever is more natural. Alternate translation: "it went out" or "the spirit went out of the boy" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

he became like a dead {person

Mark is using the adjective **dead** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "the boy appeared dead" or "the boy looked like a dead person" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

so that many said

Alternate translation: "so that many people said"

Mark 9:27

(There are no notes for this verse.)

Mark 9:28

he having gone into a house

Your language may say "come" rather than **gone** in contexts such as this. Use whichever is more natural. Alternate translation: "when he had come into a house" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

he having gone into a house

Alternate translation: "when he had entered into a house"

privately

Alternate translation: "privately"

Mark 9:29

This kind is able to come out by nothing except by prayer and fasting

The words **nothing** and **except** are both negative words. If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "This kind can be cast out only by prayer and fasting" (See: **Double Negatives (p.767)**) (See: **Double Negatives (p.767)**)

This kind

Here, the phrase **This kind** refers to a kind of unclean spirit. If it would be helpful in your language, you could say that explicitly. Alternate translation: "This kind of unclean spirit" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

This kind is able to come out

Your language may say "go out" rather than **come out** in contexts such as this. Use whichever is more natural. Alternate translation: "This kind is able to go out" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

prayer

If your language does not use an abstract noun for the idea of **prayer**, you can express the idea behind the abstract noun **prayer** by using a verb form, as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

fasting

If your language does not use an abstract noun for the idea of **fasting**, you can express the idea behind the abstract noun **fasting** in another way, as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 9:30

(There are no notes for this verse.)

Mark 9:31

The Son of Man

See how you translated the title **Son of Man** in 2:10.

The Son of Man is being handed over into the hands of men, and they will kill him. And having been killed, he will rise up after three days

By calling himself **the Son of Man**, Jesus is referring to himself in the third person. If it would be helpful in your language, you can use the first person, as modeled by the UST. (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

The Son of Man is being handed over

If it would be more natural in your language, you could translate the phrase **is being delivered** with an active form, and you could say who did the action. Alternate translation: "Evil men will deliver the Son of Man" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

The Son of Man is being handed over

Alternate translation: "The Son of Man is being betrayed"

into the hands of men

Here, **hands** means control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "into the control of men" or "into the custody of men" (See: **Metonymy (p. 839)**) (See: **Metonymy (p.839)**)

having been killed, he will rise up after three days

If it would be more natural in your language, you could translate the phrase **having been killed** with an active form and you could say who did the action. Alternate translation: "once they kill him, he will rise again after three days" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 9:32

(There are no notes for this verse.)

Mark 9:33

they came to Capernaum

Connecting Statement:

Your language may say "went" rather than **came** in contexts such as this. Use whichever is more natural. Alternate translation: "they went to Capernaum" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

being in the house

Your language may say "go" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: "having gone into the house" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 9:34

who {was} greatest

Here, **greatest** refers to who was the **greatest** among the disciples. If it would be helpful in your language, you could say that explicitly. Alternate translation: "who was the greatest among them" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 9:35

the Twelve

See how you translated the phrase **the Twelve** in 3:16. (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

he will be last of all and a servant of all

Jesus is using a future statement to give an instruction. If it would be helpful in your language, you can use a more natural form for instruction. Alternate translation: "he must act as if he is the least important, and he must serve everyone" (See: **Statements — Other Uses (p.881)**) (See: **Statements — Other Uses (p.881)**)

If anyone wants to be first, he will be last of all

Being **first** refers to people who are esteemed by others because of their social position, wealth, and privileges. Being **last** refers to people who are not esteemed by others, because they lack social position, wealth, and privileges. Jesus speaks of being the "most important" as being **first** and of being the "least important" as being **last**. If it would help your readers to understand what it means to be **first** and **last** in this context, you could use an equivalent metaphor from your culture. Alternately, you could express the meaning using plain language, as modeled by the UST. (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

If anyone wants to be first, he will be last of all

Jesus is using the adjective **first** as a noun in order to describe a type of person. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "If anyone wants to be most important in God's sight, he should act as if he is the least important in God's sight" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

first

If your language does not use ordinal numbers such as **first**, you can express the meaning behind the word **first** in a way that would be natural in your language. (See: **Ordinal Numbers (p.848)**) (See: **Ordinal Numbers (p.848)**)

he will be last of all and a servant of all

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "he will be last of all people and a servant of all people" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

he will be last

Jesus is using the future statement **he will be last** to give an instruction. If it would be helpful in your language, you can use a more natural form for instruction. Alternate translation: "he must be last" (See: **Statements — Other Uses (p.881)**) (See: **Statements — Other Uses (p.881)**)

of all & of all

Alternate translation: "of all people … of all people"

Mark 9:36

in the midst of them

The pronoun **them** refers to the 12 disciples. If it would be helpful in your language, you could state that explicitly in your translation. Alternate translation: "in the midst of his disciples" (See: **Pronouns — When to Use Them (p. 862)**) (See: **Pronouns — When to Use Them (p.862)**)

Mark 9:37

one of these little children

Alternate translation: "a child such as this one"

in my name

Here, **name** is a way of referring to a person by reference to something associated with that person. Alternate translation: "on my behalf" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

does not receive me but the one having sent me

The phrase **does not receive me but the one who sent me** means that the people who receive Jesus are not just receiving him but are also receiving God, who sent him. If it would be helpful in your language, you could state that explicitly. Alternate translation: "receives not just me, but also receives God who has sent me" or "receives not only me, but receives God who sent me to represent him" (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the one having sent me

Jesus assumes that his disciples will know that **the one** refers to God. If it would be helpful in your language, you could say that explicitly. Alternate translation: "God, who has sent me" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 9:38

in your name

Here, **name** is a way of referring to a person by reference to something associated with him. The expression **in your name** means that the person was acting with the power and authority of Jesus. Alternate translation: "on your behalf" or "as your representative" or "by your authority" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Teacher

See how you translated **Teacher** in 4:38.

he was not following with us

Here, **following** does not seem to mean "to be one of Jesus' disciples", since this man was acting in Jesus' **name**. Here, **following us** means that this man did not travel in the group of Jesus and his disciples. If it would be helpful in your language, you could use plain language to express this. Alternate translation: "he does not travel with you in our group" or "he is not part of our group" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 9:39

Do not prevent him

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **prevent**. Alternate translation: "Allow him to continue" (See: **Double Negatives (p.767)**) (See: **Double Negatives (p.767)**)

name

See how you translated **name** in 9:38. (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

to speak evil about

If your language does not use an abstract noun for the idea of **evil**, you can express the idea behind the abstract noun **evil** by using an adjective to describe it or by expressing it some other way that is natural in language. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 9:40

is not against us

Alternate translation: "is not opposing us"

Mark 9:41

gives you a cup of water in the name that you are Christ's

Jesus speaks about giving someone **a cup of water** as an example of how one person may help another, and the example could refer to any possible way that a person might help someone else. Here, giving one of the disciples a cup of water in Jesus' name refers to helping them because they represent Jesus and are doing his work. If it would be helpful in your language, you could use a similar expression from your language or say this using plain language. Alternate translation: "gives you a cup of water because you are working for me" or "helps you on my account" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the name

See how you translated **name** in 9:37. (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

in the name

Here, the phrase **in the name** leaves out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "in my name" or "in the name of me, Jesus," (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

in the name that you are Christ's

Here, **in the name because** is an idiom which means to do something for the sake of someone. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "because you belong to Christ" or "because you serve me" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

he will certainly not lose

Here, Jesus uses the negative phrase **certainly not** together with the negative word **lose** to express a strong positive meaning. If it would be helpful in your language, you can express the meaning positively. Alternate translation: "he will certainly receive" (See: **Litotes (p.827)**) (See: **Litotes (p.827)**)

he will certainly not lose his reward

If your language does not use an abstract noun for the idea of **reward**, you can express the idea behind the abstract noun **reward** by using a verb phrase. Alternate translation: "he will certainly be rewarded" or "God will certainly reward that person" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

he will certainly not lose his reward

Although the pronouns **he** and **his** are masculine, they are being used here in a generic sense that includes both men and women. Alternate translation: "that person will certainly not lose their reward" (See: **When Masculine Words Include Women (p.898)**) (See: **When Masculine Words Include Women (p.898)**)

Mark 9:42

one of these little ones

The phrase **these little ones** could be: (1) a reference to children who love Jesus and who are physically little compared to adults. Alternate translation: "one of these children who believe in me" (2) a reference to people whose faith is new and has not yet become mature and strong. Alternate translation: "one of these new believers" or (3) a reference to people who are not important from a human perspective. Alternate translation: "one of these common people" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

it is better for him instead if

Jesus is using a hypothetical situation to teach. Here, Jesus is making a comparison to the punishment that people will receive from God for causing other people to sin. Jesus means that the person's punishment from God for causing people to sin will be worse than if that person had drowned in the sea. He is not saying that someone would actually put a stone around a person's neck and throw them into the sea as an alternative to being punished by God. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: "The punishment he will receive will be worse than if" (See: **Hypothetical Situations (p.804)**) (See: **Hypothetical Situations (p.804)**)

a millstone of a donkey

These **large millstones** were round stones used for grinding grain into flour. They were so heavy that they required a donkey or an ox to turn them. If it would be helpful in your language, you could use the name of an object in your area that is very heavy, or you could use a general expression such as "a very heavy stone," as modeled by the UST. (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

around his neck

The implication is that someone would tie the stone around the person's neck. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "if someone were to attach a millstone around his neck" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 9:43

if your hand causes you to stumble

Here, **hand** is a metonym for doing, or desiring to do, something sinful with your hand. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "if you want to do something sinful with one of your hands" or "if you are doing something sinful with one of your hands" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

if your hand causes you to stumble, cut it off

When Jesus says, **if your hand causes you to stumble, cut it off**, he is using exaggeration in order to emphasize the seriousness of sin and the importance of avoiding it. Jesus is not being literal when he says to cut off **your hand**, because Judaism taught against harming one's body, and Jesus taught in Mark 7:14-23, and elsewhere that the human heart is what causes people to sin. If it would be helpful in your language, you could clarify this in a footnote if you are using footnotes. (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

to enter into life

Here, the phrase **enter into life** is referring to living eternally with God after one's life on earth has ended. If it would be helpful in your language, you could say that explicitly. Alternate translation: "to enter into eternal life" or "to die and live forever" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

to enter into life crippled

When Jesus speaks of entering into eternal **life maimed**, he is not being literal, but rather, he is using hyperbole in order to emphasize the importance of striving against sin and things that could prevent one from receiving eternal life. The Bible teaches that when people enter into eternal life with God, he will restore their bodies of any physical defects. If it would be helpful in your language, you could clarify this in a footnote if you are using footnotes. (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

to enter into life

If your language does not use an abstract noun for the idea of **life**, you can express the idea behind the abstract noun **life** in another way. Alternate translation: "to live with God forever" or "live forever with God" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

into the unquenchable fire

Alternate translation: "where the fire cannot be put out"

Mark 9:44

(There are no notes for this verse.)

Mark 9:45

if your foot causes you to stumble

Here, the word **foot** refers to going, or desiring to go someplace for the purpose of sinning. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "if you use your foot to walk someplace in order to sin" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

to enter into life

See how you translated the phrase **enter into life** in Mark 9:43. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

to enter into life lame

When Jesus speaks of entering into eternal **life lame**, he is not being literal, but rather is using exaggeration in order to emphasize the importance of striving against sin and things that could prevent one from receiving eternal life. The Bible teaches that when people enter into eternal life with God, he will restore their bodies of any physical injuries or impairments. If it would be helpful in your language, you could clarify this in a footnote if you are using footnotes in your translation. (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

to be thrown into Gehenna

If your language does not use the passive form in this way, you can express the phrase **to be thrown** in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that "God" is the one who will do it. Alternate translation: "for God to throw you into Gehenna" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 9:46

(There are no notes for this verse.)

Mark 9:47

if your eye causes you to stumble, throw it out

Being the organ of vision, the **eye** substitutes for looking at something. In this case, the person looks at something which God has prohibited, which in turn can cause the person to sin. If it would be helpful in your language, you could express the meaning in plain language. Alternate translation: "if you want to sin because of looking at something, tear your eye out" or "if you want to do something sinful because of what you look at, tear your eye out" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

to enter into the kingdom of God with one eye

Here, the phrase **enter into the kingdom of God** is referring to living eternally with God after one's life on earth has ended. This phrase has a similar meaning to the phrase "to enter into life" which was used in Mark 9:43 and Mark 9:45. If it would be helpful in your language, you could express the meaning of this phrase explicitly. Alternate translation: "to enter into God's kingdom and live with him forever with only one eye" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

to enter into the kingdom of God with one eye

When Jesus speaks of entering **into the kingdom of God with one eye** he is not being literal, but rather is using exaggeration in order to emphasize the importance of striving against sin and things that could prevent one from receiving eternal life. The Bible teaches that when people enter into eternal life with God, he will restore their bodies of any physical defects. If it would be helpful in your language, you could clarify this in a footnote if you are using footnotes. (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

to be thrown into Gehenna

See how you translated the phrase **to be thrown into Gehenna** in Mark 9:45. (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 9:48

(There are no notes for this verse.)

Mark 9:49

everyone will be salted with fire

If your language does not use the passive form in this way, you can express the phrase **will be salted** in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that "God" is the one who will do it. Alternate translation: "God will salt everyone with fire" (See: **Active or Passive (p. 721)**) (See: **Active or Passive (p.721)**)

will be salted with fire

Here, **fire** is a metaphor for suffering, and putting salt on people is a metaphor for purifying them, so **will be salted with fire** is a metaphor for being purified through suffering. Alternate translation: "will be made pure in the fire of suffering" or "will suffer in order to be purified, as a sacrifice is purified with salt" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 9:50

becomes unsalty

Alternate translation: "loses its salty taste"

with what will you season it

By using the phrase **with what will you season it**, Jesus is not asking for information, but rather, he is using the question form to emphasize a truth that he wants his listeners to understand. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you cannot make it salty again" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

will you season it

Alternate translation: "will you make it taste salty again"

Have salt in yourselves

Jesus speaks of doing good things for one another as if good things were **salt**. If it would be helpful in your language to understand what **salt** means in this context, you could use an equivalent metaphor from your culture or you could use plain language. Alternate translation: "Do good to each other, like salt adds flavor to food" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Have salt in yourselves

The plural reflexive pronoun **yourselves** is used here to emphasize that Jesus wanted his 12 disciples to apply what he was saying to themselves. Use a form that is natural in your language to indicate this. Alternate translation: "make sure that each of you has salt within yourself" (See: **Reflexive Pronouns (p.872)**) (See: **Reflexive Pronouns (p.872)**)

be at peace with one another

The command, **be at peace with one another**, is an instruction to all of Jesus' 12 disciples. Use the most natural form in your language to give direction to a group of people. (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p.787)**)

Mark 10

Mark 10 General Notes

Structure and Formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the quoted material in Mark10:7-8.

Special Concepts in this Chapter

Jesus' teaching about divorce

The Pharisees wanted to find a way to make Jesus say that it is good to break the law of Moses, so they asked him about divorce. As Jesus tells how God originally designed marriage, he shows that the Pharisees taught wrongly about divorce.

Important Figures of Speech in this Chapter

Metaphor

Metaphors are mental pictures of visible objects that speakers use to explain invisible truths. When Jesus spoke of "the cup which I will drink," he was speaking of the pain he would suffer on the cross as if it were a bitter, poisonous liquid in a cup.

Other Possible Translation Difficulties in this Chapter

Paradox

A paradox is a true statement that appears to describe something impossible. Jesus uses a paradox when he says, "Whoever wishes to become great among you must be your servant" (Mark 10:43).

Mark 10:1

having gotten up, he goes from that place

Jesus' disciples were traveling with him, and they were leaving Capernaum. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "getting up, Jesus and his disciples left Capernaum and went from that place" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

he goes

Your language may say "comes" rather than **goes** in contexts such as this. Use whichever is more natural. Alternate translation: "he comes" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

and beyond the Jordan

Alternate translation: "and to the land on the other side of the Jordan River" or "and to the area east of the Jordan River"

the crowds come together to him

Your language may say "went" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: "the crowds went together to him" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

he had been accustomed {to do

Alternate translation: "was his custom" or "he usually did"

Mark 10:2

(There are no notes for this verse.)

Mark 10:3

(There are no notes for this verse.)

Mark 10:4

(There are no notes for this verse.)

Mark 10:5

hardness of heart

Here, **heart** refers to a person's inner being or mind. If it would be helpful in your language, you could use an equivalent expression or plain language, as modeled by the UST. (See: **Metonymy (p.839)**) (See: **Metonymy (p. 839)**)

your hardness of heart

The phrase **hardness of heart** is an idiom which describes stubbornly choosing to resist God's will and desires and instead choosing one's own will and desires. If this would be misunderstood in your language, you could use an equivalent idiom or use plain language. See how you translated the phrase "the hardness of their heart" in Mark 3:5. Alternate translation: "your stubbornness" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 10:6

He made them male and female

Here, the adjectives **male** and **female** are being used as nouns in order to describe two groups of people, men and women. Your language may use adjectives in the same way. If not, you could translate these in another way. Alternate translation: "God made people to be men and women" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

But from the beginning of creation, He made them male and female

Beginning in the previous verse, Jesus begins directly addressing the Pharisees with the words "Because of your hardness of heart." Here and in the next two verses, he continues to address the Pharisees. In this verse, Jesus begins quoting two Old Testament scripture passages, Genesis 1:27 and Genesis 2:24 which he concludes at the end of Mark 10:8. Jesus' entire address is enclosed with double quotation marks. His quotation of the Old Testament is enclosed with single quotation marks, because it is a quote within a quote. If it would be helpful in your language, you could translate Jesus' direct quotation as an indirect quotation. Alternate translation: "But from the beginning of creation, the Scriptures tell us that God made people male and female" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

Mark 10:7

a man will leave his father and mother

Here, the word **man** is a singular noun that refers to a group of people. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: "men will leave their fathers and mothers" or "men will leave their parents" (See: **Collective Nouns (p.735)**) (See: **Collective Nouns (p.735)**)

Mark 10:8

and the two will be one flesh.' So then, they are no longer two, but one flesh

In this verse Jesus finishes his quotation of Genesis 1:27 and Genesis 2:24. Jesus began quoting Genesis in the second half of Mark 10:6.

they are no longer two, but one flesh

A husband and wife **no longer** being **two** but instead being **one flesh** is metaphor illustrating the husband and wife's close union as a couple. If it would be helpful in your language, you could use an equivalent metaphor from your culture or clarify this using plain language. Alternate translation: "the two people are like one person" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 10:9

Therefore, what God joined together, let man not separate

The phrase **what God joined together** refers to any married couple. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "Therefore, since God has joined together husband and wife, let no one separate them" or "Therefore, since God has joined together husband and wife, let no one tear them apart" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

let man not separate

Here, although the term **man** is masculine, it is used in a generic sense to refer to any person, male or female. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "should not be separated by any person" or "let people not separate" (See: **When Masculine Words Include Women (p.898)**) (See: **When Masculine Words Include Women (p.898)**)

Mark 10:10

were asking him about this

The word **this** refers to the conversation that Jesus just had with the Pharisees about divorce. If it would be helpful in your language, you could say that explicitly. Alternate translation: "asked Jesus about the conversation he had just had with the Pharisees" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 10:11

Whoever

Here the word **Whoever** does not refer to anyone in the world, but rather to any person who **divorces his wife and marries another** person. If it would be helpful in your language, you could express that explicitly. Alternate translation: "Anyone who" (See: **Generic Noun Phrases (p.789)**) (See: **Generic Noun Phrases (p.789)**)

Mark 10:12

she commits adultery

Here, the phrase **she commits adultery** means that a woman who divorces her husband and marries another man commits adultery against her previous husband. If it would be helpful in your language, you could say that explicitly. Alternate translation: "she commits adultery against the first man she married" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 10:13

And

Here, the word **And** introduces a new event. Use the natural form in your language for introducing a new event. Alternate translation: "And it happened that" or "After this" (See: **Introduction of a New Event (p.814)**) (See: **Introduction of a New Event (p.814)**)

they were bringing

Here, **they** refers to people. If it would be helpful in your language, you could say that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

he might touch them

Here, **he might touch them** means that Jesus would lay his hands on the children and bless them. If it would be helpful in your language, you could say that explicitly. Alternate translation: "he might touch them with his hands and bless them" or "Jesus might lay his hands on them and bless them" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 10:14

Permit the little children to come to me, and do not forbid them

The phrase **Permit the little children to come to me** and the phrase **do not prevent them** mean basically the same thing. The repetition is used for emphasis. If your language does not use repetition in this way, you can combine these phrases. Alternate translation: "Be sure to allow the little children to come to me" (See: **Doublet (p. 770)**) (See: **Doublet (p.770)**)

do not forbid

If the double negative **do not prevent** would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "allow" (See: **Double Negatives (p.767)**) (See: **Double Negatives (p.767)**)

Mark 10:15

whoever does not receive the kingdom of God as a little child will certainly not enter into it

Alternate translation: "if anyone will not receive the kingdom of God as a little child, that person will definitely not enter it"

as a little child

The point of the comparison, **as a little child**, is that Jesus is comparing how a person must receive the kingdom of God with how a little child would receive things. If it would help in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: "with humble faith" (See: **Simile (p.878)**) (See: **Simile (p.878)**)

will certainly not enter into it

Here, the word **it** refers to the kingdom of God. If it would be helpful in your language, you could say that explicitly. Alternate translation: "will certainly not enter the kingdom of God" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 10:16

having taken them into his arms

Alternate translation: "embracing the children in his arms"

Mark 10:17

in order that I might inherit eternal life

Here, the word **inherit** means "be given" or "receive" and is being used to mean "receive eternal life" or "be given eternal life." If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "in order to receive eternal life" or "in order to obtain eternal life" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Teacher

See how you translated **Teacher** in 4:38.

life

If your language does not use an abstract noun for the idea of **life**, you can express the idea behind **life** by using a verbal form like "live," as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 10:18

Why are you calling me good

Jesus' statement "Why are you calling me good" is a rhetorical question which Jesus is using in order to make a point and not to obtain information. If you would not use a rhetorical question to make a point in your language, you could translate Jesus' words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You do not understand what you are saying when you call me good" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Why are you calling me good? No one {is} good except one—God

By saying, **Why are you calling me good? No one is good except God alone**, Jesus is correcting the man's misunderstanding regarding eternal life and about what it takes to please God. In the previous verse, the man called Jesus "Good Teacher," thinking that Jesus was a good man but not knowing that Jesus was God. In this verse, Jesus redirects the man's focus away from people and towards God. As evidenced by the man's question to Jesus in the previous verse, the man thinks that in order to merit God's approval and "inherit eternal life," a person simply needs to know the right things and do them. Jesus' words in this verse are meant to correct the man's thinking and show the man that only God is fully good and that to please God, a person must focus on God and put their trust in God. If it would be helpful in your language, you could indicate that explicitly. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 10:19

You know the commandments—do not kill, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother

In the previous verse Jesus begins directly addressing the man who came to him. This verse continues Jesus' direct speech to the man. However, in this verse, beginning with the phrase **Do not kill**, Jesus begins quoting several Old Testament passages. If it would be helpful in your language, you could translate Jesus' direct quotation of the Old Testament as an indirect quotation. Alternate translation: "You know that the Scriptures tell us that we should not kill, commit adultery, steal, testify falsely, or defraud others, and that each person must honor their father and mother" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

do not testify falsely

Alternate translation: "do not testify falsely against anyone" or "do not lie about someone in court"

Mark 10:20

Teacher

See how you translated **Teacher** in 4:38.

Mark 10:21

One thing you lack

Here, **lack** is a metaphor for still needing to do something. If it would be helpful in your language to understand what it means to **lack** in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "One thing you need to do" or "There is one thing you have not yet done" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

give to the poor

Here, the word **it** refers to the money the man would receive from selling his possessions. If it would be helpful in your language, you could say that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

to the poor

Jesus is using the adjective **poor** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate the phrase **the poor** with a noun phrase. Alternate translation: "people who are poor" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

you will have treasure in heaven

Jesus speaks of rewards in heaven as if these rewards are **treasure**. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternative translation, "you will be rewarded in heaven" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 10:22

this word

Although the term **word** is singular, Mark is using this term to refer to all of the instructions that Jesus gave the man in the prior verse. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language, as modeled by the UST. (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

having many possessions

Alternate translation: "someone who owned many things"

Mark 10:23

(There are no notes for this verse.)

Mark 10:24

but again answering, Jesus says to them

Alternate translation: "but Jesus said to his disciples again"

Children

Here Jesus is using the term **Children** to describe the disciples. They are under his spiritual care and Jesus teaches them as a father would instruct his children, and he regards them in that sense. If your readers would not understand the use of the term **Children** in this context, you could use an equivalent metaphor from your culture or you could translate this plainly, as UST does. (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 10:25

It is easier for a camel to pass through an eye of a needle than for a rich {person} to enter into the kingdom of God

This entire verse is an exaggeration which Jesus uses to emphasize how difficult it is for **rich** people **to enter into the kingdom of God**. If it would be helpful in your language, you could use an equivalent expression from your language that expresses the difficulty of something happening. (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

It is easier for a camel to pass through an eye of a needle than for a rich {person} to enter into the kingdom of God

This phrase, **the eye of a needle**, refers to the small hole at the end of a sewing **needle** through which the thread passes. If your readers are not familiar with camels and/or needles, you could use an equivalent expression from your culture, or you could state this in plain language without using hyperbole and express the emphasis another way. Alternate translation: "It is extremely difficult for a rich person to enter into the kingdom of God" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 10:26

(There are no notes for this verse.)

Mark 10:27

men

Here, although the term **men** is masculine, it is used with a generic sense to refer to people in general, both male and female. If it would be helpful in your language, you could indicate that explicitly, as modeled by the UST. (See: **When Masculine Words Include Women (p.898)**) (See: **When Masculine Words Include Women (p.898)**)

Mark 10:28

Behold

Behold is an exclamation word which is used to draw attention to the words that come next. Use an exclamation that is natural in your language for communicating this. (See: **Exclamations (p.779)**) (See: **Exclamations (p.779)**)

Mark 10:29

or lands

Alternate translation: "or the land that he owns"

Mark 10:30

who will not receive

The phrase **not receive** in this verse, when combined with the phrase "no one" in the previous verse, creates a double negative. If it would be helpful in your language, you can state the entire sentence positively. See the UST. (See: **Double Negatives (p.767)**) (See: **Double Negatives (p.767)**)

in this time

Alternate translation: "in this present age"

Mark 10:31

many first will be last, and last, first

Jesus is using the adjectives **first** and **last** as nouns in order to indicate groups of people. See how you translated the words **first** and **last** in Mark 9:35. Alternate translation: "many people who are now important will not be, and the people who are not now important, will be" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p. 841)**)

first will be last, and last, first

Here, Jesus is using the words **first** and **last** metaphorically. See how you translated these words in Mark 9:35. (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 10:32

the ones following behind

Some people were walking behind Jesus and his 12 disciples. If it would be helpful in your language, you could say that explicitly. Alternate translation: "those people who were following behind them" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the Twelve

See how you translated the phrase **the Twelve** in 3:16. (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

Mark 10:33

Behold

Behold is an exclamation word which Jesus is using to draw attention to the words that he says next. Use an exclamation that is natural in your language for communicating this. "Pay attention to what I am about to tell you" (See: **Exclamations (p.779)**) (See: **Exclamations (p.779)**)

we are going up

When Jesus says **we**, he is speaking of himself and the 12 disciples, so **we** would be inclusive. Your language may require you to mark this form. (See: **Exclusive and Inclusive 'We' (p.781)**) (See: **Exclusive and Inclusive 'We' (p. 781)**)

the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death and hand him over to the Gentiles

In speaking of himself as **the Son of Man**, Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "I, the Son of Man, will be delivered to the chief priests and the scribes, and they will condemn me to death and deliver me to the Gentiles" (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

the Son of Man will be handed over

If your language does not use the passive form in this way, you can express the meaning behind the phrase **will be handed over** by using an active form or in another way that is natural in your language. Alternate translation: "they will deliver the Son of Man" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

and they will condemn him to death

If your language does not use an abstract noun for the idea of **death**, you can express the idea behind the abstract noun **death** by using a verbal form of this word, as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

hand him over to the Gentiles

Alternate translation: "put him under the control of the Gentiles"

Mark 10:34

him & him & him & he will rise

In this verse Jesus continues referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as modeled by the UST. (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

they will mock

The pronoun **they** refers to "the Gentiles" mentioned in the previous verse. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "the Gentiles will mock him" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

he will rise

The phrase **he will rise** refers to rising from the dead. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "he will rise from being dead" or "he will rise from his grave" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 10:35

we desire & we ask & for us

Here, the pronouns **we** and **us** refer only to James and John, and so they would be exclusive. Your language may require you to mark these forms. (See: **Exclusive and Inclusive 'We' (p.781)**) (See: **Exclusive and Inclusive 'We' (p. 781)**)

Teacher

See how you translated **Teacher** in 4:38.

Mark 10:36

to them

The pronoun **them** refers to James and John. Alternate translation: "to James and John" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Mark 10:37

And they said to him

The pronoun **they** refers to James and John. Alternate translation: "And James and John said to him" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Grant to us & we might sit

Here, the pronouns **us** and **we** refer only to James and John, so they would be exclusive. Your language may require you to mark these forms. (See: **Exclusive and Inclusive 'We' (p.781)**) (See: **Exclusive and Inclusive 'We' (p. 781)**)

in your glory

The phrase **in your glory** refers to when Jesus is glorified and gloriously rules over his kingdom. If it would be helpful in your language, you could say that explicitly. Alternate translation: "beside you when you rule in your kingdom" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

in your glory

If your language does not use an abstract noun for the idea of **glory**, you can express the idea behind the abstract noun **glory** in another way such as using a verbal form of the word. Alternate translation: "next to you when you are glorified" or "sit by you when you are glorified" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 10:38

You do not know

Alternate translation: "You do not understand"

to drink the cup which I drink

The phrase **to drink the cup** is an idiom which refers to suffering some experience which is difficult to undergo or experience. In the Bible, suffering is often referred to as "drinking from a cup." If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "suffer as I will suffer" or "drink the cup of suffering that I will drink" or "drink from the cup of suffering from which I will drink" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

to be baptized with the baptism with which I am being baptized

The phrase **to be baptized with the baptism** is a metaphor which refers to being overwhelmed by difficult circumstances. Just as water covers a person during baptism, suffering and trials overwhelm a person. Here this metaphor for suffering refers specifically to Jesus' future suffering in Jerusalem and his death by crucifixion. If it would be helpful in your language, you could use an equivalent metaphor from your culture or use plain language. (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

I am being baptized

The phrase **I am being baptized** is passive in form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language, as modeled by the UST. (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 10:39

they & to them

Here, the pronouns **they** and **them** refer to James and John. If it would be helpful in your language, you could indicate this explicitly. Alternate translation: "James and John … to James and John" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

The cup that I drink, you will drink

The cup that I drink is an idiom. See how you translated this idiom in the previous verse. (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

with the baptism with which I am being baptized, you will be baptized

In this verse Jesus continues to use **baptism** to mean something more. See how you translated Jesus' symbolic use of baptism in the previous verse. (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

I am being baptized, you will be baptized

The phrase **I am being baptized** and the phrase **you will be baptized** are both passive in form. If your language does not use the passive form in this way, you can state these two phrases in active form as modeled by the UST or you can express the meaning in another way that is natural in your language. (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 10:40

but for whom it has been prepared

The word **it** refers to the places at Jesus' right and left hand. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "but those places are for those for whom they have been prepared by God" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

it has been prepared

The phrase **it has been prepared** is passive in form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, Jesus says in Matthew 20:23 that God the Father is the one who will prepare these places. Alternate translation: "God has prepared it" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 10:41

having heard this

The word **this** refers to James and John asking to sit at Jesus' right and left hand. If it would be helpful in your language, you could indicate that explicitly. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the ten

Here, **the ten** refers to the other ten disciples of Jesus. If it would be helpful in your language, you could indicate that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 10:42

having summoned them, Jesus

Alternate translation: "after Jesus called his disciples to him, he"

exercise authority over

If your language does not use an abstract noun for the idea of **authority**, you can express the idea behind this abstract noun in another way, as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 10:43

it is not this way among you

The phrase **it is not this way among you** means "this is not the reality you live by as my followers" or "it should not be this way among you." The phrase refers back to the way that Jesus said the Gentile rulers governed in the previous verse. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "But you live by a different set of principles than do the Gentile rulers" or "But you are to act differently than the Gentile rulers act" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

to become great

Alternate translation: "to be highly respected" or "to be greatly respected"

will be your servant

Jesus is using the future statement **will be your servant** to give an instruction. See how you translated the phrase "will be" in Mark 9:35 where it occurs with the same meaning and in a similar context. Alternate translation: "must be your servant" (See: **Statements — Other Uses (p.881)**) (See: **Statements — Other Uses (p.881)**)

Mark 10:44

to be first

Here, **to be first** means being the most important. See how you translated **first** in Mark 9:35. Alternate translation: "to be the most important" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

will be a slave of all

Jesus is using the future statement **will be a slave of all** to give an instruction. See how you translated the phrase "will be" in 10:43, where it occurs with the same meaning. Alternate translation: "must be a slave of all" (See: **Statements — Other Uses (p.881)**) (See: **Statements — Other Uses (p.881)**)

will be a slave

Jesus speaks of being **a slave** to emphasize the great effort Jesus' followers should make to serve others. If it would be helpful in your language, you could use an equivalent expression from your language that shows service, or you could clarify that Jesus is teaching that his followers must act in a way that is similar to slaves in their service to others. as modeled by the UST. (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

Mark 10:45

For even the Son of Man

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person as modeled by the UST. (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

did not come

Your language may say "go" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: "did not leave heaven and go to earth" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

to be served

The phrase **to be served** is passive in form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "to have people serve him" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

to be served, but to serve

Alternate translation: "to be served by people, but to serve people"

in exchange for many

Alternate translation: "in place of many people's lives" or "in exchange for many people"

Mark 10:46

they come into Jericho

Connecting Statement:

Your language may say "go" or "went" rather than **come** in contexts such as this. Use whichever is more natural.
Alternate translation: "they went into Jericho" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

he & going out

Your language may say "coming" rather than **going** in contexts such as this. Use whichever is more natural.
Alternate translation: "as he is coming out" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 10:47

Jesus the Nazarene

The people call Jesus **Jesus the Nazarene** because he was from the town of Nazareth in Galilee. Alternate translation: "Jesus from the town of Nazareth" (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

And

Here, Mark uses **And** to introduce a reason-result statement. **And** introduces the reason, **having heard that it was Jesus**, which resulted in Bartimaeus beginning **to cry out and to say, "Son of David, Jesus, have mercy on me!"** When the blind man learned that Jesus was walking by, he knew that Jesus would hear him if he called out, so as a result, he shouted to him. Use a natural way in your language for introducing a reason-result statement. Alternate translation: "So" (See: **Connect — Reason-and-Result Relationship (p.750)**) (See: **Connect — Reason-and-Result Relationship (p.750)**)

Son of David

The blind man is using the word **Son** to mean "descendant." If it would be helpful in your language, you could use an equivalent expression or express the meaning using plain language. Alternate translation: "Descendant of David" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Son of David

David was Israel's most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** implicitly meant "Messiah." Alternate translation: "Messiah" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

have mercy on me

If your language does not use an abstract noun for the idea of **mercy**, you can express the idea behind the abstract noun **mercy** by using an adjective form such as "merciful" or by expressing it some other way. Alternate translation: "be merciful to me" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

have mercy on me

The phrase **have mercy** is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add a word such as "please" to make this clear. Alternate translation: "please be merciful to me" (See: **Imperatives — Other Uses (p.809)**) (See: **Imperatives — Other Uses (p.809)**)

have mercy on me

The blind man assumes that Jesus will know that he is asking to be healed. If it would be helpful in your language, you could say that explicitly. Alternate translation: "please have mercy on me and heal me" or "please be merciful to me by healing me" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 10:48

many were rebuking him, so that he would be silent

Alternate translation: "many people kept telling him not to shout"

was crying out much more

The phrase **was crying out much more** could mean: (1) that the blind man shouted even louder to Jesus. (2) that the blind man called out even more persistently. Alternate translation: "called out even more persistently"

Son of David, have mercy on me

See how you decided to translate this phrase in 10:47. Alternate translation: "Messiah, please have mercy on me and heal me" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 10:49

they call

Here, the pronoun **they** refers to the crowd. If it would be helpful in your language, you could state explicitly who **they** refers to. Alternate translation: "some people in the crowd called" or "some people in the front of the crowd called" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Take courage

If your language does not use an abstract noun for the idea of **courage**, you can express the idea behind the abstract noun **courage** by using an adjective form such as "courageous" or by expressing it some other way. Alternate translation: "Be courageous" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 10:50

(There are no notes for this verse.)

Mark 10:51

(There are no notes for this verse.)

Mark 10:52

Your faith has saved you

This phrase is written this way to place emphasis on the man's **faith**. Jesus heals the man because the man believes that Jesus can heal him. If it would be helpful in your language, this could be made explicit. Alternate translation: "I am healing you because you have believed in me" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Your faith has saved you

If your language does not use an abstract noun for the idea of **faith**, you can express the idea behind this word by using a verb such as "trusted," as modeled by the UST, or by expressing the meaning of **faith** some other way that is natural in your language. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

he saw again

If your language does not use an abstract noun for the idea of **sight**, you can express the idea behind this word by using a verb such as "see," as modeled by the UST, or by expressing the meaning of **sight** in some other way that is natural in your language. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 11

Mark 11 General Notes

Structure and Formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in Mark 11:9-10 and Mark 11:17, which are words from the Old Testament.

Special Concepts in this Chapter

The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on a donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both; the donkey had a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULT without trying to make them all say exactly the same thing. (See: Matthew 21:1-7 and Mark 11:1-7 and Luke 19:29-36 and John 12:14-15)

Mark 11:1

they come near

Your language may say "went" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: "they went near" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Bethphage

The word **Bethphage** is the name of a village. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mark 11:2

Go into the village

Your language may say "Come" rather than **Go** in contexts such as this. Use whichever is more natural. Alternate translation: "Come into the village" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

you, & you will find

Since the word **you** applies to the two disciples in both of these instances, it would be dual, if your language uses that form. Otherwise, it would be plural. (See: **Forms of 'You' — Dual/Plural (p.785)**) (See: **Forms of 'You' — Dual/ Plural (p.785)**)

a colt

The term **colt** refers to a young donkey. If your readers would not be familiar with what a donkey is, you could use a general expression. Alternate translation: "a young donkey" or "a young riding animal" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

no one of men has yet sat

Although the term **man** is masculine, Mark is using the word here in a generic sense, that includes both men and women. He means that "no one" had yet sat on the donkey. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "no person has yet sat" or "no one has yet sat" (See: **When Masculine Words Include Women (p.898)**) (See: **When Masculine Words Include Women (p.898)**)

no one of men has yet sat

Jesus is using the term **sat** to refer to riding on an animal by association with the way people sit on an animal they are riding. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "no person has ever ridden" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 11:3

And if anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and immediately he sends it back here

This verse contains two direct quotations within a direct quotation. If this would be confusing in your language, you could translate the two direct quotations in this verse as indirect quotations. Alternate translation: "And if anyone asks you why you are untying the donkey, tell them that the Lord needs it and will send it back here as soon as he is done using it" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

are you doing

The villagers would be speaking to the two disciples, so **you** would be dual if your language uses that form. Otherwise, it would be plural. (See: **Forms of 'You' — Dual/Plural (p.785)**) (See: **Forms of 'You' — Dual/Plural (p. 785)**)

Why are you doing this

If it would be helpful in your language, you could say explicitly what the phrase **doing this** refers to. Alternate translation: "Why are you untying and taking the colt" (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

has need of it

If your language does not use an abstract noun for the idea of **need**, you can express the same idea in another way. Alternate translation: "requires it" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

immediately he sends it back here

Alternate translation: "will immediately send it back when he no longer needs it"

Mark 11:4

they went away

Here, **they** refers to the two disciples mentioned in 11:1. If it would be helpful in your language, you could say that explicitly, as modeled by the UST. (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

a colt

See how you translated **colt** in Mark 11:2. Alternate translation: "a young donkey" or "a young riding animal"

Mark 11:5

(There are no notes for this verse.)

Mark 11:6

(There are no notes for this verse.)

Mark 11:7

cloaks

The word **cloaks** refers to outer garments. You could translate this with the name of an outer garment that your readers would recognize or with a general expression. Alternate translation: "coats" or "outer garments" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

throw their cloaks upon it

The disciples did this to show that the person riding the colt was special and important. In this culture, animals that important people rode were draped with rich fabrics. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "draped the colt with their cloaks as a sign of honor" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 11:8

many spread their cloaks on the road, and others, branches, having cut {them} from the fields

Spreading **cloaks on the road** and **branches** was a way of showing honor to someone. If it would be helpful in your language, you could indicate that explicitly. It may be helpful to make this a separate sentence. Alternate translation: "many people spread their cloaks on the road, and others spread branches they had cut from the fields. They did this in order to honor Jesus" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

many spread their cloaks on the road, and others, branches, having cut {them} from the fields

The words **many**, **others**, and **they** all refer to other people besides the disciples. Alternate translation: "many people spread their cloaks on the road, and other people spread branches they had cut" (See: **Symbolic Action (p. 883)**) (See: **Symbolic Action (p.883)**)

cloaks

See how you translated the word **cloaks** in 11:7. Alternate translation: "coats" or "outer garments"

Mark 11:9

Hosanna

The word **Hosanna** is a Hebrew word. Mark spelled it out using Greek letters so his readers would know how it sounded. **Hosanna** had an original meaning of "save now," but by the time of this event it had become a way of praising God. In your translation you can spell **Hosanna** the way it sounds in your language or you could translate it according to how the word was used, as the UST does. (See: **Copy or Borrow Words (p.760)**) (See: **Copy or Borrow Words (p.760)**)

Blessed is the one coming in the name of the Lord

The word **Blessed** is passive in form. If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, "God" is the one doing the blessing. (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Blessed is the one coming in the name of the Lord

The phrase **Blessed is the one** could be: (1) a request for God to bless Jesus. Alternate translation: "May God bless the one who comes in his name" (2) stating that God had already blessed Jesus. Alternate translation: "God has blessed the one who comes in his name"

Blessed is the one coming

Here, the phrase **the one** refers to Jesus. If it would be helpful in your language, you could state that explicitly. Alternate translation: "Blessed are you, the one who comes" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

in the name of the Lord

Here, the phrase **in the name of** expresses authority. The phrase **in the name of the Lord** means "with the authority of the Lord." If it would help in your language, you could use an equivalent expression from your language or express this plainly. Alternate translation: "with the authority of the Lord" or "with the Lord's authority" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 11:10

Blessed is

The word **Blessed** is passive in form. See how you translated this word in 11:9. (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Blessed is the coming kingdom of our father David

The phrase **Blessed is the coming kingdom of our father David** could be: (1) an exclamation proclaiming that the future messianic kingdom promised to a descendant of David is blessed by God. (2) a prayer expressing the desire that God would bless the coming messianic kingdom. Alternate translation: "May God bless the coming kingdom of our father David"

of our father David

Here, the term **father** means "ancestor." If your readers would not understand the use of **father** in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "of our ancestor David" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Hosanna in the highest

See how you translated the word **Hosanna** in 11:9. The phrase **Hosanna in the highest** could be (1) an exclamation of praise to God. (2) a prayer to God for salvation from Israel's enemies. Alternate translation: "Please save us now, God in the highest"

in the highest

The phrase ** in the highest* *is a way of referring to heaven, where God dwells. If it would be helpful in your language, you could use an equivalent expression from your culture or state this explicitly, as modeled by the UST. (See: [[rc:///ta/ man/translate/figs-explicit]])* (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 11:11

temple

Since only priests could enter the temple building, here the word **temple** means the temple courtyard. Mark is using the word for the entire building to refer to one part of it. If it would be helpful in your language, you could state this plainly, as modeled by the UST. (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

he went out to Bethany

Your language may say "came" rather than **went** in contexts such as this. Use whichever is more natural. Alternate translation: "he came to Bethany" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

the Twelve

See how you translated the phrase **the Twelve** in 3:16. (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

Mark 11:12

they having come out from Bethany

Your language may say "went" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: "when they had gone out from Bethany" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 11:13

he went

Connecting Statement:

Your language may say "came" rather than **went** in contexts such as this. Use whichever is more natural. Alternate translation: "he came" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

having come to it

Your language may say "went" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: "having gone to it" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

he found nothing except leaves

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "he found only leaves" (See: **Connect — Exception Clauses (p.743)**) (See: **Connect — Exception Clauses (p.743)**)

it was not the season of figs

Alternate translation: "it was not the time of year for figs"

Mark 11:14

he said to it, "May no one any longer eat fruit from you to eternity

Jesus is addressing an object that he knows cannot hear him, the fig tree, in order to teach his listeners something. If it would be helpful in your language, consider expressing this fact by talking about the fig tree. Alternate translation: "Jesus said regarding the fig tree that no one would ever eat fruit from it again" or "Jesus said regarding the fig tree that no one would ever eat fruit from it again" (See: **Apostrophe (p.724)**) (See: **Apostrophe (p.724)**)

to eternity

The phrase **to eternity** is a Jewish expression which means "forever." In this context it specifically means "ever again." Mark assumed his readers would be familiar with this expression. If it would be helpful in your language, you could state the meaning of the expression **to eternity** explicitly. Alternate translation: "ever again" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

May no one any longer eat fruit from you

The phrase **no one will any longer** is a double negative. Jesus uses a double negative here for emphasis. If is would be helpful in your language, you could translate the idea using only one negative statement and show the emphasis some other way. Alternate translation: "Surely, no one will eat from you" (See: **Double Negatives (p.767)**) (See: **Double Negatives (p.767)**)

Mark 11:15

they come into Jerusalem

Your language may say "going" rather than **coming** in contexts such as this. Use whichever is more natural. Alternate translation: "going to Jerusalem" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

temple

See how you translated the word **temple** in 11:11, where it is used with the same meaning. (See: **Synecdoche (p. 885)**) (See: **Synecdoche (p.885)**)

to cast out

Alternate translation: "to throw out" or "to force out" or "to drive out"

the ones selling and the ones buying

Alternate translation: "the people who were buying and selling"

temple

General Information:

See how you translated the word **temple** in 11:11, where it is used with the same meaning. (See: **Synecdoche (p. 885)**) (See: **Synecdoche (p.885)**)

Mark 11:16

temple

See how you translated the word **temple** in 11:11, where it is used with the same meaning. (See: **Synecdoche (p. 885)**) (See: **Synecdoche (p.885)**)

Mark 11:17

Has it not been written, 'My house will be called a house of prayer for all the nations

Has it not been written is a rhetorical question which Jesus is using to emphasize God's purpose for the temple, as recorded in the Old Testament Scriptures. If you would not use a rhetorical question for this purpose in your language, you could translate Jesus' words as a statement and communicate the emphasis in another way. Alternate translation: "Listen to me! You should have paid closer attention to the scripture which says" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Has it not been written, 'My house will be called a house of prayer for all the nations'? But you have made it a 'den of robbers

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "God says in the Scriptures that his temple would be a place of prayer for all nations, but you have made it a den of robbers" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

Has it not been written

If your readers would misunderstand the phrase **been written**, you could say this with an active form, and you could say who has done the action. Alternate translation: "Has God not said in the Scriptures" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

My house

God, speaking through the prophet Isaiah, refers to his temple as his **house** because his presence is there. Alternate translation: "My temple" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

will be called a house of prayer for all the nations

God, speaking through the prophet Isaiah, refers to a place where people would pray as a **house of prayer**. Alternate translation: "will be called a place where people from all nations can pray to me" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

My house will be called a house of prayer

The phrase **will be called** is passive in form. If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, it is probably best to say that people will call God's temple a house of prayer, although it is also possible to say that God will call it that as well. Alternate translation: "People will call my house a house of prayer" or "Everyone will call my temple a house of prayer" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

of prayer for all the nations

If your language does not use an abstract noun for the idea of **prayer**, you can express the same idea with a verbal form such as "pray," as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

a 'den of robbers

God, speaking through the prophet Jeremiah, refers to a place where thieves would gather to hide and plot their crimes as if it were a wild animal's den or lair. If it would be helpful in your language, you could use an equivalent expression or express the meaning in plain language. Alternate translation: "a place where thieves gather" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 11:18

they were seeking how

Alternate translation: "they were looking for a way that"

Mark 11:19

when evening came

Alternate translation: "in the evening"

Mark 11:20

the fig tree having withered from the roots

The phrase **the fig tree had been withered from the roots** means that the **fig tree** had shriveled and dried up and looked dead. If it would be helpful in your language, you could say that explicitly. Alternate translation: "the fig tree had withered down to its roots and died" or "the fig tree was dried and shriveled down to its roots and had completely died" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

having withered

The phrase **had been withered** is passive in form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "was withered" or "had dried up" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 11:21

having been reminded

The phrase **having been reminded** is passive in form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

has withered

The phrase **has been withered away** is passive in form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "has withered away" or "has dried up" or "has died" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 11:22

Have faith

In the original language in which Mark wrote this Gospel, the phrase **have faith** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. Alternate translation: "Every one of you should have faith" (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p.787)**)

Have faith in God

If your language does not use an abstract noun for the idea of **faith**, you can express the same idea with a verbal form such as "trust." Alternate translation: "Trust in God" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p. 719)**)

Mark 11:23

Truly I say to you

See how you translated the statement **Truly I say to you** in 3:28.

that whoever says to this mountain, 'Be taken up and be thrown into the sea

Jesus is using hyperbole to teach. He is using an extreme example to emphasize to his disciples that God can do anything in response to believing prayer. If it would be helpful in your language, you could use an equivalent expression from your language. Alternate translation: "that whoever prays to God and says, 'God please take up this mountain and cast it into the sea,'" (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

that whoever says to this mountain, 'Be taken up and be thrown into the sea

Here, Jesus uses **mountain** to represent anything that would seem difficult or impossible to do. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternative translation: "that anyone of you who encounters a difficult task and asks God to do it" or "that anyone of you who encounters a difficult task and asks God to accomplish it" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Be taken up and be thrown into the sea

This would not be a command that the mountain would be capable of obeying. Instead, it would be a command that directly caused the mountain to be taken up and cast into the sea by the power of God. Alternate translation: "May God lift you up and cast you into the sea" (See: **Imperatives — Other Uses (p.809)**) (See: **Imperatives — Other Uses (p.809)**)

to this mountain

Here, the phrase **this mountain** refers to the Mount of Olives, which was mentioned in 11:1. (See: **When to Keep Information Implicit (p.900)**) (See: **When to Keep Information Implicit (p.900)**)

Be taken up and be thrown into the sea

The phrases **Be taken up** and **be cast** are both passive in form. If your language does not use the passive form in this way, you can express these ideas in active form or in another way that is natural in your language. If you must state who did the action, Mark implies that "God" is the one who would do it. Alternate translation: "May God lift you up and cast you into the sea" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

does not doubt in his heart, but believes

In the expression **doubt in his heart**, the word **heart** represents a person's mind or inner being. If it would be helpful in your language, you could use an equivalent expression from your culture or use plain language. Alternate translation: "if he does not doubt, but believes" or "if he truly believes within himself" (See: **Metonymy (p. 839)**) (See: **Metonymy (p.839)**)

does not doubt in his heart, but believes

The phrase **not doubt** is a double negative. If it would be helpful in your language, you could translate it as a positive statement. Alternate translation: "if he truly believes in his mind" (See: **Double Negatives (p.767)**) (See: **Double Negatives (p.767)**)

it will be for him

Alternate translation: "God will make it happen"

Mark 11:24

Because of this, I say to you

Alternate translation: "For this reason, I say to you"

to you, & you pray & you have received {it}, & to you

In this verse, all four occurrences of the word **you** are plural and apply to Jesus' disciples. Your language may require you to mark these as plural. (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p. 787)**)

believe

In the original language in which Mark wrote this Gospel, the word **believe** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. Alternate translation: "each of you must believe" (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p. 787)**)

it will be to you

In the phrase **it will be to you**, the implication is that God will provide what is asked for. If it would be helpful in your language, you could say that explicitly, as modeled by UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 11:25

you stand & you have & your & you your

In this verse all occurrences of the word **you** and **your** are plural and apply to Jesus' disciples. Your language may require you to mark these forms as plural. (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p.787)**)

when you stand praying

It is common in Hebrew culture to **stand** when **praying** to God. Jesus assumes that his readers would be familiar with this practice. If it would be helpful in your culture, you could abbreviate it. Alternate translation: "when you are praying" (See: **Making Assumed Knowledge and Implicit Information Explicit (p.829)**) (See: **Making Assumed Knowledge and Implicit Information Explicit (p.829)**)

if you have something against anyone

Here, **have something against anyone** refers to any anger, unforgiveness, or grudge a person holds **against** another person for offending or sinning against them. If it would be helpful in your language, you could say that explicitly. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

forgive

In this verse, the first occurrence of the word **forgive** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. Alternate translation: "each of you must forgive" (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p.787)**)

forgive

In the original language in which the author of Mark wrote this Gospel, the word **forgive** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. Alternate translation: "every one of you must forgive" (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p.787)**)

so that

The phrase **so that** introduces a purpose clause. Jesus says **forgive** with the goal that **your Father who {is} in the heavens may also forgive you your trespasses.** Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that" (See: **Connect — Goal (Purpose) Relationship (p.745)**) (See: **Connect — Goal (Purpose) Relationship (p.745)**)

your trespasses

If your language does not use an abstract noun for the idea of **trespasses**, you can express the same idea with a verbal form such as "sinned" or in another way that is natural in your language. Alternate translation: "for the times you have sinned" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 11:26

(There are no notes for this verse.)

Mark 11:27

he walking in the temple

The phrase, **he is walking around in the temple** means that Jesus was walking around in the temple courtyard. Jesus was not walking in the temple, since only priests were allowed inside the temple building. See how you translated the word **temple** in 11:15. (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

Mark 11:28

By what authority do you do these things, or who gave you this authority, so that you might do these things

The question **By what authority do you do these things**, and the question **who gave you this authority** could: (1) both have the same meaning and be asked together to strongly question Jesus' authority. If it would be helpful in your language, you could combine these two questions into one question. Alternate translation: "Who gave you authority to do these things?" (See: **Parallelism (p.852)**) (2) be two separate questions, the first asking about the nature of the authority and the second about who gave it to Jesus. Alternate translation: "By what kind of authority do you do these things, and who gave you this authority, so that you might do these things?" (See: **Parallelism (p. 852)**)

authority & authority

If your language does not use an abstract noun for the idea of **authority**, you can express the same idea with a verbal form such as "authorized," as modeled by the UST, or you can express the meaning some other way. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 11:29

authority

If your language does not use an abstract noun for the idea of **authority**, you can express the same idea with a verbal form such as "authorized," as modeled by the UST, or you can express the meaning some other way. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

one word

Here, Jesus is using the term **word** in a specific sense. Alternate translation: "a question"

Mark 11:30

Was the baptism of John from heaven, or from men

Jesus knows that John's authority came from God, so he is not asking the Jewish leaders for information. This is an actual question that Jesus wants the Jewish leaders to try to answer because he knows that either way they answer, they will have a problem. So his words should be translated as a question. Alternate translation: "Was it God who told John to baptize people, or did people tell him to do it?"

the baptism of John

Alternate translation: "The baptism that John performed"

from heaven

In order to honor the commandment not to misuse God's name, Jewish people often avoided saying the word "God" and used the word **heaven** to figuratively represent God. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "from God" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

men

Here, Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "people" or "humans" (See: **When Masculine Words Include Women (p.898)**) (See: **When Masculine Words Include Women (p.898)**)

Was & from heaven, or from men

Alternate translation: "was it authorized by God or by men"

Answer me

In the original language in which Mark wrote this book, the word **Answer** is a command written in the plural form. Use the most natural form in your language to give direction to a group of people. (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p.787)**)

Mark 11:31

If we say, 'From heaven,' he will say, 'For what {reason} then did you not believe him

The Jewish leaders are describing a hypothetical situation. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: "Suppose we say, 'From heaven.' Then he will ask, 'Then why did you not believe him'" (See: **Connect — Hypothetical Conditions (p.748)**) (See: **Connect — Hypothetical Conditions (p. 748)**)

If we say, 'From heaven,' he will say, 'For what {reason} then did you not believe him

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "If we say that John's authority came from God, Jesus will ask us why we did not believe him" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

From heaven

See how you translated **heaven** in 11:30. Alternate translation: "From God" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 11:32

But should we say, 'From men

Here, the Jewish leaders are describing another hypothetical situation. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: "But suppose we say, 'From men'" (See: **Connect — Hypothetical Conditions (p.748)**) (See: **Connect — Hypothetical Conditions (p.748)**)

But should we say, 'From men

The phrase **From men** refers to the source of the baptism of John. If it would be helpful in your language, you could say that explicitly. Alternate translation: "But if we say, 'John's baptism was from men,'" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

From men

See how you translated the phrase **From men** in 11:30. Alternate translation: "From people" (See: **When Masculine Words Include Women (p.898)**) (See: **When Masculine Words Include Women (p.898)**)

But should we say, 'From men

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But if we say that John's authority came from people" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

But should we say, 'From men

The religious leaders do not finish their statement, since they all understand what would happen if they said John's baptism was not from God. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "But if we say, 'From men,' that would not be good" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p. 772)**)

They were afraid of the crowd, for they all held that John really was a prophet

The author of the Gospel of Mark is providing this background information to help readers understand what happens next. Use a natural way in your language for introducing background information. Alternate translation: "They said this to each other because they were afraid of the crowd, for all the people in the crowd believed that John really was a prophet" or "They did not want to say that John's baptism was from men because they were afraid of the crowd, since all the people in the crowd believed that John truly was a prophet" (See: **Connect — Background Information (p.738)**) (See: **Connect — Background Information (p.738)**)

They were afraid of the crowd

The word **crowd** is a singular noun that refers to a group of people. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: "They were afraid of the group of people gathered there" or "They were afraid of the many people" (See: **Collective Nouns (p.735)**) (See: **Collective Nouns (p.735)**)

for they all held

Here, the word **all** refers to the people in the crowd. If it would be helpful in your language, you could say that explicitly. Alternate translation: "for everyone in the crowd held" or "for all those who were in the crowd believed" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 11:33

And

Here, Mark uses the word **And** to introduce the results of what the previous sentences described. Use a natural form in your language for introducing a reason-and-result relationship. Alternate translation: "So" (See: **Connect — Reason-and-Result Relationship (p.750)**) (See: **Connect — Reason-and-Result Relationship (p.750)**)

We do not know

The reply **We do not know** leaves out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "We do not know where the baptism of John came from" or "We do not know where John's authority to baptize came from" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Nor do I tell you

With the words **Neither do I say to you**, Jesus is indicating that this is the result of what the Jewish leaders told him. Alternate translation: "Then I will not tell you" (See: **Connect — Reason-and-Result Relationship (p.750)**) (See: **Connect — Reason-and-Result Relationship (p.750)**)

authority

If your language does not use an abstract noun for the idea of **authority**, you can express the same idea with a verbal form such as "authorized," as modeled by the UST, or you can express the meaning some other way. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 12

Mark 12 General Notes

Structure and Formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 12:10-11, 36, which are words from the Old Testament.

Important Figures of Speech in this Chapter

Hypothetical situations

Hypothetical situations are situations that have not actually happened. People describe these situations so their listeners can imagine them happening and learn lessons from them. (See: **Connect — Hypothetical Conditions (p. 748)**)

Other Possible Translation Difficulties in this Chapter

The son of David as Lord

A paradox is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. In this chapter, Jesus quotes a Psalm that records David calling his son "Lord," that is, "master." However, to the Jews, ancestors were greater than their descendants, so a father would not call his son "master." In this passage, Mark 12:35-37, Jesus is trying to help his hearers understand that the Messiah will be divine, and that he himself is the Messiah. So, David is speaking to his son, that is, his descendant, as the Messiah, and it is appropriate for him to address him as his "Lord."

Mark 12:1

And he began to speak to them in parables

Connecting Statement:

To help the people understand what the Jewish leaders were doing by rejecting him and John the Baptist, Jesus tells a brief story that provides an illustration. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Jesus told the people stories to help them understand better. He began" (See: **Parables (p. 850)**) (See: **Parables (p.850)**)

A man planted a vineyard

Jesus uses the phrase **A man planted a vineyard** to introduce the main character in the story. Use a natural form in your language for introducing the main character in a story. Alternate translation: "There once was a man who planted a vineyard" (See: **Introduction of New and Old Participants (p.817)**) (See: **Introduction of New and Old Participants (p.817)**)

rented it out to farmers

As the rest of the story shows, the man rented the vineyard not for regular cash payments, but under an arrangement that entitled him to a share of the crop in exchange for the use of the land. If an arrangement like that would not be familiar to your readers, you could translate this in a way that explains it. Alternate translation: "allowed some grape farmers to use his vineyard in exchange for a share of the crop" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

to farmers

While **farmers** is a general term for anyone who farms the ground, in this context it refers to people who tend grape vines and grow grapes. Alternate translation: "vine dressers" or "grape farmers"

Mark 12:2

at the time

This refers to the time of harvest. If it would be helpful in your language, this could be made clear, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

farmers & farmers

See how you translated **farmers** in 12:1.

fruits

The word **fruit** could be: (1) literal. Alternate translation: "some of the grapes they had grown" (2) figurative. Alternate translation: "some of what they had produced from the grapes they had grown" or "some of the money they had earned by selling their produce" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 12:3

sent {him} away empty

Jesus speaks of this servant as if he were a container with nothing in it. Here, the word **empty** means that they did not give him any of the fruit from the vineyard. If it would be helpful in your language to understand what it means to be **empty** in this context, you could use an equivalent metaphor from your culture or use plain language. Alternate translation: "sent him away without giving him anything" (See: **Metaphor (p.833)**) (See: **Metaphor (p. 833)**)

Mark 12:4

and treated shamefully

Alternate translation: "and humiliated" or "badly mistreated"

Mark 12:5

(There are no notes for this verse.)

Mark 12:6

saying, 'They will respect my son

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "thinking that they would respect his son" or "thinking to himself that the farmers would respect his son" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

Mark 12:7

But those farmers said to each other, 'This is the heir. Come, let us kill him, and the inheritance will be ours

If it would be helpful in your language, you could state explicitly that this happened after the owner sent his son and the son arrived, as the UST does. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

farmers

See how you translated **farmers** in 12:1.

the inheritance

By **inheritance**, the farmers mean "the vineyard", which the son would inherit. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "this vineyard, which he would inherit" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 12:8

And

Jesus uses the word **And** to introduce the results of what the previous sentence described, specifically that the farmers carried out the plan that they had decided on. Use a natural form in your language for introducing a reason-and-result relationship. Alternate translation: "So" (See: **Connect — Reason-and-Result Relationship (p. 750)**) (See: **Connect — Reason-and-Result Relationship (p.750)**)

Mark 12:9

What then will the lord of the vineyard do

Jesus does not want the people to tell him what the owner of the vineyard will do. Rather, he is using the question form to get his listeners to pay attention to what he says the owner will do. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "So now, listen to what the lord of the vineyard will do to them" or "So I will tell you what the owner of the vineyard will do" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

farmers

See how you translated **farmers** in 12:1.

will give the vineyard to others

See how you translated the similar expression in 12:1. Alternate translation: "allow different grape farmers to use it in exchange for a share of the crop" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

will give the vineyard to others

The word **others** refers to other vine dressers who will care for the vineyard. If it would be helpful in your language, you could say that explicitly. Alternate translation: "he will give the vineyard to other farmers to care for it" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 12:10

And have you not read this scripture? A stone that the builders rejected, this has become the head of the corner

General Information:

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "And surely you have read the scripture that says that the stone which the builders rejected became the cornerstone" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

And have you not read this scripture

Jesus does not want the Jewish leaders to tell him whether or not they have read the scripture he quotes to them. He knows that they have read the scripture. He is using the question form for emphasis and to rebuke them. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "And surely you have read this scripture" or "And you should remember this scripture" or "And you should pay attention to this scripture" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

A stone that the builders rejected, this has become the head of the corner

This quotation from Psalm 118 is a metaphor. It speaks of the Messiah as if he were a stone that builders chose not to use. This means that people will reject the Messiah. The Psalm says that this stone became the cornerstone, which is the most important stone in the building. This means that God will make the Messiah the ruler of these people. However, since this is a quotation from Scripture, translate the words directly rather than providing an explicit explanation of them, even if your language does not customarily use such figures of speech. If you want to explain the meaning of the metaphor, we recommend that you do that in a footnote rather than in the Bible text. (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

A stone that the builders rejected

This Psalm refers implicitly to the way people in this culture used stones to build the walls of houses and other buildings. Alternate translation: "The stone which the builders thought was not good enough to use for building" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the head of the corner

The phrase the **head of the corner** is an idiom that refers to a large stone with straight edges that builders would place down first and use as a reference to make sure that the walls of a stone building were straight and that the building was oriented in the right direction. Your language may have its own term for such a stone. You could also use a general expression. Alternate translation: "the cornerstone" or "the reference stone for the whole building" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 12:11

This came about from the Lord, and it is marvelous in our eyes

This entire verse is a continuation of Jesus' quotation from Psalm 118. If you chose not to translate 12:10 as a quotation within a quotation, then you should do the same with this verse. Alternate translation: "and which says that it was the Lord who did it and those who saw it marveled as they looked at it" or "and that it was the Lord who did it and those who saw it marveled when they saw what the Lord had done" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

it is marvelous in our eyes

Here **eyes** represent "seeing," so the expression **in our eyes** refers to the perspective of the person seeing the event. Alternate translation: "from our perspective, it is marvelous" or "we see that it is wonderful" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 12:12

they were seeking

Here, the pronoun **they** refers to the chief priests, scribes, and elders mentioned in 11:27. If it would be helpful in your language, you could refer to this group as "the Jewish leaders." (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

and they feared the crowd

Mark is providing this background information to help readers understand what happens next. The religious leaders fear of the crowd is why they **left** Jesus and **went away**. Use a natural way in your language for introducing background information. Alternate translation: "but because they were afraid of the crowd, they did not seize him" or "but they did not seize him, because they feared the crowd" (See: **Connect — Background Information (p.738)**) (See: **Connect — Background Information (p.738)**)

And they were seeking to seize him, and they feared the crowd, for they knew that he spoke the parable against them. & having left him, they went away

If it would be more natural in your language, you could change the order of these phrases to show the logical sequence of events, as modeled by the UST. (See: **Information Structure (p.812)**) (See: **Information Structure (p. 812)**)

and they feared the crowd

Here, Mark uses the word **but** to introduce a contrast between what the Jewish leaders wanted to do and the reason why they were not able to do so. Use a natural way in your language for introducing a contrast. Alternate translation: "however, they were afraid of what the people might do" (See: **Connect — Contrast Relationship (p. 741)**) (See: **Connect — Contrast Relationship (p.741)**)

Mark 12:13

And they send

Here, the pronoun **they** refers to the chief priests, scribes, and elders mentioned in 11:27. If it would be helpful in your language, you could refer to this group as "the Jewish leaders," as modeled by the UST. (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

the Herodians

The term **the Herodians** means those who supported the Roman Empire and Herod Antipas. If it would be helpful in your language, you could say that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

in order to trap him

Here, Mark describes tricking Jesus as trapping him. If it would be helpful in your language to understand what **to trap him** means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "to trick him" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

with a word

Connecting Statement:

Here, Mark uses the term **word** to mean something Jesus might say by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "in something he might say" or "with something he might say" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 12:14

they say

Mark could mean that one person spoke to Jesus on behalf of the whole group. So instead of **they**, you could say "one of them says," as the UST does. (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

Teacher

See how you translated **Teacher** in 4:38.

we know

The spies are speaking only of themselves, so **we** would be exclusive, if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.781)**) (See: **Exclusive and Inclusive 'We' (p.781)**)

it is not a concern to you about anyone

Alternate translation: "you do not try to earn people's favor, but rather, you fearlessly teach the truth without worrying about people's opinion"

for you do not look at the face of men

The phrase **not look at the face of men** is a Hebrew expression that means "to not give attention to people's outward appearances." "Outward appearance" in this context refers to social position and whether or not a person was wealthy or influential or had a high social and/or religious position. This phrase, taken as a whole here, means that Jesus was impartial in his judgement and teaching and did not show favoritism. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "for you pay no attention to external things when you speak" or "for you do not regard people's position or status when you teach" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

the face of men

Here, the term **face** means "external status and position." If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: "the status and social position of people" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

of men

Although the term **men** is masculine, the word is used here in a generic sense that includes both men and women. Alternate translation: "of people" (See: **When Masculine Words Include Women (p.898)**) (See: **When Masculine Words Include Women (p.898)**)

the way of God

Here, the Jewish leaders speak of how God wants people to live as if it were a **way** or path that people should follow. If it would help your readers to understand what **way** means in this context, you could use an equivalent metaphor from your culture or you could express the meaning plainly. Alternate translation: "how God wants people to live" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

on the basis of truth

If your language does not use an abstract noun for the idea of **truth**, you can express the same idea with an adverb such as "truthfully," as modeled by the UST or in some other way that is natural in your language. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Is it lawful

The Jewish leaders are asking about God's law, not the law of the Roman government. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Does God's law permit us" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

to Caesar

The Jewish leaders were referring to the Roman government by Caesar's name, since he was its ruler. If it would be helpful in your language, you could indicate that explicitly, as modeled by the UST. (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 12:15

But he, knowing their hypocrisy, said

If your language does not use an abstract noun for the idea of **hypocrisy**, you can express the same idea in another way. Alternate translation: "But Jesus knew that they were not being sincere, so he said" or "But Jesus realized that they were trying to trick him, and so he said" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p. 719)**)

Why do you test me

Jesus is not asking for information, but is using the question form here as a rebuke and for emphasis. If you would not use a rhetorical question for these purposes in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I know that you are trying to make me say something wrong so you can accuse me" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

a denarius

A denarius was a silver coin equivalent to a day's wage for a laborer. Alternate translation: "a Roman coin" (See: **Biblical Money (p.733)**) (See: **Biblical Money (p.733)**)

Mark 12:16

And they brought {it

Alternate translation: "So the Pharisees and the Herodians brought a denarius"

Caesar's

Here, **Caesar's** refers to Caesar's likeness and inscription. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "They are Caesar's likeness and inscription" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 12:17

The things of Caesar, give back to Caesar

See how you translated **Caesar** in 12:14. Alternate translation: "The things that belong to the Roman government, give back to the Roman government" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

and the things of God, to God

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "and give to God the things that belong to God" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 12:18

who say there is no resurrection

Mark provides this background information about the Sadducees to help readers understand what happens in this episode. Use the natural form in your language for expressing background information. Alternate translation: "who belong to a sect which denies the resurrection of the dead" (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

And Sadducees, who say there is no resurrection, come to him

Mark uses the words **Sadducees, who say there is no resurrection, come to him** to introduce these new characters into the story. It may be helpful to introduce them more fully in your translation. Alternate translation: "Some members of the group of Jews called the Sadducees, who say there is no resurrection, then came to Jesus" (See: **Introduction of New and Old Participants (p.817)**) (See: **Introduction of New and Old Participants (p. 817)**)

Sadducees, who say there is no resurrection

This phrase is identifying the Sadducees as a group of Jews that said no one would rise from the dead. It is not identifying the Sadducees who came to question Jesus as members of that group who held that belief, as if other members did not. If it would be helpful in your language, you could begin a new sentence here to clarify this. Alternate translation: "Sadducees, men who believe that no one will rise from the dead" (See: **Distinguishing Versus Informing or Reminding (p.764)**) (See: **Distinguishing Versus Informing or Reminding (p.764)**)

who say there is no resurrection

The word **resurrection** refers to becoming alive again after being dead. If it would be helpful in your language, you could say that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

saying

Mark could mean that one Sadducee spoke on behalf of the whole group. You could indicate that as UST does. If you decide to do that, it may be helpful to begin a new sentence here. Alternate translation: "One of them said to Jesus" (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

Mark 12:19

Teacher

See how you translated **Teacher** in 4:38.

Moses wrote to us

These Sadducees are referring to the law that Moses wrote as if Moses had written directly to them. Alternate translation: "Moses instructed us in the law" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

wrote to us

Here, the word **us** would be inclusive, if your language marks that distinction. The Sadducees mean "us Jews," and they are speaking to Jesus, who is also a Jew. (See: **Exclusive and Inclusive 'We' (p.781)**) (See: **Exclusive and Inclusive 'We' (p.781)**)

if someone's brother dies and leaves behind a wife but does not leave a child

Alternate translation: "if a man's brother dies who was married but who did not have children" (See: **Hypothetical Situations (p.804)**) (See: **Hypothetical Situations (p.804)**)

his brother should take the wife

Alternate translation: "that man should marry his brother's widow" or "that the man should marry his dead brother's wife"

and raise up seed for his brother

The Sadducees assume that Jesus will know that this law specified that if the widow had children by her dead husband's brother, those children would be considered the children of her dead husband. Alternate translation: "and have children who will be considered his brother's descendants" (See: **Metaphor (p.833)**) (See: **Metaphor (p. 833)**)

seed

The term **seed** means "offspring." It is a word picture. Just as plants produce seeds that grow into many more plants, so people can have many offspring. If it would help your readers to understand what **seed** means in this context, you could use an equivalent metaphor from your culture. Alternate translation: "offspring" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 12:20

There were seven brothers, and the first took a wife and dying, did not leave seed

While the Sadducees describe this as if it happened, they are actually asking about a hypothetical possibility in order to test Jesus. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: "Suppose there were seven brothers, and the oldest brother got married, but he died before he had any children" (See: **Hypothetical Situations (p.804)**) (See: **Hypothetical Situations (p.804)**)

the first

Jesus is using the adjective **first** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: "the first brother" or "the oldest brother" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

the first

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "brother number one" (See: **Ordinal Numbers (p.848)**) (See: **Ordinal Numbers (p.848)**)

seed

See how you translated this sense of the word **seed** in 12:19.. Alternate translation: "descendants" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 12:21

and

The Sadducees are continuing to describe a hypothetical situation. It may be helpful to make this a separate sentence. Alternate translation: "And suppose that" (See: **Hypothetical Situations (p.804)**) (See: **Hypothetical Situations (p.804)**)

the second

Jesus is using the adjective **second** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: "the second brother" or "the next oldest brother" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

the second

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "brother number two" or "the next oldest brother" (See: **Ordinal Numbers (p.848)**) (See: **Ordinal Numbers (p.848)**)

seed

See how you translated this sense of the word **seed** in 12:19.. Alternate translation: "descendants" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

and the third likewise

The Sadducees are speaking in a compact way in order to keep the story short. If it would be helpful in your language, you could supply the information they leave out from the context. It may be helpful to make this a separate sentence. Alternate translation: "In the same way, the third brother married this widow but also died before they had any children" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the third

Jesus is using the adjective **third** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: "the third brother" or "the next oldest brother" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

the third

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "brother number three" or "the next oldest brother" (See: **Ordinal Numbers (p.848)**) (See: **Ordinal Numbers (p. 848)**)

Mark 12:22

the seven

The Sadducees are leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "the seven brothers" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

seed

See how you translated this sense of the word **seed** in 12:19.. Alternate translation: "descendants" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 12:23

In the resurrection

The Sadducees did not actually believe that there would be a resurrection. Your language may have a way of showing this. Alternate translation: "in the supposed resurrection" or "when people supposedly rise from the dead"

the seven

The Sadducees are leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "the seven brothers" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 12:24

Are you not being led astray because of this, not knowing the Scriptures nor the power of God

Jesus is not asking for information, but is using the question form here to emphasize the fact that the Sadducees do not correctly understand the Scriptures or God's power. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You are greatly misunderstanding this matter because you do not know the Scriptures or the power of God" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Are you not being led astray because of this, not knowing the Scriptures nor the power of God

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "You are greatly mistaken because you do not know the Scriptures or God's power" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

the power of God

Alternate translation: "how powerful God is"

Mark 12:25

For when they rise from the dead, they neither marry nor are given in marriage

Both uses of the pronoun **they** refer to men and women in general. If it would be helpful in your language, you could clarify this in your translation. Alternate translation: "For when men and women rise from the dead, they neither marry nor are given in marriage" or "For when people rise from the dead, they neither marry nor are given in marriage" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

from the dead

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "the people who have died" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

they neither marry nor are given in marriage

If your language does not use passive verbal forms, but your culture does use different expressions for men and women when they marry, you can use two different active verbal forms here, and you can say who does the action in the second case. Alternate translation: "men marry wives and parents give their daughters in marriage to husbands" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

they neither marry nor are given in marriage

In this culture, the idiom was to say that men married their wives and that women were given in marriage to their husbands by their parents. If your culture does not use different expressions like that, you could use a single term here. Alternate translation: "they do not get married" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

but they are like angels in the heavens

Jesus assumes that his listeners will know that angels do not marry. If it would be helpful in your language, you could say that explicitly. Alternate translation: "because they will be like the angels, who do not marry" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

but

What follows the word **but** here is in contrast to what is currently the case on earth. Jesus is using this contrast to show the Sadducees that the were mistaken to think that the existence of men and women in heaven would follow the same pattern or order of things as had their former lives on earth. Use a natural way in your language for introducing a contrast. Alternate translation: "but rather" (See: **Connect — Contrast Relationship (p.741)**) (See: **Connect — Contrast Relationship (p.741)**)

Mark 12:26

the dead

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. See how you translated the phrase **the dead** in 12:25. Alternate translation: "people who have died" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

the dead, that they are raised

If it would be helpful in your language, you could say this with an active form, and you could say who does the action. Alternate translation: "the matter of God bringing back to life people who have died" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

did you not read in the book of Moses

Jesus is not asking for information, but is using the question form here for emphasis in order to rebuke the Sadducees for not correctly understanding the Scriptures. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you have surely read in the book of Moses" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

the book of Moses

Here, Jesus is using the possessive form to describe the book that Moses wrote, the Pentateuch. Jesus is not using the possessive form to indicate a book that Moses owned. If this is not clear in your language, you could clarify this in your translation, as modeled by the UST. (See: **Possession (p.857)**) (See: **Possession (p.857)**)

at the bush

Jesus assumes that his listeners will know that he means the **bush** in the desert that was burning without being consumed, the place at which Moses first encountered God. If it would be helpful in your language, you could say that explicitly. Alternate translation: "at the burning bush" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

saying

In many languages, it is conventional to use the present tense to describe what a writer does within a composition. However, if that would not be natural in your language, you could use the past tense here. Alternate translation: "and he called out" (See: **Verbs (p.894)**) (See: **Verbs (p.894)**)

the God of Abraham, and the God of Isaac, and the God of Jacob

The implication is that God would not have identified himself as the God of these men if they were not alive. This must mean that God brought them back to life after they died. If it would be helpful in your language, you could indicate that explicitly, as UST does. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 12:27

of the dead

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression or by using plain language. Alternate translation: "people who have died" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

of the living

Jesus is using the adjective **living** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression or by using plain language. Alternate translation: "people who are alive" or "people whom he has brought back to life" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

You are being much deceived

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "You misunderstand" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 12:28

And one of the scribes

Mark uses the statement **And one of the scribes** to introduce this new character into the story. Use the natural form in your language for introducing a new character. The expression "one of the scribes" identifies him as a teacher who had carefully studied the law of Moses. Since he is a new participant, if it would be helpful in your language, you could refer to him as something like "A man who taught the Jewish laws," as the UST does. (See: **Introduction of New and Old Participants (p.817)**) (See: **Introduction of New and Old Participants (p.817)**)

having seen

Here, Mark is using the word **seen** to mean "observed" or "knew." He is describing something a person would perceive with their mind by association with their eyes. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "having understood" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Which is the first commandment of all

Here, the scribe is using the word **first** to mean "most important." If your readers would not understand the use of **first** in this context, you could use an equivalent metaphor from your culture or state the meaning using plain language, as the UST does. (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Which is the first commandment of all

If your language does not use ordinal numbers such as **first**, you can express the meaning behind the word **first** in a way that would be natural in your language. (See: **Ordinal Numbers (p.848)**) (See: **Ordinal Numbers (p.848)**)

Mark 12:29

The first

Here, Jesus continues the use of the word **first**. See how you translated the phrase **The first** in 12:28, where it is used with the same meaning. (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

The first

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "The first commandment is this" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

The first

If your language does not use ordinal numbers such as **first**, you can express the meaning behind the word **first** in a way that would be natural in your language. See how you translated the phrase **The first** in 12:28, where it is used with the same meaning. (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

Israel

Jesus is citing a scripture from Deuteronomy in which God addresses all of the people of Israel by the name of their ancestor, **Israel**. Alternate translation: "O Israelites" or "descendants of Israel" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

is one Lord

The phrase **the Lord our God, the Lord is one** could be: (1) an affirmation of the exclusiveness of the Lord as Israel's God for the purpose of reminding Israel that the Lord was to be the only God they should worship. Alternate translation: "the Lord alone is our God" (2) an affirmation of the uniqueness of the Lord. Alternate translation: "the Lord our God, the Lord is special"

Mark 12:30

you will love

Here, Jesus is quoting a scripture in which a future statement is used to give an instruction. If it would be helpful in your language, you can use a more natural form for instruction. (See: **Statements — Other Uses (p.881)**) (See: **Statements — Other Uses (p.881)**)

from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength

Jesus is citing a scripture from Deuteronomy in which God is referring to the entirety of a person by listing different parts. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "with the entirety of your being" or "completely, with your entire person" (See: **Merism (p.831)**) (See: **Merism (p.831)**)

from your whole heart

Here, the **heart** figuratively represents the desires and motives. Alternate translation: "with all your desires" or "zealously" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

from & from & from & from

Alternate translation: "with"

soul

If your language does not use an abstract noun for the idea of **soul**, you can express the same idea in another way. Alternate translation: "essence" or "being" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

mind

If your language does not use an abstract noun for the idea of **mind**, you can express the same idea in another way. Alternate translation: "thoughts" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

strength

If your language does not use an abstract noun for the idea of **strength**, you can express the same idea in another way. Alternate translation: "power" or "ability" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 12:31

The second {is} this

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "The second commandment is this" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

The second

Here, Jesus is using the word **second** to mean "second most important." If your readers would not understand the use of **second** in this context, you could use an equivalent expression from your culture or state the meaning explicitly. Alternate translation: "The second most important commandment" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

The second

If your language does not use ordinal numbers such as **second**, you can express the meaning behind the word **second** in a way that would be natural in your language. (See: **Ordinal Numbers (p.848)**) (See: **Ordinal Numbers (p.848)**)

You will love your neighbor as yourself

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "You will love your neighbor as you love yourself" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

You will love

Here, Jesus is quoting a scripture in which a future statement is used to give an instruction. If it would be helpful in your language, you can use a more natural form for instruction. (See: **Statements — Other Uses (p.881)**) (See: **Statements — Other Uses (p.881)**)

these

Here, the word **these** refers to the two commandments that Jesus has just quoted. If it would be helpful in your language, you could express that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 12:32

Teacher

See how you translated **Teacher** in 4:38.

truth

If your language does not use an abstract noun for the idea of **truth**, you can express the same idea in another way, as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

he is one

See how you translated the phrase **is one** in 12:29.

there is no other

The scribe is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "that there is no other god" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 12:33

the whole heart

See how you translated the phrase **whole heart** in 12:30. (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

understanding

If your language does not use an abstract noun for the idea of **understanding**, you can express the same idea in another way, as the UST does. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

the whole strength

See how you translated the phrase **whole strength** in 12:30. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

to love the neighbor as oneself

The scribe is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "to love your neighbor as you love yourself" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

is even more than

Alternate translation: "is even more important than" or "is greater than"

Mark 12:34

having seen him

See how you translated the use of the word **seen** in 12:28 where it is used with the same figurative meaning. Alternate translation: "having understood him" or "having observed him" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

You are not far from the kingdom of God

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative adverb **far**. Alternate translation: "You are very close to the kingdom of God" (See: **Double Negatives (p.767)**) (See: **Double Negatives (p.767)**)

You are not far from the kingdom of God

Here, Jesus speaks of the man being almost ready to submit to God as being physically close to **the kingdom of God**. Jesus is speaking of **the kingdom of God** as if it were a physical place. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "You are close to submitting to God as king" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

kingdom of God

If your language does not use an abstract noun for the idea of **kingdom**, you can express the same idea in another way, as the UST does. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

no one any longer was daring

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "everyone was afraid" (See: **Double Negatives (p.767)**) (See: **Double Negatives (p.767)**)

Mark 12:35

temple

See how you translated the word **temple** in 11:11, where it is used with the same meaning. (See: **Synecdoche (p. 885)**) (See: **Synecdoche (p.885)**)

How do the scribes say that the Christ is the son of David

This is not a rhetorical question. Rather, Jesus' listeners had asked him some difficult questions, and they had admitted that he answered them well. Now, in return, he is asking them a difficult question. None of them will be able to answer it, and this will demonstrate his wisdom even further. His question actually will teach something to those who are able to recognize its implications. But it would be appropriate to leave it in question form and not translate it as a statement.

the son of David

Here, Jesus is using the term **son** figuratively to mean "descendant." If your readers would not understand what **son** means in this context, you could express its meaning using plain language. Alternate translation: "a descendant of David" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 12:36

David himself

Jesus uses the word **himself** here to emphasize that it was David, the very person whom the scribes call the father of the Christ, who spoke the words in the quotation that follows. Use a natural way in your language to indicate this emphasis. Alternate translation: "None other than David" or "David, the very person whom you call the father of the Christ" (See: **Reflexive Pronouns (p.872)**) (See: **Reflexive Pronouns (p.872)**)

in the Holy Spirit, said, The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation and then another quotation within that one. Alternate translation: "said, by inspiration of the Holy Spirit, that the Lord told his Lord to sit at his right side until he made his enemies a footstool for his feet" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

in the Holy Spirit

Alternate translation: "inspired by the Holy Spirit" or "by the inspiration of the Holy Spirit"

The Lord said to my Lord

Here, the term **Lord** does not refer to the same person in both instances. The first instance is representing the name Yahweh, which David actually uses in this psalm. In order to honor the commandment not to misuse God's name, Jewish people often avoided saying that name and said Lord instead. The second instance is the regular term for "lord" or "master." The ULT and UST capitalize the word because it refers to the Messiah. Alternate translation: "The Lord God said to my Lord" or "God said to my Lord" (See: **Euphemism (p.777)**) (See: **Euphemism (p.777)**)

Sit at my right hand

The seat at the right side of a ruler was a position of great honor and authority. By telling the Messiah to sit there, God was symbolically conferring honor and authority on him. Alternate translation: "Sit in the place of honor beside me" (See: **Symbolic Action (p.883)**) (See: **Symbolic Action (p.883)**)

Sit at my right hand

In this quotation, Yahweh is using the adjective **right** as a noun in order to indicate his right side. Your language may use adjectives in the same way. If not, you could state that specifically. Alternate translation: "Sit at my right side" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

until I put your enemies under your feet

Placing an enemy under one's feet represents conquering them and making them submit. Here, it means that Yahweh would make His enemies stop resisting the Messiah and force them to submit to him. Alternate translation: "until I conquer your enemies for you" (See: **Symbolic Action (p.883)**) (See: **Symbolic Action (p.883)**)

Mark 12:37

David himself calls him 'Lord

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "David himself calls the Messiah his Lord" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

calls him

Here, the word **him** refers to the Messiah. If it would be helpful in your language, you could express that explicitly, as the UST does. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

David himself

See how you translated the word **himself** in 12:36, where it is used with the same meaning. Alternate translation: "None other than David" or "David, the very person" or "David, whom we all respect" (See: **Reflexive Pronouns (p. 872)**) (See: **Reflexive Pronouns (p.872)**)

David himself calls him 'Lord,' and how is he his son

In this culture, an ancestor was more respected than a descendant. But to call someone **Lord** was to address that person as the more respected one. As the General Notes to this chapter describe, this is a paradox. That is, it is a statement that describes two things that seem as if they cannot both be true at the same time but which actually are both true. Jesus is calling attention to this paradox to get his listeners to think more deeply about who the Messiah is. If it would be helpful in your language, you could indicate explicitly what makes this a paradox. Alternate translation: "David respectfully addresses the Messiah as his Lord, but David should be more respected than his descendant. So why does David address him that way?" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

and how is he his son

Like the question in 12:35, this seems to be a question that Jesus wanted his listeners to try to answer, even though he is also using it to teach. It is a difficult question, like the ones they asked him, which he answered well. They will not be able to answer his question, and this should give them a further appreciation for his wisdom, in addition to what they might learn from reflecting on the question later. So it would be appropriate to leave it in question form and not translate it as a statement. Alternate translation: "So why do people say that the Messiah is David's descendant"

and

Jesus is using the word **and** to show that a conclusion should be made as a result of what he has just said, and that this conclusion would be different from what his listeners had previously believed. Use a natural form in your language for showing this. Alternate translation: "so" (See: **Connect — Reason-and-Result Relationship (p.750)**) (See: **Connect — Reason-and-Result Relationship (p.750)**)

son

Jesus is using the term **son** figuratively to mean "descendant," as he did in 12:35. See how you translated the term **son** there. Alternate translation: "descendant" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 12:38

And

Mark uses the word **And** to indicate that Jesus is still sitting in the temple area taking to the people, as he was in the previous verse. Alternate translation: "Then" (See: **Connect — Sequential Time Relationship (p.752)**) (See: **Connect — Sequential Time Relationship (p.752)**)

Watch out

In the original language in which Mark wrote this Gospel, the phrase **Watch out** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. Alternate translation: "All of you watch out for" or "Every one of you watch out for" (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p.787)**)

Watch out for the scribes

Jesus says **Watch out** to warn about the influence of certain people. He is not saying that the scribes themselves are physically dangerous, but that it would be dangerous spiritually to follow their example. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "Be careful not to follow the example of the scribes" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

desiring to walk in long robes

In this culture, **long robes** were a symbol of wealth and status. To walk around in public in **long robes** was to assert one's right to high status. If it would be helpful in your language, you could indicate this explicitly. Alternate translation: "who like to walk around looking important in their long robes" (See: **Symbolic Action (p.883)**) (See: **Symbolic Action (p.883)**)

greetings

The implication is that these would be respectful **greetings** in which the scribes would be addressed by important titles. If it would be helpful in your language, you could state that explicitly. Alternate translation: "respectful greetings" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 12:39

first seats & first places

Both uses of the word **first** here mean "best." Alternate translation: "the best seats … the best places" (See:
Metaphor (p.833)) (See: **Metaphor (p.833)**)

Mark 12:40

the ones devouring the houses of the widows

Jesus speaks figuratively of the **houses** of widows to mean their wealth and possessions, which they would have in their houses. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "They defraud widows of everything they own" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

the ones devouring the houses of the widows

Jesus says that the scribes are **devouring** or eating up the possessions of widows. He means that they continually ask the widows for money until the widows have none left. If it would be helpful in your language, you could use an equivalent expression or use plain language to express the meaning. Alternate translation: "They defraud widows of everything they own" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

and as a pretext, offering long prayers

Here, **pretext** refers to something that someone would do in order to appear a certain way. Alternate translation: "in order to seem godly, they are offering long prayers"

These will receive greater condemnation

Jesus is using the word **condemnation** to mean the punishment that a person would receive after being condemned (found guilty) for doing something wrong. If it would be helpful in your language, you could use an equivalent expression or use plain language to express the meaning. Alternate translation: "These scribes will receive greater punishment" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

These will receive greater condemnation

The implication seems to be that these proud and greedy scribes will receive **greater** punishment than they would have if they had not pretended to be so godly. It is also implicit that God will be the one who punishes them. If it would be helpful in your language, you could use plain language to express the meaning. Alternate translation: "God will punish these scribes more severely because they do all these wrong things while pretending to be godly" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 12:41

And

Connecting Statement:

Mark uses the word **And** to introduce background information that will help his readers understand what happens next in the story. Alternate translation: "Now" (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

having sat down opposite the treasury, he was watching how the crowd puts money into the treasury. And many rich were putting in much

This background information introduces a new event in the story. Alternate translation: "after Jesus sat down he was watching the crowd put money into the offering box and noticing that there were many rich people who were placing gifts of money in the offering boxes" (See: **Introduction of a New Event (p.814)**) (See: **Introduction of a New Event (p.814)**)

the treasury, & the treasury

Mark is speaking of the boxes in the temple courtyard where people put money that they were giving to God. He associates the boxes with **the treasury**, the name of the place where this money would be kept until it was needed. Alternate translation: "the offering boxes … the offering boxes" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

the crowd

The word **crowd** is a singular noun that refers to a group of people. If your language does not use singular nouns in that way, you can use a different expression such as "many people," as modeled by the UST. (See: **Collective Nouns (p.735)**) (See: **Collective Nouns (p.735)**)

rich

Mark is using the adjective **rich** as a noun in order to indicate a type of person. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression such as "rich people," as the UST does. Alternate translation: "wealthy people" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

much

Mark is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "much money" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 12:42

two lepta, which is a quadrans

The word lepta is the plural of "lepton." A lepton was a small bronze or copper coin used by the Jews. It was equivalent to a few minutes' wages. It was the least valuable coin that people used in this culture. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead, you might use the name of the least valuable coin in your culture, or use a general expression. Alternate translation: "two pennies" or "two small coins of little value" (See: **Biblical Money (p.733)**) (See: **Biblical Money (p.733)**)

which is a quadrans

A **quadrans** was the smallest Roman coin. Mark is seeking to help his readers, who are Roman, understand the value of **two leptas** in their own currency. You could clarify in your translation that a **quadrans** is a Roman coin, as the UST does, or you can leave this information untranslated. (See: **Biblical Money (p.733)**) (See: **Biblical Money (p.733)**)

Mark 12:43

General Information:

General Information:

In verse 43 Jesus says that the widow put more money in the offering than the rich people put in, and in verse 44 he gives his reason for saying that. If your language would put the reason before the result, you could create a verse bridge by moving this verse to the end of the following verse. You would then present the combined verses as 43–44, as the UST does. (See: **Verse Bridges (p.896)**) (See: **Verse Bridges (p.896)**)

Truly I say to you

See how you translated the statement **Truly I say to you** in 3:28.

this poor widow

Even though it is not literally true that the widow has put more money into the offering box than all the rich people, this is still not figurative language. As Jesus explains in the next verse, he means that she has put in proportionately more than all the others, relative to her means, and that is literally true. But Jesus makes the seemingly untrue statement first, using it to get his disciples to reflect on how it can be true. So it would be appropriate to translate Jesus' words directly and not interpret them as if they were figurative. For example, it would be a figurative interpretation to say, "God considers what this poor widow has given to be more valuable than the gifts of all the others" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

all the ones putting

In context, **all** means specifically all of the rich people who were putting large monetary gifts in the collection boxes. Alternate translation: "all of those rich people putting" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

treasury

See how you translated the term **offering box** in 12:41.

Mark 12:44

For

Here, the word **For** introduces the reason for what Jesus said in 12:43. Use a natural way in your language for introducing a contrast. Alternate translation: "Because" (See: **Connect — Reason-and-Result Relationship (p.750)**) (See: **Connect — Reason-and-Result Relationship (p.750)**)

put in from the things abounding to them

Alternate translation: "had a lot of money but only gave a small portion of it"

but she, from her poverty, put in everything, as much as she had, her whole life

Alternate translation: "but she who had only had a very little money gave everything she had to live on"

her poverty

Alternate translation: "her lack" or "the little she had"

her & life

Alternate translation: "she had to survive on"

Mark 13

Mark 13 General Notes

Structure and Formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 13:24-25, which are words from the Old Testament.

Special Concepts in this Chapter

The return of Christ

Jesus said much about what would happen before he returned (Mark 13:6-37). He told his followers that bad things would happen to the world and bad things would happen to them before he returned, but they needed to be ready for him to return at any time.

Mark 13:1

Teacher

General Information:

See how you translated **Teacher** in 4:38.

What manner of stones and what manner of buildings

Here, **stones** refers to the very large stones with which the temple walls were built. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "How wonderful these huge stones are and how wonderful these buildings are" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 13:2

Do you see these great buildings

Jesus is not asking for information, but is using the question form here to draw attention to the buildings and to emphasize what he is about to say. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Look at these great buildings" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

A stone upon a stone will certainly not be left here, which will certainly not be torn down

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: "Your enemies will not leave one stone upon another here, but will tear them down" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 13:3

And he sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were asking him by themselves

Here, the pronouns **he** and **him** refer to Jesus. If it would be helpful in your language, you could clarify this for your readers. Alternate translation: "And as Jesus was sitting on the Mount of Olives opposite the temple, Peter, and James, and John, and Andrew were privately asking him" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

by themselves

Alternate translation: "when they were alone with him" or "privately"

Mark 13:4

when will these things be? And what {is} the sign when all these things are about to be completed

Both occurrences of the phrase **these things** refer to what Jesus said in 13:2. If it would be helpful in your language, you could say explicitly what the phrase **these things** refers to, as the UST models. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

when all these things are about to be completed

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that "God" will do it. Alternate translation: "when God is about to fulfill all these things" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 13:5

to say to them

The pronoun **them** refers to Peter, James, John, and Andrew, who are mentioned in 13:3. If it would be helpful in your language, you could clarify this in a way that would be natural in your language. Alternate translation: "to say to these four disciples" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p. 862)**)

Be careful that

In the original language in which Mark wrote this Gospel, the phrase **Be careful** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. Alternate translation: "All of you be careful that" (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p.787)**)

Mark 13:6

in my name

Here Jesus uses the word **name** to mean identity and the authority that comes with the identity. The people he is talking about will likely not say that their name is Jesus, but they will claim to be the Messiah. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "claiming to be me" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Many will come in my name, saying, 'I am he

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "Many will come in my name claiming to be me" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

Many & many

Here both uses of the word **many** refer to "many people." If it would be helpful in your language, you could say that explicitly, as the UST does. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

I am he

The implication is that **he** means the Messiah. If it would be helpful in your language, you could say that explicitly. Alternate translation: "I am the Messiah" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 13:7

of wars and rumors of wars

The phrase "wars and rumors of wars" could mean: (1) reports of wars that are currently happening and reports of wars that might happen in the future. (2) reports of wars that are already taking place near by and reports of wars that are happening in distant places. Alternate translation: "reports of wars that are close by and of wars that are far away"

but the end {is} not yet

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "but the end will not happen immediately" or "but the end will not happen until later" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p. 772)**)

the end {is

Here, **the end** implicitly means "the end of the world." If it would be helpful in your language, you could express that explicitly, as the UST models. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 13:8

nation will rise against nation, and kingdom against kingdom

These two phrases mean basically the same thing. Jesus is likely using repetition for emphasis. If your readers would misunderstand this, you could combine these two phrases into one phrase. Alternate translation: "Different groups of people will attack each other" (See: **Parallelism (p.852)**) (See: **Parallelism (p.852)**)

nation will rise against nation

The word **nation** represents nations in general, not one particular nation. Alternate translation: "The people of some nations will attack the people of other nations" (See: **Generic Noun Phrases (p.789)**) (See: **Generic Noun Phrases (p.789)**)

nation will rise against nation

The term **nation** refers figuratively to the people of one nationality or ethnic group. Alternate translation: "The people of some nations will attack the people of other nations" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

will rise against

The phrase **rise against** is an idiom that means to attack. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "The people of some nations will attack the people of other nations" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

kingdom against kingdom

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "and the people of some kingdoms will attack the people of other kingdoms" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

kingdom against kingdom

The word **kingdom** represents kingdoms in general, not one particular kingdom. Alternate translation: "the people of some kingdoms will attack the people of other kingdoms" (See: **Generic Noun Phrases (p.789)**) (See: **Generic Noun Phrases (p.789)**)

kingdom against kingdom

The term **kingdom** figuratively represents the people of a kingdom. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "the people of some kingdoms will attack the people of other kingdoms" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

These things {are

Here, **These things** refers to the things that Jesus has said will happen. If it would be helpful in your language, you could express that explicitly. Alternate translation: "These things that I have just described" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

These things {are} the beginning of birth pains

Jesus uses the metaphor of **birth pains** because, in the same way that the pain of childbirth is eventually replaced by joy when the child is born, so the suffering that is experienced by true believers will eventually be replaced by joy when Christ returns. Because childbirth occurs in all cultures, you should retain this metaphor in your translation. Alternate translation: "These events will be like the first pains a woman suffers when she is about to bear a child" or "These events will be like the first pains a woman suffers when she is about to give birth to a child" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Mark 13:9

watch yourselves

Jesus uses a word for seeing to indicate the need for paying attention or being ready. If your readers would not understand what it means to **watch yourselves** in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "pay attention to yourselves" or "beware"(See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

watch yourselves

In the original language in which Mark wrote this Gospel, the phrase **watch yourselves** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. Alternate translation: "all of you, watch yourselves" (See: **Forms of 'You' — Singular (p.787)**) (See: **Forms of 'You' — Singular (p.787)**)

But you, watch yourselves

Jesus uses the word **yourselves** to draw the disciples' attention to themselves, because he now transitions away from telling them about general signs and begins telling them about specific trials that they will personally encounter. Use a way that is natural in your language to indicate this. Alternate translation: "But give heed to yourselves personally" (See: **Reflexive Pronouns (p.872)**) (See: **Reflexive Pronouns (p.872)**)

They will hand & over

The pronoun **They** refers to people in general who will persecute Jesus' followers. If this might confuse your readers, you could say the meaning explicitly. Alternate translation: "People will deliver" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

you will be beaten

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they will beat you" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

you will be made to stand

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they will make you stand" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

you will be made to stand before

Here, **made to stand before** means to be put on trial and judged. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "you will be put on trial before" or "you will be brought to trial and judged by" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

for a testimony

If your language does not use an abstract noun for the idea of **testimony**, you can express the same idea in another way as the UST does or use a verb form such as "testify." Alternate translation: "to testify" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

for a testimony to them

Alternate translation: "to testify about me to them"

for a testimony to them

The pronoun **them** refers to the **governors** and **kings** mentioned in this verse. (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Mark 13:10

first

Here, Jesus uses the ordinal number **first** in order to indicate position in an order of events. If your language does not use ordinal numbers, you can express this same idea in a way that would be natural in your language. Alternate translation: "before the end comes" (See: **Ordinal Numbers (p.848)**) (See: **Ordinal Numbers (p.848)**)

the gospel to be proclaimed

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that believers will be the ones who proclaim the gospel. Alternate translation: "believers to proclaim the gospel" (See: **Active or Passive (p. 721)**) (See: **Active or Passive (p.721)**)

all the nations

The term **nations** refers figuratively to the people within each nation. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "people from all nations" or "people within each nation" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 13:11

handing {you} over

Here, **handing you over** means to deliver you to the control of someone else. If it would be helpful in your language, you could express that explicitly. Alternate translation: "giving you over to the authorities" (See: **Idiom (p. 807)**) (See: **Idiom (p.807)**)

is given

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus says later in this verse that it is the Holy Spirit who will give the disciples the words to say. Alternate translation: "whatever the Holy Spirit gives" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

in that hour

Jesus is using the term **hour** figuratively to refer to a specific time. If it would be helpful in your language, you could state the meaning in plain language, as the UST models. (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

for you are not the ones speaking, but the Holy Spirit

The phrase **for you will not be the ones speaking, but the Holy Spirit** implicitly means that it is the Holy Spirit who will give the disciples the words to say. This does not mean that the Holy Spirit audibly speaks for the disciples. If it would be helpful in your language, you could express that explicitly. Alternate translation: "for the Holy Spirit will give you the words to say" or "for the Holy Spirit will instruct you what to say" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

but the Holy Spirit

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "but the Holy Spirit will speak through you" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 13:12

brother will hand over brother to death, and a father, his child, and children will rise up against parents and put them to death

Here, the implication is that these people will do these bad things to their family members, because these people hate Jesus, but their family members believe in him. If it would be helpful in your language, you could express that explicitly. Alternate translation: "because people hate me, they will deliver their own family members who believe in me to the authorities in order to have them killed" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

brother will hand over brother to death, and a father, his child, and children will rise up against parents

Here, Jesus is explaining to his disciples what "some" brothers and "some" fathers and "some" children will do to their family members. He is speaking in general terms and is not saying that "all" brothers or fathers or children will do this. If it would be helpful in your language, you could express that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

brother will hand over brother

Although the term **brother** is masculine, Jesus is using the word here in a generic sense that includes both men and women. If it would be helpful in your language, you could say this explicitly. Alternate translation: "brothers and sisters will deliver their siblings" (See: **When Masculine Words Include Women (p.898)**) (See: **When Masculine Words Include Women (p.898)**)

death, & put them to death

If your language does not use an abstract noun for the idea of **death**, you can express the same idea with a verb form. Alternate translation: "be killed … have them killed" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p. 719)**)

a father, his child

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "a father will deliver up his child to death" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

a father, his child

Although the term **father** is masculine, Jesus is probably using the word here in a generic sense that includes both fathers and mothers. If it would be helpful in your language, you could say this explicitly. Alternate translation: "parents, their children" or "fathers and mothers will deliver their children to the authorities to be killed" (See: **When Masculine Words Include Women (p.898)**) (See: **When Masculine Words Include Women (p.898)**)

children will rise up against parents and put them to death

Here, **children will rise up against parents and put them to death** probably does not mean that children will directly murder their parents. Rather, this probably means that children will deliver their parents to people in positions of authority and then these people will have their parents killed. If it would be helpful in your language, you could express that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

children will rise up against parents

Here, **rise up** means to stand up. In this culture, people would stand up to give testimony in a legal proceeding. If it would be helpful in your language, you could explain that this will be the reason for their action. Alternate translation: "children will stand up to testify against their parents" (See: **Symbolic Action (p.883)**) (See: **Symbolic Action (p.883)**)

Mark 13:13

you will be hated by all

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "everyone will hate you" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

you will be hated by all

Here, **everyone** is an exaggeration which Jesus uses to emphasize to his disciples the fact that many people will hate them because they believe in him. If it would be helpful in your language, you could use an equivalent expression from your language or use plain language, as modeled by the UST. (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

because of my name

Here, **name** is a way of referring to a person by reference to something associated with that person, their name. Jesus is using the phrase **my name** to refer to himself. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "because of me" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

the one having endured to the end, this one will be saved

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "whoever endures to the end, God will save that person" or "God will save whoever endures to the end" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

the one having endured to the end

Here, **endured** represents having continued to be faithful to God even while suffering. If it would be helpful in your language, you could express that explicitly. Alternate translation: "whoever suffers and stays faithful to God to the end" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

having endured to the end

The phrase **to the end** could mean: (1) to the end of one's life. Alternate translation: "who endures to the point of death" or "who endures till death" (2) until the end of time. This meaning means that believers must endure and keep on enduring until the time when Christ returns. Alternate translation: "who keeps on enduring to the very end" (3) to the end of that time of hardship and persecution. Alternate translation: "who endures until the time of testing is over"

Mark 13:14

the abomination of desolation

The phrase **the abomination of desolation** is from the book of Daniel. Jesus' audience would have been familiar with this passage and the prophecy about **the abomination** entering the temple and defiling it. If it would be helpful in your language, you could indicate the meaning explicitly, as modeled by the UST. Alternate translation: "the shameful thing that defiles the temple" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

standing where he should not be

Jesus' audience would have known that this refers to the temple. If it would be helpful in your language, you could indicate this explicitly. Alternate translation: "standing in the temple, where it should not be standing" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

let the one reading understand

The phrase **let the reader understand** is not Jesus speaking. Mark added this to get the readers' attention so that they would pay attention to this warning. If it would be helpful in your language, you could show that this is not part of Jesus' direct speech by putting brackets around this phrase, as the UST and ULT do, or you could show your readers in some other way that is natural in your language.

Mark 13:15

let the one on the housetop not go down nor go in to take anything from his house

Where Jesus lived, the tops of houses were flat. People would eat and do other activities on top of their houses. Jesus assumes that his hearers know this and that they know that the roofs were accessed by an exterior staircase at the back of the house, distant from the entry at the front. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "the person who is on top of their roof should escape immediately and not enter their house to get anything" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 13:16

let the one in the field not turn back to the things behind

The word **cloak** refers to an outer garment. You could translate this with the name of an outer garment that your readers would recognize, or with a general expression. Alternate translation: "coat" or "outer garment" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 13:17

to the ones having in the womb

The phrase **having in the womb** is an idiom meaning the woman is with child. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "to women who are pregnant" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

to the ones nursing

This does not mean babies who are nursing but rather refers to women who provide their milk for their babies. If it would be helpful in your language, you could indicate this explicitly. Alternate translation: "mothers who are nursing their babies" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

in those days

Jesus is using the term **days** figuratively to refer to a specific time. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "at that time" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 13:18

But pray that it might not happen in winter

If your language would put the reason before the result, you could create a verse bridge by moving all of this verse to the end of the next verse, since in the next verse Jesus gives the reason for praying this prayer. You would then present the combined verses as 18–19. (See: **Verse Bridges (p.896)**) (See: **Verse Bridges (p.896)**)

in winter

In the location to which Jesus is referring, **winter** is the time of year when it is cold, and travel is difficult. If it would be helpful in your language, you could use a term for a season in which it would be difficult to travel or you could translate **winter** with a general expression such as "in the cold season." Alternate translation: "in the cold season" or "in the rainy season" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 13:19

in those days

See how you translated the word **days** in 13:17, where it is used with the same meaning. Alternate translation: "at that time" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

tribulation

If your language does not use an abstract noun for the idea of **tribulation**, you can express the same idea with a verbal form, as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

such as this kind has not happened

Alternate translation: "of a kind that has not yet happened" or "which will be worse than any type of suffering that has happened"

the beginning of creation which God created

If your language does not use an abstract noun for the idea of **creation**, you can express the same idea with a verbal form, as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

will certainly not happen

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "there will never be days like these again" or "after this tribulation, there will never again be a tribulation like it" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 13:20

did not shorten & he shortened

The words **cut short** form an idiom which means "to shorten." If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "did not shorten … he shortened" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

the days, & the days

See how you translated the word **days** in 13:17 where it is used with the same meaning. Alternate translation: "that time … that time" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

no flesh would be saved

Jesus is describing people figuratively by reference to something associated with them, the **flesh** they are made of. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "no one would be saved" or "no people would be saved" (See: **Metonymy (p.839)**) (See: **Metonymy (p. 839)**)

if the Lord did not shorten the days, no flesh would be saved

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, Mark makes clear that "the Lord" is the one who will do it. Alternate translation: "because the Lord will shorten the day, not everyone will die" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

no flesh would be saved

Here, the phrase **be saved** refers to being saved from physical death. If it would be helpful in your language, you could express that explicitly. Alternate translation: "everyone would die" or "no one would survive" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the elect whom he chose

These two phrases mean basically the same thing. The repetition is used for emphasis. If your language does not use repetition to do this, you can use one phrase to express the idea and provide emphasis in another way. Alternate translation: "the people whom he chose" (See: **Doublet (p.770)**) (See: **Doublet (p.770)**)

the elect

Jesus is using the adjective **elect** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase as modeled by the UST.(See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

Mark 13:21

General Information:

General Information:

In verse 21 Jesus gives a command, and in verse 22 he gives the reason for the command. If your language would put the reason before the result, you could create a verse bridge by moving this verse to the end of the following verse. You would then present the combined verses as 21–22 as the UST does. (See: **Verse Bridges (p.896)**) (See: **Verse Bridges (p.896)**)

And then if anyone says to you, 'Behold, here {is} the Christ! Behold, there!' do not believe {it

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: "And do not believe anyone who says to you that the Christ is either here or there" or "And do not believe anyone who says to you that the Christ is in this location or that location" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

Behold, there

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "Look, there is the Christ" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 13:22

will be raised up

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "will arise" or "will come" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

the elect

See how you translated the phrase **the elect** in 13:20. (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

Mark 13:23

watch out

See how you translated the word **watch** in 13:9 where it is used with a similar meaning. Alternate translation: "pay attention to yourselves" or "be watchful" or "be alert" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

I have told you everything beforehand

Alternate translation: "I have told you all these things ahead of time" or "I have told you all these things before they happen"

Mark 13:24

But

Here, the word **But** shows a contrast between the events Jesus has just described and the events he will describe in 13:24-27. Use a natural way in your language for introducing a contrast. Alternate translation: "Yet" (See: **Connect — Contrast Relationship (p.741)**) (See: **Connect — Contrast Relationship (p.741)**)

in those days

See how you translated the word **days** in 13:17 where it is used with the same meaning. Alternate translation: "at that time" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

after

The word **after** indicates that the events Jesus will describe in 13:24-27 will come after the events just described in 13:14-23. The word **after** does not express how long it will be before the events of 13:24-27 take place so you should choose a word or phrase in your language that communicates the sequential meaning of the word **after** but does not limit the time frame. (See: **Connect — Sequential Time Relationship (p.752)**) (See: **Connect — Sequential Time Relationship (p.752)**)

tribulation

If your language does not use an abstract noun for the idea of **tribulation**, you can express the same idea with a verbal form such as "suffer" as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

the sun will be darkened

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that it is "God" who will do it. (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

the moon will not give its light

Here, the **moon** is spoken of as if it were alive and able to give something to someone else. If this might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: "the moon will become dark" (See: **Personification (p.855)**) (See: **Personification (p.855)**)

Mark 13:25

the powers

Here, **the powers** could refer to: (1) the sun, moon, stars, and planets in which case the two phrases **the stars will be falling from the sky** and **the powers that are in the sky will be shaken** are an example of parallelism. Alternate translation: "the sun, moon, stars, and planets" (See: **Parallelism (p.852)**) (2) spiritual beings. Alternate translation: "the spiritual beings" (See: **Parallelism (p.852)**)

the powers in the heavens will be shaken

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that it is "God" who will do it. Alternate translation: "God will cause the powers that are in the heavens to be shaken" (See: **Active or Passive (p. 721)**) (See: **Active or Passive (p.721)**)

Mark 13:26

then they will see

The pronoun **they** refers to the people of the nations. If it would be helpful in your language, you could indicate this explicitly. Alternate translation: "then the people of the nations will see" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

the Son of Man

See how you translated the title **Son of Man** in 2:10.

the Son of Man

By calling himself **the Son of Man**, Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person, as modeled by the UST. (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

coming in clouds

Jesus assumes that his disciples will know that the phrase **coming in clouds** means **coming** down from heaven **in clouds**. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "coming down from heaven in clouds" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

with much power and glory

The phrase **with great power and glory** expresses a single idea by using two words connected with **and**. The term **glory** describes what kind of **power** Jesus will have. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: "with very glorious power" or "shining brightly because he is so powerful" or, if you decided to use the first person, "with majesty and splendor" or "with awesome might and supreme honor" (See: **Hendiadys (p.793)**) (See: **Hendiadys (p.793)**)

with much power and glory

If your language does not use abstract nouns for the ideas of **power** or **glory**, you can express the ideas behind the abstract nouns **power** and **glory** with equivalent expressions. Alternate translation: "to show he is very powerful and everyone should praise him" or, if you decided to use the first person, "to show I am very powerful and everyone should praise me" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 13:27

he will send the angels and he will gather together his elect

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as modeled by the UST. (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

elect

See how you translated the word **elect** in 13:20. (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p. 841)**)

the four winds

The phrase **the four winds** is a figurative way of referring to the four directions: north, south, east, and west; it means "everywhere." Jesus speaks figuratively, using these directions in order to include everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "the north, south, east, and west" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

from the four winds, from the end of the earth to the end of heaven

The phrase **from the four winds** and the phrase **from the end of the earth to the end of the sky** mean the same thing. Jesus says the same thing twice, in slightly different ways, for emphasis. If saying the same thing twice might be confusing for your readers, you could combine the phrases into one. Alternate translation: "from everywhere" or "from wherever they are" (See: **Parallelism (p.852)**) (See: **Parallelism (p.852)**)

Mark 13:28

Now learn the parable from the fig tree

Connecting Statement:

To teach something that is true in a way that is easy to understand and remember, Jesus now gives a brief illustration. Consider the best way to introduce this parable in your language. Alternate translation: "Now I want you to learn this truth which the fig tree illustrates" (See: **Parables (p.850)**) (See: **Parables (p.850)**)

the fig tree

See how you translated the phrase **fig tree** in 11:13.

the fig tree

Jesus is speaking of these trees in general, not one particular **fig tree**. Alternate translation: "fig trees" (See: **Generic Noun Phrases (p.789)**) (See: **Generic Noun Phrases (p.789)**)

the summer is near

Alternate translation: "summer is about to begin" or "the warm season is about to start"

Mark 13:29

these things

Alternate translation: "the signs I have just described" or "the things I have just described"

it is near

The Greek phrase which the ULT translates as **he is near** could also be translated as "it is near." If the phrase **these things** refers to the destruction of Jerusalem, then the translation "it is near" is the preferred choice. The phrase "it is near" then refers to the abomination of desolation and the other events related to Jerusalem's destruction rather than to Christ's second coming, which the translation **he is near** would indicate. Alternate translation: "it is almost here"

it is near

The pronoun **he** refers to "the Son of Man", which is the title Jesus used for himself in 13:26. If it would be helpful in your language, you could say the meaning explicitly. Alternate translation: "the Son of Man is near" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

it is near

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "I am near" (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

know that it is near, at the doors

The phrase **at the doors** adds further detail to the phrase **he is near**. The phrase **at the doors** explains how **near** he is.

at the doors

The phrase **at the doors** is an idiom which means that something or someone is very near, ready to enter. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "and is ready to enter" or "and waiting at the door" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 13:30

Truly I say to you

See how you translated the statement **Truly I say to you** in 3:28.

generation

Jesus uses the term **generation** to mean the people who were born in a certain generation. This could mean: (1) "the people who are alive when these signs first start happening" (2) "the people who are alive now" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

will certainly not pass away

Jesus is referring to death as passing away. This is a polite way of referring to something unpleasant. If it would be helpful in your language, use a different polite way of referring to this or you could state the meaning plainly. Alternate translation: "will certainly not die" (See: **Euphemism (p.777)**) (See: **Euphemism (p.777)**)

this generation will certainly not pass away until

If it would be helpful in your language, you could express this as a positive statement. Alternate translation: "this generation will still be alive when" (See: **Double Negatives (p.767)**) (See: **Double Negatives (p.767)**)

these things

Alternate translation: "the signs I have just described" or "the things I have just described"

Mark 13:31

The heaven and the earth will pass away

Jesus is using **heaven** and **earth** together figuratively to describe all of creation. Here, the term **heaven** refers to the sky, not to the abode of God, which will not cease to exist. If it would be helpful in your language, you could use plain language. Alternate translation: "Everything that God originally created will someday cease to exist" (See: **Merism (p.831)**) (See: **Merism (p.831)**)

but my words will certainly not pass away

Jesus is using the term **words** figuratively to refer to what he has just said. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "but everything that I have said will always continue to be true" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

will certainly not pass away

If it would be helpful in your language, you could express this as a positive statement. Alternate translation: "will remain forever" or "will always be true" (See: **Double Negatives (p.767)**) (See: **Double Negatives (p.767)**)

Mark 13:32

that day or the hour

The phrase **that day** refers to the time when Jesus will return. If it would be helpful in your language, you could express that explicitly. Alternate translation: "the day or hour when I will return" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the angels in heaven

Here, **heaven** refers to the place where God lives; it does not refer to the sky. (See: **When to Keep Information Implicit (p.900)**) (See: **When to Keep Information Implicit (p.900)**)

the Son

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as modeled by the UST. Alternate translation: "me" or "I" (See: **First, Second or Third Person (p. 783)**) (See: **First, Second or Third Person (p.783)**)

except the Father

Alternate translation: "only God the Father knows"

Mark 13:33

Stay awake

Jesus is using the expression **Stay awake** in a figurative sense. If your readers would not understand what it means to **Stay awake** in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "Be watchful" or "Remain alert" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

when the time is

Here, **the time** refers to Christ's second coming. If it would be helpful in your language, you could state that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 13:34

As a man on a journey

To help his disciples understand how they should live while they wait for his second coming, Jesus tells a story. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Then Jesus told his disciples this story to help them understand how they should live while they were waiting for his return: 'As a man on a journey'" or "Then Jesus told his disciples this story to help them understand what their attitude should be like while they waited for him to return: 'As a man on a journey'" (See: **Parables (p.850)**) (See: **Parables (p.850)**)

As

Here, Jesus uses the word **As** to introduce a comparison. Use a natural form in your language for introducing a comparison. Alternate translation: "It is like" (See: **Simile (p.878)**) (See: **Simile (p.878)**)

As a man on a journey

Jesus is speaking of a **man** or person in general, not of one particular person. If it would be helpful in your language, use a more natural phrase. Alternate translation: "It is like when a person decides to go on a journey, and before leaving their house, that person asks their servants to manage the house. And the person gives each servant their responsibilities and commands the door-keeper to stay alert" (See: **Generic Noun Phrases (p.789)**) (See: **Generic Noun Phrases (p.789)**)

and having given authority to his servants, to each his work

If your language does not use an abstract noun for the idea of **authority**, you can express the same idea in another way, as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 13:35

therefore

Here, the word **therefore** indicates that Jesus is about to tell his disciples how to apply the story he told in the previous verse. Use a natural form in your language for introducing an application. Alternate translation: "As a result" of "And so" (See: **Connect — Reason-and-Result Relationship (p.750)**) (See: **Connect — Reason-and-Result Relationship (p.750)**)

therefore, stay alert, because you do not know

What follows the word **because** here is the reason that Jesus wants his disciples to **stay alert**. Use a natural way in your language for introducing the reason given for doing something. It may be helpful to make this a separate sentence. Alternate translation: "therefore, stay alert! The reason you should stay alert is because" (See: **Connect — Reason-and-Result Relationship (p.750)**) (See: **Connect — Reason-and-Result Relationship (p.750)**)

the lord of the house is coming

By calling himself **the lord of the house** Jesus is identifying himself as the "man on a journey" in the story he told in the previous verse. Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "I, the lord of the house, will return" (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

at rooster crowing

Speaking of a **rooster crowing**, Jesus is referring to a certain time of day. Roosters crow just before the sun appears in the morning. In other words, Jesus is referring to dawn. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "at daybreak" or "at first light" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

at rooster crowing

A **rooster** is a large bird, a male chicken, which calls out with a loud sound around the time the sun comes up. If your readers would not be familiar with this bird, you could use the name of a bird in your area that calls out or sings just before dawn, or you could use a general expression. Alternate translation: "when the birds begin to sing" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 13:36

sleeping

Jesus is using the expression **sleeping** to mean "not ready." If your readers would not understand what it means to be **sleeping** in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "unprepared for his return" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

he might find

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person, as modeled by the UST. (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

Mark 13:37

(There are no notes for this verse.)

Mark 14

Mark 14 General Notes

Structure and Formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 14:27, 62, which are words from the Old Testament.

Special Concepts in this Chapter

The meaning of the "body" and "blood" of Jesus

Mark 14:22-25 describes Jesus' last meal with his followers. During this meal, Jesus said of the bread, "This is my body," and of the wine, "This is my blood of the covenant, which is being poured out for many." As Jesus instructed, Christian churches around the world re-enact this meal regularly, calling it "the Lord's Supper," the "Eucharist", or "Holy Communion." But they have different understandings of what Jesus meant by these sayings. Some churches believe that Jesus was speaking figuratively and that he meant that the bread and wine represented his body and blood. Other churches believe that he was speaking literally and that the actual body and blood of Jesus are really present in the bread and wine of this ceremony. Translators should be careful not to let how they understand this issue affect how they translate this passage.

The new covenant

Some people think that Jesus established the new covenant during the supper. Others think he established it after he went up to heaven. Others think it will not be established until Jesus comes again. Your translation should say no more about this than ULT does. (See: **covenant (p.905)**)

Other Possible Translation Difficulties in this Chapter

Abba, Father

"Abba" is an Aramaic word that the Jews used to speak to their fathers. Mark writes it as it sounds and then translates it. (See: **Copy or Borrow Words (p.760)**)

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter (Mark 14:20). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: [[rc:///tw/dict/bible/kt/sonofman]] and [[rc:///ta/man/translate/figs-123person]])

Mark 14:1

Now

Connecting Statement:

Mark uses the word **Now** to introduce background information that will help readers understand what happens next in the story. Use a natural way in your language for introducing background information. (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

Now the Passover and the Festival of Unleavened Bread was in two days, & the chief priests and the scribes were seeking

During **the Festival of Unleavened Bread** the Jews did not eat bread that was made with yeast. You could translate this phrase as either a description or as a name. Alternate translation: "Now it was two days before the beginning of the Passover and the festival during which the Jews did not eat any bread that was made with yeast. The chief priests and the scribes were seeking" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

having seized him by deceit, they might kill him

Here, both uses of the pronoun **him** refer to Jesus. If it would be helpful in your language, you could say the meaning explicitly. Alternate translation: "they could seize Jesus by stealth and kill him" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

they might kill him

These leaders did not have the authority to execute Jesus themselves. Rather, they were hoping to get others to kill him. Alternate translation: "they might cause Jesus to be put to death" or "they could have Jesus killed" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 14:2

For they were saying

The pronoun **they** refers to "the chief priests and the scribes" mentioned in the previous verse. If it would be helpful in your language, you could say the meaning explicitly. Alternate translation: "For the chief priests and the scribes were saying to one another" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Not during the festival

The phrase **Not during the festival** refers to not arresting Jesus during the festival. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "We must not arrest him during the festival" or "We should not arrest him during the festival" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 14:3

And he being in Bethany in the house of Simon the leper, he reclining to eat

Both uses of the pronoun **he** refer to Jesus. If it would be helpful in your language, you could say the meaning explicitly. Alternate translation: "And while Jesus was in Bethany in the house of Simon the leper, while Jesus was reclining to eat" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

of Simon the leper

The word **Simon** is the name of a man. This man previously had leprosy but no longer had this disease. If this man had still had leprosy, he would have been considered ceremonially unclean in this society and would not have been allowed to enter the presence of people who did not have leprosy. This is a different man than Simon Peter and Simon the Zealot. Alternate translation: "Simon, the man who formerly had leprosy" (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

leper

See how you translated the term "leper" in 1:40.

he reclining to eat

In this culture, the manner of eating at a feast or dinner party was to lie on a couch and prop oneself up with the left arm on some pillows. Alternate translation: "while he is lying on a banqueting couch to eat" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

an alabaster jar

The word **alabaster** is the name of a soft, white stone. People stored precious and valuable items in jars made from alabaster. Alternate translation: "a jar made of soft, white stone" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

of & perfumed oil

This **oil** had fragrant additives. To make a themselves have a nice smell, people would rub the oil on themselves or sprinkle their clothing with it. Alternate translation: "oil with perfume in it" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

of very precious perfumed oil of pure nard

The **perfumed oil** was made from the roots of a **nard** plant, which is sometimes called "spikenard." If your readers would not be familiar with **nard** plants, you could use a general expression. Alternate translation: "of highly valued scented oil made from spikenard roots" or "containing costly perfumed oil distilled from the nard roots" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

of very precious perfumed oil of pure nard

In this phrase, the second occurrence of the word **of** is used to describe **perfumed oil** that is "made from" **very precious pure nard**. If this use of the possessive **of** would be confusing in your language, you could use a different

expression. Alternate translation: "containing very precious perfumed oil of pure nard" (See: **Possession (p.857)**) (See: **Possession (p.857)**)

very precious

Alternate translation: "very precious"

Mark 14:4

For what has this waste of the perfumed oil happened

These people are using a rhetorical question to emphasize that they thought the perfumed oil should not have been poured on Jesus. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "This woman wasted that perfumed oil!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

For what

Mark's quotation is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "For what reason" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

of the perfumed oil

See how you translated the phrase **perfumed oil** in 14:3. (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 14:5

perfumed oil

See how you translated the phrase **perfumed oil** in 14:3. (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

this perfumed oil was able to be sold

Mark wants to show his readers that those present were mainly concerned about money. If your readers would not understand this use of the passive form here, you could state this in active form. Alternate translation: "we could have sold this perfume" or "she could have sold this perfume" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

for & 300 denarii

See how you translated the phrase **perfumed oil** in 6:37. (See: **Biblical Money (p.733)**) (See: **Biblical Money (p.733)**)

given to the poor

Here, the adjective **poor** is being used as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "the money given to people who are poor" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

given to the poor

Here, the word **given** refers to giving the money which could be made from the sale of the perfumed oil. If it would be helpful in your language, you could express that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

And they were scolding her

Alternate translation: "And then they spoke harshly to her because of what she had done"

Mark 14:6

Why are you causing trouble for her

With the statement **Why are you causing trouble for her**, Jesus is not asking for information, but rather, he is using the question form here to rebuke the guests who are troubling this woman regarding what she has done for Jesus. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should not trouble her!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

a & work

If your language does not use an abstract noun for the idea of **work**, you can express the same idea in another way, as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 14:7

the poor

See how you translated the phrase **the poor** in 14:5. Alternate translation: "people who are poor" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

Mark 14:8

(There are no notes for this verse.)

Mark 14:9

truly I say to you

See how you translated the statement **truly I say to you** in 3:28.

wherever the gospel is preached

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that "his followers" will be the ones doing it. Alternate translation: "wherever my followers preach the gospel" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

also what she did will be spoken

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that "his followers" will be the ones doing it. Alternate translation: "my followers will also speak of what she has done" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

remembrance

If your language does not use an abstract noun for the idea of **remembrance**, you can express the same idea with a verbal form, as modeled by the UST, or you can express the same idea in another way that is natural in your language.(See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 14:10

Judas Iscariot

See how you translated the name **Judas Iscariot** in Mark 3:19. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

of the Twelve

See how you translated the phrase **the Twelve** in 3:16. (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

so that he might hand him over to them

Judas did not deliver Jesus to the **chief priests** yet. Rather, he went to make such arrangements with them. If it would be helpful in your language, you could express that explicitly. Alternate translation: "in order to arrange with them that he would deliver Jesus over to them" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

so that he might hand him over to them

Alternate translation: "to help them arrest Jesus"

he might hand & over

See how you translated the word "betrayed" in 3:19.

him

The pronoun **him** refers to Jesus. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Jesus" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Mark 14:11

And they, having heard {it

It may be helpful to your readers to state explicitly what the chief priests **heard**. Alternate translation: "But the chief priests, when they heard that Judas Iscariot was willing to betray Jesus to them" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

to give him silver

Mark is speaking figuratively of money by reference to the precious metal, **silver**, that gives money its value. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "to pay money to Judas for doing this" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

he was seeking

The pronoun **he** refers to Judas Iscariot. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Judas Iscariot was seeking" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

him

The second occurrence of the pronoun **him** in this verse refers to Jesus. If it would be helpful in your language, you could say the meaning explicitly, as modeled by the UST. (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Mark 14:12

on the first day of the Festival of Unleavened Bread

This was the first day of the seven-day festival described in 14:1. You could translate this as either a description or as a name, depending on what you did there. Alternate translation: "on the first day of the Festival of Unleavened Bread" or "on the day when the Jews removed all bread made with yeast from their homes" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

you may eat the Passover

Jesus' disciples are using the name of this part of the festival, **Passover** to refer figuratively to the meal that people shared on that occasion. If it would be helpful in your language, you could use plain language. Alternate translation: "the Passover meal" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 14:13

to them, "& you

Since Jesus is speaking to two men, the pronouns **them** and **you** would both be in the dual form, if your language uses that form. Otherwise, they would be plural. (See: **Forms of 'You' — Dual/Plural (p.785)**) (See: **Forms of 'You' — Dual/Plural (p.785)**)

and a man carrying a pitcher of water will meet you

Alternate translation: "and you will see a man carrying a jug of water"

a pitcher of water

Here, **pitcher of water** means not a small serving **pitcher**, but a large earthen jug, which the man would likely be carrying on his shoulder. If your language has its own term for a large container that people use to transport water, you could use it here. (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 14:14

say to the master of that house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation and then another quotation within that one. Alternate translation: "tell the owner of the house that the Teacher wants to know where the guest room is where he can eat the Passover meal with his disciples" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

Teacher

See how you translated **Teacher** in 4:38.

to the master of that house

Alternate translation: "to the owner of that house"

the Passover

Jesus is telling these two disciples to use the name of this part of the festival, **Passover**, to refer figuratively to the meal that people shared on that occasion. If it would be helpful in your language, you could use plain language. Alternate translation: "the Passover meal" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 14:15

a & upper room

In this culture, in some houses, rooms were built above other rooms. If your community does not have houses like that, you could use another expression to describe a large indoor space that people could use for a celebration meal. (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

furnished {and} ready

The word **furnished** is a passive verbal form. If your language does not use such forms, you can translate this with an equivalent expression. Alternate translation: "one he has furnished and made ready" (See: **Active or Passive (p. 721)**) (See: **Active or Passive (p.721)**)

for us

Here, when Jesus says **us**, he is referring to himself and his disciples, including the two he is addressing here, so **us** would be inclusive. Your language may require you to mark these forms. (See: **Exclusive and Inclusive 'We' (p. 781)**) (See: **Exclusive and Inclusive 'We' (p.781)**)

Mark 14:16

the disciples left

Alternate translation: "the two disciples departed"

the Passover

Mark is using the name of this part of the festival, **Passover**, to refer figuratively to the meal that people shared on that occasion. Alternate translation: "the Passover meal" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 14:17

he comes with the Twelve

If it would be helpful in your language, you could express explicitly to where Jesus and his disciples came. Alternate translation: "he came with the Twelve to the house" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

he comes

Your language may say "went" rather than **came** in contexts such as this. Use whichever is more natural. Alternate translation: "he went" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

the Twelve

See how you translated the phrase **the Twelve** in 3:16. (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

Mark 14:18

reclining to eat

See how you translated the phrase **reclining to eat** in 14:3.

Truly I say to you

See how you translated the statement **Truly I say to you** in 3:28.

will hand & over

See how you translated the word **betray** in 14:10.

Mark 14:19

They began to be grieved

The pronoun **They** refers to Jesus' disciples. If it would be helpful in your language, you could say the meaning explicitly. Alternate translation: "The disciples began to be sorrowful" (See: **Pronouns — When to Use Them (p. 862)**) (See: **Pronouns — When to Use Them (p.862)**)

one by one

The phrase **one by one** is an idiom meaning "one at a time." If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "one at a time" (See: **Idiom (p.807)**) (See: **Idiom (p. 807)**)

Surely not

The phrase **Surely not** is the ULT's translation of the negative Greek word that Mark used. The Greek word that Mark used is a negative word that can be used to turn a negative statement into a question that expects a negative answer. Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. (See: **Double Negatives (p.767)**) (See: **Double Negatives (p.767)**)

Mark 14:20

It is} one of the Twelve

See how you translated the phrase **the Twelve** in 3:16. Alternate translation: "He is one of the twelve of you" (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

dipping with me into the bowl

Part of the Passover meal involved dipping bread into a flavored sauce called haroseth sauce. Mark assumes that his readers will know this. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "dipping his bread into the bowl with me" (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 14:21

For the Son of Man departs just as it has been written about him, but woe to that man through whom the Son of Man is handed over

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "For I, the Son of Man, am going away just as Scripture says about me, but woe to that man by whom I will be betrayed" (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

Son of Man & Son of Man

See how you translated the title **Son of Man** in 2:10.

For the Son of Man departs just as it has been written about him

Jesus uses the phrase **going away** to refer to his death. This is a polite way of referring to something unpleasant. If it would be helpful in your language, use a different polite way of referring to this or you could state this plainly. Alternate translation: "For the Son of Man will die just as the Scriptures say" (See: **Euphemism (p.777)**) (See: **Euphemism (p.777)**)

just as it has been written

Here, Mark uses **it is written** to mean that it is prophesied in the Old Testament Scriptures. Mark assumes that his readers will understand this. If it would be helpful in your language, you could use a comparable phrase that indicates that Mark is referring to an important text. Alternate translation: "just as it has been written in the Scriptures" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

it has been written

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that "people" did it. Alternate translation: "men inspired by God have written" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

through whom the Son of Man is handed over

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Alternate translation: "who betrays him" or, if you decided to use the first person, "who betrays me" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

through whom the Son of Man is handed over

You can state this more directly. Alternate translation: "who is betraying the Son of Man" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 14:22

bread

The term **bread** refers to a loaf of bread, which is a lump of flour dough that a person has shaped and baked. The **bread** referred to here was a flat loaf of unleavened **bread** that was eaten as part of the Passover meal. Alternate translation: "a loaf of bread" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

bread

Since Jews did not eat bread made with yeast during this festival, this bread would not have had any yeast in it and it would have been flat. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "a loaf of unleavened bread" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

having blessed

Mark assumes that his readers will know that the phrase **having blessed it** means that Jesus prayed to God before they ate the bread. Jewish people would have known that at the beginning of the Passover meal the host would begin the meal by praying a prayer of praise to God for the bread. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "and having prayed and given thanks to God for it" or "and having prayed a prayer of praise to God for it" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

he broke {it

Jesus may have divided the loaf of **bread** into many pieces, as the UST says, or he may have divided it into two pieces and given those to the apostles to divide among themselves. If possible, use an expression in your language that would apply to either situation.

and gave {it} to them

The implication of the phrase **and gave it to them** is that Jesus **gave** the bread to the disciples to eat. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "and gave it to them to eat" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

This is my body

See the discussion in the General Notes to this chapter about how to translate the phrase **This is my body**. Christians understand this phrase to be: (1) a metaphor. Alternate translation: "This represents my body" (See: **Metaphor (p.833)**) (2) literal. Alternate translation: "My body is really present in this bread" (See: **Metaphor (p.833)**)

Mark 14:23

having taken a cup

Here, **cup** is a metonym for wine. If it would be helpful in your language, you could use an equivalent expression or you could indicate that explicitly. Alternate translation: "having taken the cup of wine" (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

having given thanks

Your language may require you to state the object of the verb. Alternate translation: "when he had given thanks to God"

Mark 14:24

This is my blood of the covenant which is being poured out for many

In the Hebrew culture, covenants were customarily ratified through animal sacrifices that involved shedding the blood of the animals. Here Jesus is likely alluding to that practice in light of his impending sacrificial death. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "This is my blood which ratifies the covenant, and my blood is being poured out for many people" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

This is my blood of the covenant which is being poured out for many

The phrase **of the** introduces the purpose for Jesus shedding his **blood**. Jesus is stating that the purpose for him shedding his blood is to establish the new **covenant**. Use a natural way in your language for introducing a purpose. Alternate translation: "This is my blood which is being poured out for many for the purpose of establishing God's covenant" or "This is my blood which is being poured out for many for the purpose of making God's covenant with his people" (See: **Connect — Goal (Purpose) Relationship (p.745)**) (See: **Connect — Goal (Purpose) Relationship (p.745)**)

This is my blood of the covenant which is being poured out for many

See the discussion in the General Notes to this chapter about how to translate the phrase **This is my blood**. Christians understand this phrase to be: (1) a metaphor. Alternate translation: "This wine represents my blood which establishes the covenant, and it is my blood which I will pour out for many" (See: **Metaphor (p.833)**) (2) literal. Alternate translation: "My blood of the covenant, which is being poured out for many, is really present in this wine" (See: **Metaphor (p.833)**)

which is being poured out for many

Jesus is referring to the way his **blood** is going to be **poured out** when he dies. If it would be helpful in your language, you could express this with an active form. Alternate translation: "which I will pour out for many people" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 14:25

Truly I say to you

See how you translated the statement **Truly I say to you** in 3:28.

that I will certainly not any longer drink from the fruit of the vine until that day when I drink it new

The phrase **certainly not** and the phrase **any longer** are both negative phrases, and therefore, this is a double negative. If it would be helpful in your language, you could translate it as a positive statement. Alternate translation: "that you can know for certain that the next time I drink wine will be when I drink it new" or "that you could know for certain that I will only drink wine again when I drink it new" (See: **Double Negatives (p.767)**) (See: **Double Negatives (p.767)**)

from the fruit of the vine

Jesus is referring to the juice (which is fermented and becomes wine) that people squeeze from grapes that grow on grapevines as if it were the **fruit** or the grapes themselves. If it would be helpful in your language, you could use an equivalent expression or plain language, as modeled by the UST. (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

day

Here Jesus uses the term **day** to refer to a particular period of time. If it would be helpful in your language, you could use an equivalent idiom or use plain language, as modeled by the UST. (See: **Idiom (p.807)**) (See: **Idiom (p. 807)**)

I drink it new in the kingdom of God

The word **new** could be referring to: (1) Jesus, and therefore would mean "again" or "in a new way." See the parallel account in Luke 22:18 where Jesus seems to mean this. Alternate translation: "I drink it in a new way in the kingdom of God" or "I drink it anew in the kingdom of God" or "I drink it again when I celebrate the Passover after it is fulfilled when God's kingdom is consummated" (2) the wine and thus would be referring to drinking a new type or quality of wine. Alternate translation: "I drink new wine"

in the kingdom of God

See how you decided to translate the phrase **the kingdom of God** in 1:15. If it would be helpful in your language to understand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule" as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 14:26

having sung a hymn

A **hymn** is a song or poem that is sung to praise God. The Jews would traditionally sing a psalm from Psalms 113-118 at the end of the Passover meal, so the **hymn** that Jesus and his disciples sang was likely one of these psalms. If your readers would not be familiar with a **hymn**, you could use the name for religious songs in your culture, if you have them, or you could use a general expression. Alternate translation: "having sung a psalm" or "having sung a song of praise to God" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 14:27

Jesus says to them

Alternate translation: "Jesus said to his disciples"

You all will be caused to stumble

Here, **fall away** is an idiom meaning "to desert." If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "You will all leave me" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

it is written

Here, Mark uses **it is written** to introduce a quotation from an Old Testament passage of Scripture, (Zechariah 13:7). If it would be helpful in your language, you could use a comparable phrase that indicates that Mark is quoting from an important text. Alternate translation: "it is written in God's Word" or "it is written by Zechariah the prophet" (See: **Quotations and Quote Margins (p.867)**) (See: **Quotations and Quote Margins (p.867)**)

it is written

If your language does not use the passive form in this way, you can express the idea in active form, as modeled by the UST, or in another way that is natural in your language. If you must state who did the action, Jesus implies that "Zechariah" did it. Alternate translation: "regarding what would happen to the Messiah and his followers, Zechariah wrote" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

for it is written, I will strike the shepherd, and the sheep will be scattered

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "because Zechariah the prophet wrote that God would strike the shepherd and the sheep would be scattered" or "because Zechariah the prophet predicted in the Scriptures that God would strike the shepherd and the sheep would be scattered" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

I will strike the shepherd, and the sheep will be scattered

Jesus is quoting a prophecy from from (Zechariah 13:7) in which the prophet Zechariah speaks of the Messiah as if he were a **shepherd** and of the Messiah's followers as if they were **sheep**. Since this is a quotation from Scripture, translate the words directly rather than providing an explanation of them, even if your language does not customarily use such figures of speech. If you want to explain the meaning of the metaphor, we recommend that you do that in a footnote rather than in the Bible text. (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

the sheep will be scattered

If your language does not use the passive form in this way, you can express the idea behind the phrase **the sheep will be scattered** in another way that is natural in your language. The phrase **the sheep will be scattered** does not necessarily imply that there is someone making the action of scattering happen, so try to translate this phrase in a way that simply shows that **the sheep will be scattered** without saying who will make the action happen. Alternate translation: "the sheep will run away in different directions" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 14:28

I am raised up

The phrase **raised up** means to having become alive again after having died. If it would be helpful in your language, you could express that explicitly. Alternate translation: "I am made alive again" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

I am raised up

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that God will do it. Alternate translation: "God raises me from the dead" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p. 721)**)

Mark 14:29

all

By using the word **all** in this context, the implication is that **Peter** is referring to "all the other disciples." If it would be helpful in your language, you could express that explicitly. Alternate translation: "all the other disciples" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

will be caused to stumble

See how you translated the phrase **fall away** in 14:27. Alternate translation: "leave you" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

not I

In the phrase **not I**, Peter is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "I will not fall away" or "I will not forsake you" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 14:30

Truly I say to you

See how you translated the statement **Truly I say to you** in 3:28.

a rooster crows

See how you translated the similar phrase "rooster crowing" in 13:35. (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Mark 14:31

they all also were speaking in the same manner

The phrase **they all also were speaking in the same manner** means that all of the disciples were saying the same thing that Peter said. If it would be helpful in your language, you could express that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 14:32

they come

The pronoun **they** refers to Jesus and his disciples. If this might confuse your readers, you could say the meaning explicitly, as modeled by the UST. (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

they come

Connecting Statement:

Your language may say "went" rather than **come** or "came" in contexts such as this. Use whichever is more natural. Alternate translation: "they went" or "they go" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 14:33

(There are no notes for this verse.)

Mark 14:34

My soul is

By using the phrase **my soul**, Jesus is speaking of his entire self by referring to one part of himself, his **soul**. If it would be helpful in your language, you could use an equivalent expression from your culture or use plain language, as modeled by the UST. (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

My soul

If your language does not use an abstract noun for the idea of **soul**, you can express the same idea in another way, as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

to death

Jesus is using the phrase **even unto death** to describe the extent of his grief. Jesus is exaggerating in order to show the depth of the distress and sorrow that he feels. If your readers would misunderstand this, you could use an equivalent expression from your language that expresses great sorrow, or you could turn the phrase **even unto death** into a simile, as modeled by the UST. Alternate translation: "and I have so much grief that it makes me feel like I am near death" (See: **Hyperbole (p.800)**) (See: **Hyperbole (p.800)**)

Mark 14:35

if it is possible

Alternate translation: "if possible" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the hour might pass

Jesus is using the term **hour** figuratively to refer to a specific time at which an event or events would take place. Here, the phrase **the hour** refers specifically to the time of Jesus' suffering. If it would be helpful in your language, you could state the meaning in plain language, as the UST models. (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

the hour might pass from him

Here, Jesus is referring to the events that would take place during the upcoming hours as if they were the **hour** itself. Because Jesus is associating the upcoming events with the time of the events themselves, by asking that **the hour might pass**, Jesus is actually asking that the events themselves would not happen. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: "the upcoming events would pass from him" or "he would not have to experience the upcoming things which he knew he was going to have to suffer" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 14:36

Abba

The word **Abba** is an Aramaic word meaning **Father** and which the Jews used to address their fathers. Mark writes it as it sounds in Aramaic (he transliterates it) and then translates its meaning into Greek for his readers, who did not know Aramaic. Since the Aramaic word **Abba** is followed by the Greek word **Father**, it is best to transliterate **Abba** and then give its meaning in your language as Mark does. (See: **Copy or Borrow Words (p.760)**) (See: **Copy or Borrow Words (p.760)**)

Father

The word **Father** is an important title for God. (See: **Translating Son and Father (p.892)**) (See: **Translating Son and Father (p.892)**)

Remove this cup from me

Jesus is referring to the sufferings he will soon experience as if they were a **cup** of bitter-tasting liquid that he would have to drink. If your readers would not understand what **cup** means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "Please spare me from these sufferings" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

Remove this cup from me

The statement **Remove this cup from me** is an imperative, but it should be translated as a request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "Please spare me from these sufferings" (See: **Imperatives — Other Uses (p.809)**) (See: **Imperatives — Other Uses (p.809)**)

Mark 14:37

finds them sleeping

The pronoun **them** refers to Peter, James, and John. If it would be helpful in your language, you could indicate that in a way that would be natural in your language. Alternate translation: "finds the three disciples sleeping" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Simon, are you sleeping? Were you not able to be alert for one hour

Jesus is not asking for information, but is using the question form here to rebuke **Peter** for falling asleep. If you would not use a rhetorical question for this purpose in your language, you could translate Jesus' words as a statement, as modeled by the UST. (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Mark 14:38

pray so that you do not enter into temptation

If your language does not use an abstract noun for the idea of **temptation**, you can express the idea behind it with a verb such as "tempt." Alternate translation: "pray, so that nothing will tempt you to sin" (See: **Abstract Nouns (p. 719)**) (See: **Abstract Nouns (p.719)**)

pray so that you do not enter into temptation

The implications are that the disciples will soon experience the **temptation** to abandon Jesus in order to save themselves. If it would be helpful in your language, you could state that explicitly. Alternate translation: "pray that when the Jewish leaders come to arrest me and you are tempted to try to save yourselves by running away or denying that you know me, you will not sin by doing that" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

The spirit

Jesus is describing the inner part of a person (which includes their desires and will) by association with their **spirit**. If it would be helpful in your language, you could use an equivalent expression from your culture or use plain language. See how you translated **spirit** in 2:8, where **spirit** is used with a similar meaning. Alternate translation: "The inner self" or "The inner person" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

The spirit

If your language does not use an abstract noun for the idea of **spirit**, you can express the same idea in another way, as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

is} willing

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "is willing to do what is right" or "is willing to do what pleases God" or "is willing to obey me" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

the flesh {is} weak

Here, the word **flesh** could: (1) include the meaning of both option 2 and option 3 and therefore **flesh** would refer to both the weakness of the human body and also to the deficiency of human desire and ability to do what is right. Alternate translation: "the body and your spiritual strength is weak" (2) refer to the human "body." Alternate translation: "the body is weak" (3) refer to the sinful part of human nature that prefers to seek comfort and seek what it desires rather than obey God and do the things that please him. Alternate translation: "the sinful human nature is weak"

Mark 14:39

having said the same word

Alternate translation: "and said the same thing he had prayed the first time"

Mark 14:40

he found them sleeping, for their eyes were weighed down

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "because the three disciples' eyes were weighed down, he found them sleeping" (See: **Connect — Reason-and-Result Relationship (p.750)**) (See: **Connect — Reason-and-Result Relationship (p.750)**)

them

Here, the pronoun **them** refers to Peter, James, and John. If it would be helpful in your language, you could express the meaning in a way that would make that clear in your language. Alternate translation: "the three disciples" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

for

Here, the word **for** indicates that what follows is the reason that Jesus found the disciples sleeping. Use a natural way in your language to show this connection. Alternate translation: "because" (See: **Connecting Words and Phrases (p.756)**) (See: **Connecting Words and Phrases (p.756)**)

their eyes were weighed down

The phrase **their eyes were weighed down** is an idiom meaning "they were very tired." If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "they were very sleepy" or "they were very tired" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

their eyes were weighed down

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "tiredness had caused their eyes to be weighed down" or "their sleepiness had caused their eyes to be weighed down" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p. 721)**)

Mark 14:41

he comes the third time

If your language does not use ordinal numbers, you can translate the phrase **the third time** in a way that would be natural in your language. Alternate translation: "he comes yet again" (See: **Ordinal Numbers (p.848)**) (See: **Ordinal Numbers (p.848)**)

to them

Here, the pronoun **them** refers to Peter, James, and John. If it would be helpful in your language, you could express the meaning in a way that would make that clear in your language. Alternate translation: "to his three disciples" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Are you still sleeping and resting

Jesus is not asking for information, but is using the question form here to rebuke his disciples for falling asleep and resting. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way, as modeled by the UST. (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

It is enough

The phrase **It is enough** most likely refers to the apostles sleeping. They need to wake up and prepare for what is about tot happen. Alternate translation: "It is enough sleep" or "That is enough sleep" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

The hour has come

See how you translated the term **hour** in 13:11 where it is used with the same figurative sense. Alternate translation: "The time has come" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Behold

Behold is an exclamation word that communicates that the listeners should pay attention. Use an exclamation that is natural in your language for communicating this, as modeled by the UST. (See: **Exclamations (p.779)**) (See: **Exclamations (p.779)**)

the Son of Man

See how you translated the title **Son of Man** in 2:10.

the Son of Man

By calling himself **the Son of Man** Jesus is referring to himself in the third person. If it would be helpful in your language, you can use the first person, as modeled by the UST. (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

the Son of Man is handed over into the hands of the sinners

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "someone is about to betray the Son of Man into the hands of sinners" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

is handed over

See how you translated the word **betrayed** in 3:19, where it used with the same meaning as it is here.

into the hands of the sinners

Here, **hands** is a metonym for control. See how you translated **hands** in 9:31, where it is used with the same figurative sense. Alternate translation: "into the control of sinners" or "into the custody of sinners" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 14:42

Behold

See how you translated the word **Behold** in 14:41. (See: **Exclamations (p.779)**) (See: **Exclamations (p.779)**)

the one

Alternate translation: "the person"

handing & over

See how you translated the word **betrayed** in 3:19, where it used with a similar meaning as the word **betraying** here.

Mark 14:43

immediately

See how you translated the word **immediately** in 1:10. (See: **Connect — Sequential Time Relationship (p.752)**) (See: **Connect — Sequential Time Relationship (p.752)**)

of the Twelve

Connecting Statement:

See how you translated the phrase **the Twelve** in 3:16. (See: **Nominal Adjectives (p.841)**) (See: **Nominal Adjectives (p.841)**)

Mark 14:44

Now the one handing him over had given them a signal, saying, "Whomever I kiss is he. Seize him and lead {him} away securely

General Information:

To help his readers understand what happens next, Mark provides this background information about how Judas had arranged his betrayal of Jesus with the Jewish leaders. Here Mark uses the word **Now** to introduce the background information which he gives in the rest of this verse. Use the natural form in your language for expressing background information. Alternate translation: "Now Judas, who was going to betray Jesus, gave this sign to those who were going to arrest Jesus. Judas said, 'Whomever I may kiss, he it is. Seize him and lead him away securely'" (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

him

The pronoun **his** refers to Jesus. If it would be helpful in your language, you could say the meaning explicitly, as modeled by the UST. (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p. 862)**)

the one handing him over

The phrase **his betrayer** refers to Judas. If it would be helpful in your language, you could express that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

is he

The phrase **he it is** refers to Jesus, the man that Judas was going to identify. If it would be helpful in your language, you could express that explicitly. Alternate translation: "he is the one you should arrest" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 14:45

having approached

Your language may say "went" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: "having gone up" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Rabbi

See how you translated the title **Rabbi** in 9:5.

Mark 14:46

laid their hands on {him} and seized him

Here, **laid hands on** is an idiom which means to take hold of a person. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "took hold of Jesus and seized him in order to take him into custody" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

laid their hands on {him} and seized him

The phrases, **laid hands on him** and **seized him** mean the same thing. If saying the same thing twice might be confusing for your readers, you could combine these phrases into one. Alternate translation: "seized Jesus" or "seized him" or "took hold of Jesus in order to arrest him" (See: **Parallelism (p.852)**) (See: **Parallelism (p.852)**)

Mark 14:47

of the ones

Alternate translation: "of the people who were"

Mark 14:48

answering, Jesus said to them

Alternate translation: "Jesus said to the crowd"

As against a robber have you come out with swords and clubs to seize me

Jesus is not asking for information, but is using the question form here as an emphatic way to rebuke the crowd. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way, as modeled by the UST. Alternate translation: "It is ridiculous that you come here to seize me with swords and clubs as if I were a robber!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

have you come out

Your language may say "go" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: "Did you go out" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 14:49

the temple

Only priests were allowed to enter the temple building, so by saying **the temple**, Jesus means the temple courtyard. He is using the word for the entire building to refer to one part of it. If it would be helpful in your language, you could express this explicitly, as modeled by the UST. (See: **Synecdoche (p.885)**) (See: **Synecdoche (p. 885)**)

But so that the Scriptures might be fulfilled

Jesus' words **But so that the Scriptures might be fulfilled** could: (1) be an ellipsis. If this is the case, then Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words. Matthew, in his parallel account in Matt 26:56, supplies the words "all this has happened" between the words **But** and **so that**, so if this is an ellipsis these are the words that should be supplied. Alternate translation: "But all this has happened so that the Scriptures might be fulfilled" or "But, so that the Scriptures might be fulfilled, all this has happened" (See: **Ellipsis (p.772)**) (2) instead be translated with an imperatival meaning as "But let the Scriptures be fulfilled." Alternate translation: "But let the Scriptures be fulfilled" (See: **Ellipsis (p.772)**)

the Scriptures might be fulfilled

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Jesus implies that both God and sinful humans are acting to fulfill Scripture. God is intentionally acting to fulfill Scripture by leading Jesus to be willing to die and not flee from those trying to kill him. Sinful humans are also acting to fulfill Scripture even though they do not know that they are fulfilling what God had foretold in the Old Testament would happen to the Messiah. Because of this, if you must state who did the action, it would be best to translate this in a way that includes both or allows for both. Alternate translation: "God might fulfill through the acts of sinful men what has been foretold in the Scriptures" (See: **Active or Passive (p. 721)**) (See: **Active or Passive (p.721)**)

Mark 14:50

him

The pronoun **him** refers to Jesus. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "Jesus" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

they all fled

The phrase **they all** refers to Jesus' 12 disciples. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "all Jesus' disciples ran away" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 14:51

a linen garment

The term **linen** refers to a high quality cloth made from the fibers of the flax plant. If you do not have **linen** in your region and/or your readers would be unfamiliar with this term, you could use a general expression. Alternate translation: "a garment made of fine cloth" or "a garment made of good cloth" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

they seize him

Alternate translation: "the men seized that man"

Mark 14:52

(There are no notes for this verse.)

Mark 14:53

they led Jesus away

If it would be helpful in your language, you could state more explicitly what the phrase **they led Jesus away** means. Alternate translation: "they took Jesus from where they had arrested him" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 14:54

And Peter followed him from a distance

Mark provides this background information to help readers understand what happens next in the story. Use a natural way in your language for introducing background information. Alternate translation: "Now Peter followed Jesus, not getting too close" (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

Peter followed him from a distance, as far as

If it would be helpful in your language, you could state explicitly why Peter **followed** Jesus **from a distance**. It may be helpful to make this a separate sentence. Alternate translation: "Peter followed Jesus, staying some distance away so that he himself would not be recognized and arrested. He followed as far as going" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 14:55

Now the chief priests and the entire Sanhedrin

The word **Now** indicates that Mark is transitioning subjects and is now making **the chief priest** and the **Sanhedrin** the subject of the story instead of Peter. Use a natural way in your language for indicating this change in subjects. Alternate translation: "Now the men who were the chief priests and the entire Sanhedrin" (See: **Connecting Words and Phrases (p.756)**) (See: **Connecting Words and Phrases (p.756)**)

were seeking testimony against Jesus to put him to death

The phrase **seeking testimony against** means that the chief priests and the Sanhedrin was seeking evidence against Jesus that they could bring to the Roman authorities and use it to accuse Jesus. This was not an official trial. If it would be helpful in your language, you could express that explicitly. Alternate translation: "were looking for evidence against Jesus so that they could have him put to death" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

testimony

If your language does not use an abstract noun for the idea of **testimony**, you can express the idea behind this word by using a verbal phrase, as modeled by the UST, or by expressing the idea in some other way that is natural in your language. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

to put him to death

If your language does not use an abstract noun for the idea of **death**, you can express the idea behind this word by using a verb form such as "kill" or by expressing it some other way. Alternate translation: "so that they could have him killed" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 14:56

and their testimonies were not the same

If your language does not use an abstract noun for the idea of **testimony**, you can express the idea behind this word by using a verbal phrase, as modeled by the UST, or by expressing the idea in some other way that is natural in your language. See how you translated the word **testimony** in 14:55. Alternate translation: "but what they said against Jesus was not the same" or "but when they testified against Jesus, they contradicted each other" or "but when they testified against Jesus, their testimonies were not consistent with each other" (See: **Abstract Nouns (p. 719)**) (See: **Abstract Nouns (p.719)**)

Mark 14:57

were testifying falsely

See how you translated the word **testifying** in 14:56.

Mark 14:58

We heard him saying, 'I will destroy this temple made with hands, and in three days I will build another made without hands

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: "We heard him saying that he will destroy this temple made with hands and in three days will build another made without hands" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

We

The pronoun **We** refers to the people who falsely testified against Jesus. It does not include the people to whom they are speaking. If your language requires you to mark such forms, **We** would be exclusive here. (See: **Exclusive and Inclusive 'We' (p.781)**) (See: **Exclusive and Inclusive 'We' (p.781)**)

made with hands, & made without hands

Here, Jesus uses the word **hands** to mean "men". Jesus uses one part of a person to refer to the entire person. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "made by men … made without man's help" or "built by men … which will be built without man's help" (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

another

By saying **another**, Jesus is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply the word "temple" from the context, as modeled by the UST. (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

I will build another made without hands

By saying **another made without hands**, Jesus is referring to his body which God would bring back to life after **three days**. Because this is a direct quote of something that Jesus said, you should keep this information implicit in your translation. (See: **When to Keep Information Implicit (p.900)**) (See: **When to Keep Information Implicit (p. 900)**)

Mark 14:59

testimony

See how you translated the word **testimony** in 14:55. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 14:60

are & testifying against

Connecting Statement:

See how you translated the word **testifying** in 14:56.

Mark 14:61

he was silent and did not answer anything

The phrases **he was silent** and the phrase **did not answer** mean basically the same thing. The repetition is used to emphasize that Jesus did not respond to any of the false accusations that were being made against him. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: "he did not reply to anything that was said against him at all!" or "Jesus did not reply to a single thing that was said against him!" (See: **Doublet (p.770)**) (See: **Doublet (p.770)**)

the Son of the Blessed One

Here, the title **the Blessed One** is a way of referring to God, so when the **high priest** asks Jesus if he is **the Son of the Blessed One**, he is asking Jesus if he is "the Son of God." If it would be helpful in your language, you could indicate that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 14:62

the Son of Man

See how you translated the title **the Son of Man** in 2:10.

the Son of Man

By calling himself **the Son of Man**, Jesus is referring to himself in the third person. If it would be helpful in your language, you can use the first person, as modeled by the UST. (See: **First, Second or Third Person (p.783)**) (See: **First, Second or Third Person (p.783)**)

sitting at the right hand of power

To sit **at the right hand** of God is a symbolic act of receiving great honor and authority from God. If there is a gesture with a similar meaning in your culture, you could consider using it here in your translation, or you could use plain language to express what **sitting at the right hand** of someone meant in Jesus' culture. Alternate translation: "sitting in a place of honor beside the all-powerful God" or "sitting in a place of honor next to the all-powerful God" (See: **Symbolic Action (p.883)**) (See: **Symbolic Action (p.883)**)

sitting at the right hand of power

By using the phrase **of power**, Jesus is figuratively referring to God by association with his **power**. If it would be helpful in your language, you could use an equivalent expression from your culture that expresses power, or you could use plain language. Alternate translation: "sitting at the right hand of God" or "sitting at the right hand of God who is powerful" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

Mark 14:63

having torn his tunics

In Jesus' culture the act of tearing one's clothes was a symbolic act done to show outrage or grief. If there is a gesture with a similar meaning in your culture, you could use it here in your translation, or you could use plain language to express what tearing one's clothes meant in Jesus' culture. Alternate translation: "having torn his garments in outrage" (See: **Symbolic Action (p.883)**) (See: **Symbolic Action (p.883)**)

Why do we still have need of witnesses

By saying **What need do we still have of witnesses**, the high priest is not asking for information but is using the question form here for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "We certainly do not need any more people who will testify against this man!" (See: **Rhetorical Question (p.875)**) (See: **Rhetorical Question (p.875)**)

Mark 14:64

You have heard the blasphemy

This refers to what Jesus had said, which the high priest labelled as blasphemy. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "You have heard the blasphemy he has spoken" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

to be deserving of death

If your language does not use an abstract noun for the idea of **death**, you can express the same idea with a verbal form. Alternate translation: "and said he deserved to be executed" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 14:65

certain ones began

Alternate translation: "some of those present" or "some of the people there"

to blindfold his face

To **blindfold** someone means to tie a thick cloth around the middle of a person's head to cover the eyes and prevent that person from seeing. If it would be helpful in your language, you could explain it with a general expression. Alternate translation: "to cover his eyes so that he could not see" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

Prophesy

The implication is that God would have to tell Jesus who struck him, since Jesus had his eyes covered and could not see who was striking him. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "Prophesy and tell us who hit you" or "Speak words from God and tell us who hit you" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Prophesy

The guards did not believe that Jesus was a real prophet and could **Prophesy**. When they demanded that Jesus should **Prophesy**, they were challenging him to do something they believed he could not do. They were only asking Jesus to **Prophesy** in order to mock him. If it would be helpful in your language, consider expressing the meaning plainly. Alternate translation: "Prove that you really are a prophet and prophesy" or "Prophesy, if you really are a prophet" or "Prophesy and tell us who hit you, if you really are a prophet" (See: **Irony (p.820)**) (See: **Irony (p.820)**)

Mark 14:66

(There are no notes for this verse.)

Mark 14:67

(There are no notes for this verse.)

Mark 14:68

Neither have I known, nor do I understand what you are saying

The phrase **Neither have I known** and the phrase **nor do I understand what you are saying** mean basically the same thing. Peter is using the repetition for emphasis. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: "I surely do not know what you are talking about" or "I have no idea what you are talking about" or "I know nothing about this man from Nazareth whom you are speaking about" (See: **Parallelism (p.852)**) (See: **Parallelism (p.852)**)

Mark 14:69

them

The pronoun **them** refers to Jesus and his disciples. If it would be helpful in your language, you could say the meaning explicitly. Alternate translation: "Jesus and his disciples" (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Mark 14:70

from them

See how you translated the phrase **from among them** in the previous verse. (See: **Pronouns — When to Use Them (p.862)**) (See: **Pronouns — When to Use Them (p.862)**)

Mark 14:71

to curse

Here, the phrase **to curse** means "to invoke a curse from God upon oneself." Here, Peter is invoking God's curse upon himself if what he is saying is not true. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "to invoke God's curse upon himself if what he was saying was not true" or "to ask God to curse him if what he was saying was false" or "to invoke God's destruction upon himself if what he was saying was false" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

to swear, "I do not know this man whom you are talking about

Here, the phrase **to swear** means "to subject oneself to an oath" or "to put oneself under an oath." Here, Peter is invoking God's curse upon himself if what he is saying is not true. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "to swear by saying, 'God is my witness that I do not know the man whom you are talking about'" or "to promise by making an oath and saying, 'God is my witness that I do not know the man whom you are talking about'" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 14:72

a rooster crowed & a rooster crows

See how you translated the similar phrase in 13:35. (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

a second time

The word **second** is an ordinal number. If your language does not use ordinal numbers, you can translate the phrase **a second time** in a way that would be natural in your language. Alternate translation: "once more" (See: **Ordinal Numbers (p.848)**) (See: **Ordinal Numbers (p.848)**)

word

Mark is using the term **word** figuratively to describe what Jesus had said using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "statement" (See: **Metonymy (p.839)**) (See: **Metonymy (p.839)**)

you will deny me three times

Alternate translation: "you will say three times that you do not know me"

having broken down, he was weeping

The Greek phrase which the ULT translates as **having broken down** could (1) be an idiom which means that Peter became overwhelmed with grief and lost control of his emotions. If it would be helpful in your language, you could use an equivalent idiom from your culture or use plain language. Alternate translation: "having become overwhelmed with grief" or "having lost control of his emotions" (See: **Idiom (p.807)**) (2) also be translated as "having thought of it" or "having reflected on it." Alternate translation: "having thought of it, he was weeping" or "having reflected on it, he was weeping" or "having thought about what he had just done, he was weeping" (3) also be translated as "he began." Alternate translation: "he began weeping" or "he started crying" (See: **Idiom (p.807)**)

Mark 15

Mark 15 General Notes

Special Concepts in this Chapter

"The curtain of the temple was split in two"

The curtain in the temple was an important symbol that showed that people needed to have someone speak to God for them. They could not speak to God directly, because all people are sinful and God hates sin. God split the curtain to show that Jesus' people can now speak to God directly because Jesus has paid for their sins.

The tomb

The tomb in which Jesus was buried (Mark 15:46) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

Important Figures of Speech in this Chapter

Sarcasm

The soldiers were insulting Jesus when they put a "purple robe" on him and placed a "crown of thorns" on his head (See Mark 15:17) and said, "Hail, King of the Jews" (See Mark 15:18) and bent their knees and bowed down to him (See Mark 15:19). These actions were symbolic of things that people would do to a king, but the soldiers did not really believe that Jesus was a king. By pretending that they thought Jesus was a king, and by putting a "crown of thorns" on Jesus' head instead of a regular crown, and by "striking his head with a staff and spitting on him" (See Mark 15:19) the soldiers showed that they did not believe that Jesus was the Son of God. (See: [[rc:///*ta/man/translate/figs-irony]] and (See: [[rc:///*ta/man/translate/translate-symaction]]) and **mock, mocker, mockery, ridicule, scoff at, laughingstock (p.910)**)

Other Possible Translation Difficulties in this Chapter

Golgotha

The word "Golgotha" is an Aramaic word. Mark used Greek letters to express the sound of this Aramaic word so that his readers would know how it sounded, and then he told them it meant "Place of a Skull." (See: **Copy or Borrow Words (p.760)**)

Eloi, Eloi, lama sabachthani?

This is an Aramaic phrase. Mark transliterates the sounds of this phrase by writing them with Greek letters. Mark used Greek letters to express the sound of this Aramaic phrase so that his readers would know how it sounded, and then he told them that it meant "My God, my God, why have you forsaken me?" (See: **Copy or Borrow Words (p.760)**)

Mark 15:1

having bound Jesus, led {him} away

The Jewish religious leaders commanded that Jesus should be **bound** but did not bind him themselves. It would have been the guards who actually bound Jesus and **led him away**. If it would be helpful in your language, you could indicate this in your translation, as modeled by the UST. Alternate translation: "commanded the guards to bind Jesus and then the guards bound him and led him away" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

handed {him} over to Pilate

Alternate translation: "delivered him over to Pilate" or "transferred control of Jesus to Pilate"

Mark 15:2

answering him, says

Together the two words **answering** and **says** mean that Jesus responded to what Pilate asked him. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "responding to him, says" (See: **Hendiadys (p.793)**) (See: **Hendiadys (p.793)**)

You say {it

You say so is an idiom. Jesus is using it to acknowledge that what Pilate has said is true. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "Yes, it is as you say" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Mark 15:3

And the chief priests were accusing him of many things

Mark is providing this background information to help readers understand what happens next. Use a natural way in your language for introducing background information. Alternate translation: "Now the chief priests were accusing Jesus of many things" (See: **Connect — Background Information (p.738)**) (See: **Connect — Background Information (p.738)**)

were accusing him of many things

Alternate translation: "were accusing Jesus of many things" or "were saying that Jesus had done many wrong things"

Mark 15:4

Do you not answer anything

Alternate translation: "Are you not going to respond to anything they have said"

Mark 15:5

But Jesus no longer answered anything

Alternate translation: "But Jesus made no further reply"

Mark 15:6

Now at the festival, he was releasing to them one prisoner whom they were requesting

The word **Now** is used here to mark a break in the main story line as Mark shifts to telling background information about Pilate's tradition of releasing a prisoner at feasts. Mark is providing background information in this verse to help readers understand what happens next. Use a natural way in your language for introducing background information. Alternate translation: "It was Pilate's custom to release to them a prisoner of their choice during the festival" (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

Mark 15:7

Now

The word **Now** is used here to mark a continuation of the break in the main story line which began in the preceding verse. Mark introduces more background information, this time about Barabbas, to help readers understand what happens next. Use a natural way in your language for introducing background information. Alternate translation: "And" (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

called

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "who bore the name" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

having been bound

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, Mark implies that "the Roman authorities" had soldiers do it. Alternate translation: "whom the Roman soldiers tied up and put" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

had committed murder

If your language does not use an abstract noun for the idea of **murder**, you can express the same idea with a verbal form, as modeled by the UST. (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

Mark 15:8

having come up

Your language may say "having gone up" rather than **having come up** in contexts such as this. Use whichever is more natural. Alternate translation: "having gone up" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 15:9

answered them, saying

When translating the phrase **answered them, saying** see how you translated the similar phrase "answering him, says" in 15:2. Alternate translation: "responded to them" (See: **Hendiadys (p.793)**) (See: **Hendiadys (p.793)**)

Mark 15:10

For he knew that the chief priests had handed him over because of envy

Mark provides this background information about why Jesus was **handed over** in order to help readers understand why Pilate asked the question in 15:9. Mark introduces the background information in this verse with the word **For**. Use the natural form in your language for expressing background information.(See: **Background Information (p. 730)**) (See: **Background Information (p.730)**)

the chief priests had handed him over because of envy

The **chief priests** envied Jesus because so many people were following him and becoming his disciples. If it would be helpful in your language, you could express that explicitly. If you decide to express this information explicitly, consider beginning a new sentence. Alternate translation: "the chief priests were envious of Jesus because so many people were becoming his disciples. Pilate knew that this was why they had handed him over" or "the chief priests were envious of Jesus' popularity among the people. This is why they had handed him over" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

had handed him over

Alternate translation: "had delivered him over"

Mark 15:11

stirred up the crowd

Mark speaks figuratively of the **chief priests** as if they had **stirred** a pot and put into motion things that had been lying quietly on the bottom. Mark means that the **high priests** encouraged the crowd to ask Pilate to release Barabbas. If your readers would not understand what **stirred up** means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "encouraged the crowd" or "incited the crowd" (See: **Metaphor (p.833)**) (See: **Metaphor (p.833)**)

so that

The phrase **so that** introduces what the **chief priests stirred up the crowd** to request of Pilate. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that" (See: **Connect — Goal (Purpose) Relationship (p.745)**) (See: **Connect — Goal (Purpose) Relationship (p.745)**)

Mark 15:12

Pilate, answering again, was saying to them

Connecting Statement:

See how you translated the similar statement in 15:9. Alternate translation: "Pilate again responded to them, saying" (See: **Hendiadys (p.793)**) (See: **Hendiadys (p.793)**)

again

Mark uses the word **again** here because Pilate had already spoken to them regarding this matter in 15:9. Use a natural form in your language for expressing the meaning of **again** as it is used here.

What therefore should I do {with the one} you call the King of the Jews

Pilate uses the word **therefore** because, as 15:11 indicates, the chief priests had "stirred up the crowd" to request that Pilate "release Barabbas" to them. So Pilate is asking what he should **therefore** do with Jesus if Barabbas is the prisoner to be released at their request. If it would be helpful in your language, you could express that explicitly. Alternate translation: "If I release Barabbas, what then should I do with the one you call the King of the Jews" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

therefore

Alternate translation: "then"

Mark 15:13

Crucify him

The Romans executed some criminals by nailing them to a wooden beam with a crossbar and setting the beam upright so that the criminals would slowly suffocate. That was what it meant to **Crucify** someone. Alternate translation: "Nail him to a cross! Execute him!" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p. 889)**)

Crucify him

Here, the word **Crucify** is an imperative, but since the crowd cannot command Pilate to do this, you could translate the phrase **Crucify him** as an expression of what they want. Alternate translation: "We want you to nail him to a cross to execute him" (See: **Imperatives — Other Uses (p.809)**) (See: **Imperatives — Other Uses (p.809)**)

Mark 15:14

Crucify him

See how you translated the phrase **Crucify him** in 15:13.

Mark 15:15

to do {what} was pleasing to the crowd

Alternate translation: "to make the crowd happy by doing what they wanted him to do"

Jesus & having flogged {him

Mark assumes that his readers will know that Pilate did not actually flog **Jesus**, and he assumes his readers will know that Pilate ordered his soldiers to do it. If it would be helpful in your language, you could indicate that explicitly, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

having flogged {him

If your readers would not be familiar with this form of punishment, you could explain explicitly what flogging was. Flogging was a Roman penalty in in which they whipped a person with a whip to which were attached pieces of bone and metal to increase the whip's capacity to do harm to the person being flogged. Alternate translation: "having whipped Jesus with a whip with pieces of bone and metal attached to it" or "having whipped Jesus with a whip to which was attached pieces of bone and metal" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

and handed Jesus over, having flogged {him}, so that he might be crucified

The phrase **so that** introduces a purpose clause. With the phrase **so that he might be crucified**, Mark is stating the purpose for which Pilate **handed over Jesus**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "and after having Jesus flogged, he handed Jesus over to them in order that they might crucify him" (See: **Connect — Goal (Purpose) Relationship (p.745)**) (See: **Connect — Goal (Purpose) Relationship (p.745)**)

he might be crucified

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, Mark implies that Pilate's "soldiers" did it. Alternate translation: "his soldiers might take him away and crucify him" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 15:16

that is, the Praetorium

By clarifying **(that is, {the} Praetorium)**, Mark explains that **the palace** is the official residence of the Roman governor. This background information is given to help his readers understand exactly what he means by using the word **palace**. Use the natural form in your language for expressing background information. Alternate translation: "which is, the Praetorium" (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

the Praetorium

The **Praetorium** was where the Roman governor stayed when he was in Jerusalem and where the soldiers in Jerusalem lived. Mark assumes that his readers will know what the **Praetorium** is. If it would be helpful in your language, you could express that explicitly. Alternate translation: "the palace where the governor and his soldiers lived" or "the Roman governor's residence" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

the whole cohort

Mark assumes that his readers will know that a **cohort** was a unit of Roman soldiers. A **cohort** normally numbered around 600 men but could sometimes refer to a number as small as 200 men. Here, by saying **the whole cohort**, Mark most likely means all the soldiers from the **cohort** who were on duty at that time. If it would be helpful in your language, you could indicate explicitly that a **cohort** was a unit of Roman soldiers. Additionally, you could also say explicitly that it was only the soldiers who were on duty who were called together, as modeled by the UST. Alternate translation: "the whole unit of soldiers" or "the whole unit of soldiers who were on duty there" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 15:17

put on him a purple robe and place on him, having woven {it} together, a crown of thorns

In Roman culture, a **purple robe** and a **crown** were worn by kings. The soldiers put a **crown** made from **thorns** and a **purple robe** on Jesus in order to mock him. If it would be helpful in your language, you could express the meaning explicitly. It may be helpful to your readers to make this a separate sentence. Alternate translation: "they put a purple robe on him and placed on his head a crown that they had made by twisting thorns together. They did these things in order to mock him by pretending that they believed he really was a king" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

a purple robe

The word **purple** denotes a color. If your readers would be unfamiliar with the color **purple**, you could use the closest equivalent color that your readers would be familiar with such as "crimson" or "scarlet" ("crimson" and "scarlet" are two different names for the same color) since Matthew records in Matt 27:28 that the color of the robe was "scarlet." The fact that Matthew and Mark use a different color to describe the color of the same robe probably means that its color closely resembled both "scarlet" and **purple**. If your readers would be unfamiliar with these colors, you could use the closest equivalent color that they would be familiar with, such as "red" or "dark red." Alternate translation: "dark red" or "red" or "crimson" or "scarlet" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p.889)**)

having woven {it} together, a crown of thorns

Mark uses the word **thorns** to refer to small branches with **thorns** on them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "a crown twisted together from thorny branches" (See: **Synecdoche (p.885)**) (See: **Synecdoche (p.885)**)

Mark 15:18

to greet him: "Rejoice, King of the Jews

The word **Hail** was a common greeting, but the soldiers used this greeting in order to mock Jesus. They did not believe that Jesus was really the **King of the Jews**. They actually meant to communicate the opposite of the literal meaning of their words. If it would be helpful in your language, you could provide a brief explanation. Alternate translation: "to salute him by saying in a mocking manner: 'Hail, King of the Jews'" (See: **Irony (p.820)**) (See: **Irony (p.820)**)

Mark 15:19

with a reed and

Matthew records in Matt 27:19 that the soldiers placed a **reed** in Jesus' "right hand" and that "they mocked him" by saying, "Hail, King of the Jews!" At this time in history, kings used scepters. The **reed** would have resembled a scepter, so the soldiers are using a **reed** here to mock Jesus. If it would be helpful in your language, you could provide a brief explanation. Alternate translation: "with a reed that they were using as a pretend scepter, and they were" (See: **Irony (p.820)**) (See: **Irony (p.820)**)

spitting on him

In this culture, the action of **spitting on** a person was a way to show thorough disgust. It expressed strong contempt for someone. If your readers would not understand the meaning of **spitting on** someone in this context and there is a gesture with a similar meaning in your culture, you could use it here in place of this action. (See: **Symbolic Action (p.883)**) (See: **Symbolic Action (p.883)**)

bending the knee, they were bowing down to him

The acts of **bending the knee** and **bowing down** were things normally done as a way of honoring kings. The soldiers actually mean to communicate the opposite of the literal meaning of their actions. These soldiers do not really believe that Jesus is a king, but rather, they are doing these things to express mockery. If it would be helpful in your language, you could provide a brief explanation. Also see the discussion about this idea in the General Notes for this chapter. Alternate translation: "bending the knee, they were bowing down to him in order to mock him" (See: **Irony (p.820)**) (See: **Irony (p.820)**)

Mark 15:20

purple robe

See how you translated the word **purple** in 15:17.

lead him out

Alternate translation: "then they led him out of the city" or "required Jesus to carry his cross and then led Jesus out of the city" or "made Jesus carry his cross and led Jesus out of the city"

so that

The phrase **so that** introduces the purpose for which Jesus was **lead out**, namely that **they might crucify him**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that" (See: **Connect — Goal (Purpose) Relationship (p.745)**) (See: **Connect — Goal (Purpose) Relationship (p.745)**)

Mark 15:21

they press into service & so that he might carry his cross

According to Roman law, a solider could force a man he came upon along the road to carry a load. In this case, they forced Simon to carry Jesus' cross.

from the country

Alternate translation: "from outside the city"

Simon, & of Alexander & Rufus

The words **Simon**, **Alexander**, and **Rufus** are the names of men. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

coming

Your language may say "going" rather than **coming** in contexts such as this. Use whichever is more natural. Alternate translation: "going" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

the father of Alexander and Rufus

The phrase **the father of Alexander and Rufus** is background information about the man whom the soldiers forced to carry Jesus' cross. Use the natural form in your language for expressing background information. (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

so that

The phrase **so that** introduces the purpose for which **they pressed into service a certain passerby, Simon of Cyrene**, namely **so that** they could require him to **carry** Jesus' **cross**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that" (See: **Connect — Goal (Purpose) Relationship (p.745)**) (See: **Connect — Goal (Purpose) Relationship (p.745)**)

Mark 15:22

place Golgotha, which is translated, "Place of a Skull

Connecting Statement:

The word **Golgotha** is an Aramaic word. Mark used Greek letters to express the sound of this Aramaic word so that his readers would know how it sounded, and then he told them that it meant **Place of a Skull**. In your translation you could spell it the way it sounds in your language and then explain its meaning. (See: **Copy or Borrow Words (p.760)**) (See: **Copy or Borrow Words (p.760)**)

Golgotha, & Place of a Skull

Matthew says in Matt 27:33 that **Golgotha** was "a place called Golgotha," so it is clear that this was the name of a location, but the reason why this place was called **Place of a Skull** is not known. It could have been called **Place of a Skull** because the appearance of this place resembled a skull or because it was the site of so many executions, in which case the name **Skull** is being used as metonymy to refer to death. Because the reason that this location was called **Place of a Skull** is unknown, you should translate this phrase in a way that allows for either meaning, as modeled by the ULT and UST. (See: **When to Keep Information Implicit (p.900)**) (See: **When to Keep Information Implicit (p.900)**)

is translated

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language, as modeled by the UST. (See: **Active or Passive (p.721)**) (See: **Active or Passive (p. 721)**)

Mark 15:23

wine having been mixed with myrrh

If it would be helpful in your language, you could explain that **myrrh** was a pain-relieving medicine. Alternate translation: "wine mixed with a pain-relieving medicine called myrrh" or "wine mixed with a pain-relieving drug called myrrh" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

having been mixed with myrrh

If your language does not use the passive form in this way, you can state this in active form, as modeled by the UST, or in another way that is natural in your language. (See: **Active or Passive (p.721)**) (See: **Active or Passive (p. 721)**)

but

What follows the word **but** here is in contrast to what was expected, that Jesus would **drink** the **wine mixed with myrrh**. Instead, Jesus refused to **drink it**. Use a natural way in your language for introducing a contrast. (See: **Connect — Contrast Relationship (p.741)**) (See: **Connect — Contrast Relationship (p.741)**)

Mark 15:24

casting a lot for them

The term **lots** refers to objects with different markings on various sides that were used to decide randomly among several possibilities. They were tossed onto the ground to see which marked side would come up on top. If your readers would not be familiar with **lots**, you could state that they were "something like dice," as UST does. But if your readers would also not be familiar with dice, then you could use a general expression. Alternate translation: "and the Roman soldiers gambled for them" (See: **Translate Unknowns (p.889)**) (See: **Translate Unknowns (p. 889)**)

who would take what

Mark is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "to decide who would take what" (See: **Ellipsis (p.772)**) (See: **Ellipsis (p.772)**)

Mark 15:25

Now

Mark uses the word **Now** to introduce the background information of the time of day when Jesus was crucified. Use the natural form in your language for expressing background information. Alternate translation: "And" (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

the third hour

The Jews and the Romans divided the day into a 12-hour time period and the night into a 12-hour period. Here the phrase **the third hour** refers to **the third hour** of the day, which was approximately three hours after sunrise. Here, **third** is an ordinal number. If your language does not use ordinal numbers, you can translate the phrase **the third hour** as "nine o'clock in the morning", as modeled by the UST, since this is what time the phrase **the third hour** is referring to. Alternately, you can express the meaning of the phrase **the third hour** in some other way that is natural in your culture. Alternate translation: "nine o'clock in the morning" (See: **Ordinal Numbers (p.848)**) (See: **Ordinal Numbers (p.848)**)

Mark 15:26

inscription

Alternate translation: "notice"

of his charge, having been written

Alternate translation: "of the crime they were accusing him of doing"

having been written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language, as modeled by the UST. (See: **Active or Passive (p.721)**) (See: **Active or Passive (p. 721)**)

The King of the Jews

See how you translated the phrase "the King of the Jews" in 15:2.

Mark 15:27

one at his right and one at his left

Alternate translation: "one robber on his right side and one robber on his left side" or "one on a cross on the right side of him and one on a cross on the left side of him"

Mark 15:28

And the scripture was fulfilled that says

If your language does not use the passive form in this way, you can state this in active form, as modeled by the UST. Alternate translation: "And by crucifying Jesus with robbers, they fulfilled the scripture that says" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

And he was counted with lawless ones

If your language does not use the passive form in this way, you can state this in active form, as modeled by the UST. Alternate translation: "And he was reckoned by God and by people as being with the wicked" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 15:29

wagging their heads

The people's action of **shaking their heads** at Jesus showed their disdain for him and that they disapproved of him. If your readers would not understand what it means to shake one's head at someone in this context and there is a gesture with a similar meaning in your culture, you could consider using it here in your translation. (See: **Symbolic Action (p.883)**) (See: **Symbolic Action (p.883)**)

Aha

Aha is an exclamation word that communicates triumph, usually over an enemy. Use an exclamation that is natural in your language for communicating this. Alternate translation: "Take that!" (See: **Exclamations (p.779)**) (See: **Exclamations (p.779)**)

The one destroying the temple and rebuilding {it} in three days

The people refer to Jesus by what he earlier prophesied that he would do. Alternate translation: "You who said you would destroy the temple and rebuild it in three days" (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 15:30

(There are no notes for this verse.)

Mark 15:31

mocking {him} to each other

Alternate translation: "were saying mocking things about Jesus among themselves"

He saved others

Here, the Jewish leaders are using irony. They do not really believe that Jesus **saved** other people. If it would be helpful in your language, consider expressing the meaning plainly. Alternate translation: "He supposedly saved other people" (See: **Irony (p.820)**) (See: **Irony (p.820)**)

He saved others

In context, the Jewish leaders are implicitly referring to how Jesus **saved others** by healing their diseases, releasing them from demon-possession, and helping saving them from other physical problems. They did not think that Jesus saved them from sin or divine judgment. If it would be helpful in your language, you could state that explicitly. Alternate translation: "He supposedly saved other people by doing miracles for them" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 15:32

Let the Christ, the King of Israel, come down

Here, the Jewish leaders are using irony. They do not really believe that Jesus is **the Christ, the King of Israel**. If it would be helpful in your language, consider expressing the meaning plainly. Alternate translation: "He calls himself the Christ and the King of the Israelites. So let him come down" or "If he really is the Christ and the King of the Israelite people, he should come down" (See: **Irony (p.820)**) (See: **Irony (p.820)**)

Let the Christ, the King of Israel, come down now from the cross so that we might see and might believe

The Jewish leaders are using a hypothetical situation since they do not believe that Jesus actually has the power to come down from the cross. If it would be helpful in your language, you could indicate plainly that the Jewish leaders are using this as a hypothetical situation. Use whatever form in your language would be most natural to communicate this. Alternate translation: "If he really is the Christ, the King of Israel, let him come down now from the cross. Then we will see and believe that he is the Christ and the King of Israel" (See: **Connect — Hypothetical Conditions (p.748)**) (See: **Connect — Hypothetical Conditions (p.748)**)

so that

The phrase **so that** introduces the purpose for which they said that Jesus should **come down now from the cross**, which was in order that **they might see and might believe**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that" (See: **Connect — Goal (Purpose) Relationship (p.745)**) (See: **Connect — Goal (Purpose) Relationship (p.745)**)

might believe

The phrase **might believe** means to believe in Jesus. If it would be helpful in your language, you could state that explicitly. Alternate translation: "believe in him" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

having been crucified

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, Mark implies in 15:20 that "soldiers" are the ones who are crucifying Jesus and the two other men. Alternate translation: "who the soldiers had crucified" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 15:33

the sixth hour

The Jews and the Romans divided the day into a 12-hour time period and the night into a 12-hour period. Here, the phrase **the sixth hour** refers to the sixth hour of the day, often called "twelve o'clock" or "noon" in some parts of the world. The **the sixth hour** of the day was approximately six hours after sunrise. The term **sixth** is an ordinal number. If your language does not use ordinal numbers, you can translate the phrase **the sixth hour** as "noon", as modeled by the UST, or as "twelve o'clock." Alternately, you can translate it in some other way that is natural in your language. See how you translated the phrase "the third hour" in 15:25. Alternate translation: "the hour of twelve o'clock" (See: **Ordinal Numbers (p.848)**) (See: **Ordinal Numbers (p.848)**)

until the ninth hour

The phrase **the ninth hour** refers to "three o'clock in the afternoon", approximately nine hours after sunrise. The term **ninth** is an ordinal number. If your language does not use ordinal numbers, you can translate the phrase **the ninth hour** as "three o'clock in the afternoon," as modeled by the UST, or in some other way that is natural in your language. See how you translated the phrase "the third hour" in 15:25, and the phrase **the sixth hour** earlier in this verse. Alternate translation: "until three hours after noon" or "for three hours" (See: **Ordinal Numbers (p.848)**) (See: **Ordinal Numbers (p.848)**)

happened

Your language may say "went" rather than **came** in contexts such as this. Use whichever is more natural. Alternate translation: "went" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 15:34

at the ninth hour

See how you translated the phrase **the ninth hour** in 15:33. (See: **Ordinal Numbers (p.848)**) (See: **Ordinal Numbers (p.848)**)

cried out with a loud voice

The expression **cried out with a loud voice** is an idiom that means Jesus raised the volume of his **voice**. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "cried out loudly" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

Eloi, Eloi, lema sabachthani?" which is translated, "My God, my God, why did you forsake me

Jesus statement **Eloi, Eloi, lama sabachthani** is an Aramaic phrase. Jesus is quoting from Psalm 22:1. Mark uses Greek letters to express the sounds of this Aramaic phrase so that his readers would know how it sounded, and then he told them that it meant **My God, my God, why have you forsaken me**. In your translation you could spell this phrase the way it sounds in your language and then explain its meaning. (See: **Copy or Borrow Words (p.760)**) (See: **Copy or Borrow Words (p.760)**)

which is translated

See how you translated the phrase **which is translated** in 15:22.

Mark 15:35

And some of the ones having stood by, having heard {it}, were saying

If it would be helpful in your language, you could indicate explicitly that some of the people standing by misunderstood what Jesus said, as modeled by the UST. (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Elijah

See how you translated the name **Elijah** in 6:15. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mark 15:36

Elijah

See how you translated the name **Elijah** in 6:15. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mark 15:37

having let out a loud voice

See how you translated the phrase **cried out with a loud voice** in 15:34. (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

expired

Mark is referring to death in a polite way by using the phrase **breathed his last**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: "he stopped breathing" or "he died" (See: **Euphemism (p.777)**) (See: **Euphemism (p.777)**)

Mark 15:38

the curtain of the temple was split in two

See the General Notes to this chapter for an explanation of the symbolic significance of this action. (See: **Symbolic Action (p.883)**) (See: **Symbolic Action (p.883)**)

the curtain of the temple

Mark assumes that his readers will know that he is referring to **the curtain** that separated the Most Holy Place from the rest of the **temple**. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "the curtain in front of the Most Holy Place" (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

was split

If it would be helpful in your language, you could express the phrase **was torn** with an active form, and you could state who did the action. Alternate translation: "God tore" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 15:39

he expired

See how you translated the phrase **breathed his last** in 15:37.

Truly

See how you translated the word **Truly** in 3:28. Alternate translation: "Certainly"

a Son of God

The title **Son of God** is an important title for Jesus. (See: **Translating Son and Father (p.892)**) (See: **Translating Son and Father (p.892)**)

Mark 15:40

Mary

The word **Mary** is the name of a woman. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

among whom {were} also Mary Magdalene and Mary the mother of James the little and of Joses and Salome

If it would be more natural in your language to first give background information about these women before listing individual names, you could create a verse bridge by moving this sentence to the end of verse 41. You would then present the combined verses as 40-41, as modeled by the UST. (See: **Verse Bridges (p.896)**) (See: **Verse Bridges (p.896)**)

Magdalene & the mother of James the little and of Joses

Because **Mary** was a very common name at this time and because Mark refers to two different women with the name **Mary** in this verse, he provides this background information to help readers know to which **Mary** he is referring in each case. Use the natural form in your language for expressing background information. (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

of James the little

The word **James** is the name a man. This man is probably referred to as **the younger** here to distinguish him from other men named **James**. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

of Joses

The word **Joses** is the name a man. This **Joses** was not the same person as the younger brother of Jesus. See how you translated the same name in 6:3. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Salome

The word **Salome** is the name of a woman. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mark 15:41

who, when he was in Galilee, were following him and serving him

Mark uses the statement **who, when he was in Galilee, were following him and serving him** to give his readers background information about the relationship that the three women mentioned in 15:40 had with Jesus. Use the natural form in your language for expressing background information. (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

who had come up with

Jerusalem was higher than almost any other place in Israel, so it was normal for people to speak of going **up** to Jerusalem and going down from it. Your language may say "gone up" rather than **come up** in contexts such as this. Use whichever is more natural. Alternate translation: "who had gone up with" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

Mark 15:42

because it was the Day of Preparation, that is, the day before the Sabbath

If it would be more natural in your language to introduce Joseph of Arimathea and what he did before giving the reason for what he did, you could create a verse bridge by moving this sentence to verse 43 and taking the information about Joseph of Arimathea from verse 43 and placing it after the phrase **And when evening had already come** in this verse. You would then present the combined verses as 42-43, as modeled by the UST. (See: **Verse Bridges (p.896)**) (See: **Verse Bridges (p.896)**)

evening already having come, because it was the Day of Preparation, that is, the day before the Sabbath

Connecting Statement:

Mark provides this background information about what day it was to help readers understand what happens in this episode. God commanded in Deuteronomy 21:22-23 that any person who was put to death by hanging on a wooden object should be buried on the same day that they were put to death. Because of this and the fact that **evening had already come** and because the following day was the **Sabbath**, on which Jews did not work, the people involved wanted to bury Jesus' body quickly. Use the natural form in your language for expressing background information. (See: **Background Information (p.730)**) (See: **Background Information (p.730)**)

the Day of Preparation, that is, the day before the Sabbath

The phrase **the Day of Preparation** refers to the day on which Jews would make preparations for the **Sabbath** so that they would not have to do work on the **Sabbath**. If it would be helpful in your language, you could indicate explicitly what the Day of Preparation was. It may be helpful to make this a separate sentence. Alternate translation: "the Day of Preparation, on which Jews prepared for the Sabbath. The Day of Preparation is the day before the Sabbath" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 15:43

Joseph, the one from Arimathea, a respected member of the council who also himself was waiting for the kingdom of God, having come, having dared, entered in to Pilate

Mark places the phrase **having come** after he gives the background information about Joseph in order to provide emphasis and to help introduce Joseph to the story. Use the natural form in your language for introducing a new character. Alternate translation: "Joseph of Arimathea was a respected member of the council who also was himself waiting for the kingdom of God. He boldly came to Pilate" (See: **Introduction of New and Old Participants (p. 817)**) (See: **Introduction of New and Old Participants (p.817)**)

Joseph, the one from Arimathea

The word **Joseph** is the name of a man, and the word **Arimathea** is the name of the place that he is from. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

a respected member of the council who also himself was waiting for the kingdom of God

Mark provides this background information about **Joseph** to help readers understand why Joseph would ask Pilate for Jesus' body and why Pilate might have granted his request. Use the natural form in your language for expressing background information. (See: **Background Information (p.730)**) (See: **Background Information (p. 730)**)

asked for the body of Jesus

The reason that **Joseph** asked Pilate **for the body of Jesus** was so that he could bury it. If it would be helpful in your language, you could express that explicitly. Alternate translation: "asked for permission to get the body of Jesus in order to bury it" or "asked that he be given the body of Jesus so that he could bury it" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 15:44

centurion

See how you translated the term **centurion** in 15:39.

Mark 15:45

centurion

See how you translated the term **centurion** in 15:39.

he gave the corpse to Joseph

See how you translated the name **Joseph** in 15:43.

Mark 15:46

a linen cloth

See how you translated the term **linen** in 14:51.

having taken him down, he wrapped {him} in the linen cloth and put him in a tomb, which was having been cut from rock. And he rolled a stone against the door of the tomb

Mark assumes that his readers will know that Joseph probably had help from other people when he took Jesus' body down from the cross, prepared it for the tomb, laid it in the tomb, and rolled a stone against the entrance to the tomb in order to close it. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "Joseph and the people who helped him took Jesus' body down, wrapped the body in the linen cloth, and laid it in a tomb that was cut from a rock. And they rolled a stone against the entrance of the tomb" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

was having been cut

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, Mark implies that a "person" or several "people" had cut the tomb from a rock. Alternate translation: "someone had previously cut" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 15:47

of Joses

See how you translated the name **Joses** in 6:3. This **Joses** was not the same person as the younger brother of Jesus mentioned in 6:3, although they share the same name. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mary Magdalene

See how you translated **Mary Magdalene** in 15:40. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mary the {mother} of Joses

See how you translated the phrase "Mary the mother of" in 15:40.

he had been put

If your language does not use the passive form in this way, you can state this in active form, as modeled by the UST, or you can state it in another way that is natural in your language. (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 16

Mark 16 General Notes

Special Concepts in this Chapter

The tomb

The tomb in which Jesus was buried (Mark 15:46) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

Other Possible Translation Difficulties in this Chapter

A young man dressed in a white robe

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus' tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULT without trying to make the passages all say exactly the same thing. (See: Matthew 28:1-2 and Mark 16:5 and Luke 24:4 and John 20:12)

Mark 16:1

the Sabbath having passed

By using the phrase **the Sabbath having passed**, Mark is explaining that the Jewish day of rest, called the **Sabbath**, had ended and that it was now permissible, according to Jewish law, for these women to buy spices. The phrase **the Sabbath having passed** does not mean that the actual day on which the **Sabbath** occurred was over. The Jewish **Sabbath** ended at sunset on Saturday evening. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "when the sun had set on Saturday evening" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mary Magdalene

Connecting Statement:

See how you translated **Mary Magdalene** in 15:40. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

Mary the {mother} of James

See how you translated the phrase **Mary the mother of** in 15:40.

Salome

See how you translated the name **Salome** in 15:40. (See: **How to Translate Names (p.796)**) (See: **How to Translate Names (p.796)**)

so that

The phrase **so that** introduces a purpose clause. The women **bought spices** for the purpose of anointing Jesus' body with them. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that" (See: **Connect — Goal (Purpose) Relationship (p.745)**) (See: **Connect — Goal (Purpose) Relationship (p.745)**)

Mark 16:2

on the first

Here, the word **first** refers to the "first day" of the week. If it would be helpful in your language, you could express that explicitly. Alternate translation: "on the first day" (See: **Assumed Knowledge and Implicit Information (p. 726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

Mark 16:3

(There are no notes for this verse.)

Mark 16:4

the stone has been rolled away

If your language does not use the passive form in this way, you can state this in active form, as modeled by the UST, or you can translate it in another way that is natural in your language. (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 16:5

a young man

Here, the **young man** is actually an angel who looked like a young man. See the discussion of this under the General Notes section for this chapter.You should translate the phrase **young man** as it appears in the ULT. (See: **When to Keep Information Implicit (p.900)**) (See: **When to Keep Information Implicit (p.900)**)

Mark 16:6

Do & be alarmed

See how you translated the word **alarmed** in 16:5.

the one having been crucified

If your language does not use the passive form in this way, you can state this in active form, as modeled by the UST, or you can translate it in another way that is natural in your language. If you must state who did the action, Mark implies in chapter 15 that Pilate's "soldiers" did it. Alternate translation: "who Pilate's soldiers crucified" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

He was raised up

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, it is implied that "God" did it. Alternate translation: "God raised him from the dead!" or "He has risen!" (See: **Active or Passive (p.721)**) (See: **Active or Passive (p.721)**)

Mark 16:7

and to Peter

The phrase **and Peter** is not making a distinction between **Peter** and the disciples by indicating that **Peter** is not part of the group of Jesus' 12 **disciples**. Rather, the phrase **and Peter** is being used to emphasize that of all of the 12 disciples of Jesus, these women should take special care to tell Peter the information that follows this phrase. If it would be helpful in your language, you could express that explicitly. Alternate translation: "and especially Peter" (See: **Assumed Knowledge and Implicit Information (p.726)**) (See: **Assumed Knowledge and Implicit Information (p.726)**)

to Peter, 'He is going before you to Galilee. There you will see him, just as he said to you

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: "Peter that he is going ahead of them to Galilee and that they will see him there, just as he told them" (See: **Quotes within Quotes (p.869)**) (See: **Quotes within Quotes (p.869)**)

Mark 16:8

having gone out

Your language may say "come" rather than **gone** in contexts such as this. Use whichever is more natural. Alternate translation: "having come out" (See: **Go and Come (p.791)**) (See: **Go and Come (p.791)**)

for trembling and amazement was gripping them

If your language does not use an abstract noun for the idea of **amazement**, you can express the same idea with a verbal form such as "amazed." Alternate translation: "for they were greatly amazed, and they trembled" (See: **Abstract Nouns (p.719)**) (See: **Abstract Nouns (p.719)**)

for trembling and amazement was gripping them

Here, the word **gripping** is an idiom which means "overcoming." If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "for they were overcome by trembling and amazement" or "for they were overcome with trembling and amazement" (See: **Idiom (p.807)**) (See: **Idiom (p.807)**)

And they said nothing to anyone

Alternate translation: "And they told no one anything"

Mark 16:9

(There are no notes for this verse.)

Mark 16:10

(There are no notes for this verse.)

Mark 16:11

(There are no notes for this verse.)

Mark 16:12

(There are no notes for this verse.)

Mark 16:13

(There are no notes for this verse.)

Mark 16:14

(There are no notes for this verse.)

Mark 16:15

(There are no notes for this verse.)

Mark 16:16

(There are no notes for this verse.)

Mark 16:17

(There are no notes for this verse.)

Mark 16:18

(There are no notes for this verse.)

Mark 16:19

(There are no notes for this verse.)

Mark 16:20

(There are no notes for this verse.)

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Version 76

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:
>
> *Parts of Speech* *(UTA PDF)*
> *Sentence Structure* *(UTA PDF)*

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**.

"

Referenced in: Mark 1:4; Mark 1:41; Mark 9:1; Mark 9:19; Mark 9:22; Mark 9:24; Mark 9:29; Mark 9:39; Mark 9:41; Mark 9:43; Mark 10:17; Mark 10:33; Mark 10:37; Mark 10:42; Mark 10:47; Mark 10:49; Mark 10:52; Mark 11:3; Mark 11:17; Mark 11:22; Mark 11:25; Mark 11:28; Mark 11:29; Mark 11:33; Mark 12:14; Mark 12:15; Mark 12:30; Mark 12:32; Mark 12:33; Mark 12:34; Mark 13:9; Mark 13:12; Mark 13:19; Mark 13:24; Mark 13:26; Mark 13:34; Mark 14:6; Mark 14:9; Mark 14:25; Mark 14:34; Mark 14:38; Mark 14:55; Mark 14:56; Mark 14:59; Mark 14:64; Mark 15:7; Mark 16:8

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:

> 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:
>
> *Sentence Structure (UTA PDF)*
>
> *Verbs (UTA PDF)*

- 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.

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 (UTA PDF)
Word Order (UTA PDF)

Referenced in: Mark 1:2; Mark 1:5; Mark 1:6; Mark 1:9; Mark 1:10; Mark 1:13; Mark 1:14; Mark 1:15; Mark 2:1; Mark 2:20; Mark 2:27; Mark 3:5; Mark 4:6; Mark 4:11; Mark 4:16; Mark 4:24; Mark 4:25; Mark 4:31; Mark 5:4; Mark 5:23; Mark 5:28; Mark 5:29; Mark 6:2; Mark 6:14; Mark 6:16; Mark 7:27; Mark 7:35; Mark 8:12; Mark 8:25; Mark 8:31; Mark 9:2; Mark 9:4; Mark 9:12; Mark 9:31; Mark 9:45; Mark 9:47; Mark 9:49; Mark 10:33; Mark 10:38; Mark 10:39; Mark 10:40; Mark 10:45; Mark 11:9; Mark 11:10; Mark 11:17; Mark 11:20; Mark 11:21; Mark 11:23; Mark 12:24; Mark 12:25; Mark 12:26; Mark 12:27; Mark 13:2; Mark 13:4; Mark 13:9; Mark 13:10; Mark 13:11; Mark 13:13; Mark 13:20; Mark 13:22; Mark 13:24; Mark 13:25; Mark 14:5; Mark 14:9; Mark 14:15; Mark 14:21; Mark 14:24; Mark 14:27; Mark 14:28; Mark 14:40; Mark 14:41; Mark 14:49; Mark 15:7; Mark 15:15; Mark 15:22; Mark 15:23; Mark 15:26; Mark 15:28; Mark 15:32; Mark 15:38; Mark 15:46; Mark 15:47; Mark 16:4; Mark 16:6

Apostrophe

Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

> This page answers the question: *What is the figure of speech called an apostrophe?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech* *(UTA PDF)*

Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

> Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See,
> … on you they will burn human bones.'" (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

Examples of Translation Strategies Applied

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See,
> … on you they will burn human bones.'" (1 Kings 13:2 ULT)
>
> > He said this about the altar: "This is what Yahweh says **about this altar.**
> > 'See, … they will burn people's bones on **it**.'"

> **Mountains of Gilboa**, let there not be dew or rain on **you.** (2 Samuel 1:21a ULT)
>
> > **As for these mountains of Gilboa**, let there not be dew or rain on **them.**

"

Referenced in: Mark 11:14

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

> This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

Examples From the Bible

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But

> I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you. (Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

> Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

> > Jesus said to him, "Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep."

> It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon,** than for you.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

> Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

> Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man**, have **no home to rest in. If you want to follow me, you will live as I live**."

> It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

> At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you**. or: At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

Next we recommend you learn about:

Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)

Referenced in: Mark 1:4; Mark 1:6; Mark 1:7; Mark 1:16; Mark 1:20; Mark 1:23; Mark 1:24; Mark 1:31; Mark 1:44; Mark 2:1; Mark 2:5; Mark 2:8; Mark 2:10; Mark 2:12; Mark 2:18; Mark 2:21; Mark 2:22; Mark 2:23; Mark 2:24; Mark 2:25; Mark 2:26; Mark 3:2; Mark 3:3; Mark 3:6; Mark 3:8; Mark 3:9; Mark 3:10; Mark 3:11; Mark 3:16; Mark 4:4; Mark 4:10; Mark 4:11; Mark 4:14; Mark 5:13; Mark 5:19; Mark 5:27; Mark 5:30; Mark 5:39; Mark 5:42; Mark 6:15; Mark 6:17; Mark 6:25; Mark 6:26; Mark 6:40; Mark 6:41; Mark 6:44; Mark 7:3; Mark 7:4; Mark 7:15; Mark 7:29; Mark 7:32; Mark 7:33; Mark 8:8; Mark 8:10; Mark 8:13; Mark 8:22; Mark 9:1; Mark 9:12; Mark 9:13; Mark 9:18; Mark 9:23; Mark 9:24; Mark 9:25; Mark 9:29; Mark 9:34; Mark 9:37; Mark 9:41; Mark 9:42; Mark 9:43; Mark 9:45; Mark 9:47; Mark 10:1; Mark 10:9; Mark 10:10; Mark 10:12; Mark 10:13; Mark 10:15; Mark 10:18; Mark 10:21; Mark 10:32; Mark 10:34; Mark 10:37; Mark 10:40; Mark 10:41; Mark 10:43; Mark 10:47; Mark 10:48; Mark 10:52; Mark 11:3; Mark 11:7; Mark 11:8; Mark 11:9; Mark 11:10; Mark 11:14; Mark 11:20; Mark 11:24; Mark 11:25; Mark 11:32; Mark 12:2; Mark 12:7; Mark 12:9; Mark 12:10; Mark 12:13; Mark 12:14; Mark 12:16; Mark 12:18; Mark 12:21; Mark 12:25; Mark 12:26; Mark

12:31; Mark 12:37; Mark 12:38; Mark 12:40; Mark 12:43; Mark 13:1; Mark 13:4; Mark 13:6; Mark 13:7; Mark 13:8; Mark 13:11; Mark 13:12; Mark 13:13; Mark 13:14; Mark 13:15; Mark 13:17; Mark 13:20; Mark 13:26; Mark 13:32; Mark 13:33; Mark 14:1; Mark 14:2; Mark 14:5; Mark 14:10; Mark 14:11; Mark 14:12; Mark 14:17; Mark 14:20; Mark 14:21; Mark 14:22; Mark 14:24; Mark 14:28; Mark 14:29; Mark 14:31; Mark 14:35; Mark 14:38; Mark 14:41; Mark 14:44; Mark 14:50; Mark 14:53; Mark 14:54; Mark 14:55; Mark 14:61; Mark 14:64; Mark 14:65; Mark 14:71; Mark 15:1; Mark 15:10; Mark 15:12; Mark 15:15; Mark 15:16; Mark 15:17; Mark 15:23; Mark 15:29; Mark 15:31; Mark 15:32; Mark 15:35; Mark 15:38; Mark 15:42; Mark 15:43; Mark 15:46; Mark 16:1; Mark 16:2; Mark 16:7

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

> This page answers the question: *What is background information, and how can I show that some information is background information?*
>
> In order to understand this topic, it would be good to read:
>
> *Order of Events* *(UTA PDF)*
> *Writing Styles* *(UTA PDF)*

Example — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have a feast the next day**. **Peter was the best hunter in the village. He once killed three wild pigs in one day!** They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope **they had brought with them** and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are: "their village was going to have a feast the next day," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information:

- to help their listeners be interested in the story
- to help their listeners understand something in the story
- to help the listeners understand why something is important in the story
- to tell the setting of a story

> ◦ Setting includes:
> ◦ where the story takes place
> ◦ when the story takes place
> ◦ who is present when the story begins
> ◦ what is happening when the story begins

Reasons This Is a Translation Issue

- Languages have different ways of marking background information and storyline information.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your own readers will understand the order of events, which information is background information, and which is storyline information.

Examples From the Bible

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael.
> Abram **was 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

> And Jesus himself **was beginning about 30 years old**. He **was the son** (as it was assumed) of
> Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

> Then **it happened on a Sabbath** that he **was going through the grain fields**, and his
> disciples **were picking and eating the heads of grain**, **rubbing them in their hands**. But
> some of the Pharisees said … (Luke 6:1-2a ULT)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the phrase, "But some of the Pharisees said …."

Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kinds of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

(1) Use your language's way of showing that certain information is background information.
(2) Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

(1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULT English translations.

> **And** Jesus himself **was** beginning about 30 years old. He **was** the son (as it was assumed) of
> Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word "and" to show that there is some kind of change in the story. The verb "was" shows that it is background information.

> Therefore, also exhorting many other things, he preached the good news to the people. But
> Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother,
> and **concerning all the evil things that Herod had done**, added even this to them all: He
> locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb "had" in "had done" shows that Herod did those things before John rebuked him.

(2) Reorder the information so that earlier events are mentioned first.

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. **Abram was 86 years old when Hagar bore Ishmael to Abram**. (Genesis 16:16 ULT)

> > "**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael."

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

> > "Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

"

Next we recommend you learn about:

Connecting Words and Phrases *(UTA PDF)*
Introduction of a New Event *(UTA PDF)*

Referenced in: Mark 1:6; Mark 1:30; Mark 1:32; Mark 2:18; Mark 3:19; Mark 4:2; Mark 5:4; Mark 5:10; Mark 6:44; Mark 7:3; Mark 7:4; Mark 7:19; Mark 7:24; Mark 7:26; Mark 8:9; Mark 9:6; Mark 12:18; Mark 12:41; Mark 14:1; Mark 14:44; Mark 14:54; Mark 15:6; Mark 15:7; Mark 15:10; Mark 15:16; Mark 15:21; Mark 15:25; Mark 15:40; Mark 15:41; Mark 15:42; Mark 15:43

Biblical Money

Description

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

> This page answers the question: *How can I translate the values of money in the Bible?*

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see Biblical Weight. The strategies below are for translating the value of money in the New Testament.

(1) Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)
(2) Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.
(4) Use the biblical term and give the equivalent amount in the text or a footnote.
(5) Use the biblical term and explain it in a footnote.

Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

> The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)

> > "The one owed **500 denali**, and the other, **50**."

Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

> > "The one owed **500 silver coins**, and the other, **50**."

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

> > "The one owed **500 days' wages**, and the other, **50**."

(4) Use the Bible term and give the equivalent amount in the text or a footnote.

> > "The one owed **500 denarii** 1, and the other owed **50 denarii**. 2"

The footnotes would look like:

> > [1] 500 days' wages [2] 50 days' wages

(5) Use the Bible term and explain it in a footnote.

> > "The one owed **500 denarii**,1 and the other, **50**." (Luke 7:41 ULT)
>
> > [1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:
Copy or Borrow Words (UTA PDF)
Translate Unknowns (UTA PDF)

"

Referenced in: Mark 6:37; Mark 12:15; Mark 12:42; Mark 14:5

Collective Nouns

Description

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.

"

Referenced in:

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 Jerualem for the Passover festival **when he was twelve years old.**

> And it came about that, **while** they were there, the days were fulfilled for her to give birth. (Luke 2:6 ULT)

Being in Bethlehem is the background event. The birth of the baby is the main event.

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of

> Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness.
> (Luke 3:1-2 ULT)

This example begins with five background clauses (marked by commas), signalled as background by the words "while" and "during." Then the main event happens: "the word of God came to John."

Translation Strategies

If the way that the Background Clauses are marked is also clear in your language, then translate the Background Clauses as they are.

(1) If the connecting word does not make it clear that what follows is a Background Clause, use a connecting word that communicates this more clearly.
(2) If your language marks Background Clauses in a different way than using connecting words (such as by using different verb forms), then use that way.

Examples of Translation Strategies Applied

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness.
> (Luke 3:1-2 ULT)

(1) If the connecting word does not make it clear that what follows is a background clause, use a connecting word that communicates this more clearly.

> **It happened during the time that** Pontius Pilate was governor of Judea, **and during the time that** Herod was tetrarch of Galilee, **and during the time that** his brother Philip was tetrarch of the region of Ituraea and Trachonitis, **and during the time that** Lysanias was tetrarch of Abilene, **and also during the time that** Annas and Caiaphas were high priests—**that** the word of God came to John son of Zechariah in the wilderness.

(2) If your language marks background clauses in a different way than using connecting words, such as with different verb forms, then use that way.

> Pontius Pilate **was governing** Judea, and Herod **was ruling over** Galilee, and his brother Philip **was ruling over** the region of Ituraea and Trachonitis, and Lysanias **was ruling over** Abilene, and Annas and Caiaphas **were being** high priests—the word of God **came** to John son of Zechariah in the wilderness.

Example of Differences in Time Relationship Connecting Words:

Category	Example
Background setting	Yahweh's word was rare **in those days**;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	**At that time**, **when** Eli
Background	**whose** eyesight had begun to grow dim so that he could not see well,
Simultaneous background	was lying down in his own bed.
Simultaneous background	The lamp of God **had not yet** gone out,
Simultaneous background	**and** Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	**Yahweh called to Samuel**,
Sequential event	who said, "Here I am." (1 Sam 3:1-4 ULT)

In the above example, the first two lines talk about a condition that was going on for a long time. This is the general, long-term background. We know this from the phrase "in those days." After the introduction of the main event ("At that time,"), there are several lines of simultaneous background. The first one is introduced by "when," and then three more follow, with the last connected by "and." The background clause introduced by "where" explains a little more about the background clause before it. Then the main event happens, followed by more events. Translators will need to think about the best way to show these relationships in their language.

"

Referenced in: Mark 1:14; Mark 2:1; Mark 2:13; Mark 6:17; Mark 7:11; Mark 11:32; Mark 12:12; Mark 15:3

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

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.

"

Referenced in:

Connect — Exception Clauses

Exceptional Relationship

This page answers the question: *How can I translate exception clauses?*

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like "except," "but not," "other than," "besides," "unless," "however … not," and "only" (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)

> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)

> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)

> The man said, "Let me go, for the dawn is breaking." Jacob said, "I will **not** let you go **unless** you bless me." (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."
(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

- Part 1: (**Not** a man escaped)
- Part 2: (**except for** 400 young men)

> David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.

But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)

> But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it {only you can redeem it}**, and I am after you.

The man said, "Let me go, for the dawn is breaking." Jacob said, "I will **not** let you go **unless** you bless me." (Genesis 32:26 ULT)

> The man said, "Let me go, for the dawn is breaking." Jacob said, "I will let you go **only if** you bless me."

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)

> God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

"

Referenced in:

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate a goal (purpose) relationship?*

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are "in order to," "in order that" or "so that." It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman's false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with "in order to."

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God's ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may be wise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)
>
> > "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "… keep the commandments if you want **to enter into life**." or: "… keep the commandments **so that you can enter into life**."

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)
>
>> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance**.' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

"

Referenced in: Mark 3:2; Mark 11:25; Mark 14:24; Mark 15:11; Mark 15:15; Mark 15:20; Mark 15:21; Mark 15:32; Mark 16:1

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;

"

Referenced in:

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, of 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.

"

Referenced in:

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

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.

"

Referenced in: Mark 1:10; Mark 1:18; Mark 2:20; Mark 4:28; Mark 5:6; Mark 8:31; Mark 12:38; Mark 13:24; Mark 14:43

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

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.

"

Referenced in: Mark 1:39

Connecting Words and Phrases

Description

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:

> This page answers the question: *How do connecting words work to join parts of the text in different ways?*

- 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.

"

Referenced in:

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 (UTA PDF)*

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.

> צְפַנְיָ ה — A man's name in Hebrew letters.
>
>> "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"

"

Referenced in: Mark 5 General Notes; Mark 5:41; Mark 7 General Notes; Mark 7:11; Mark 7:34; Mark 11:9; Mark 14 General Notes; Mark 14:36; Mark 15 General Notes; Mark 15:22; Mark 15:34

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

> This page answers the question: *What are direct and indirect quotations?*
>
> In order to understand this topic, it would be good to read:
>
> *Pronouns (UTA PDF)*
>
> *Verbs (UTA PDF)*
>
> *Quotations and Quote Margins (UTA PDF)*

- 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!**'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

(1) If a direct quote would not work well in your language, change it to an indirect quote.
(2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

(1) If a direct quote would not work well in your language, change it to an indirect quote.

> And he commanded him to tell no one, but, "**Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.**" (Luke 5:14 ULT)
>
>> He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them**.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

> And he commanded him **to tell no one,** but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)
>
>> He commanded him, "**Tell no one**. But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them."

You may also want to watch the video at https://ufw.io/figs_quotations.

Next we recommend you learn about:

Quotes within Quotes (UTA PDF)

"

Referenced in: Mark 5:18; Mark 5:43; Mark 6:15; Mark 8:6; Mark 8:7; Mark 8:30

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:
>
> *Parts of Speech (UTA PDF)*
> *Sentence Structure (UTA PDF)*

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as "who" or"which"), 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 the added phrase 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 phrase 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.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases "to your needy and to your poor" give further information about "your brother." They do not refer to a separate group of people.

> How 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. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> 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.

> 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.

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)
>> **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)

> Can Sarah bear a son **even when she is 90 years old**?
>
> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)
>
> You must surely open your hand to any of **your needy and poor brothers** in your land.

(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.

You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> You must surely open your hand to your brother **who is needy and poor** in your land.

"

Next we recommend you learn about:
Double Negatives *(UTA PDF)*

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:

Parts of Speech *(UTA PDF)*
Sentence Structure *(UTA PDF)*

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 ἓν ἢ μία κεραία **οὐ μὴ** παρέλθη ἀπὸ τοῦ νόμου (Matthew 5:18)
> …iota one or one serif **not not** may pass away from the law
>
> > …**not even** one iota or one serif may pass away from the law
> > or:
> > …**certainly no** iota or serif may pass away from the law

---
Next we recommend you learn about:

Verbs (UTA PDF)

                                                                               "

Referenced in: Mark 6:4; Mark 9:29; Mark 9:39; Mark 10:14; Mark 10:30; Mark 11:14; Mark 11:23; Mark 12:34; Mark 13:30; Mark 13:31; Mark 14:19; Mark 14:25

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:
>
> *Figures of Speech (UTA PDF)*

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!"

"

Referenced in: Mark 2:25; Mark 4:21; Mark 4:39; Mark 5:33; Mark 6:20; Mark 7:14; Mark 8:15; Mark 10:14; Mark 13:20; Mark 14:61

Ellipsis

Description

An ellipsis[1] 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:

> This page answers the question: *What is ellipsis ?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*
> *Sentence Structure (UTA PDF)*

> 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.

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:

> 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 **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)

>> So the wicked will not stand in the judgment, and **sinners 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.

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.

"

Referenced in: Mark 1:2; Mark 1:22; Mark 1:41; Mark 2:17; Mark 2:22; Mark 2:27; Mark 3:4; Mark 4:5; Mark 4:8; Mark 4:20; Mark 5:20; Mark 5:33; Mark 5:39; Mark 7:36; Mark 8:28; Mark 8:33; Mark 9:35; Mark 9:41; Mark 11:32; Mark 11:33; Mark 12:17; Mark 12:22; Mark 12:23; Mark 12:29; Mark 12:31; Mark 12:32; Mark 12:33; Mark 12:41; Mark 13:7; Mark 13:8; Mark 13:11; Mark 13:12; Mark 13:19; Mark 13:21; Mark 14:4; Mark 14:29; Mark 14:38; Mark 14:49; Mark 14:58; Mark 15:24

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

> This page answers the question: *What kinds of information are given at the end of a story?*
>
> In order to understand this topic, it would be good to read:
>
> *Writing Styles (UTA PDF)*
>
> *Background Information (UTA PDF)*

The following are purposes for end of story information:

- to summarize the story
- to give a comment about what happened in the story
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons This Is a Translation Issue

Different languages have different ways of presenting these kinds of information. If you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples From the Bible

- To summarize the story

> Then the rest of the men should follow, some on planks, and some on other things from the ship. **In this way it happened that all of us were brought safely to the land.** (Acts 27:44 ULT)

- To give a comment about what happened in the story

> Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

• To tell the reader what happens to a specific character after the main part of the story ends

> And Mary said, "My soul magnifies the Lord, and my spirit rejoiced in God my savior." **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

• To tell on-going action that continues after the main part of the story ends

> All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

• To tell what happens after the story as a result of the events that happened in the story itself

> "Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering." **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

"

Referenced in:

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> This page answers the question: *What is a euphemism?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

> ... they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

> ... where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Use a euphemism from your own culture.
(2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

> ... where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:
>
> > "... where there was a cave. Saul went into the cave to **dig a hole**"
> > "... where there was a cave. Saul went into the cave to **have some time alone**"
>
> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

> > But Mary said to the angel, "How will this be, since I have not **slept with a man**?"

(2) State the information plainly without a euphemism if it would not be offensive.

> They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

> > "They found Saul and his sons **dead** on Mount Gilboa."

"

Referenced in:

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

> This page answers the question: *What are ways of translating exclamations?*
>
> In order to understand this topic, it would be good to read:
>
> *Sentence Types (UTA PDF)*

were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

> 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!"

"

Referenced in: Mark 2:24; Mark 10:28; Mark 10:33; Mark 14:41; Mark 14:42; Mark 15:29

Exclusive and Inclusive 'We'

Description

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive

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:

Pronouns (UTA PDF)

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.

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 *(UTA PDF)*

"

Referenced in: Mark 1:38; Mark 4:38; Mark 5:9; Mark 9:5; Mark 10:33; Mark 10:35; Mark 10:37; Mark 12:14; Mark 12:19; Mark 14:15; Mark 14:58

First, Second or Third Person

Normally a speaker refers to himself as "I" and the person he is speaking to as "you." Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than "I" or "you."

Description

This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*

In order to understand this topic, it would be good to read:

Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)

Pronouns (UTA PDF)

• 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.

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 (UTA PDF)

Forms of 'You' — Dual/Plural

Description

Some languages have a singular form of "you" for when the word "you" refers to just one person, and a plural form for when the word "you" refers to more than one person. Some languages also have a dual form of "you" for when the word "you" refers to only two people. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for "you" in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

> This page answers the question: *How do I know if the word 'you' is dual or plural?*
>
> In order to understand this topic, it would be good to read:
>
> *Forms of You (UTA PDF)*
> *Pronouns (UTA PDF)*
> *Parts of Speech (UTA PDF)*

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have a singular form of "you" and a plural form of "you." When we read the Bible in those languages, the pronouns and verb forms show us whether the word "you" refers to one person or more than one person. However, they do not show us whether it refers to only two people or more than two people. When the pronouns do not show us how many people the word "you" refers to, we need to look at the context to see how many people the speaker was speaking to.

Reasons This Is a Translation Issue

- Translators who speak a language that has distinct singular, dual, and plural forms of "you" will always need to know what the speaker meant so they can choose the right word for "you" in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning "you," translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word "you" refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know how many people the speaker was addressing.

Examples From the Bible

> Then **James and John**, the sons of Zebedee, came up to him, saying to him, "Teacher, we desire that you to do for us whatever we ask you." 36 So he said to them, "What do **you** want me to do for **you**?" (Mark 10:35-36 ULT)

Jesus is asking the two, James and John, what they want him to do for them. If the target language has a dual form of "you," use that. If the target language does not have a dual form, then the plural form would be appropriate.

> Jesus sent out two of his disciples and said to them, "Go into the village opposite us. As soon as **you** enter it, **you** will find a colt tied there, on which no one has yet sat. Untie it and bring it to me." (Mark 11:1b-2 ULT)

The context makes it clear that Jesus is addressing two people. If the target language has a dual form of "you," use that. If the target language does not have a dual form, then the plural form would be appropriate.

> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion: Greetings. Consider it all joy, my brothers, when **you** experience various troubles. You know that the testing of **your** faith produces endurance. (James 1:1-3 ULT)

James wrote this letter to many people, so the word "you" refers to many people. If the target language has a plural form of "you," it would be best to use it here.

Strategies for finding out how many people "you" refers to

(1) Look at the translationNotes to see if they tell whether "you" refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word "you" refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.
(4) Look at the context to see who the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_youdual.

Next we recommend you learn about:
Forms of 'You' — Singular (UTA PDF)

"

Referenced in: Mark 11:2; Mark 11:3; Mark 14:13

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:
>
> *Parts of Speech (UTA PDF)*
> *Forms of You (UTA PDF)*
> *Pronouns (UTA PDF)*

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 and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> 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 angel used singular forms here and the context makes it clear that he 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," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word "you" and the commands "search" and "report" are plural.

Strategies for finding out how many people "you" refers to

(1) Look at the notes to see if they tell whether "you" refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word "you" refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.
(4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

Next we recommend you learn about:

Forms of 'You' — Dual/Plural (UTA PDF)

Referenced in: Mark 1:2; Mark 1:3; Mark 9:1; Mark 9:7; Mark 9:19; Mark 9:50; Mark 11:22; Mark 11:24; Mark 11:25; Mark 11:30; Mark 12:38; Mark 13:5; Mark 13:9

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> This page answers the question: *What are generic noun phrases and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *Parts of Speech (UTA PDF)*

> Can **a man** walk on hot coals without scorching his feet? So is **the man who goes in to his neighbor's wife**; **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase "a good man" does not refer to a particular man, but to any person who is good. The phrase "a man who makes evil plans" does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word "the" in the noun phrase.
(2) Use the word "a" in the noun phrase.
(3) Use the word "any," as in "any person" or "anyone."
(4) Use the plural form, as in "people."
(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word "the" in the noun phrase.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

> > "Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**." (Proverbs 12:2)

(2) Use the word "a" in the noun phrase.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

> > "People curse **a man** who refuses to sell grain."

(3) Use the word "any," as in "any person" or "anyone."

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

> > "People curse **any man** who refuses to sell grain."

(4) Use the plural form, as in "people" (or in this sentence, "men").

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

> > "People curse **men** who refuse to sell grain"

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

> > "People curse **whoever** refuses to sell grain."

Next we recommend you learn about:

When Masculine Words Include Women (UTA PDF)

Referenced in:

Go and Come

Description

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.

> This page answers the question: *What do I do if the word "go" or "come" is confusing in a certain sentence?*

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?

"

Referenced in: Mark 1:9; Mark 1:14; Mark 1:29; Mark 2:13; Mark 5:1; Mark 5:13; Mark 5:22; Mark 6:1; Mark 8:22; Mark 8:27; Mark 9:25; Mark 9:26; Mark 9:28; Mark 9:29; Mark 9:33; Mark 10:1; Mark 10:45; Mark 10:46; Mark 11:1; Mark 11:2; Mark 11:11; Mark 11:12; Mark 11:13; Mark 11:15; Mark 14:17; Mark 14:32; Mark 14:45; Mark 14:48; Mark 15:8; Mark 15:21; Mark 15:33; Mark 15:41; Mark 16:8

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with "and." These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> ... 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 *(UTA PDF)*

"

Referenced in: Mark 2:15; Mark 13:26; Mark 15:2; Mark 15:9; Mark 15:12

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 (UTA PDF)*

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

> For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name "Melchizedek" primarily to refer to a man who had that name, and the title "king of Salem" tells us that he ruled over a certain city.

> His name first indeed means "king of righteousness," and then also "king of Salem," that is, "king of peace." (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek's name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples From the Bible

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that "Jordan" is the name of a river, "Jericho" is the name of a city, and "Amorites" is the name of a group of people.

> She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that "Beer Lahai Roi" means "Well of the Living One who sees me."

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words "pull out."

> **Saul** was in agreement with his execution. (Acts 8:1a ULT)

> But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
(5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

> > You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites.**

> At that hour, certain Pharisees approached, saying to him, "Leave and go away from here, because **Herod** wants to kill you." (Luke 13:31 ULT)

> > At that hour, certain Pharisees approached, saying to him, "Go and leave here, because **King Herod** wants to kill you."

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

> > She called his name **Moses (which sounds like 'drawn out'),** and she said, "For out of the water I drew him."

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

> She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

>> She said, "Do I really continue to see, even after he has seen me?"
>> Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.

> ... a young man named **Saul**. (Acts 7:58b ULT)

>> ... a young man named **Paul** 1

The footnote would look like:

>> [1] Most versions say "Saul" here, but most of the time in the Bible he is called "Paul."

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

>> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."

> a young man named **Saul** (Acts 7:58 ULT)

>> a young man named **Saul**

The footnote would look like:

>> [1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

>> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

> It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)

>> It came about in Iconium that **Paul**[1] and Barnabas entered together into the synagogue

The footnote would look like:

>> [1] This is the same man who was called Saul before Acts 13.

>> "

Next we recommend you learn about:

Copy or Borrow Words *(UTA PDF)*

Referenced in: Introduction to the Gospel of Mark; Mark 2:14; Mark 3:16; Mark 5:1; Mark 5:9; Mark 5:20; Mark 5:22; Mark 6:3; Mark 6:17; Mark 6:45; Mark 6:53; Mark 7:26; Mark 7:31; Mark 8:10; Mark 8:22; Mark 9:4; Mark 9:5; Mark 9:11; Mark 10:47; Mark 11:1; Mark 14:3; Mark 14:10; Mark 15:21; Mark 15:35; Mark 15:36; Mark 15:40; Mark 15:43; Mark 15:47; Mark 16:1

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.

> 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:
>
> *Figures of Speech* *(UTA PDF)*

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.

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.

"

Referenced in: Mark 1:5; Mark 1:32; Mark 1:33; Mark 1:37; Mark 1:39; Mark 1:45; Mark 4:17; Mark 4:34; Mark 8:16; Mark 8:36; Mark 9:43; Mark 9:45; Mark 9:47; Mark 10:25; Mark 10:44; Mark 11:23; Mark 13:13; Mark 14:34

Hypothetical Situations

Consider these phrases: "If the sun stopped shining …" "What if the sun stopped shining …" "Suppose the sun stopped shining …" and "If only the sun had not stopped shining." We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

> This page answers the question: *What is a hypothetical situation?*
>
> In order to understand this topic, it would be good to read:
>
> *Writing Styles* *(UTA PDF)*

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, are not happening now, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions comprise a phrase that starts with "if.")

- If he had lived to be 100 years old, he would have seen his grandson's grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson's grandson. (But he probably will not.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason This Is a Translation Issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible and understand that they are unreal.
- Translators need to know their own language's ways of talking about different kinds of hypothetical situations.

Examples From the Bible

Hypothetical Situations in the Past

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)

Here in Matthew 11:21, Jesus said that **if** the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles, and they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

> Martha then said to Jesus, "Lord, **if you had been here, my brother would not have died**." (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

> And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed**. (Luke 5:37 ULT)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

> Jesus said to them, "What man would there be among you, who, **if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out**?" (Matthew 12:11 ULT)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

Hypothetical Situation in the Future

> **Unless those days are shortened, no flesh would be saved**. But for the sake of the elect, those days will be shortened. (Matthew 24:22 ULT)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show how bad those days will be—so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble so that the elect (those he has chosen) will be saved.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

> The Israelites said to them, "**If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.** For you have brought us out into this wilderness to kill our whole community with hunger." (Exodus 16:3 ULT)

Here the Israelites were afraid that they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

> I know what you have done, and that you are neither cold nor hot. **I wish that you were either cold or hot!** (Revelation 3:15 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at https://ufw.io/figs_hypo.

"

Referenced in: Mark 6:37; Mark 9:42; Mark 12:19; Mark 12:20; Mark 12:21

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

> 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:
>
> *Figures of Speech (UTA PDF)*

- 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.")

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**

"

Referenced in: Mark 1:2; Mark 1:3; Mark 1:15; Mark 1:17; Mark 1:41; Mark 2:14; Mark 2:19; Mark 3:13; Mark 3:21; Mark 3:28; Mark 3:30; Mark 4:6; Mark 4:17; Mark 4:29; Mark 5:2; Mark 5:15; Mark 5:23; Mark 6:35; Mark 7:6; Mark 7:35; Mark 8:12; Mark 8:18; Mark 8:33; Mark 9:1; Mark 9:41; Mark 10:5; Mark 10:38; Mark 10:39; Mark 12:10; Mark 12:14; Mark 12:25; Mark 13:8; Mark 13:11; Mark 13:17; Mark 13:19; Mark 13:20; Mark 13:24; Mark 13:29; Mark 14:19; Mark 14:25; Mark 14:27; Mark 14:29; Mark 14:35; Mark 14:40; Mark 14:41; Mark 14:46; Mark 14:72; Mark 15:2; Mark 15:34; Mark 15:37; Mark 16:8

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

> This page answers the question: *What other uses are there for imperative sentences in the Bible?*
>
> In order to understand this topic, it would be good to read:
>
> *Sentence Types (UTA PDF)*

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

> Now Yahweh appeared to him and said, "**Do not go down** to Egypt; **live** in the land that I tell you to live in." (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command "Be clean" means to "be healed" so that others around would know that it was safe to touch the man again.)

> "I am willing. **Be clean**." Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like "light must be."

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

> **Do not abandon** wisdom and she will watch over you; **love** her and she will keep you safe. (Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

> **Teach** a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translation Strategies

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.
(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

Examples of Translation Strategies Applied

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

> **Be clean**. (Matthew 8:3b ULT)
>
> > "You are now clean." "I now cleanse you."
>
> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
> > God said, "**There is now light**" and there was light.
>
> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)
>
> > God blessed them and said to them, "**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
> > God said, 'Let there be light,' **so** there was light. God said, "Light must be;" **as a result**, there was light.

(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

> Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

> "**If** you teach a child the way he should go, **then** when he is old he will not turn away from that instruction."

"

Referenced in:

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, "What did Peter paint yesterday?" The person asking the question already knows all of the information in our sentence above except for the object, "his house." Therefore, that becomes the most important part of the information, and a person answering in English might say "His house is what Peter painted (yesterday)."

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

> This page answers the question: *How do languages arrange the parts of a sentence?*
>
> In order to understand this topic, it would be good to read:
>
> *Sentence Structure (UTA PDF)*

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, "Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place." (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that "woe" is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.
(2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, "Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place." (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, "Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food."

> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> > When all men speak well of you, which is just as people's ancestors treated the false prophets, then woe to you!

"

Next we recommend you learn about:

Word Order *(UTA PDF)*
Distinguishing Versus Informing or Reminding *(UTA PDF)*

Referenced in:

Introduction of a New Event

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

> This page answers the question: *How do we introduce a new event in a story?*
>
> In order to understand this topic, it would be good to read:
>
> *Writing Styles* *(UTA PDF)*
> *Order of Events* *(UTA PDF)*

Examples From the Bible

> **In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase "And it happened that" in Luke 1:8 helps to introduce the first event in this story:

> **And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

> **The birth of Jesus Christ happened in the following way.** His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

> **Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

> **Then** Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word "then" shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

> 6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

(1) Put the information that introduces the event in the order that your people put it.
(2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."
(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
(4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

Examples of Translation Strategies Applied

(1) Put the information that introduces the event in the order that your people put it.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)
>
>> There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.
>>
>> One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.
>
> As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him … (Mark 2:14a ULT)
>
>> As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and and said to him …
>>
>> As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …
>>
>> As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as "another time," or "someone."

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase "after that" can help them see that it happened after the events already mentioned.
>
> > **After that**, when Noah was 600 years old, the flood came upon the earth.
>
> **Again he began** to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone's house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.
>
> > **Another time** Jesus began to teach people again beside the sea.
> >
> > Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)
>
> > **Now this is what happened when** Noah was 600 years old and the flood came upon the earth.
> >
> > **This part tells about what happened when** the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

> Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)
>
> > **Now this is what happened when** Noah was 600 years old. Noah, his sons, his wife, and his sons' wives went into the ark together because **God had said that the waters of the flood would come**.

"

Next we recommend you learn about:

Background Information *(UTA PDF)*
Introduction of New and Old Participants *(UTA PDF)*

Referenced in: Mark 1:1; Mark 1:9; Mark 3:1; Mark 5:1; Mark 6:1; Mark 7:1; Mark 8:1; Mark 10:13; Mark 12:41

Introduction of New and Old Participants

Description

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

> Now **there was a man from the Pharisees whose name was Nicodemus** … **This man** came to Jesus at night … Jesus replied and said to **him** … (John 3:1, 2a, 3a)

This page answers the question: *Why cannot the readers of my translation understand who the author was writing about?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)
Writing Styles (UTA PDF)

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as "This man" and "him" when he has become an old participant.

Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples From the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as "There was a man," as in the example below. The phrase "There was" tells us that this man existed. The word "a" in "a man" tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah's wife is simply referred to as "his wife." This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun "his," and his wife is referred to with the pronoun "she."

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her ... (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See Verbs.)

Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.
(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth ... (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, "Lord, teach us to pray just as John also taught his disciples." (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who "he" refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph's master took Joseph and put him in prison, in the place where all the king's prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.

> Joseph's master took **him** and put **him** in prison, in the place where all the king's prisoners were put, and **he** stayed there in the prison.

"

Next we recommend you learn about:

Pronouns — When to Use Them *(UTA PDF)*

Referenced in: Mark 3:1; Mark 5:25; Mark 9:5; Mark 12:1; Mark 12:18; Mark 12:28; Mark 15:43

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **Undoubtedly you know, for you were born then;** "**the number of your days is so large!**" (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

> Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

(1) Translate it in a way that shows that the speaker is saying what someone else believes.
(2) The irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

Examples of Translation Strategies Applied

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)

>> **You think that you are doing well when you reject God's commandment** so you may keep your tradition! **You act like it is good to reject God's commandment** so you may keep your tradition!

> I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

>> I did not come to call **people who think that they are righteous** to repentance, but to call sinners to repentance.

(2) Translate the actual, intended meaning of the statement of irony.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)

>> **You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "**Let them bring us their own arguments; have them come forward and declare to us what will happen**, so we may know these things well. **Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled.**" (Isaiah 41:21-22 ULT)

>> 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. Your idols **cannot bring us their own arguments or come forward to declare to us what will happen** so we may know these things well. We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

> Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **Undoubtedly you know, for you were born then; the number of your days is so large!** (Job 38:20-21 ULT)

> Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not**!

"

Next we recommend you learn about:

Litotes (UTA PDF)

Referenced in:

Kinship

Description

Kinship terms refer to those words used to describe people

related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

Examples from the Bible

> Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

> Jacob sent and called Rachel and Leah to the field to his flock and said to them, "I see **your father's** attitude toward me has changed, but the God of my father has been with me." (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man's father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

> And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man's father-in-law this is a good place to use it.

> And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses's older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

> Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi's daughters-in-law.

> Then she said, "Look, your sister-in-law has turned back to her people and to her gods." (Ruth 1:15 ULT)

Orpah had been the wife of Ruth's husband's brother. This may be a different term in your language than if she had been Ruth's husband's sister.

> Then Boaz said to Ruth, "Will you not listen to me, **my daughter**?" (Ruth 2:8a ULT)

Boaz is not Ruth's father; he is simply using the term to address a younger woman.

> And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker's (or referent's) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

> 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, "nevéstka" 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.

"

Referenced in:

Litany

Description

A litany is a figure of speech in which the various components of a thing are listed in a series of very similar statements. The speaker does this to indicate that what he is saying should be understood as comprehensive and without exceptions.

> This page answers the question: *What is the figure of speech called litany?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

Reason This Is a Translation Issue

Many languages do not use litanies, and readers could be confused by them. They may wonder why the speaker seems to be saying the same thing over and over again.

Examples From the Bible

> Though they dig into Sheol, there my hand will take them. Though they climb up to heaven, there I will bring them down. Though they hide on the top of Carmel, there I will search and take them. Though they are hidden from my sight in the bottom of the sea, there will I give orders to the serpent, and it will bite them. Though they go into captivity, driven by their enemies before them, there will I give orders to the sword, and it will kill them. (Amos 9:2-4 ULT)

In this passage Yahweh is telling the people of Israel that when he punishes them, none of them will escape.

> But you should not have looked on the day of your brother, on the day of his misfortune. And you should not have rejoiced over the sons of Judah in the day of their perishing. And you should not have made your mouth great in a day of distress. You should not have entered the gate of my people in the day of their calamity. Yes, you! You should not have looked on his evil in the day of his calamity. And you women should not have looted his wealth in the day of his calamity. And you should not have stood at the crossroads to cut down his fugitives. And you should not have delivered up his survivors in a day of distress. (Obadiah 1:12–14)

In this passage Yahweh is telling the people of Edom that they should have helped the people of Judah when they were conquered by the Babylonians.

Translation Strategies

If the litany is understood as it is in the ULT, then translate the litany as it is. If it is not understood, then try one or more of the following strategies.

(1) Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany.
(2) You can put each sentence of the litany on a separate line. Also, if each sentence in the litany has two parts, you can format the litany so that the equivalent parts of each sentence line up. Use this or any other type of formatting that will show that each sentence is reinforcing the same meaning.
(3) You can eliminate words like "and," "but," and "or" at the beginning of sentences so that it will be clearer that the component parts of the litany are all being listed in a row.

Examples of Translation Strategies Applied

(1) combined with (3):
Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany;
You can eliminate words like "and," "but," and "or" at the beginning of sentences so that it will be clearer that the component parts of the litany are all being listed in a row.

> You did nothing to help the Israelites when strangers carried away their wealth. They conquered all the cities of Judah, and they even plundered Jerusalem. And you were just as bad as those foreigners, because you did nothing to help:

> You should not have looked on the day of your brother, on the day of his misfortune. You should not have rejoiced over the sons of Judah in the day of their perishing. You should not have made your mouth great in a day of distress. You should not have entered the gate of my people in the day of their calamity. Yes, you! You should not have looked on his evil in the day of his calamity. You women should not have looted his wealth in the day of his calamity. You should not have stood at the crossroads to cut down his fugitives. You should not have delivered up his survivors in a day of distress. (Obadiah 1:11-14)

In the above example, verse 11 provides the summary and meaning for the litany that follows in verses 12-14.

(1) combined with (2):
Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany;
You can put each sentence of the litany on a separate line. Also, if each sentence in the litany has two parts, you can format the litany so that the equivalent parts of each sentence line up. Use this or any other type of formatting that will show that each sentence is reinforcing the same meaning.

> Not one of them will get away, not one of them will escape:

> Though they dig into Sheol,   there my hand will take them.
> Though they climb up to heaven,   there I will bring them down.
> Though they hide on the top of Carmel,   there I will search and take them.
> Though they are hidden from my sight in the bottom of the sea, there will I give orders to the
>   serpent, and it will bite them.
> Though they go into captivity, driven by their enemies before them, there will I give orders to
> the   sword, and it will kill them.
> (Amos 9:1b–4 ULT)

In the above example, the sentence before the litany explains its overall meaning. That sentence can be placed as an introduction. The second half of each sentence can be formatted in a descending staircase pattern as above, or lined up evenly like the first half of each sentence, or in another way. Use whatever format best shows that these sentences are all communicating the same truth, that it is not possible to escape from God.

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Referenced in: Mark 7:21

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference between a litotes and a double negative is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

> This page answers the question: *What is litotes?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

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."

"

Referenced in:

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

> This page answers the question: *What can I do if some of the explicit information seems confusing, unnatural, or unnecessary in our language?*
>
> In order to understand this topic, it would be good to read:
>
> *Assumed Knowledge and Implicit Information* *(UTA PDF)*

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as "and" to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, "Lord, I am not worthy that you should enter under my roof" (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

>> Abimelech came to the tower and fought against it, and he approached the door of the tower **to burn it**. (Or) … **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector "and" at the beginning, so it was omitted. Also, the words "with fire" were left out, because this information is communicated implicitly by the word "burn." An alternative translation for "to burn it" is "to set it on fire." It is not natural in English to use both "burn" and "fire," so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, "How would the door burn?" If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, "What happens to a door that is set on fire?" If the readers answer, "It burns," then they have understood the implicit information.

> But the centurion **answered and said**, "Lord, I am not worthy that you should enter under my roof" (Matthew 8:8a ULT)

>> The centurion **answered**, "Lord, I am not worthy that you should enter under my roof"

In English, the information that the centurion responded by speaking is included in the verb "answered," so the verb "said" can be left implicit. You can test if the readers understood the implicit information by asking, "How did the centurion answer?" If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)

>> **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs "taught" and "saying," so that phrase can be omitted and that information left implicit. However, "he opened his mouth" is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

Next we recommend you learn about:
When to Keep Information Implicit (UTA PDF)

Referenced in: Mark 11:25

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)

> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

> … I praise you, Father, Lord of **heaven and earth** …, (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means "everywhere."

> He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means "everyone."

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Identify what the merism refers to without mentioning the parts.
(2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

(1) Identify what the merism refers to without mentioning the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

> > I praise you, Father, Lord of **everything**.

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

> > **In all places**, people should praise Yahweh's name.

(2) Identify what the merism refers to and include the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

> > I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

> He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)

> > He will bless **all those** who honor him, regardless of whether they are **young or old**.

"

Referenced in:

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:
>
> *Figures of Speech (UTA PDF)*
> *Simile (UTA PDF)*

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.

"

Referenced in: Mark 1:2; Mark 1:3; Mark 1:8; Mark 1:17; Mark 1:28; Mark 1:31; Mark 1:45; Mark 2:26; Mark 3:5; Mark 3:10; Mark 3:17; Mark 3:24; Mark 3:26; Mark 3:35; Mark 4:12; Mark 4:14; Mark 4:15; Mark 4:16; Mark 4:17; Mark 4:18; Mark 4:19; Mark 4:20; Mark 4:24; Mark 6:52; Mark 7:5; Mark 7:8; Mark 7:27; Mark 8 General Notes; Mark 8:17; Mark 8:33; Mark 8:34; Mark 8:38; Mark 9:35; Mark 9:38; Mark 9:42; Mark 9:49; Mark 9:50; Mark 10:8; Mark 10:17; Mark 10:21; Mark 10:24; Mark 10:31; Mark 10:38; Mark 10:39; Mark 10:44; Mark 10:47; Mark 11:10; Mark 11:17; Mark 11:23; Mark 12:2; Mark 12:3; Mark 12:10; Mark 12:13; Mark 12:14; Mark 12:19; Mark 12:20; Mark 12:21; Mark 12:22; Mark 12:28; Mark 12:29; Mark 12:30; Mark 12:33; Mark 12:34; Mark 12:35; Mark 12:37; Mark 12:39; Mark 12:40; Mark 12:43; Mark 13:8; Mark 13:9; Mark 13:23; Mark 13:27; Mark 13:33; Mark 13:36; Mark 14:22; Mark 14:24; Mark 14:27; Mark 14:36; Mark 15:11

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:
>
> *Figures of Speech (UTA PDF)*

> ... 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.

"

Referenced in: Mark 1:33; Mark 2:6; Mark 2:8; Mark 3:4; Mark 3:25; Mark 4:9; Mark 4:29; Mark 6:4; Mark 6:16; Mark 6:19; Mark 6:21; Mark 6:52; Mark 7:6; Mark 7:15; Mark 7:18; Mark 7:19; Mark 7:20; Mark 7:21; Mark 7:37; Mark 8:11; Mark 8:12; Mark 8:17; Mark 8:34; Mark 9:9; Mark 9:10; Mark 9:19; Mark 9:31; Mark 9:37; Mark 9:38; Mark 9:39; Mark 9:41; Mark 9:43; Mark 9:45; Mark 9:47; Mark 10:5; Mark 11:2; Mark 11:9; Mark 11:23; Mark 11:30; Mark 11:31; Mark 12:7; Mark 12:11; Mark 12:13; Mark 12:14; Mark 12:17; Mark 12:19; Mark 12:28; Mark 12:29; Mark 12:34; Mark 12:38; Mark 12:40; Mark 12:41; Mark 13:6; Mark 13:8; Mark 13:9; Mark 13:10; Mark 13:13; Mark 13:20; Mark 13:30; Mark 13:31; Mark 13:35; Mark 14:11; Mark 14:12; Mark 14:14; Mark 14:16; Mark 14:25; Mark 14:35; Mark 14:38; Mark 14:41; Mark 14:62; Mark 14:72

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word "rich" is an adjective. Here are two sentences that show that "rich" is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective "rich" comes before the word "man" and describes "man."

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective "rich" comes after the verb "be" and describes "He."

Here is a sentence that shows that "rich" can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word "rich" acts as a noun in the phrase "the rich," and it refers to rich people. The word "poor" also acts as a noun and refers to poor people.

> This page answers the question: *How do I translate adjectives that act like nouns?*
>
> In order to understand this topic, it would be good to read:
>
> *Parts of Speech (UTA PDF)*

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

"The meek" here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

>> The scepter of wickedness must not rule in the land of **righteous people**.

> Blessed are **the meek**. (Matthew 5:5a ULT)

>> Blessed are **people who are meek**.

"

Referenced in: Mark 3:16; Mark 4:10; Mark 6:7; Mark 6:56; Mark 9:26; Mark 9:35; Mark 10:6; Mark 10:21; Mark 10:31; Mark 10:32; Mark 11:11; Mark 12:20; Mark 12:21; Mark 12:25; Mark 12:26; Mark 12:27; Mark 12:29; Mark 12:36; Mark 12:41; Mark 13:20; Mark 13:22; Mark 13:27; Mark 14:5; Mark 14:7; Mark 14:10; Mark 14:17; Mark 14:20; Mark 14:43

Numbers

Description

There are many numbers in the Bible. They can be written as words ("five") or as numerals ("5"). Some numbers are very large, such as "two hundred" (200), "twenty-two thousand" (22,000), or "one hundred million" (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Some numbers are exact and others are rounded.

> Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

> That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word "about" shows that it is not an exact number.

Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples From the Bible

> When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of **thousands of ten thousands.** (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

(1) Write numbers using numerals.
(2) Write numbers using your language's words or the Gateway Language words for those numbers.
(3) Write numbers using words, and put the numerals in parentheses after them.
(4) Combine words for large numbers.
(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

> Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(1) Write numbers using numerals.

> > I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

(3) Write numbers using words, and put the numerals in parenthesis after them.

> > I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

(4) Combine words for large numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand** talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

> I have prepared for Yahweh's house **a great amount of gold (100,000 talents)**, **ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

> When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years.

> He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

"

Next we recommend you learn about:
Ordinal Numbers *(UTA PDF)*
Fractions *(UTA PDF)*

Referenced in: Mark 4:8; Mark 4:20; Mark 5:13; Mark 5:25; Mark 5:42; Mark 6:7; Mark 6:37; Mark 6:43; Mark 6:44; Mark 8:19; Mark 8:20

Order of Events

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

> This page answers the question: *Why are some events not listed in the order they happened, and how do I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *Writing Styles* *(UTA PDF)*
> *Verbs* *(UTA PDF)*

Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples From the Bible

> He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

(1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of Verbs.)
(3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See Verse Bridges.)

Examples of Translation Strategies Applied

(1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

> 20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

> 20 But then Herod ... had John locked up in prison. 21 **Before John was put in prison,** while all the people were being baptized by John, Jesus also was baptized.

Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

> Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

> > 8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

> 8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

> > 8,10 Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...

Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

> Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

Next we recommend you learn about:

Background Information (UTA PDF)

Connecting Words and Phrases (UTA PDF)

Introduction of a New Event (UTA PDF)

Verse Bridges (UTA PDF)

Referenced in: Mark 1:31; Mark 5:7

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This 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:

Fractions (UTA PDF)

"

Referenced in: Mark 9:35; Mark 12:20; Mark 12:21; Mark 12:28; Mark 12:31; Mark 13:10; Mark 14:41; Mark 14:72; Mark 15:25; Mark 15:33; Mark 15:34

Parables

A parable is a short story that teaches something(s) that is true, and delivers the lesson in a way that is easy to understand and hard to forget.

Description

This page answers the question: *What is a parable?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

A parable is a short story that is told to teach something(s) that is true. Though the events in a parable could happen, they did not actually happen. They are told only to teach the lesson(s) that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you identify what is a parable and what is an account of a real event.) Parables often use figures of speech such as simile and metaphor.

> Then he also told them a parable. "A blind man is not able to guide a blind man, is he? Would not both fall into a pit?" (Luke 6:39 ULT)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples From the Bible

> Neither do people light a lamp and put it under a basket but, rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULT)

This parable teaches us not to hide the way we live for God from other people.

> Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.
(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

Examples of Translation Strategies Applied

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

> Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the **lampstand**?" (Mark 4:21 ULT)

If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.

> Jesus also said to them, "The lamp is not brought in order to put it under a
> basket, or under the bed, is it? Is it not so that it might be put on **a high
> shelf?**"

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and **sowed** in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.

> > Then Jesus presented another parable to them. He said, "The kingdom of
> > heaven is like a mustard seed which a man took and **planted** in his field.
> > This seed is indeed the smallest of all the seeds. But when it has grown, it
> > is greater than the garden plants. It becomes a tree, so that the birds of
> > the air come and nest in its branches."

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

> **Jesus also said to them**, "The lamp is not brought in order to put it under a basket, or under
> the bed, is it? Is it not so that it might be put on the lampstand?" (Mark 4:21 ULT)

> > **Jesus told them a parable about why they should witness openly.** Jesus
> > also said to them, "The lamp is not brought in order to put it under a
> > basket, or under the bed, is it? Is it not so that it might be put on the
> > lampstand?" (Mark 4:21 ULT)

> **Then Jesus presented another parable to them.** He said, "The kingdom of heaven is like a
> mustard seed which a man took and sowed in his field. It is indeed the smallest of all the
> seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that
> the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

> > **Then Jesus presented another parable to them about how the
> > kingdom of God grows**. He said, "The kingdom of heaven is like a
> > mustard seed which a man took and sowed in his field. This seed is indeed
> > the smallest of all the seeds. But when it has grown, it is greater than the
> > garden plants. It becomes a tree, so that the birds of the air come and
> > nest in its branches."

"

Referenced in: Mark 2:21; Mark 3:24; Mark 3:25; Mark 3:27; Mark 4:3; Mark 4:26; Mark 12:1; Mark 13:28; Mark 13:34

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."

> 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 (UTA PDF)

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:

> This page answers the question: *What is personification?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

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.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.
>
>> **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word "as."
>
>> Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the "wind and the sea" as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
>> He even **controls the winds and the sea**.

NOTE: We have broadened our definition of "personification" to include "zoomorphism" (speaking of other things as if they had animal characteristics) and "anthropomorphism" (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

Next we recommend you learn about: "

Apostrophe (UTA PDF)

Biblical Imagery — Common Patterns (UTA PDF)

Referenced in: Mark 1:11; Mark 4:32; Mark 9:7; Mark 13:24

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.

> 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:
>
> *Parts of Speech (UTA PDF)*
> *Sentence Structure (UTA PDF)*

- 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. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son … wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)
>
> > "On their heads were **gold crowns**"

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink … will not lose his reward.

> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**. or: Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, "punishment of Yahweh" and "your God.")

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)
>
> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.

> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
> > You will only observe and see **how Yahweh punishes the wicked**.

> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

"

Referenced in: Mark 2:16; Mark 12:26; Mark 14:3

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

This page answers the question: *What is the predictive past?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Verbs (UTA PDF)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

> For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) If it refers to something in the immediate future, use a form that would show that.
(3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)

> > For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

> Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

>> Yahweh said to Joshua, "See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers."

(3) Some languages may use the present tense to show that something will happen very soon.

> Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

>> Yahweh said to Joshua, "See, I **am delivering** over to you Jericho, its king, and its powerful soldiers."

"

Referenced in: Mark 1 General Notes; Mark 2 General Notes; Mark 3 General Notes; Mark 4 General Notes; Mark 5 General Notes; Mark 6 General Notes; Mark 7 General Notes; Mark 8 General Notes

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> This page answers the question: *How do I decide whether or not to use a pronoun?*
>
> In order to understand this topic, it would be good to read:
>
> *Pronouns* *(UTA PDF)*
> *Sentence Structure* *(UTA PDF)*

> 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.

"

Referenced in:

Proverbs

Description

Proverbs are short sayings that give wise advice or teach something that is generally true about life. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism. Proverbs should not be understood as absolute and unchangeable laws. Rather, proverbs offer general advice to a person about how to live his life.

> This page answers the question: *What are proverbs, and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *Metaphor (UTA PDF)*
> *Parallelism (UTA PDF)*
> *Writing Styles (UTA PDF)*

> Hatred stirs up conflicts, but love covers over all offenses. (Proverbs 10:12 ULT)

Here is another example from the book of Proverbs.

> Look at the ant, you lazy person, consider her ways, and be wise. It has no commander, officer, or ruler, yet it prepares its food in the summer, and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULT)

Reason This Is a Translation Issue

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in the way that people say proverbs in your language so that people recognize them as proverbs and understand what they teach.

Examples From the Bible

> A good name is to be chosen over great riches,
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

> Like vinegar on the teeth and smoke in the eyes,
> so is the sluggard to those who send him. (Proverbs 10:26 ULT)

This means that a lazy person is very annoying to those who send him to do something.

> The way of Yahweh protects those who have integrity,
> but it is destruction for the wicked. (Proverbs 10:29 ULT)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

(1) Find out how people say proverbs in your language, and use one of those ways.
(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
(4) Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

(1) Find out how people say proverbs in your language, and use one of those ways.

> A good name is to be chosen over great riches,
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

Here are some ideas for ways that people might say a proverb in their language.

>> It is better to have a good name than to have great riches,
>> and to be favored by people than to have silver and gold.
>>
>> Wise people choose a good name over great riches,
>> and favor over silver and gold.
>>
>> Try to have a good reputation rather than great riches.
>>
>> Will riches really help you?
>> I would rather have a good reputation.

(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

> Like **snow in summer** or rain in harvest,
> so a fool does not deserve honor. (Proverbs 26:1 ULT)

>> It is not natural for **a cold wind to blow in the hot season** or for it to rain
>> in the harvest season;
>> And it is not natural to honor a foolish person.

(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

> Do not boast about tomorrow,
> for you do not know what a day may bring. (Proverbs 27:1a ULT)

>> Do not count your chickens before they hatch.

(4) Give the same teaching but not in a form of a proverb.

> There is a generation that curses their father
> and does not bless their mother.
> There is a generation that is pure in their own eyes,
> and yet they are not washed of their filth. (Proverbs 30:11-12 ULT)

>> People who do not respect their parents think that they are righteous,
>> and they do not turn away from their sin.

"

Referenced in:

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 *(UTA PDF)*

Referenced in:

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* *(UTA PDF)*

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.'"

Quote Markings *(UTA PDF)*

Next we recommend you learn about: "

Quote Markings *(UTA PDF)*

Referenced in: Mark 1:3; Mark 2:9; Mark 4:12; Mark 7:6; Mark 7:10; Mark 10:6; Mark 10:19; Mark 11:3; Mark 11:17; Mark 11:31; Mark 11:32; Mark 12:6; Mark 12:10; Mark 12:11; Mark 12:36; Mark 12:37; Mark 13:6; Mark 13:21; Mark 14:14; Mark 14:27; Mark 14:58; Mark 16:7

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:
>
> *Pronouns (UTA PDF)*
> *Sentence Structure (UTA PDF)*

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone did something alone
- To show that someone or something was alone

Examples From the Bible

Reflexive pronouns are used to show the same person or thing fills two different roles in a sentence.

> If **I** should testify about **myself**, my testimony would not be true. (John 5:31 ULT)

> Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

Reflexive pronouns are used to emphasize a person or thing in the sentence.

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)

> So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

Reflexive pronouns are used to show that someone did something alone.

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

Reflexive pronouns are used to show that someone or something was alone.

> He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject. (2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence. (3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. (4) In some languages people show that someone did something alone by using a word like "alone." (5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

> If I should testify about **myself** alone, my testimony would not be true. (John 5:31)
>
> > "If I should **self-testify** alone, my testimony would not be true."

> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)
>
> > "Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**."

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)
>
> > "**It was he who** took our sickness and bore our diseases."

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples were."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain."

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)
>
> > "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it's own place**."

"

Referenced in: Mark 3:26; Mark 9:2; Mark 9:50; Mark 12:36; Mark 12:37; Mark 13:9

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

This page answers the question: *What are rhetorical questions and how can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)
Sentence Types (UTA PDF)

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 orignal 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

"

Referenced in: Mark 1:24; Mark 2 General Notes; Mark 2:7; Mark 2:8; Mark 2:9; Mark 2:16; Mark 2:19; Mark 2:24; Mark 2:25; Mark 3:4; Mark 3:23; Mark 3:33; Mark 4:13; Mark 4:21; Mark 4:30; Mark 4:38; Mark 4:40; Mark 4:41; Mark 5:7; Mark 5:35; Mark 5:39; Mark 6:3; Mark 6:37; Mark 7:18; Mark 8 General Notes; Mark 8:4; Mark 8:12; Mark 8:17; Mark 8:18; Mark 8:21; Mark 8:36; Mark 8:37; Mark 9:12; Mark 9:19; Mark 9:50; Mark 10:18; Mark 11:17; Mark 12:9; Mark 12:10; Mark 12:15; Mark 12:24; Mark 12:26; Mark 13:2; Mark 14:4; Mark 14:6; Mark 14:37; Mark 14:41; Mark 14:48; Mark 14:63

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words "like," "as," or "than."

> This page answers the question: *What is a simile?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

> 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 (UTA PDF)

Biblical Imagery — Common Patterns (UTA PDF)

Referenced in: Mark 1:10; Mark 4:26; Mark 6:34; Mark 8:24; Mark 10:15; Mark 13:34

Statements — Other Uses

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

This page answers the question: *What other uses are there for statements?*

In order to understand this topic, it would be good to read:

Sentence Types (UTA PDF)

Reason This Is a Translation Issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples From the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

> There was a man who was sent from God, whose name was John. He came as a witness in order to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULT)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb "will" to tell people what to do.

> He commanded them, saying, "This is what you **must** do. A third of you who come on the Sabbath **will** keep watch over the king's house, and a third **will** be at the Sur Gate, and a third at the gate behind the guardhouse." (2 Kings 11:5 ULT)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

> Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, **you can make me clean**." (Matthew 8:2 ULT)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

> … **cursed is the ground** because of you; (Genesis 3:17b ULT)

By telling a man that his sins were forgiven, **Jesus forgave** the man's sins.

> When Jesus saw their faith, he said to the paralyzed man, "**Son, your sins are forgiven**." (Mark 2:5 ULT)

Translation Strategies

(1) If the function of a statement would not be understood correctly in your language, **use a sentence type** that would express that function.
(2) If the function of a statement would not be understood correctly in your language, **add a sentence type** that would express that function.

(3) If the function of a statement would not be understood correctly in your language, **use a verb form** that would express that function.

Examples of Translation Strategies Applied

(1) If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

The phrase "you will call his name Jesus" is an instruction. It can be translated using the sentence type of a normal instruction.

> > She will give birth to a son. **Name him Jesus**, because he will save his people from their sins.

(2) If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

> Lord, **please heal me**, because I know you are able to heal me if you are willing to. (Matthew 8:2 ULT)

The function of "I know you can" is to make a request. In addition to the statement, a request can be added.

> > Lord, **I know you can heal me**. If you are willing, please do so**.**
>
> > Lord, if you are willing, please heal me. **I know you can do so.**

(3) If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)
>
> > She will give birth to a son, and **you must call his name Jesus**, for he will save his people from their sins.
>
> Son, your sins are forgiven. (Mark 2:5 ULT)
>
> > Son, I forgive your sins.
>
> > Son, God has forgiven your sins.

"

Referenced in: Mark 9:35; Mark 10:43; Mark 10:44; Mark 12:30; Mark 12:31

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean "yes" or turn their heads from side to side to mean "no." Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

> This page answers the question: *What is a symbolic action and how do I translate it?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns (UTA PDF)*

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.

"

Referenced in: Mark 6:11; Mark 11:8; Mark 12:36; Mark 12:38; Mark 13:12; Mark 14:62; Mark 14:63; Mark 15:19; Mark 15:29; Mark 15:38

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 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)
>
> > I looked on all the deeds that **I** had accomplished

> *Metonymy (UTA PDF)*
>
> *Biblical Imagery — Common Metonymies (UTA PDF)*

> Next we recommend you learn about:
>
> *Metonymy (UTA PDF)*
>
> *Biblical Imagery — Common Metonymies (UTA PDF)*

"

Referenced in: Mark 1:3; Mark 1:5; Mark 1:44; Mark 3:20; Mark 3:23; Mark 3:24; Mark 6:3; Mark 6:8; Mark 7:5; Mark 7:27; Mark 8:12; Mark 8:38; Mark 10:22; Mark 11:11; Mark 11:15; Mark 11:16; Mark 11:27; Mark 12:14; Mark 12:18; Mark 12:35; Mark 14:23; Mark 14:34; Mark 14:49; Mark 14:58; Mark 15:17

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

> 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:
>
> *Choosing a Source Text (UTA PDF)*
> *Original Manuscripts (UTA PDF)*

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.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> [10] See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. [11] [1]
>
> [1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house ... 11 She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> 14 He called the crowd again and said to them, "Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." 16 [1]
>
> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> 14 He called the crowd again and said to them, "Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." 16 [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> 14 He called the crowd again and said to them, "Listen to me, all of you, and understand. 15There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. 16 If any man has ears to hear, let him hear." [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

"

Next we recommend you learn about:

Chapter and Verse Numbers (UTA PDF)
Original Manuscripts (UTA PDF)
Terms to Know (UTA PDF)
The Original and Source Languages (UTA PDF)

Referenced in: Introduction to the Gospel of Mark; Mark 3:16

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: "How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?"

> This page answers the question: *How can I translate ideas that my readers are not familiar with?*
>
> In order to understand this topic, it would be good to read:
>
> *Sentence Structure (UTA PDF)*

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 (UTA PDF)

How to Translate Names (UTA PDF)

Referenced in: Mark 1:6; Mark 1:30; Mark 2:3; Mark 2:4; Mark 3:1; Mark 5:4; Mark 6:39; Mark 6:48; Mark 9:2; Mark 9:3; Mark 9:5; Mark 9:42; Mark 10:25; Mark 11:2; Mark 11:7; Mark 12:1; Mark 12:9; Mark 13:16; Mark 13:18; Mark 13:35; Mark 14:3; Mark 14:4; Mark 14:5; Mark 14:13; Mark 14:15; Mark 14:22; Mark 14:26; Mark 14:30; Mark 14:51; Mark 14:65; Mark 14:72; Mark 15:13; Mark 15:15; Mark 15:17; Mark 15:24

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)

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.")

"

Referenced in: Mark 1:1; Mark 1:11; Mark 3:11; Mark 5:7; Mark 8:38; Mark 9:7; Mark 14:36; Mark 15:39

Verbs

Description

Verbs are words that refer to an action or event or that is used in describing or identifying things. An "action" is something you do. "Event" is more general than "action." "Events" are things that happen, such as death. A linking verb ("is") describes a condition of being.

> This page answers the question: *What are verbs and what kinds of things are associated with them?*
>
> In order to understand this topic, it would be good to read:
>
> *Parts of Speech (UTA PDF)*

Examples The verbs in the examples below are bolded.

- John **ran**. ("Run" is an action.)
- John **ate** a banana. ("Eat" is an action.)
- John **saw** Mark. ("See" is an event.)
- John **died.** ("Die" is an event.)
- John **is** tall. (The phrase "is tall" describes John. The word "is" is a verb that links "John" with "tall.")
- John **looks** handsome. (The phrase "is handsome" describes John. The word "looks" here is a verb that links "John" with "handsome.")
- John **is** my brother. (The phrase "is my brother" identifies John.)

People or Things Associated With a Verb

A verb usually says something about someone or something. All of the example sentences above say something about John. "John" is the **subject** of those sentences. In English the subject usually comes before the verb.

Sometimes there is another person or thing associated with the verb. In the examples below, the bolded word is the verb, and the quoted phrase is the **object**. In English the object usually comes after the verb.

- He **ate** "lunch."
- He **sang** "a song."
- He **read** "a book."
- **He saw** "the book."

Some verbs never have an object.

- The sun **rose** at six o'clock.
- John **slept** well.
- John **fell** yesterday.

For many verbs in English, where the object is not important in the sentence, the object may not be stated.

- He never **eats** at night.
- He **sings** all the time.
- He **reads** well.
- He cannot **see**.

In some languages, a verb that needs an object must always take one, even if the object is not very important. People who speak those languages might restate the sentences above like this.

- He never **eats food** at night.
- He **sings songs** all the time.
- He **reads words** well.
- He cannot **see anything**.

Subject and Object Marking on Verbs

In some languages, the form of the verb may vary depending on the persons or things associated with it. For example, English speakers sometimes put "s" at the end of the verb when the subject is just one person. In other languages, marking on the verb may show whether the subject is "I," "you," or "he"; singular, dual, or plural; male or female, or human or non-human.

- They **eat** bananas every day. (The subject "they" is more than one person.)
- John **eats** bananas every day. (The subject "John" is one person.)

Time and Tense

When we tell about an event, we usually tell whether it is in the past, the present, or the future. Sometimes we do this with words like "yesterday," "now," or "tomorrow."

In some languages the verb may be a little bit different depending on the time associated with it. This kind of marking on a verb is called "tense." English speakers sometimes put "ed" at the end of the verb when the event happened in the past.

- Sometimes Mary **cooks** meat.
- Yesterday Mary **cooked** meat. (She did this in the past.)

In some languages speakers might add a word to tell something about the time. English speakers use the word "will" when the verb refers to something in the future.

- Tomorrow Mary **will cook** meat.

Aspect

When we tell about an event, sometimes we want to show how the event progressed over a period of time or how the event relates to another event. This is called "aspect." English speakers sometimes use the verbs "is" or "has" then add "s," "ing," or "ed" to the end of the verb in order to show how the event relates to another event or to the present time.

- Mary **cooks** meat every day. (This tells about something Mary often does.)
- Mary **is cooking** the meat. (This tells about something Mary is in the process of doing right now.)
- Mary **cooked** the meat, and John **came** home. (This simply tells about things that Mary and John did.)
- While Mary **was cooking** the meat, John came home. (This tells about something Mary was in the process of doing when John came home)
- Mary **has cooked** the meat, and she wants us to come eat it. (This tells about something Mary did that is still relevant now.)
- Mary **had cooked** the meat by the time John came home. (This tells about something that Mary completed in the past before something else happened.)

Next we recommend you learn about:

Sentence Structure *(UTA PDF)*

Active or Passive *(UTA PDF)*

Predictive Past *(UTA PDF)*

"

Referenced in: Mark 12:26

Verse Bridges

Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

> This page answers the question: *Why are some verse numbers combined in the UST, such as "3-5" or "17-18"?*
>
> In order to understand this topic, it would be good to read:
>
> *Structure of the Bible* *(UTA PDF)*

> 29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, 30 Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 36:29-30 ULT)

> 29-30 The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. (Genesis 36:29-30 UST)

In the ULT text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UST text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

Examples From the Bible

Where the UST has a verse bridge, the ULT will have separate verses.

> 4-5 Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UST)

> 4 However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), 5 if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULT)

> 16-17 But Yahweh said to him, "I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park." (Genesis 2:16-17 UST)

> 16 Yahweh God commanded the man, saying, "From every tree in the garden you may freely eat. 17 But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die." (Genesis 2:16-17 ULT)

Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in translationStudio.

Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and put the verse numbers before the first verse with a hyphen between them.

> 2 You must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. 3 You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there. (Deuteronomy 19:2-3 ULT)

> 2-3 You must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UST)

> Next we recommend you learn about:
>
> *Chapter and Verse Numbers* *(UTA PDF)*

"

Referenced in: Mark 12:43; Mark 13:18; Mark 13:21; Mark 15:40; Mark 15:42

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:
>
> *Pronouns (UTA PDF)*
>
> *Generic Noun Phrases (UTA PDF)*

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."

"

Referenced in:

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 (UTA PDF)*
> *Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)*

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.

"

Referenced in: Mark 1:3; Mark 1:14; Mark 1:38; Mark 2:18; Mark 2:19; Mark 7:2; Mark 8:1; Mark 8:15; Mark 9:19; Mark 11:23; Mark 13:32; Mark 14:58; Mark 15:22; Mark 16:5

unfoldingWord® Translation Words

Version 76

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

"

Referenced in: Mark 1 General Notes

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

"

Referenced in: Mark 14 General Notes

fast, fasting

Definition:

The term to "fast" means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to "fast" can also be translated as to "refrain from eating" or to "not eat."
- The noun "fast" could be translated as "time of not eating" or "time of abstaining from food."

(See also: Jewish leaders)

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:3
- Acts 13:1-3
- Jonah 3:4-5
- Luke 5:34
- Mark 2:19
- Matthew 6:18
- Matthew 9:15

Examples from the Bible stories:

- **25:1** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:8** "'For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.'"
- **46:10** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, "Set apart for me Barnabas and Saul to do the work I have called them to do."

Word Data:

- Strong's: H2908, H5144, H6684, H6685, G35210, G35220

"

Referenced in: Mark 2 General Notes

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term "law" refers to a rule or instruction that should be followed. In the Bible, the term "law" is often used generally to refer to anything and everything God wants his people to obey and do. The specific term "law of Moses" refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the "law" can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as "scriptures" in the New Testament).
  - all of God's instructions and will
- The phrase "the Law and the Prophets" is used in the New Testament to refer to the Hebrew scriptures (or "Old Testament")

Translation Suggestions:

- These terms could be translated using the plural, "laws," since they refer to many instructions.
- The term "law of Moses" could be translated as "the laws that God told Moses to give to the Israelites."
- Depending on the context, "the law of Moses" could also be translated as "the law that God told to Moses" or "God's laws that Moses wrote down" or "the laws that God told Moses to give to the Israelites."
- Ways to translate "the law" or "law of God" or "God's laws" could include "laws from God" or "God's commands" or "laws that God gave" or "everything that God commands" or "all of God's instructions."
- The phrase "law of Yahweh" could also be translated as "Yahweh's laws" or "laws that Yahweh said to obey" or "laws from Yahweh" or "things Yahweh commanded."

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:6
- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- **13:7** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- **13:9** Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- **16:1** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.

- **21:5** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- **27:1** Jesus answered, "What is written in **God's law**?"
- **28:1** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

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Referenced in: Mark 3 General Notes

mock, mocker, mockery, ridicule, scoff at, laughingstock

Definition:

The terms "mock," "ridicule," and "scoff at" all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people's words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term "scoff at" can also refer to ridiculing an idea that is not considered believable or important.
- A "mocker" is someone who mocks and ridicules consistently.

Bible References:

- 2 Peter 3:4
- Acts 2:12-13
- Galatians 6:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:34
- Matthew 9:23-24
- Matthew 20:19
- Matthew 27:29

Examples from the Bible stories:

- **21:12** Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- **39:5** The Jewish leaders all answered the high priest, "He deserves to die!" Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- **39:12** The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, "Look, the King of the Jews!"
- **40:4** Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, "Do you have no fear of God?"
- **40:5** The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, "If you are the Son of God, come down from the cross and save yourself! Then we will believe you."

Word Data:

- Strong's: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8148, H8437, H8595, G15920, G17010, G17020, G17030, G23010, G26060, G34560, G55120

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Referenced in: Mark 15 General Notes

parable

Definition:

The term "parable" usually refers to a short story or object lesson that is used to explain or teach a moral truth.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- A parable could be used to reveal truth to his disciples while hiding that truth from people like the Pharisees who did not believe in Jesus.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus' comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus' teachings.

(See also: Samaria)

Bible References:

- Luke 5:36
- Luke 6:39
- Luke 8:4
- Luke 8:9-10
- Mark 4:1
- Matthew 13:3
- Matthew 13:10
- Matthew 13:13

Word Data:

- Strong's: H1819, H4912, G38500, G39420

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Referenced in: Introduction to the Gospel of Mark

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 "rebelling 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 **sinners** 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

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Referenced in: Mark 2 General Notes

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