unfoldingWord® Translation Notes

Hebrews

Version 76

[en]

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Table of Contents

unfoldingWord® Translation Notes

Hebrews

Introduction to Hebrews

Part 1: General Introduction

Outline of the Book of Hebrews

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

Introduction: God and his Son (1:1–4)
The Son and the angels (1:5–2:18)

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

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

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

Summary statement (4:14–16)
The Son as high priest (5:1–10:18)

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

Summary statement (10:19–25)
Faith and endurance (10:26–12:29)

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

Closing (13:1–25)

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

Who wrote the Book of Hebrews?

Whoever wrote this letter did not include his name, so we cannot be sure who wrote it. People have suggested many different authors, including Paul, Luke, Barnabas, and Apollos. The author uses a masculine word to refer to himself in 11:32, but we cannot even be sure that a female author would not refer to herself with a masculine word. However, because the author uses this masculine word, the notes will also refer to the author with masculine words. Since the author did not include his name, you should not include any name in your title or translation.

When was the Book of Hebrews written?

Again, we cannot be sure when Hebrews was written. Some argue that the author speaks as if temple worship was currently happening and does not mention the destruction of the temple. This would suggest that Hebrews was written before the Romans destroyed the temple in AD 70. On the other hand, others argue that the author does not discuss the temple and is only interested in what the Scriptures say about the Old Testament tabernacle. What is clear is that a letter written around AD 100 quotes from Hebrews, so Hebrews must have been written before then. So, Hebrews was probably written somewhere between AD 50 and 100.

To whom was the Book of Hebrews written?

At one point, most scholars thought that Hebrews was written primarily to Jews who had become Christians and who lived in Jerusalem. They argued for this because the book uses the Old Testament so much and says that Jesus' work is greater than any Old Testament sacrifices. They suggest that "those from Italy" whom the author mentions in 13:24 are living in Italy. More recently, some scholars have argued that Hebrews was written for an audience of both Jews and non-Jews who had become Christians who possibly lived in Rome. They argue for this because the author does not refer to the current temple and does not attack Judaism. For this argument, "those from Italy" (13:24) are originally from Italy but live somewhere else. Since both of these arguments can explain details about Hebrews, it is best for the translator to avoid picking one option and making decisions based on it.

What is the Book of Hebrews about?

Hebrews is a "word of exhortation" (13:22) that emphasizes the greatness of Jesus and his work and encourages the audience to persevere in trusting him. There are three primary explanations for why the author sent this letter. First, the audience could be experiencing temptation to become Jews (if they were originally Gentiles) or to participate in the sacrificial system again (if they were originally Jews). They might be tempted because they felt guilty and wanted a visible sacrifice to atone for them, or they might be experiencing persecution and desire the safety of being Jewish, which the Romans considered a protected religious status. Second, the audience could be experiencing shame and dishonor from the culture they were living in. Gentiles called Christians "atheists" because they believed in only one God, and Christians were also considered to be dangerous because they did not swear loyalty to Caesar, the "Lord." In response, they might be tempted to conceal or abandon what they believed. Third, the audience could be experiencing a lack of intensity and interest in what they believed. In other words, as time went on, what they believed became less important to their lives. Whether the author is exhorting his audience not to return to Judaism or not becomes important for some translation decisions, including what to name this book. Given that there are at least three plausible situations that explain what the author was concerned about, it is recommended that you do not base translation decisions on any one specific option. It is better to use general language, just like the author of Hebrews does. In the end, what is clear is that Hebrews explains how Jesus functions as a high priest to save his people, and he is the only priest and savior that matters. The author wants the audience to believe this more and more.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, "Hebrews" or "The Letter to the Hebrews." Or they may choose a title that focuses more on the contents of the letter, such as "A Word of Exhortation" (see the notes on 13:22) or "Sermon to Christians" or "Sermon to Jewish Christians." (See: **How to Translate Names (p.513)**)

Part 2: Important Religious and Cultural Concepts

What does it mean for Jesus to be the "Son" of God?

In 1:2, the author first speaks of Jesus as "Son," and he continues to use "Son" for Jesus throughout the letter. This is a special title for Jesus that emphasizes his close relationship with his "Father." The "Father" and the "Son," together with the "Holy Spirit," are God. So, the title "Son" indicates that Jesus is God and is closely related to his "Father," who is God. The author quotes from Old Testament passages that used "son" to indicate the special relationship between the king of Israel and God. Because the author applies these passages to Jesus, "Son" also indicates that Jesus is the king of the world. The author eventually states that those who believe in Jesus become "sons" as well (see 12:5–10), which means they are Jesus' "brothers" (see 2:11–12). Therefore, "Son" is a very important title for Jesus and should be preserved in translation if at all possible. (See: **Translating Son and Father (p.593)**)

What is a "covenant"?

A "covenant" is a solemn agreement between people or groups. Covenants usually included a description of the relationship between the two parties, stipulations or requirements, and blessings for doing what the covenant required and curses for breaking the covenant. God made a "covenant" like this with Abraham, the ancestor of the Israelites, and he renewed this covenant with the people of Israel when he brought them out of Egypt. In the Old Testament, God promised that he would make a "new covenant" (see how 8:8–12 quotes from Jeremiah 31:31–34). The author of Hebrews argues that God made this new covenant through Jesus (see the first mention of "covenant" in 7:22). Believers are now part of this new covenant, and the author exhorts them to be faithful to it. (See: **covenant (p.607)**)

What is a "high priest"?

A "high priest" was the leader of the priests in Israel. The priests were descended from a man named "Aaron," and God would appoint one of these priests to be the leader, or "high priest." This high priest was the only priest allowed to go into the most sacred, inner part of the tabernacle. He entered there once a year to make a special offering to God to take care of sins. The author identifies Jesus as a "high priest" because he is the one who goes to the most sacred place to take care of sins. Consider using a word or phrase that refers to a person who is the greatest or most important priest. (See: **high priest, chief priests (p.616)**)

What is the "tabernacle"?

The "tabernacle" was a large tent that God had Moses and the Israelites make. It was a sacred place where God revealed himself to his people and came close to them. The tabernacle had a courtyard and a tent structure that included two rooms, a Holy Place and a Most Holy Place. Priests often entered the Holy Place, but the Most Holy Place was where the high priest entered one time only every year. The author gives a brief description of this tabernacle and what was in it in 9:1–7. You can read God's instructions for the tabernacle in Exodus 25–27, 30, and you can read about how the Israelites made it in Exodus 36–38. This tabernacle was the place where the priests presented sacrifices and worshiped God. Later, the kings of Israel built a temple for God, and they made its structure match the tabernacle. (See: **tabernacle (p.629)**)

What is the Day of Atonement?

When the author refers to a high priest "entering," presenting blood, or doing something "once a year," he is referring to the "Day of Atonement." You can read about this yearly ritual in Leviticus 16. On this day, the high priest would slaughter a bull and a goat. He would take the blood from these animals into the Most Holy Place and sprinkle it there before God. Then, he would take another goat, lay his hands on it, and send it out into the wilderness. Finally, someone would burn the carcasses of the slaughtered bull and goat outside the camp area. In

this way, the high priest would atone for his own sins and the people's sins. The author describes what Jesus does as a high priest by comparing it to what the high priest did in the tabernacle.

When and where does Jesus make atonement in Hebrews?

Scholars debate when and where Jesus' acted as a high priest to make atonement. First, some argue that the author is using symbols to describe Jesus' death on the cross. In this case, Jesus acted as a high priest when he died on earth. Second, some argue that Jesus functions like the high priest on the Day of Atonement by both slaughtering the sacrifice and then presenting the blood in the sanctuary. In this case, Jesus acted as a high priest when he died on earth and also when he presented his blood in the heavenly sanctuary after he ascended to heaven. Third, some argue that Jesus acts as a high priest only when he presents his blood in the heavenly sanctuary. In this case, when he dies on the cross, he is acting like the bull or goat on the Day of Atonement but not like the high priest. He then acts like the high priest when he presents his blood in the heavenly sanctuary. This is an important issue because it affects word choices. When the author is referring to Jesus' life on earth, should the translator use words that sound "priestly"? Consider carefully what each verse is saying about Jesus and his work. If possible, your translation should allow all of the above interpretations.

What does the author's description of heaven mean?

Scholars debate what the author means when he speaks of a throne, tabernacle, and city in heaven. There are three common ways to understand what he means. First, these things could be symbols that the author uses to describe being near God. In this case, the author describes God's presence in various ways to emphasize various aspects of what God's presence is like. Second, these things could be metaphors that refer to "heaven," the place where God dwells. In this case, the author uses these things that people understand to describe something that people cannot fully understand now: what heaven is like. Third, these things could exist within heaven. In other words, the author could be generally describing structures and places within heaven. For all three of these options, the author does describe heaven with language related to throne, tabernacle, and city, so you should preserve the author's descriptions. If possible, your translation should allow for all three of the above interpretations. (See: **heaven, sky, heavens, heavenly (p.614)**)

Part 3: Important Translation Issues

How should verbs that refer to God speaking Scripture be translated?

Throughout Hebrews, the author quotes the Old Testament many times. In most cases, he says that God "speaks" the words from the Old Testament. He attributes the quotes sometimes to the Father, sometimes to the Son, and sometimes to the Holy Spirit. If it is possible, you should use words that refer to someone "speaking" when you translate the introductions to the quotations. The fact that God "speaks" or "talks" in the Scriptures is an important part of the message of Hebrews.

What does "blood" refer to in Hebrews?

Hebrews refers frequently to "blood." When the author refers to "blood" from animals that had been sacrificed, he is speaking about how the "blood" would be drained from the animal into a container and then taken into the tabernacle. When he speaks about Jesus' "blood," especially when he says that Jesus offered his "blood," it is less clear exactly what he means. First, he could be referring to the physical blood of Jesus, which he shed on the cross when he died. Second, he could be using the word "blood" to refer in general to Jesus' suffering and death. In this case, he could offer this death at the moment when he died or when he ascended to heaven. Third, he could be using the word "blood" to refer to Jesus' resurrected life. In this case, Jesus offered this life when he ascended into heaven. Since "blood" is an important concept in Hebrews, and because it connects Jesus' work with the sacrifices of the old covenant, you should preserve language that refers to blood. If your language distinguishes between blood in the body and shed blood, it is probably best to refer to shed blood. (See: [[rc://*/tw/dict/bible/kt/blood]])

How should the different phrases used to describe dealing with sins be translated?

The author uses many different phrases to refer to the forgiveness or removal of sins: "purification for sins" (1:3), sacrifices "for sins" (5:1, 3; 10:12), sacrifices "on behalf of sins" (7:27; 10:18, 26; 13:11), "annulment of sin" (9:26), "to bear sins" (9:28), "to take away sins" (10:4, 11). Each of these phrases refer to how a sacrifice or some other act deals with sins. This suggests that the author does not think that there is one way only that sacrifices deal with sins; rather, each phrase emphasizes a different aspect. You should preserve the different phrases as much as possible instead of harmonizing them.

How should "perfection" and "perfect" be translated?

The author of Hebrews uses "perfection" words frequently, both for believers and for Jesus. Since he describes Jesus as being "perfected" (see 2:10; 5:9), the words cannot refer to becoming sinless or holy, since Jesus was always "without sin" (see 4:15). There are three primary options. First, "perfection" could refer to becoming a priest. In this case, Jesus becomes a priest when he is "perfected," and believers also become priests or at least like priests. Second, "perfection" could refer to getting close to God, which would include entering heaven and God's presence. In this case, Jesus is "perfected" when he enters heaven, and believers too will be "perfected" when they enter heaven. Third, "perfection" could refer generally to a person becoming what they were meant to be. So, Jesus is "perfected" when he becomes the priest that God wanted him to be. Believers are "perfected" when they become what God wants them to be, which would include being faithful and holy. The UST generally follows this third option. Consider what words in your language could indicate "perfection" for both Jesus and believers. (See: **perfect, complete (p.624)**)

Does the author use words for sacred spaces and buildings consistently?

In 9:1–8, the author refers to the earthly tabernacle and names its parts: there was a "first tent," called "Holy Place," and a "second tent," named "Holy of Holies." Together, these make up "the earthly holy place." However, the rest of the letter only refers to the "holy places" and to a "tabernacle." Most likely, 9:1–8 uses terminology taken from the Old Testament. The rest of the letter uses the author's own labels. There is a great deal of debate about whether the author thought the heavenly tabernacle had one or two rooms. Most likely, the "holy places" refers to the inner, most sacred room, while the "tabernacle" refers to the whole sanctuary. The "holy places" could be one part of the "tabernacle," or the "holy places" could make up the entire "tabernacle." Consider what words or phrases can consistently translate "holy places" and "tabernacle." However, you may need to use different words or phrases in 9:1–8. See the notes on verses where these terms appear. (See: **tabernacle (p.629)**)

What version of the Old Testament does the author quote from?

Most modern Old Testaments are translated from Hebrew, the language that ancient Israelites spoke. However, many years before Jesus came, the Old Testament was translated into Greek, the language that most people in the Roman empire spoke. Many Jews who lived in cities throughout the empire used one of these Greek translations, since they mostly spoke Greek. The author of Hebrews also seems to use one of these Greek translations for his quotations. Because of this, sometimes his quotations from the Old Testament differ from what you might read in a modern translation of the Old Testament passage. Further, sometimes the author does not directly quote a passage but simply summarizes or paraphrases it. In these cases, the words will again be different than what you might read in the Old Testament. Because of all that, whenever the author quotes or summarizes the Old Testament, you should not make your translation match what you might find in a translation of the Old Testament. Instead, you should translate the words that you find without trying to make them match.

How should "we" and "you" be translated?

Throughout the letter, "we" includes the author and the audience unless a note specifies otherwise. Similarly, "you" is always plural unless a note specifies otherwise. (See: [[rc:///*ta/man/translate/figs-exclusive]] and [[rc:///*ta/man/translate/figs-yousingular]])

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

In the following verses, ancient manuscripts do not all have the same words. The ULT uses the words that are found in most of the earliest manuscripts. When you translate these verses, you should compare the ULT with any translations that your readers may be familiar with to see what your readers may expect. Unless there is a good reason to use the alternate words, you should follow the ULT. See the footnotes and notes at each of these verses for more information. (See: **Textual Variants (p.587)**)

- "of his kingdom" (1:8). Some ancient manuscripts have this: "of your kingdom."
- "with glory and honor" (2:7). Some ancient manuscripts have this: "with glory and honor and you have put him over the works of your hands."
- "in his house" (3:2). Some ancient manuscripts have this: "in his whole house."
- "not having been joined in faith with the ones having heard" (4:2). Here, "not having been joined" refers to people. Some ancient manuscripts have this: "not having been joined by faith to the ones having heard {it}." Here, "not having been joined" refers to the "message."
- "the good things having come into existence" (9:11). Some ancient manuscripts have this: "the good things about to come into existence."
- "your conscience" 9:14. Some ancient manuscripts have this: "our conscience."
- "with the prisoners" (10:34). Some ancient manuscripts have this: "with my chains."
- "even Sarah herself" (11:11). Some ancient manuscripts have this: "even barren Sarah herself."
- "they were sawn in two, they were tried" (11:37). Some ancient manuscripts have this: "they were sawn in two," omitting "they were tried."
- "against themselves" (12:3). Some ancient manuscripts have this: "against himself."
- "Grace be with all of you" (13:25). Some ancient manuscripts have this: "Grace be with all of you. Amen."

Hebrews 1

Hebrews 1 General Notes

Structure and Formatting

Introduction: God and his Son (1:1–4)
The Son and the angels (1:5–2:18)

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

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 1:5, 7–13, which are quotations from books of poetry in the Old Testament.

Special Concepts in this Chapter

God speaking scripture

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

Old Testament quotations

When the author quotes from the Old Testament, he uses a Greek translation that is sometimes different than the original Hebrew version that most modern translations use for the Old Testament. This is particularly obvious in 1:6, which quotes from the Greek version of Deuteronomy 32:43. In other places, the author may paraphrase or loosely quote the Old Testament. Since the author chose to use these forms of the quotations, you should represent the words the author uses, not the words that may be found in an Old Testament with which you are familiar. (See: **Quotations and Quote Margins (p.566)**)

The Son and the Father

In this chapter, the author refers to the "Son" and several times speaks of God as "Father." These are important terms for two persons of the Trinity: God the Father and God the Son. The author uses these terms partly because the Old Testament texts he quotes use them. Also, "Son" and "Father" refer to two people who are closely related but not the same person, so the words provide good language to speak about two persons of the Trinity. If possible, preserve the father and son language in this chapter, but make sure that your translation does not make it sound like the Son did not exist until a certain time or that the Father at some point physically gave birth to the Son. (See: **Translating Son and Father (p.593)**)

Angels

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

them to do. Some scholars think that the author is arguing against people who said that Jesus was an angel. More likely, the author wishes to prove that Jesus the Son is God, and he uses the angels to do that. The author thinks that the angels are between humans and God in power and position. If the Son is above the angels, that means he must be God. (See: **angel, archangel (p.603)**)

Important Figures of Speech in this Chapter

Rhetorical questions

The author asks rhetorical questions in 1:5, 13–14. He is not asking these questions because he wants the audience to provide him with information. Rather, he is asking these questions because he wants the audience to think about how they are acting and what they are thinking. The questions encourage them to think along with the author. For ways to translate these questions, look for the notes on each verse that includes these kinds of questions. (See: **Rhetorical Question (p.577)**)

Parallelisms

In the Old Testament, good poetry often included two parallel lines that expressed one idea in two different ways. When the author quotes the Old Testament, he often includes this kind of parallelism. Since both lines contribute to the meaning of the idea, it is best to preserve the parallelism. If your readers would find it confusing, however, you could combine the two parallel lines into one idea. See the notes on each instance of parallel lines for translation options. (See: **Parallelism (p.552)**)

Inheriting

In 1:2, 4, 14, the author uses language related to "inheriting" or being an "heir." In the author's culture, children often "inherited" property or money when their parents died. In these verses, the author uses the "inheriting" language metaphorically to refer to receiving something from God. In this chapter, the metaphor does not imply that someone must die for the person to "inherit." If possible, preserve this metaphor, since it is an important concept in Hebrews. See the notes on each verse for translation options. (See: [[rc:///*tw/dict/bible/kt/inherit]] and [[rc:///*ta/man/translate/figs-metaphor]])

Other Possible Translation Difficulties in this Chapter

Descriptions of the Son in 1:3

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

Hebrews 1:1

In many portions and in many ways long ago

Here, the phrase **In many portions** shows that God did not speak just once. Rather, he spoke often throughout the time period called **long ago**. Then, the phrase **in many ways** shows that God used various means and people to speak to the **fathers**. The author uses both of these phrases because he wishes to emphasize the variety of times and ways in which God has **spoken**. If your language does not use repetition for emphasis, and if you cannot represent the author's two phrases well, you could express the idea using one phrase that emphasizes variety. Alternate translation: "Long ago, with great variety" or "Long ago, using multiple methods in different times," (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

In many portions and in many ways long ago, God, having spoken to our fathers through the prophets

Here, the phrase **In many portions and in many ways long ago** describes how God "spoke" **to our fathers**. If it would be helpful in your language, you could rearrange the phrases so that **In many portions and in many ways long ago** does modify **having spoken**. Alternate translation: "God, having spoken to our fathers through the prophets in many portions and in many ways long ago" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

having spoken

Here, the phrase **having spoken** introduces an action that took place before the actions that take place in the next verse (1:2). Use a form that introduces action that takes place before something else. Alternate translation: "after speaking" (See: **Connect — Sequential Time Relationship (p.475)**) (See: **Connect — Sequential Time Relationship (p.475)**)

to our fathers

Here, the phrase **our fathers** refers to the Israelites who were alive before Jesus lived on earth. Not all members of the audience were descended from these Israelites. However, the author can still refer to the Israelites as their **fathers** because he thinks that all Christians have been included in the family of Abraham, the ancestor of the Israelites. If possible, preserve the family language in your translation. Alternate translation: "our forefathers" or "to the Israelite ancestors" (See: **Kinship (p.529)**) (See: **Kinship (p.529)**)

Hebrews 1:2

at the last of these days spoke to us through a Son, whom

The author uses words and phrases in this clause that make its structure parallel to the previous verse (1:1). He does this to emphasize the contrast between "long ago" and **at the last of these days**. If possible, use the same structures in this clause as you did in the last verse. Alternate translation: "has spoken to us through a Son at the last of these days. This Son is the one whom" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

at the last of these days

Here, the phrase **the last of these days** refers to the last period in the history of the world, which began when Jesus lived, died, and came alive again. Alternate translation: "in his last period in the history of the world" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

a Son

Here, the word **Son** is an important title for Jesus, the Son of God. (See: **Translating Son and Father (p.593)**) (See: **Translating Son and Father (p.593)**)

heir of all things

Here the author uses the possessive form to indicate that the **heir** receives or inherits **all things**. If it would be helpful in your language, you could use a word or phrase such as "receive" or "inherit." Alternate translation: "the heir who inherits all things" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

he appointed heir of all things

Here the author speaks as if Jesus were a child who would receive property passed on by the parent to their child when the parent dies. He speaks in this way to indicate that Jesus is the **Son** who will "inherit" **all things**, which means that he will rule over everything that exists. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he appointed owner of all things" or "he appointed to be the one who will rule over all things" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 1:3

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

Here the author includes a long description of who the "Son" is. The phrases **being the brightness of his glory and exact representation of his being** and **upholding all the things by the word of his power** describe what the "Son" always is and does. The phrase **having made cleansing for sins** refers more specifically to what the "Son" has done and completed before he **sat down at the right hand**. If it would be helpful in your language, you could make it clearer that the phrase **having made purification for sins** refers to something that happened before **sat down**, while the previous phrases all refer to things that the "Son" always is and does. Alternate translation: "who is the brightness of his glory and exact representation of his being and who upholds all the things by the word of his power. After having made purification for sins, he sat down at the right of the Majesty on high" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

the brightness of his glory and exact representation of his being

If your language does not use abstract nouns for the ideas of **brightness**, **glory**, **representation**, and **being**, you could express the ideas by using verbs, adjectives, or adverbs. Alternate translation: "brightly glorious like he is and exactly representing who he is" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

the brightness of his glory and

Here the author speaks as if the "Son" had the **brightness** that belongs to God's **glory**, which is pictured here as being like a bright light. The author speaks in this way to emphasize that the Son "shines" with the **glory** that only God has. He means that the "Son" is God and represents God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the reflection of his glory and" or "one who has the glory of God and the" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

upholding all the things

Here the author speaks as if the Son were standing underneath **all the things** and holding them up so that they did not fall. He speaks in this way to indicate that everything continues to exist only because the Son works to make it continue. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "preserving all the things" or "supporting all things" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

by the word of his power

Here, the word **word** refers to speaking "words" or "messages." It does not refer to one word that the Son speaks. If it would be helpful in your language, you could use a word or phrase that refers to how the Son speaks. Alternate translation: "through his powerful speech" or "by how he speaks with power" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

by the word of his power

If your language does not use an abstract noun for the idea of **power**, you could express the idea by using an adjective such as "powerful." Alternate translation: "by his powerful word" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

sat down at the right

When someone sits **at the right** of God, it symbolizes that person's honor, authority, and ability to rule. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: "he sat down to rule at the right" or "he took the place of honor and authority at the right" (See: **Symbolic Action (p.583)**) (See: **Symbolic Action (p.583)**)

at the right of the Majesty

Here, the phrase **at the right** refers to the place next to a person's **right** hand, which would be the "right side." In the author's culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the "right side." Make sure that your readers understand that this side indicates that the Son has honor and authority when he sits there. Alternate translation: "at the right side of the Majesty" or "in the honorable place next to the Majesty" (See: **Synecdoche (p.585)**) (See: **Synecdoche (p.585)**)

of the Majesty

In the author's culture, it was considered reverent to avoid saying God's name. Here the author uses **Majesty** instead of God's name in order to follow this custom and to indicate that God is powerful and glorious. If it would be helpful in your language, you could use a reverent way to refer to God in your culture, especially if it emphasizes how God is powerful and glorious. Alternate translation: "of the great deity" or "of the glorious God" (See: **Euphemism (p.496)**) (See: **Euphemism (p.496)**)

on high

Here, the phrase **on high** identifies the location of **the right of the Majesty**, which is where the Son **sat down**. This location is in heaven. If it would be helpful in your language, you could clarify that it means that Jesus ascended into heaven, which is where the **right** side is. Alternate translation: "in heaven" or "on high, in heaven" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 1:4

having become

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

having become far superior to the angels, as he has inherited a more excellent name than they

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

a more excellent name

Here the author does not clarify what **name** this is. It could be the title "Son," the title "Lord," the name "Jesus," or God's own special name, "Yahweh." Since the author did not clarify to what **name** he is referring, it is best to refer to a name or title without stating what it is. Alternate translation: "a more excellent title" (See: **When to Keep Information Implicit (p.599)**) (See: **When to Keep Information Implicit (p.599)**)

he has inherited

Here the author speaks as if Jesus were a child who would receive property that a parent passes on to their heir when the parent dies. He speaks in this way to indicate that Jesus receives a **name** from God the Father, although this does not mean that God the Father has died. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he has received" or "God has given him" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

than they

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. He omits these words because he stated them in the first half of the comparison (a **name**). If your language needs these words to make a complete sentence, you could include them here. Alternate translation: "than their names" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

Hebrews 1:5

For

Here, the word **For** introduces the support or basis that proves that the Son is "superior to the angels" (1:4). The supporting statements that **For** introduces can be found in 1:5–14. If it would be helpful in your language, you could use a word or phrase that introduces support or basis for a claim. Alternate translation: "Here is the proof for that:" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

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

The author does not ask these questions because he is looking for information. Rather, he asks them to involve the audience in what he is arguing. The questions assume that the answer to both is "none of them," for God said these words to his own Son. If it would be helpful in your language, you could express the ideas with strong negations. Alternate translation: "For God never said to any of the angels 'You are my son, and I today I have become your father.' And again, 'I will be as a father to him, and he will be as a son to me." (See: **Rhetorical Question (p.577)**) (See: **Rhetorical Question (p.577)**)

For to which of the angels did he ever say, & And again

Here the author quotes the Old Testament Scriptures. He does not introduce the quotations as quotations, but instead he introduces them as words that God has spoken to his Son, not to angels. However, the audience would have understood that these were quotations from the Old Testament. The first quotation comes from Psalm 2:7, and the second quotation comes from 2 Samuel 7:14. Since the author introduces these quotations as words that God has said to his Son, not to angels, you should introduce these quotations as words that someone has said. If your readers would not know that the quotations are from the Old Testament, you could include footnotes or use some other form to identify the quotations. The phrase **And again** is a normal form that the author uses to connect a second quotation to a first quotation. Alternate translation: "For to which of the angels did he ever speak … And" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

You are my son. Today I have fathered you"? & I will be as a father to him, and he will be as a son to me

In their original contexts, these two quotations referred to the king of Israel as one who became God's **son** when he began to rule. Thus, God was his **father**. When the author applies these words not to angels but to Jesus, he identifies the **father** as God the Father and the **son** as God the Son. He does not mean that Jesus becomes **son** at some point or begins to exist at some point. Rather, he means that God the Father declares and reveals Jesus to be God the Son. If it would be helpful in your language, you could include some words or a footnote that clarifies the meaning. Alternate translation: "You are my son, today I have proclaimed that I am your father … I proclaim that I am his father and that he is my son" (See: **Kinship (p.529)**) (See: **Kinship (p.529)**)

You are my son. Today I have fathered you

Here the quotation includes two statements that mean almost the same thing. One statement uses **son** language, and the other uses "father" language. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: "Today I have fathered you, my son" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

You & you

Because the quotation is referring to one **son**, **You** and **you** are singular. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

I will be as a father to him, and he will be as a son to me

Here the quotation includes two statements that mean almost the same thing. One statement uses **father** language, and the other uses **son** language. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: "I will be as a father to him, who is my son" or "He will be as a son to me, his father" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

Hebrews 1:6

But again

Here, the word **But** introduces a contrast with the previous verse, which talks about what God has not said to angels. In this verse, the author identifies what God has said to angels. If it would be helpful in your language, you could use a word or phrase that would introduce this kind of contrast. Alternate translation: "Again, and in contrast," (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p.466)**)

But again, & he says

Here the author quotes from the Old Testament Scriptures. He does not introduce it as a quotation but instead as words that God has spoken to angels about his Son. However, the audience would have understood that this was a quotation from the Old Testament, here from the Greek translation of Deuteronomy 32:43. Since the author introduces this quotation as words that God has said to the angels, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. The phrase **But again** was a normal way in the author's culture to introduce another quotation. Alternate translation: "Further … God declares" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

he brings & he says

Here the author uses the present tense to introduce what God says. He may be referring to a past event (if **brings** refers to the incarnation or the ascension of Jesus) or a future event (if **brings** refers to the return of Jesus at the end). The author uses the present tense to focus on what God **says** rather than when he **says** it. Consider what tense would be appropriate for referring primarily to what a person says. Alternate translation: "he brought … he said" (See: **Predictive Past (p.561)**) (See: **Predictive Past (p.561)**)

But again, when he brings the firstborn into the world, he says

Here, the word **again** could modify: (1) **he says**. In this case, **again** tells the audience that the author is quoting an important text **again**. Alternate translation: "But, when he brings the firstborn into the world, again he says" (2) **he brings**. In this case, **again** tells the audience that the **firstborn** has already been in **the world**, and God is "bringing" him into it **again**. The "bringing" would then refer to how Jesus returns to heaven when he ascends or how he comes back again to earth at the end. Alternate translation: "But, when he again brings the firstborn into the world, he says" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

the firstborn

Here, the phrase **the firstborn** refers to Jesus. The author refers to him as the **firstborn** to emphasize his importance and authority over everyone else. It does not imply that there was a time before Jesus existed or that God gave birth to him at some point. Rather, it implies that Jesus has adopted siblings; they are everyone who believes in him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "his honored Son" or "his first Son" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

into the world

Here, the phrase **the world** could refer to: (1) the "world that is coming" (see 2:5), which is heaven or the heavenly world. In this case, the verse refers to Jesus' ascension into heaven. Alternate translation: "into the coming world" (2) this world as it currently exists. In this case, the verse refers either to Jesus' incarnation or to his return to earth at the end. Alternate translation: "into our world"

And let all the angels of God worship him

Here the author of the quotation uses a third person imperative. If you have third person imperatives in your language, you could use one here. If you do not have third person imperatives, you could express the idea using a word or phrase such as "need to" or "must." Alternate translation: "And all the angels of God need to worship him" (See: **Third-Person Imperatives (p.589)**) (See: **Third-Person Imperatives (p.589)**)

Hebrews 1:7

And on the one hand, with regard to the angels, he says

Here the author quotes from the Old Testament. He does not introduce it as a quotation but instead as words that God has spoken about angels. However, the audience would have understood that this was a quotation from the Old Testament, here from the Greek translation of Psalm 104:4. Since the author introduces this quotation as words that God has said about the angels, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. The word **And** was a normal way in the author's culture to introduce another quotation. Alternate translation: "On the one hand, with regard to the angels, God declares," (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

The one making his angels spirits, and his servants flames of fire

Here the quotation includes two statements that mean almost the same thing. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if repetition would be confusing, you could combine the two statements. Alternate translation: "The one who makes his servant angels spirits and flames of fire" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

The one making his & his

Here, the words **The one** and **his** refer to God. If it would be helpful in your language, you could make the reference explicit. Alternate translation: "God makes his … his" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

The one making his & his

Here the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God, and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: "I am the one who makes his angels spirits and his servants flames of fire" (See: **First, Second or Third Person (p.502)**) (See: **First, Second or Third Person (p.502)**)

spirits

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

The one making his angels spirits, and his servants flames of fire

Here the author of the quotation speaks as if God turned **his angels** into **spirits** and into **flames of fire**. He speaks in this way to identify what the angels are like and to show that God made them like that. If it would be helpful in your language, you could use a form that identifies what God made the angels like. Alternate translation: "The one who makes his angels so that they are like spirits, and his servants so that they are like flames of fire" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

flames of fire

Here the author uses the possessive form to describe **flames** that are made of **fire**. If it would be helpful in your language, you could express the idea with an adjective such as "fiery." Alternate translation: "fiery flames" or "flames made of fire" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

Hebrews 1:8

But on the other hand

Here, the phrase **But on the other hand** introduces a contrast with what God said about the angels in 1:7. The author contrasts the fact that God has created the angels with how the **Son** rules forever. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "However, on the other hand," (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p.466)**)

with regard to the Son

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. He does not include "he says" because he used these words in the previous verse (1:7). If it would be helpful in your language, you could include "he says" here. Alternate translation: "with regard to the Son, he says" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

with regard to the Son

Here and in the next verse, the author quotes from the Old Testament. He does not introduce it as a quotation but instead as words that God has spoken about his Son. However, the audience would have understood that this was a quotation from the Old Testament, here from Psalm 45:6–7. Since the author introduces this quotation as words that God has said about his Son, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: "with regard to the Son, God declares" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

with regard to the Son

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

the Son

The word **Son** is an important title for Jesus, the Son of God. (See: **Translating Son and Father (p.593)**) (See: **Translating Son and Father (p.593)**)

Your

Since the word **Your** refers to one person, the **Son**, it is singular here. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

Your throne

Since a **throne** is a special seat reserved only for a king, who rules, here the word **throne** refers to what the person on the **throne** does, which is to rule. If it would be helpful in your language, you could express the idea by referring to "rule" or "reign." Alternate translation: "Your reign" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

God

Here, the word **God** directly addresses and names to whom the word **your** in the quote refers. Use a form in your language that indicates direct address. Alternate translation: "O God" or "you who are God" (See: **Exclamations (p. 498)**) (See: **Exclamations (p.498)**)

is} forever {and} ever

Here, the phrase **forever {and} ever** indicates that something lasts forever or does not come to an end. The words **{and} ever** are added to the word **forever** to emphasize how long **forever** is. If it would be helpful in your language, you could use a comparable idiom or express the idea plainly. Alternate translation: "lasts forever" or "never ends" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

the scepter of righteousness {is the} scepter of his kingdom

Here, the word **scepter** refers to the rule of the person who has the **scepter**. If it would be helpful in your language, you could express the idea by referring to the person's "rule" or "reign." Alternate translation: "the rule of righteousness is the rule of his kingdom" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

the scepter of righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as "righteous." Alternate translation: "a righteous scepter" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

his

Here the author refers to the **Son** in the third person instead of in the second person. He is still referring to the same person. If it would be helpful in your language, you could continue to use **you** instead. Alternate translation: "your" (See: **First, Second or Third Person (p.502)**) (See: **First, Second or Third Person (p.502)**)

his

Most later manuscripts have "your" here instead of **his**. However, the earliest manuscripts have **his**, and later scribes probably changed it to "your" to be consistent with the rest of the quote. Unless there is a good reason not to use **his**, you should follow the ULT here. (See: **Textual Variants (p.587)**) (See: **Textual Variants (p.587)**)

Hebrews 1:9

You loved & hated & your & you & your

Since the words **You**, **your**, **you**, and **your** refer to one person, the Son, all forms of **you** in this verse are singular. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

righteousness & lawlessness

If your language does not use abstract nouns for the ideas of **righteousness** and **lawlessness**, you could express the idea by using adjectives or adverbs. Alternate translation: "what is righteous … what is lawless" or "what people do righteously … what people do lawlessly" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

God, your God, has anointed

Here the quotation repeats the word **God** in order to emphasize that **God** is the one who "anoints" and also to identify him as **your God**, which means that he is the **God** whom **you** serve. If the repetition would be confusing in your language, you could express the idea by using **God** once and emphasizing the phrase in another way. Alternate translation: "the God whom you serve has anointed" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

God, your God, has anointed

Since **God** is the one speaking this quotation, he refers to himself in the third person here. If it would be helpful in your language, you could use the first person here to clarify that this is not another **God**. Alternate translation: "I, who am your God, have anointed" (See: **First, Second or Third Person (p.502)**) (See: **First, Second or Third Person (p.502)**)

has anointed you with the} oil of exultation

In the author's culture, people were often **anointed** with **oil** when they received special authority or power, including when a person became king. Here the author applies this "anointing" to the Son. In this situation, it refers to how God has exalted the Son and given him power and authority. The phrase **oil of exultation** refers to how the "anointing" leads to or results in **exultation**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "has honored and empowered you so that you exult" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

with the} oil of exultation

Here the quotation uses the possessive form to show that the **oil** leads to **exultation**. If it would be helpful in your language, you could express the idea with a word or phrase that indicates result. Alternate translation: "with the oil that leads to exultation" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

of exultation

If your language does not use an abstract noun for the idea of **exultation**, you could express the idea by using a verb such as "exult" or "rejoice." Alternate translation: "that makes you rejoice" or "which causes you to exult" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

your companions

Here the author does not clarify who the **companions** are. In the context of the quotation, they probably referred to other people in the royal family who did not become king. In the context of Hebrews, they probably refer to those who believe in Jesus. God saves them, but he does not seat them at his right hand like he does with Jesus. However, neither the quotation nor the author of Hebrews state explicitly who the **companions** are, so you should leave their identify unspecified if possible. Alternate translation: "those who are with you" (See: **When to Keep Information Implicit (p.599)**) (See: **When to Keep Information Implicit (p.599)**)

Hebrews 1:10

And

Here and in the next two verses, the author quotes from the Old Testament. He uses **And** to indicate that these are more words that God says "with regard to the Son" (see 1:8). The audience would have understood that this was a quotation from the Old Testament, here from Psalm 102:25–27. Since the author introduces this quotation as words that God has said about the Son, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: "God says further," (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

according to the beginnings, Lord, you founded the earth, and the heavens are the works of your hands

This part of the quotation includes two statements that mean almost the same thing. One statement uses **earth** language, and the other uses **heavens** language. This was considered good poetry in the author's culture, and **heavens** and **earth** together refer to everything that God made. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: "according to the beginnings, O Lord, you founded the earth and the heavens" or "according to the beginnings, O Lord, you made everything, both earth and heavens" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

you founded & your

Since the words **you** and **your** refer to one person, the Son, **you** and **your** are singular here. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

according to the beginnings

Here, the phrase **according to the beginnings** refers to when all created things first came into being. In other words, the **beginnings** identifies the time when God created the universe. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "when everything began to exist" or "at the beginning of the creation" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Lord

Here, the word **Lord** directly addresses and names who **you** in the quote is. Use a form in your language that indicates direct address. Alternate translation: "O Lord" (See: **Exclamations (p.498)**) (See: **Exclamations (p.498)**)

founded the earth

Here the quotation refers to **the earth** as if it were a building that was set on a "foundation." The **Lord** is the one who put **the earth** on its foundation or **founded** it. The author of the quotations speaks in this way in order to show that the **Lord** is the one who created and sustains **the earth**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "perfectly set up the earth" or "made the earth" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

of your hands

Here, the word **hands** refers to the power and action that a person has by which to do **works**. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "of your power" or "that you powerfully did" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

Hebrews 1:11

They themselves will perish, & they will all wear out

Here, the words **They** and **they** refer to the "earth" and the "heavens" mentioned in 1:10, which together refer to everything that God has made. If it would be helpful in your language, you could clarify what **They** and **they** refer back to. Alternate translation: "Earth and heavens themselves will perish … they will all wear out" or "Every created thing itself will perish … every one of them will wear out" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

They themselves will perish, but you yourself will continue

Here, the words translated **themselves** and **yourself** emphasize the contrast between "them" and "you." Consider using a natural way to emphasize this contrast in your language. Alternate translation: "It is they who will perish, but it is you who will continue" (See: **Reflexive Pronouns (p.574)**) (See: **Reflexive Pronouns (p.574)**)

you yourself will continue

Since the phrase **you yourself** refers to one person, the Son, **you yourself** is singular here. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

they will all wear out like a garment

Here the author of the quotation compares the heavens and earth to a piece of clothing that gets old and eventually becomes useless. By speaking in this way, he illustrates how everything that God has created will eventually fall apart. If it would be helpful in your language, you could use a comparable simile or express the idea plainly. Alternate translation: "they will all fall apart like an old shirt" or "they will eventually come to nothing" (See: **Simile (p.580)**) (See: **Simile (p.580)**)

Hebrews 1:12

you will roll & up, & you yourself are & your

Since the words **you**, **yourself**, and **your** refer to one person, the Son, all forms of **you** in this verse are singular. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

them & they will be changed

Just as in the previous verse, the words **them** and **they** here refer to the "earth" and the "heavens," which identify everything that God has created. If it would be helpful in your language, you could make what **them** and **they** refer to explicit. Alternate translation: "the earth and heavens … they will be changed" or "all created things … they will be changed" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

and as a cloak you will roll them up, and as a garment they will be changed

Here the quotation includes two statements that mean almost the same thing. One statement uses **cloak** and "rolling" language, and the other uses **garment** and "changing" language. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: "And as a cloak you will change them" or "And as a garment they will be rolled up and changed" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

as a cloak you will roll them up, and as a garment they will be changed

Here the author continues to compare the heavens and earth to clothing, in this case a **cloak** or a **garment**. Both of these words refer to outer clothing. Both similes describe what a person would do with a dirty or old piece of clothing. They would change out of it, and they would **roll** it up to wash it or throw it away. The author of the quotation uses this simile to show that God will remove and replace what he has created as easily as a person changes out of an outer garment. If it would be helpful in your language, you could use a comparable simile or express the idea plainly. Alternate translation: "as a worn shirt you will throw them in a corner, and as an old shirt they will be taken off" or "you will remove them, and they will be exchanged" (See: **Simile (p.580)**) (See: **Simile (p. 580)**)

and as a garment they will be changed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **they** who are **changed** rather than on the person doing the changing. If you must state who does the action, the author implies that the Lord does it. Alternate translation: "and as a garment you will change them" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

you yourself are the same, and your years will not fail

Here the quotation includes two statements that mean almost the same thing. One statement refers to how the Lord stays **the same**, and the other refers to how his **years will not fail**. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: "you stay alive forever" or "you yourself are always the same" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

you yourself are

Here, the word translated **yourself** emphasizes the contrast between "they" and "you." Consider using a natural way to emphasize this contrast in your language. Alternate translation: "it is you who are" (See: **Reflexive Pronouns (p.574)**) (See: **Reflexive Pronouns (p.574)**)

your years will not fail

Here, the phrase **your years will not fail** means that a person is alive during every "year." They will never run out of **years**, which means that they are always alive. If it would be helpful in your language, you could use a phrase that indicates that a person never dies or always lives. Alternate translation: "your life will never end" or "you will never run out of years" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

Hebrews 1:13

But to which of the angels has he ever said

Here the author quotes from the Old Testament. He does not introduce it as a quotation but instead as words that God has spoken to his Son, not to angels. However, the audience would have understood that this was a quotation from the Old Testament, specifically from Psalm 110:1. Since the author introduces the quotation as words that God has said to his Son, not to angels, you should introduce the quotations as words that someone has or has not said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: "But to which of the angels has he ever spoken the words" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

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

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question assumes that the answer is "none of them," for God only said these words to his own Son. If it would be helpful in your language, you could express the idea with a strong negation. See how translated the similar question in 1:5. Alternate translation: "But God has never said to any of the angels, 'Sit at my right hand until I make your enemies a footstool for your feet.'" (See: **Rhetorical Question (p.577)**) (See: **Rhetorical Question (p.577)**)

has he ever said

Here, **he** refers to God the Father. If it would be helpful in your language, you could make what **he** refers to explicit. Alternate translation: "has God ever said" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

Sit & your & your

Since the words **Sit** and **your** refer to one person, the Son, all forms of "you" in this verse are singular. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

Sit at my right hand

When someone sits at the **right hand** of God, it symbolizes that person's honor, authority, and ability to rule. If it would be helpful in your language, you could make this idea more explicit. See how you translated the similar words in 1:3. Alternate translation: "Sit to rule at my right hand" or "Take the place of honor and authority at my right hand" (See: **Symbolic Action (p.583)**) (See: **Symbolic Action (p.583)**)

at my right hand

Here, the phrase **at my right hand** refers to the place next to a person's **right hand**, which would be the "right side." In the author's culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the "right side." Make sure that your readers understand that this side indicates that the Son has honor and authority when he sits there. Alternate translation: "at my right side" or "at the honorable place next to me" (See: **Synecdoche (p.585)**) (See: **Synecdoche (p.585)**)

until I make your enemies a footstool {for} your feet

Here the author of the quotation speaks as if the Son's **enemies** could become a **footstool** on which he puts his **feet**. In the author's culture, something that is under **feet** has been conquered and is powerless and shamed, so this means that God will conquer and shame all the **enemies** of the Son. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "until I make your enemies kneel before you" or "until I conquer and shame your enemies" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 1:14

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

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question assumes that the answer is "yes, they are." If it would be helpful in your language, you could express the idea with a strong affirmation. Alternate translation: "What is true is that they are all ministering spirits, being sent for service for the sake of those who are going to inherit salvation." (See: **Rhetorical Question (p.577)**) (See: **Rhetorical Question (p.577)**)

Are they

Here, **they** refers to the "angels" in 1:13. If it would be helpful in your language, you could refer to the "angels" explicitly. Alternate translation: "Are the angels" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

being sent

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the angels who are **sent** rather than on the person doing the sending. If you must state who does the action, the author implies that God does it. Alternate translation: "those whom God sent" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p. 442)**)

to inherit salvation

Here the author speaks as if believers were children who would receive property that a parent passes on to their child when the parent dies. He speaks in this way to indicate that believers receive **salvation** from God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to receive salvation from God" or "to be given salvation by God" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the ones going

Alternate translation: "those who are about" or "those who are destined"

to inherit salvation

If your language does not use an abstract noun for the idea of **salvation**, you could express the idea by using a verb such as "save." In this case, you may need to find another way to express the idea behind **inherit**. Alternate translation: "to be saved as a gift from God" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 2

Hebrews 2 General Notes

Structure and Formatting

The Son and the angels (1:5–2:18)

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

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 2:6–8, 12–13, which are quotations from the Old Testament.

Special Concepts in this Chapter

Angels

In this chapter, the author continues to speak about angels. In 2:2, he refers to a tradition that says that God gave the law to Moses through angels. Then, in 2:5–9, he shows that Jesus, not angels, is the one who rules the "world that is coming." In fact, Jesus came for the sake of humans, not for angels (2:16). Again, the author is not attacking angels. Instead, he uses angels, whom everyone knows are powerful and important, to show how much more important are Jesus and the salvation he offers. Translate "angels" the way you did in the previous chapter. (See: **angel, archangel (p.603)**)

Jesus as high priest

In 2:17, the author first refers to Jesus as a "priest," here specifically a "high priest." This is an important theme in Hebrews. In much of the rest of the letter, the author argues that Jesus is a high priest who offers a sacrifice in the heavenly sanctuary. The author simply introduces the title "high priest" here, but he will develop the idea later. So, do not include any extra information here, but carefully consider how to translate "high priest" so that it fits with what the author later says about Jesus as a high priest. (See: **high priest, chief priests (p.616)**)

Important Figures of Speech in this Chapter

Kinship language

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

Other Possible Translation Difficulties in this Chapter

Who is the "man" in the quotation from Psalm 8?

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

Hebrews 2:1

Because of this

Here the author introduces a result or implication from what he said about the Son and the angels in 1:1–14. Because God now speaks through his Son, who is greater than the angels, the audience needs to **give attention**. If it would be helpful in your language, you could use a word or phrase that draws an inference from the previous chapter. Alternate translation: "Because God is speaking through his Son" or "Because of all that" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

it is far more necessary for us to give attention

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

it is far more necessary for us to give attention

Here, the phrase **far more** could modify (1) **necessary**. See the ULT. (2) **give attention**. Alternate translation: "it is necessary for us to give far more attention" (See: **Information Structure (p.526)**) (See: **Information Structure (p. 526)**)

it is far more necessary for us to give attention

Here the author does not specify what this is **far more necessary** than. He could be: (1) using the comparative **far more** to emphasize how important it is to **give attention**. In this case, he is not making a comparison at all. Alternate translation: "it is most necessary for us to give attention" (2) comparing how they should **give attention** with how those who receive messages from angels **give attention**. Alternate translation: "it is far more necessary for us than for those who hear angels to give attention" (3) comparing how they should **give attention** with how they are currently giving **attention**. Alternate translation: "it is necessary for us to give far more attention that we have been giving" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

to give attention

If your language does not use an abstract noun for the idea of **attention**, you could express the idea by using a verb such as "attend" or "focus." Alternate translation: "to attend" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

to the {things that} have been heard

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **heard** rather than on the person doing the hearing. If you must state who did the action, the author implies that he and the audience did it. Alternate translation: "to the things that we heard" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

so that we might not drift away {from them

Here the author speaks as if the audience were boats that could **drift away** from where they were moored. In this metaphor, the place where the boats are moored is the good news about Jesus, and "drifting away" from this place refers to slowly failing to believe this good news. The author uses this metaphor to encourage the audience to

remain "moored" to the good news by continuing to focus on it and firmly believe it. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "so that we might not slide from them" or "so that we might not slowly fail to believe" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 2:2

For

Here, **For** introduces the reason why "it is far more necessary for us to give attention" to the message ([2:1](#)). This reason continues into the next verse ([2:3](#)). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis. Alternate translation: "You can tell that we need to give attention because," (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

For if the message

Here the author is speaking as if these things were a hypothetical possibility, but he means that they are actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what the author is saying is not certain, then you could express the idea by using a word such as "since" or "because." Alternate translation: "For since the message" (See: **Connect — Factual Conditions (p.468)**) (See: **Connect — Factual Conditions (p.468)**)

the message spoken through angels

In the author's culture, people believed that God gave his law to Moses through angels. Here, **the message spoken through angels** refers to this law that Moses received from God with angels as the messengers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the message spoken through angels to Moses" or "Moses' law, which was spoken through angels," (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the message spoken through angels

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what was **spoken** rather than on the person doing the speaking. If you must state who did the action, the author implies that God did it by means of angels. Alternate translation: "the message that God spoke through angels" (See: **Active or Passive (p. 442)**) (See: **Active or Passive (p.442)**)

every transgression and disobedience

If your language does not use abstract nouns for the ideas of **transgression** and **disobedience**, you could express the ideas by using a verbs such as "transgress" and "disobey." Alternate translation: "any person who transgressed and disobeyed" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

transgression and disobedience

Here, the words **transgression** and **disobedience** mean almost the same thing. The word **transgression** refers to when someone breaks a law or command that they know about. The word **disobedience** refers to when someone hears a law or command and ignores it. The author uses both words to emphasize that any kind of law-breaking was punished. If you do not have words that represent these two ideas, and if the repetition would be confusing, you could express the idea with a single word or phrase. Alternate translation: "misdeed" or "case of law-breaking" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

Hebrews 2:3

how will we escape, having neglected so great a salvation

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question assumes that the answer is "we will not." If it would be helpful in your language, you could express the idea with a strong negation. Alternate translation: "we will definitely not escape, having neglected so great a salvation." (See: **Rhetorical Question (p.577)**) (See: **Rhetorical Question (p.577)**)

will we escape

Here the author implies that **we** will not **escape** what those under the law experienced when they broke that law, a "just penalty" (2:2). So, he does not include what **we escape** because he stated it in the last verse. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "will we escape the penalty" or "will we escape just punishment" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

will we escape, having neglected so great a salvation

Here, the phrase **having neglected** introduces a hypothetical possibility. The author is not claiming that he or his audience have **neglected** or will "neglect" the **salvation**. Instead, he is asking the question about what we would happen if he or his audience did "neglect" the **salvation**. If it would be helpful in your language, you could use a form that introduces a possibility. Alternate translation: "will we escape if we neglect so great a salvation" (See: **Connect — Hypothetical Conditions (p.470)**) (See: **Connect — Hypothetical Conditions (p.470)**)

so great a salvation? Which {salvation

If your language does not use an abstract noun for the idea of **salvation**, you could express the idea by using a verb such as "save." Alternate translation: "the amazing way in which God saves us? This way in which God saves us" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

so great a salvation? Which {salvation

Here, the word **salvation** refers to the "message" about **salvation**. The author makes this clear in the second half of the verse, when he refers to how the **salvation** is **spoken**. If it would be helpful in your language, you could express the idea by referring to a "message" or "proclamation" about **salvation**. Alternate translation: "the proclamation about so great a salvation? Which proclamation about salvation" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

first having been chosen to be spoken through the Lord

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what was **chosen** and **spoken** rather than on the person doing the choosing and speaking. If you must state who did the action, the author implies that "God" did the choosing and **the Lord** did the speaking. Alternate translation: "God having chosen the Lord to speak it first" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

was confirmed to us by the ones having heard {it

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what was **confirmed** rather than on the people doing the confirming. Alternate translation: "those who heard confirmed to us" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 2:4

by signs and wonders and various miracles

Here the author uses three similar words to describe supernatural acts that God empowers his people to do. The word **signs** emphasizes that these acts reveal something; the word **wonders** emphasizes that these acts are amazing or unusual; the word **miracles** emphasizes that these acts are powerful. The author uses these three words to show that God uses lots of things to "testify" to the truth of the message about salvation. If your language does not have different words that emphasize these three aspects of the supernatural acts, you could combine two or all three of these words into one word or phrase and emphasize the variety of testimonies in another way. Alternate translation: "by many and various miracles" or "by many signs and various miracles" (See: **Doublet (p. 491)**) (See: **Doublet (p.491)**)

according to his will

If your language does not use an abstract noun for the idea of **will**, you could express the idea by using a verb such as "want" or "chose." Alternate translation: "in just the way he wanted to do it" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

his

Here, the word **his** could refer to: (1) **God**. Alternate translation: "God's" (2) **the Holy Spirit**. Alternate translation: "the Spirit's" or "his own" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p. 563)**)

Hebrews 2:5

For

Here, the word **For** primarily introduces a new topic into the discussion. However, it may also indicate that what the author says about this new topic supports or gives a basis for an earlier claim. If this is so, **For** could introduce support for the claim in 2:1 about the need to "give attention," or it could introduce support for the arguments in 1:5–14 about how the Son is superior to the angels. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **For** untranslated. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

the world that is coming

Here, the word **world** is the same word that is translated "world" in 1:6, and the author probably has the same **world** in mind here. He specifies that it is **coming**, which means that humans on earth do not yet experience this **world** but will experience it some day, when Jesus comes back. If it would be helpful in your language, you could express the idea in the same way you did in 1:6 and include the idea that humans will someday experience this **world**. Alternate translation: "the new world that God will give us" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

we are speaking

Here, the word **we** refers to the author, who is one who "speaks." However, the author assumed that the audience was involved in the conversation by "hearing" what he "spoke," so he uses **we**. If it would be helpful in your language, you could refer to just the speaker by using a pronoun such as "I." Alternate translation: "I am speaking" or "I am telling you" (See: **Exclusive and Inclusive 'We' (p.500)**) (See: **Exclusive and Inclusive 'We' (p.500)**)

Hebrews 2:6

someone somewhere testified, saying

Here and in the next two verses, the author quotes from the Old Testament. He intentionally uses vague words to introduce the quotation, and he does not identify who wrote the words or where they could be found. The quotation comes from Psalm 8:4–6. Since the author intentionally avoids giving information about where the quotation comes from, you should not include such information in your translation. If your readers would not know where the quote comes from, you could include the reference in a footnote. Alternate translation: "you can read these words in the Scriptures:" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

What is man, that you remember him, or a son of man, that you watch over him

The author does not include this question because he is looking for information. Rather, he includes it to involve the audience in what he is arguing. The question assumes that the answer is "nothing," for nothing about **man** or a **son of man** is significant enough for God to **remember** or **watch over** him. If it would be helpful in your language, you could express the idea with a strong negation. Alternate translation: "Man has nothing that should make you remember him, and a son of man has nothing that should make you watch over him." (See: **Rhetorical Question (p.577)**) (See: **Rhetorical Question (p.577)**)

What is man, that you remember him, or a son of man, that you watch over him

Here, the quotation includes two questions that mean almost the same thing. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: "What is man, that you care about him" or "What is a son of man that you remember him" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

man, & him, & a son of man, & him

The quotation refers to **man** and **son of man**, which are both singular and masculine. The author could intend these words primarily to identify: (1) humans in general. While he goes on to identify Jesus as the only human who currently fulfills these words (see 2:9), he intends the words first of all to refer to humans in general. Alternate translation: "a human … him or her … a child of a human … him or her" (2) Jesus, who calls himself a **son of man**. In this case, you should preserve the singular and masculine language. Alternate translation: "Man … him … the Son of Man … him" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

you remember & you watch over

Since the author of the quotation is speaking to God, the word **you** in this verse is singular. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

a son of man

In the culture of the quotation's author, the phrase **son of man** was a way to refer to a person who was descended from other humans. In other words, it is another way to say **man** or "human." Jesus used this phrase to refer to himself during his earthly life, so it is possible that the author of Hebrews intended **son of man** to refer to Jesus

directly. However, the author never uses **son of man** to refer to Jesus anywhere else. If it would be helpful in your language, you could: (1) use a word or phrase that refers to humans in general. Alternate translation: "a human being" (2) use the same phrase that Jesus used to refer to himself. Alternate translation: "the Son of Man" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

a son of man

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. He does not include "what is" because he used these words in the first part of the sentence. If it would be helpful in your language, you could include these words here. Alternate translation: "what is a son of man" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

Hebrews 2:7

You made him a little lower & you crowned

Since the author of the quotation is speaking to God, the word **you** in this verse is singular. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

him & him

Just as in 2:6, the word **him** could primarily refer to: (1) humans in general. Alternate translation: "him or her … him or her" (2) Jesus. Alternate translation: "him … him" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

You made him a little lower than the angels

Here the quotation refers to how humans are **lower than the angels**. While he may have believed that this was true in terms of spatial placement, since **angels** live in heaven "above" and humans live on earth "below," the point is primarily about status and power. Being **lower** means that humans have less status and power than angels. If it would be helpful in your language, you could use a comparable idiom or a phrase that describes how humans have less status and power than **angels**. Alternate translation: "You have given him a little less status than the angels" or "You have made him a little less important than the angels" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

a little

Here, the phrase **a little** could refer primarily to place or to time. The author eventually applies the phrase to how Jesus was lower than the angels for **a little** time (see 2:9). However, the quotation itself suggests that humans have a place that is **a little** lower. If that is true, then the author later uses **a little** to refer to time in a play on words. You could express **a little** so that it refers to: (1) place. Alternate translation: "a little bit" (2) time. Alternate translation: "for a little while" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

you crowned him with glory and honor

Here the quotation refers to the **glory** and **honor** that God gave to humans as if, together, they formed a crown to be placed on the head of a king to signify his power and authority. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "you gave him great glory and honor" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

with glory and honor

If your language does not use abstract nouns for the ideas of **glory** and **honor**, you could express the ideas by using adjectives such as "glorious" and "honorable," or you could use verbal phrases. Alternate translation: "so that he is glorious and honorable" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

with glory and honor

Here, the words **glory** and **honor** mean almost the same thing. The quotation uses both words to emphasize how much **glory and honor** God gave to humans. If you do not have two words that express this particular meaning, and if the repetition would be confusing, you could use one word or phrase here. Alternate translation: "with glory" or "with glorious honor"(See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

honor

After the word **honor**, many ancient manuscripts add the clause "and you have put him over the works of your hands." This clause is in the psalm that the author quotes from (see Psalm 8:6). However, most likely the author did not include this clause because it was not important to the point he is making. Later, scribes probably added the clause because they knew that it was in the Psalm. If possible, do not include the clause here. (See: **Textual Variants (p.587)**) (See: **Textual Variants (p.587)**)

Hebrews 2:8

You subjected

Since the author of the quotation is speaking to God, here the word **you** is singular. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

You subjected all things under his feet

Here the author of the quotation speaks as if **all things** could be under the **feet** of humans. In the author's culture, something that is under feet has been conquered and is controlled by the person whose feet it is under. The point is that **all things** are conquered and controlled by humans. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "You made him control all things" or "You gave him authority over all things" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

his & to him. & to him

Just as in 2:6–7, the words **his** and **him** could primarily refer to: (1) humans in general. Alternate translation: "his or her … to him or her … to him or her" (2) Jesus. Alternate translation: "his … to him … to him" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

For in subjecting all the things

Here, the phrase **For in** introduces a restatement of part of the quote. The author restates this portion of the quote (**subjecting all the things**) so that he can comment on it. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "By using the phrase 'subjecting all the things'" or "For with the words 'subjecting all the things'" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

he left

Here, the word **he** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "God left" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

he left nothing not subjected to him

Here, the phrase **nothing not** means that there are no exceptions to how all things will be **subjected** to **him**. If it would be helpful in your language, you could use a form that only includes one negative. Alternate translation: "he did not omit anything that could be subjected to him" (See: **Double Negatives (p.488)**) (See: **Double Negatives (p. 488)**)

nothing not subjected & all the things subjected

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **subjected** rather than on the person doing the subjecting. If you must state who did the action, the author implies that God did it. Alternate translation: "nothing that God did not subject … God subjecting all the things" (See: **Active or Passive (p. 442)**) (See: **Active or Passive (p.442)**)

Hebrews 2:9

the one made a little lower than the angels

Here the author refers to how Jesus was **lower than the angels**. While he may have believed that this was true in terms of spatial placement, since angels live in heaven "above" and Jesus lived on earth "below," the point is primarily about status and power. Being **lower** means that **Jesus** had less status and power than the **angels**. If it would be helpful in your language, you could use a comparable phrase that describes how **Jesus** had less status and power than **angels** during his incarnate life. See how you translated this clause in 2:7. Alternate translation: "who had a little less status than the angels" or "who was a little less important than the angels" (See: **Metaphor (p. 535)**) (See: **Metaphor (p.535)**)

made a little lower

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Jesus** who **was made** rather than on the person doing the making. If you must state who did the action, the author implies that God did it. Alternate translation: "whom God made a little lower" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p. 442)**)

a little

Here, the phrase **a little** could refer primarily to place or to time. Here, it is likely that the author uses the phrase to show that Jesus was lower than the angels for **a little** time. However, the phrase in the quotation in 2:7 suggested that humans have a place that is **a little** lower. If that is true, then the author uses the same phrase that referred to place in the quotation, but he uses it to refer to time. You could express **a little** so that it refers to: (1) time. Alternate translation: "for a little while" (2) place. Alternate translation: "a little bit" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

crowned with glory and honor

Here the quotation refers to the **glory** and **honor** that God gave to **Jesus** as if, together, they formed a crown to be placed on the head of a king to signify his power and authority. If it would be helpful in your language, you could state the meaning plainly. See how you translated this phrase in 2:7. Alternate translation: "given great glory and honor" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

crowned

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Jesus** who is **crowned** rather than on the person doing the crowning. If you must state who did the action, the author implies that God did it. Alternate translation: "whom God crowned" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

with glory and honor

If your language does not use abstract nouns for the ideas of **glory** and **honor**, you could express the ideas by using adjectives such as "glorious" and "honorable," or you could use verbal phrases. Alternate translation: "so that he is glorious and honorable" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

because of his suffering of death

Here the author uses the possessive form to refer to **suffering** that is the experience of **death**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "because he suffered death" or "because he experienced death" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

his suffering of death

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "the fact that he died" or "his suffering that led to him dying" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

by the grace of God

If your language does not use an abstract noun for the idea of **grace**, you could express the idea by using an adjective such as "kind" or "gracious." Alternate translation: "by God's kind action" or "by how God acts kindly" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

he might taste of death

Here the author speaks as if **death** were food that people could **taste**. He speaks in this way to show that Jesus experienced death as much as a person who eats food truly experiences that food. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he might experience death" or "he participate in death (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

he might taste of death

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "he might experience dying" or "he might die" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 2:10

For

Here, the word **For** introduces an explanation of how and why Jesus "tastes of death on behalf of everyone." If it would be helpful in your language, you could use a phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Now" or "Here is why that happened:" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

for him

Here, the word **him** refers to God the Father, who is the one who "perfects" the **founding leader**, who is Jesus. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "for God the Father" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

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

Here, the phrase **having brought many sons into glory** could refer to: (1) what the **founding leader**, Jesus, does. Alternate translation: "to perfect through sufferings the one who has brought many sons into glory, who is the founding leader of their salvation" (2) what God the Father does. Alternate translation: "who has brought many sons into glory, to perfect the founding leader of their salvation through sufferings" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

having brought many sons into glory

Here, the phrase **having brought** emphasizes the beginning of the process more than its completion. The point is that the "bringing" of "many sons into glory" has begun. If it would be helpful in your language, you could make it clearer that the phrase **having brought** emphasizes the beginning of the "bringing." Alternate translation: "having started bringing many sons into glory"

having brought many sons into glory

Here the author speaks of **glory** as if it were a place into which the **sons** could be **brought**. The author speaks in this way to identify **glory** as a goal toward which those who believe are aiming. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "having given glory to many sons" or "having oriented many sons toward glory" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

many sons

Here, the phrase **many sons** refers to all those who believe in Jesus, who are **many**. The phrase includes both males and females, and it does not exclude anyone who believes. If it would be helpful in your language, you could use a word or phrase that identifies everyone who believes, both male and female. Alternate translation: "the many sons and daughters" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

many sons

Here, the word **sons** refers to everyone who believes. Just as Jesus is a **son** of God the Father (see 1:2), those who believe in him are also **sons** of God. While they are not **sons** eternally, like Jesus is, they are adopted as **sons** when

they believe. This is an important idea in Hebrews, so preserve the language of kinship if possible. If it would be helpful in your language, you could express the idea by using an analogy. Alternate translation: "having brought believers, who are like God's sons," (See: **Kinship (p.529)**) (See: **Kinship (p.529)**)

into glory

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "glorious." Alternate translation: "into a glorious place" or "into glorious salvation" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

the founding leader of their salvation

Here the author uses the possessive form to speak of Jesus, the **founding leader**, who establishes and leads his people to **salvation**. If it would be helpful in your language, you could use a verbal phrase that refers to what Jesus does as **founding leader**. Alternate translation: "the one who leads them to salvation" or "their leader, who establishes their salvation," (See: **Possession (p.557)**) (See: **Possession (p.557)**)

of their salvation

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: "who saves them" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 2:11

For

Here, the word **For** introduces an explanation of how believers can be called "sons" (see 2:10) and of why Jesus suffered in order to save these "sons." If it would be helpful in your language, you could use a word or phrase that does introduce an explanation, or you could leave **For** untranslated. Alternate translation: "Everyone who believes is a son, because" or "He saved them through sufferings because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

the sanctifying and the ones being sanctified

Here, the phrase **the one who sanctifies** refers to Jesus, and the phrase **those who are being sanctified** refers to believers. If it would be helpful in your language, you could these ideas more explicit. Alternate translation: "the one who sanctifies, Jesus, and we who are being sanctified" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the ones being sanctified

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **being sanctified** rather than on the person doing the sanctifying. If you must state who does the action, the author implies that Jesus does it. Alternate translation: "those whom Jesus is sanctifying" or "those whom he is sanctifying" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

are} all from one

Here, the word **one** could refer to: (1) God the Father, who is the source of all humans and also of God the Son. Alternate translation: "all have one source, God himself" or "all have the same Father" (2) type or common origin. Alternate translation: "all have one common origin" or "are all humans together" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

he is not ashamed

Here, the word **he** refers back to the **the one who sanctifies**, who is Jesus. If it would be helpful in your language, you could make explicit that the pronoun refers to Jesus. Alternate translation: "Jesus is not ashamed" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

he is not ashamed

Here the author uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be helpful in your language, you could express the meaning positively. Alternate translation: "he is proud" (See: **Litotes (p.531)**) (See: **Litotes (p. 531)**)

he is not ashamed to call

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the person who is **ashamed** rather than on the person doing the shaming. Alternate translation: "he does not feel shame when he

calls" or "he does not worry when others shame him for calling" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

brothers

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "brothers and sisters" (See: **When Masculine Words Include Women (p. 597)**) (See: **When Masculine Words Include Women (p.597)**)

to call them brothers

In 2:10, believers are called **sons** of God; here believers are called **brothers** of Jesus. The words **sons** and **brothers** both refer to everyone who believes, and the terms identify how believers are part of God's family. This is an important idea in Hebrews, so preserve the language of kinship if possible. If it would be helpful in your language, you could express the idea by using an analogy. Alternate translation: "to refer to them as people who are like brothers" (See: **Kinship (p.529)**) (See: **Kinship (p.529)**)

Hebrews 2:12

saying

Here the author quotes from the Old Testament. He does not introduce it as a quotation but instead as words that Jesus the Son has spoken to God about his **brothers**. However, the audience would have understood that this was a quotation from the Old Testament, here from Psalm 22:22. Since the author introduces this quotation as words that the Son has spoken to God, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: "as you can see when he says," (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

I will proclaim your name to my brothers; I will sing praise to you in the midst of the assembly

Here, the quotation includes two statements that mean almost the same thing. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. The author of Hebrews particularly focuses on the word **brothers**, so be sure to include that term in your translation. Alternate translation: "I will sing praise to you in the midst of my brothers" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

your & you

Since the author of the quotation is speaking to God, here **you** is singular. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

your name

Here, the word **name** refers to what the person who has that **name** is like. If it would be helpful in your language, you could express the idea by referring to what a person is like. Alternate translation: "who you are" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

to my brothers

Although the word **brothers** is masculine, the author of the quotation is using it to refer to all those who worship God, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "to my brothers and sisters" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

to my brothers

Just as in 2:11, the author refers to believers as **brothers** of Jesus, which identifies believers as part of God's family. This is an important idea in Hebrews, so preserve the language of kinship if possible. See how you translated **brothers** in 2:11. Alternate translation: "to the people who are like my brothers" (See: **Kinship (p.529)**) (See: **Kinship (p.529)**)

Hebrews 2:13

And again, & And again

Here the author quotes from the Old Testament. He does not introduce them as quotations but instead as words that Jesus the Son has spoken. However, the audience would have understood that these are quotations from the Old Testament. The first quotation comes from Isaiah 8:17, and the second quotation comes from Isaiah 8:18. Since the author introduces these quotation as words that the Son has spoken, you should introduce the quotations as words that someone has said. If your readers would not know that the quotations are from the Old Testament, you could include a footnote or use some other form to identify the quotations. Alternate translation: "And again he says … And again he says," (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

him

Here, the word **him** refers to God the Father. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "God" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

Behold, I

Here, the word **Behold** draws attention to **I and the little children**. It asks the audience to pay special attention to what follows. If it would be helpful in your language, you could use a word or phrase that draws attention to what follows. Alternate translation: "Pay attention to me" (See: **Exclamations (p.498)**) (See: **Exclamations (p.498)**)

the little children

Here, the phrase **little children** refers to everyone who believes. Just as Jesus is a "son" of God the Father (see 1:2), those who believe in him are also **children** of God (see also 2:10). Being **little children** who belong to God means that believers are part of God's family and siblings of Jesus. This is an important idea in Hebrews, so preserve the language of kinship if possible. If it would be helpful in your language, you could express the idea by using an analogy. Alternate translation: "the people who are like God's little children" (See: **Kinship (p.529)**) (See: **Kinship (p. 529)**)

Hebrews 2:14

Therefore

Here the author draws an inference from how Jesus has many "brothers," who are also God's **little children** (see 2:11–13. The word **Therefore** also introduces a new development in the argument, since the author now begins to talk about what Jesus has done for those who believe. If it would be helpful in your language, you could use a word or phrase that introduces an inference or a development in the argument. Alternate translation: "In light of that" or "So then" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

the little children

Here, the phrase **little children** refers back to the phrase as it appears in the quotation in the previous verse (see 2:13). See how you translated it there. Alternate translation: "the people who are like God's little children" (See: **Kinship (p.529)**) (See: **Kinship (p.529)**)

flesh and blood

This phrase expresses a single idea by using two words connected with **and**. The words **flesh** and **blood** together identify what it means to be human, which includes eventually dying. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: "humanity" or "what it means to be human" (See: **Hendiadys (p.510)**) (See: **Hendiadys (p.510)**)

the same things

Here, the phrase **the same things** refers back to **flesh and blood**. If it would be helpful in your language, you could make this connection explicit. Alternate translation: "the same flesh and blood" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

through his death

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "when he died," (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

having the power of death

Here the author uses the possessive form to describe **power** that is based on **death**. In other words, the **power** comes from the fact that people experience **death**, which can be used to control them. In this case, the **power of death** partly comes from the "fear of death" (see 2:15). Alternate translation: "who uses death to have power" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

having the power of death

If your language does not use abstract nouns for the ideas of **power** and **death**, you could express the ideas by using verbs such as "control" and "die" or in another natural way. Be sure that your translation fits with the choice you made about how **power** and **death** relate (see the previous note). Alternate translation: "who makes use of how people die to act powerfully " (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 2:15

might release those {people}, as many as, in fear of death throughout all their lives, were held in slavery

Here the author speaks as if the **fear of death** were something that could hold people in **slavery**. Taking away this **fear** is thus "releasing" those people from **slavery**. The author speaks in this way to emphasize how controlling and powerful is the **fear of death** and how Jesus completely takes away the power that this **fear** can hold. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "might free those people, as many as, in fear of death throughout all their lives, were held tightly" or "might help those people, as many as continually lived in fear of death throughout all their lives" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

might release those {people}, as many as, in fear of death throughout all their lives, were held in slavery

If it would be helpful in your language, you could arrange these elements in a different way. Alternate translation: "might release as many as were held in slavery to fear of death throughout all their lives" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

in fear of death

If your language does not use abstract nouns for the ideas of **fear** and **death**, you could express the ideas by using verbs such as "fear" and "die" or in another natural way. Alternate translation: "by how they fear to die" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

were held in slavery

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **held in slavery** rather than on the person doing the holding. If you must state who did the action, you could use an indefinite subject, or you could state that the devil did it. Alternate translation: "experienced slavery" or "the devil held in slavery" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 2:16

For

Here, the word **For** introduces an explanation of why the Son shared in "flesh and blood" and died. He did this because he **takes hold of** humans, not angels. If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: "He did those things because"(See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

he does not take hold of angels, but he takes hold of the offspring of Abraham

If your language would not put the negative statement before the positive statement, you could reverse them. Alternate translation: "he takes hold of the offspring of Abraham. He does not take hold of angels." (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

he does not take hold of & he takes hold of

Here, the phrase **take hold of** could refer to: (1) how someone **takes** someone by the hand or the shoulder and leads them where they need to go. The author speaks in this way to refer to how someone helps or takes care of other people. Alternate translation: "he does not assist … he assists" (2) how someone **takes** someone else's specific nature or kind. In other words, Jesus took the nature of **the descendant of Abraham**, not the nature of the **angels**. Alternate translation: "he does not take the nature of … he takes the nature of" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the offspring

Here, the word **offspring** is a singular noun that refers to many descendants. It may be more natural in your language to use a plural form. Alternate translation: "descendants"

the offspring of Abraham

Here, the phrase **offspring of Abraham** refers to those who are descended from **Abraham**, which are the Israelites or Jews. However, the author applies a promise made to **Abraham** to his audience, whether they were Jews or not (see 6:13–20). Because of this, he thinks that each person who believes in Jesus receives the promise and is a **offspring of Abraham**. In your translation, make it clear that **offspring** is not just about physical descendants but rather about who belongs in Abraham's family, whether they were born in that family or not. Alternate translation: "the spiritual offspring of Abraham" or "each one whom God considers an offspring of Abraham" (See: **Kinship (p.529)**) (See: **Kinship (p.529)**)

Hebrews 2:17

from which

Here, the phrase **from which** introduces an inference or conclusion based on what the author has argued, particularly what he wrote in 2:16. Because Jesus focuses on "the descendants of Abraham," he is **obligated to become like** them. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: "so you can see that" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

he was obligated

Here the author does not mean that someone **obligated** or made Jesus **become like his brothers**. Rather, he means that "becoming like his brothers" was the correct or necessary way to accomplish the goal of making **atonement**. If it would be helpful in your language, you could use a word or phrase that refers to a necessity. Alternate translation: "it was necessary for him" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

his brothers

Although the word **brothers** is masculine, the author is using it to refer to all those who believe in Jesus, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "his brothers and sisters" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

his brothers

Here the author refers to believers as **brothers** of Jesus, which identifies believers as part of God's family. This is an important idea in Hebrews, so preserve the language of kinship if possible. See how you translated **brothers** in 2:11–12. Alternate translation: "the people who are like his brothers" (See: **Kinship (p.529)**) (See: **Kinship (p.529)**)

in order to make atonement {for} the sins of the people

If your language does not use abstract nouns for the ideas of **atonement** and **sins**, you could express the ideas by using verbs such as "atone" and "sin." Alternate translation: "in order to atone for how the people sinned" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 2:18

For

Here, the word **For** introduces an explanation of how Jesus functions as "a merciful and faithful high priest." If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: "He can be merciful and faithful because," (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

himself

Here, the word **himself** emphasizes Jesus in order to set up the comparison with everyone else who is **tempted**. If it would be helpful in your language, you could use a word or phrase that emphasizes **he**, that is, Jesus. Alternate translation: "is one who" (See: **Reflexive Pronouns (p.574)**) (See: **Reflexive Pronouns (p.574)**)

having been tempted, & being tempted

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **tempted** rather than on the person or thing doing the tempting. If you must state who did the action, you could use an indefinite subject, since many things tempt people. Alternate translation: "things having tempted him … whom things tempt" or "having experienced temptation … who experience temptation" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

he himself had suffered, having been tempted

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

Hebrews 3

Hebrews 3 General Notes

Structure and Formatting

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

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

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 3:7b–11, 15, which are quotations from the Old Testament.

Special Concepts in this Chapter

"Today"

The quotation from Psalm 95 includes the word "today." The author mentions "today" again in 3:13, 15. In both of these verses, he refers to how we always call the current day "today." So, anything that happens during the time we call "today" must happen every day, since every day is "today." In this way, the author shows that the quotation from Psalm 95 applies to his audience every day. In these verses, translate "today" with a word or phrase that someone would use for the current day. (See: **day (p.609)**)

Rest

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

Important Figures of Speech in this Chapter

The "house" in 3:1–6

In 3:1–6, the author refers to a "house." In the author's culture, "house" could refer to a building that people live in, or it could refer to a "household" or a group of related people. In these verses, the author uses both meanings of "house." In 3:2, 5–6, "house" refers to a group of related people, God's people. In 3:3–4, "house" refers to a building that people live in. In these verses, the author uses a "house" (the building) as an example to explain more about the "house" (the people). If you do not have a word that could mean both "building" and "people," you may need to express "house" with two different words. If so, you will need to make sure that your readers know that the author is comparing a building to people, especially in 3:3–4. (See: **house (p.618)**)

Rhetorical questions

The author asks several questions in this chapter (see 3:16–18). He is not asking these questions because he wants the audience to provide him with information. Rather, he is asking these questions because he wants the audience to think about the quotation from Psalm 95. In 3:16–17, the second question in each verse answers the first question. In 3:18, the second half of the question answers the first half of the question. For ways to translate these questions, see the notes on 3:16–18. (See: **Rhetorical Question (p.577)**)

Other Possible Translation Difficulties in this Chapter

The quotation from Psalm 95

David wrote Psalm 95 many years after the events that the psalm refers to. You can read the story about these events in Num 14:1–38 (see also the related story in Exodus 17:1–7). In these stories, the Israelites complain and disobey God, and God punishes them. David refers back to these stories to encourage the Israelites, whom he ruled, to act differently. He wanted them to listen to and obey God. The author of Hebrews quotes what David wrote for a similar reason. He wants to encourage his audience to listen to and obey God, and he shows that what David wrote still applies to his audience. Consider reading the Old Testament stories and Psalm 95 before translating this chapter. See the notes for places where the author refers directly to Psalm 95 or to the Old Testament stories. (See: **Quotations and Quote Margins (p.566)**)

What does "for 40 years" modify?

In 3:10, "for 40 years" tells how long the Israelites saw God's works. However, in 3:17, it refers to the time during which God "was very angry" with the Israelites. This is not a contradiction, because the author knew that the Israelites saw God's works and that God was very angry with them during the same period of "40 years." There is no need to harmonize these two verses.

Hebrews 3:1

Therefore

Here, the word **Therefore** introduces an inference from what the author has said about Jesus in 2:5–18. If it would be helpful in your language, you could use a word or phrase that clearly introduces an inference. Alternate translation: "As a result of all that" or "Because of those things" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

brothers

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "brothers and sisters" (See: **When Masculine Words Include Women (p. 597)**) (See: **When Masculine Words Include Women (p.597)**)

sharers of a heavenly calling

Here the author uses the possessive form to indicate that believers "share" a **heavenly calling**. Believers could "share" this **calling** with: (1) other believers. Alternate translation: "who share together in a heavenly calling" (2) Jesus. Alternate translation: "share with Jesus a heavenly calling" (See: **Possession (p.557)**) (See: **Possession (p. 557)**)

of a heavenly calling

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

the apostle

Here, the word **apostle** refers to someone who has been sent. In this passage, it does not refer to any of the 12 "apostles." If it would be helpful in your language, you could use a descriptive phrase instead of the word you normally use for the 12 "apostles." Alternate translation: "the sent one" or "the ambassador" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the apostle and high priest of our confession

Here the author uses the possessive form to speak about the **apostle** and the **high priest** who is the main content of **our confession**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "the apostle and high priest whom we confess" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

Hebrews 3:2

to the one having appointed

Here, the phrase **the one who appointed** refers to God the Father. If it would be helpful in your language, you could make explicit that this phrase refers to God the Father. Alternate translation: "to God, who appointed" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

as also Moses {was} in his house

Here the author uses words that are very similar to the Greek translation of Numbers 12:7. It is possible that he is thinking of that verse or directly referencing it. However, he does not introduce the words as a quotation or indicate that he is referring to another text. So, you should not include any quotation information in your translation. If you wish to refer to Numbers 12:7, you could do so with a footnote. (See: **When to Keep Information Implicit (p.599)**) (See: **When to Keep Information Implicit (p.599)**)

in his house

Here, the word **house** refers to a group of people, in this case the Israelites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "among God's tribe" or "in his clan" (See: **Metaphor (p. 535)**) (See: **Metaphor (p.535)**)

his house

The pronoun **his** refers to God. If this is not clear for your readers, you could use the person's name here. Alternate translation: "the house of God" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

his house

Instead of **his house**, many ancient manuscripts have the phrase "all his house." This phrase is in the Old Testament story about **Moses** (see Numbers 12:7). So, it is possible that scribes added "all" to **his house** because they knew this passage. Unless there is a good reason to use "all his house," you should use **his house**. (See: **Textual Variants (p.587)**) (See: **Textual Variants (p.587)**)

Hebrews 3:3

To help your readers understand the author's main point in this verse and the next one, you could combine both verses into a verse bridge. You could put the general principle about buildings and builders in a first sentence and the application of that general principle in a second sentence. Alternate translation: "For every house is built by someone, and the one building the house has greater honor than the house. In that same way, since God is the one who built all things, this one has been considered worthy of greater glory than Moses." (See: **Verse Bridges (p. 595)**) (See: **Verse Bridges (p.595)**)

this one

Here, the phrase **this one** refers to Jesus, the Son. If it would be helpful in your language, you could make explicit that the pronoun refers to Jesus. Alternate translation: "Jesus" or "this Jesus" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

this one has been considered worthy

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who **has been considered worthy** rather than on the person doing the considering. If you must state who did the action, the author implies that God did it. Alternate translation: "God has considered this one worthy" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

of greater glory

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "glorious." Alternate translation: "to be declared more glorious" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

greater honor the one building it has

If your language does not use an abstract noun for the idea of **honor**, you could express the idea by using an adjective such as "honorable." Alternate translation: "more honorable the one building the house is" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

it & than} the house

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

Hebrews 3:4

every house is built by someone

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **house** that is **built** rather than on the person doing the building. Alternate translation: "someone built every house" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

every house

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

the one having built all things

Here the author speaks as if everything that God created were a house that God **built**. He speaks in this way to connect God's act of creation with the "house" and "building" language. Use the same word or phrase here that you used for **built** earlier in the verse. If necessary, you could express the idea with an analogy. Alternate translation: "the one who was like a builder when he created all things" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 3:5

Moses {was} indeed faithful as a servant in his entire house

Here, just as in 3:2, the author uses words that are very similar to the Greek translation of Numbers 12:7. It is possible that he is thinking of that verse or directly referencing it. However, he does not introduce the words as a quotation or indicate that he is referring to another text. So, you should not include any quotation information in your translation. If you wish to refer to Numbers 12:7, you could use a footnote to do so. (See: **When to Keep Information Implicit (p.599)**) (See: **When to Keep Information Implicit (p.599)**)

in his entire house

Here, the word **house** refers to a group of people, in this case the Israelites. See how you translated **house** in Hebrews 3:2. Alternate translation: "among God's entire tribe" or "in his entire clan" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

his

Here, the word **his** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "God's" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

of the {things that} would be spoken in the future

Here the author does not clarify what exactly is **spoken**. He may be referring: (1) specifically to what God the Father says about Jesus. Alternate translation: "of the things that would be spoken about Jesus in the future" (2) generally to the good news about Jesus. Alternate translation: "of the good news that would be spoken in the future" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

would be spoken in the future

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the words that are **spoken** rather than on the person doing the speaking. If you must state who did the action, the author implies that God did it. Alternate translation: "God would speak in the future" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 3:6

Christ, as a Son

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. He omits these words because he stated them in the previous verse ("was faithful"). If your language needs these words to make a complete thought, you could include them here. Alternate translation: "Christ was faithful as a Son" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

a Son

The word **Son** is an important title for Jesus, the Son of God. See how you translated this word in 1:2. (See: **Translating Son and Father (p.593)**) (See: **Translating Son and Father (p.593)**)

over his house

The phrase **over the house** is a spatial metaphor that indicates that the **Son** rules or is in charge of the **house**. This phrase contrasts with how Moses was "in his entire house" (see 3:5). If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "in charge of the house" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

over his house (whose house we are

Here, the word **house** refers to a group of people, in this case God's people. See how you translated house in 3:2. Alternate translation: "over his clan (whose clan we are" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

his & whose

Here, the words **his*** and whose* *refer to God. If it would be helpful in your language, you could make explicit that the pronouns refer to God. Alternate translation: "God's … whose" (See: [[rc:///ta/man/translate/writing-pronouns]]) (See:* **Pronouns — When to Use Them (p.563)**)

house (whose house we are if we hold fast to the confidence and the boasting of our hope

This sentence transitions from what the author has said about God's **house**, about Jesus, and about Moses to an exhortation to continue to **hold fast**. The ULT has connected the sentence to the preceding information but put it in parentheses to indicate that it is slightly disconnected. Consider a natural way to include a transition sentence in your language. Alternate translation: "house. We are his house if we hold fast to the confidence and the boasting of our hope." (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

are if

Here the author uses the conditional form to show that "holding fast" leads to being God's **house**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: "are, given that" (See: **Connect — Hypothetical Conditions (p.470)**) (See: **Connect — Hypothetical Conditions (p.470)**)

we hold fast to

Here the author speaks of persistently doing something something as if it were holding firmly onto an object. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "we continue strongly in" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

we hold fast to the confidence and the boasting of our hope

If your language does not use abstract nouns for the ideas of **confidence** and **hope**, you could express those ideas by using verbs and adjectives or in another natural way. Alternate translation: "we keep being confident and proud about what we hope for" or "we continue to boldly await and speak joyfully about the things that we expect" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

the confidence and the boasting of our hope

Here the author uses the possessive form to describe **confidence** and **boasting** about or concerning **our hope**. If it would be helpful in your language, you could use a more natural construction. Alternate translation: "the confidence and the boasting concerning our hope" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

Hebrews 3:7

Therefore

Here, the word **Therefore** introduces an exhortation that is based on the claim from the previous verse that we are his "house" as long as "we hold fast" (see 3:6). If it would be helpful in your language, you could use a word or phrase that introduces an exhortation that is based on a previous statement. Alternate translation: "So then"(See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

just as the Holy Spirit says

Here and in the next four verses, the author quotes from the Old Testament. The audience would have understood that this was a quotation from the Old Testament, here from Psalm 95:7b–11, which refers to a story that can be found in Numbers 14:1–38. See the chapter introduction for more information about this story. Since the author introduces this quotation as words that the **Holy Spirit says**, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: "as says the Holy Spirit" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

if

Here the author is speaking as if "hearing his voice" were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what the author is saying is not certain, then you could express the idea by using a word such as "when." Alternate translation: "whenever" (See: **Connect — Factual Conditions (p.468)**) (See: **Connect — Factual Conditions (p.468)**)

his

Here, the word **his** refers to God the Father. This means that the **Holy Spirit** speaks about the Father's **voice**. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "God the Father's" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

Hebrews 3:8

do not harden your hearts

When someone "hardens their heart," it means that they become stubborn and refuse to listen or respond to someone else. If you have a figurative or idiomatic way to refer to this behavior, you could use it here. If you do not have a figurative way to refer to this behavior, you could express the idea plainly. Alternate translation: "do not be stubborn" or "do not be headstrong" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

as in the provocation, during the day of testing in the wilderness

While the quotation primarily refers to the story about how the Israelites did not enter the land that God promised them (see Numbers 14:1–38), there is another story that the author of the quotation may be referring to. In Exodus 17:1–7, the Israelites are thirsty while they are in the **wilderness**, and they "provoke" and "test" God by complaining. God provides water for them, and Moses names one of the places where they were **testing**" (see Exodus 17:7). It is quite possible that the author of the quotation is thinking about this story. If it would be helpful in your language, you could include some extra information or use a footnote to refer to the stories. Alternate translation: "as when the Israelite ancestors provoked God during the day in which they tested him in the wilderness" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

in the provocation

If your language does not use an abstract noun for the idea of **provocation**, you could express the idea by using a verb such as "provoke." Alternate translation: "when God was provoked" or "when they provoked God" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

the day of testing

Here the author uses the possessive form to identify a **day** on which **testing** occurred. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "the day when they tested God" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

Hebrews 3:9

your fathers

Here, the phrase **your fathers** refers to the Israelites who were alive before Jesus lived on earth. The audience of the original quotation were Israelites who descended from these people. Use a word or phrase that refers to ancestors. Alternate translation: "your forefathers" (See: **Kinship (p.529)**) (See: **Kinship (p.529)**)

your fathers

Although the word **fathers** is masculine, it refers to any ancestors, both male and female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "your fathers and mothers" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

tested {me} by examination

Here, the words **tested** and **examination** refer to basically the same thing. The word **tested** refers to the act of "testing," while **examination** refers to the "test" itself. The author of the quotation uses both words to emphasize how the **fathers** "examined" God. If the repetition would be confusing, and if using both words is not emphatic in your language, you could express the idea with one word or phrase. Alternate translation: "examined me" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

and they saw my works

Here, the clause **they saw my works** could refer to: (1) how the **fathers tested** God even though they **saw** the amazing **works** that God did to rescue them and bring them through the wilderness. Alternate translation: "even though they saw my powerful deeds" (2) how God acted to punish the **fathers** for how they **tested** him. Alternate translation: "and they saw how I punished them" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 3:10

for 40 years

Here, the phrase **for 40 years** goes with the end of the previous verse and tells how long "they saw my works"([3:9](#)). You could include these words at the end of verse 9, or you could include them here in verse 10 and show with punctuation that they belong with the previous sentence. (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

I said, 'They are always going astray in their hearts, and they have not known my ways

If it would be helpful in your language, you could translate this direct quotation as an indirect quotation. Alternate translation: "I said that they are always going astray in their hearts, and they have not known my ways." (See: **Quotes within Quotes (p.571)**) (See: **Quotes within Quotes (p.571)**)

They are always going astray in their hearts, and they have not known my ways

Here the quotation includes two statements that mean almost the same thing. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: "They are always going astray from my ways in their hearts" or "Their hearts have never know my ways" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

They are always going astray

Here the author of the quotation speaks as if the Israelites were traveling down the wrong road. He speaks in this way to indicate that they were not following God properly. Someone who is **going astray** does not want to do what is right. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "They are not following me" or "They always disobey me" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

in their hearts

In the author's culture, the word **hearts** refers to the places where humans think and plan. If it would be helpful in your language, you could refer part of the human body where your culture believes that humans think and plan, or express the idea plainly. Alternate translation: "in their minds" or "in what they plan" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

my ways

Here, God speaks as if he has **ways** or paths on which he walks. When the audience does not know these **ways**, that means that they do not know what God wants or values. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "how I want them to conduct their lives" or "what I value" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 3:11

As

Here, the word **As** could introduce: (1) a result from what the ancestors did. Alternate translation: "So" or "Therefore," (2) a reason why the people will not **enter into my rest**. If you choose this option, you may need to include some implied information about how the ancestors did not **enter** the **rest**. Alternate translation: "They did not enter the land that I had promised, just as" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

in my wrath

If your language does not use an abstract noun for the idea of **wrath**, you could express the idea by using an adjective such as "wrathful" or "angry." Alternate translation: "when I was wrathful" or "angrily" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

I swore in my wrath, if they will enter into my rest

If it would be helpful in your language, you could translate this direct quotation as an indirect quotation. Alternate translation: "I swore in my wrath that … if they will enter into my rest!" (See: **Quotes within Quotes (p.571)**) (See: **Quotes within Quotes (p.571)**)

if they will enter into my rest

Here God uses the word **If** to introduce a statement that he knows will not be true. What the form means is that **they** will definitely not **enter into my rest**. If it would be helpful in your language, you could express the idea with a strong negation. Alternate translation: "They will never enter into my rest!" (See: **Connect — Contrary to Fact Conditions (p.463)**) (See: **Connect — Contrary to Fact Conditions (p.463)**)

if they will enter into my rest

The phrase **If they will enter my rest** is an oath formula. This kind of oath does not complete the condition, but it implies that something bad will happen to the speaker if the condition actually happens. Use a natural way in your language to express an oath. Alternate translation: "I will be accursed if they will enter into my rest!" or "I swear that they will never enter into my rest!" (See: **Oath Formulas (p.548)**) (See: **Oath Formulas (p.548)**)

they will enter into my rest

Here, the word **rest** could refer to: (1) the state of "resting." Alternate translation: "they will participate in the way that I rest" or "they will rest with me" (2) the place where people rest, particularly the land that God promised to give to his people. Alternate translation: "they will enter into my resting place" or "they will enter into the land of rest" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 3:12

Watch out

Alternate translation: "Be careful"

brothers

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "brothers and sisters" (See: **When Masculine Words Include Women (p. 597)**) (See: **When Masculine Words Include Women (p.597)**)

in any of you a wicked heart of unbelief

In the author's culture, the word **heart** refers to the place within themselves where humans think and plan. If it would be helpful in your language, you could refer to the place where humans think in your culture or express the idea plainly. See how you translated "hearts" in 3:10. Alternate translation: "in any of you a wicked mind of unbelief" or "wicked thinking of unbelief in any of you" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

a wicked heart of unbelief

Here the author uses the possessive form to describe a **heart** that is characterized by **unbelief**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "a wicked heart that does not believe" or "a wicked and unbelieving heart" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

of unbelief

If your language does not use an abstract noun for the idea of **unbelief**, you could express the idea by using a verb such as "believe" or an adjective such as "unbelieving." Alternate translation: "that does not believe" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

in the falling away

Here, the phrase **in the falling away** refers to something that happens at the same time as having **a wicked heart of unbelief**. If it would be helpful in your language, you could use a form that introduces simultaneous action. Alternate translation: "while you fall away" or "which falls away" (See: **Connect — Simultaneous Time Relationship (p.477)**) (See: **Connect — Simultaneous Time Relationship (p.477)**)

in the falling away from

Here the author speaks of rejecting or failing to follow God as if the person "fell away" from where God is. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "in the turning away from" or "in rejecting" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the living God

Here, the phrase **the living God** identifies God as the one who "lives" and possibly as the one who gives "life." The primary point is that God actually "lives," unlike idols and other things that people call "god." If it would be helpful

in your language, you could use a word or phrase that emphasizes that God really "lives." Alternate translation: "the God who lives" or "the true God" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 3:13

as long as it is called "today

Here the author refers to **today** in such a way that the audience would know that he was referring to how the quotation used the word **today** (see 3:7). Use a form in your language that shows that the author is referring back to the quotation. Alternate translation: "as long as it is called 'today,' as the psalmist wrote," (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

as long as it is called "today

Here the author speaks about a time that we call **today**. We call every day **today**, so this phrase means that we should **exhort one another** all the time. However, since the author of Hebrews uses **today** because the author of the quotation used it, make sure that you use the same words that you used to translate **today** in 3:7. Alternate translation: "as long as we live in the time that we call 'this day'" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

no one among you is hardened by the deceitfulness of sin

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **hardened** rather than on what does the hardening. Alternate translation: "the deceitfulness of sin hardens no one among you" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

is hardened by the deceitfulness of sin

Here the author speaks of becoming stubborn or unwilling to obey or trust in God as if the person were **hardened**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "becomes stubborn because of the deceitfulness of sin" or "stops trusting God because of the deceitfulness of sin" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

by the deceitfulness of sin

Here the author uses the possessive form to characterize **sin** as something that has **deceitfulness**. If it would be helpful in your language, you could express the idea more naturally. Alternate translation: "by sin deceiving you" or "by the way that sin deceives" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

by the deceitfulness of sin

If your language does not use an abstract noun for the idea of **deceitfulness**, you could express the idea by using a verb such as "deceive" or an adjective such as "deceitful." Alternate translation: "by how sin deceives" or "by deceitful sin" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 3:14

For

Here, the word **For** introduces a reason why the audience should "exhort one another"(see 3:13). If it would be helpful in your language, you could use a word or phrase that introduces a reason for an exhortation. Alternate translation: "You should do that because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

we have become sharers of Christ

Here the author uses the possessive form to indicate that believers "share" **Christ**. See how you translated **sharers** in 3:1. More specifically, **sharers of Christ** could mean that believers: (1) "share" the promise and the blessings together with **Christ**. Alternate translation: "we have with Christ shared the blessings" (2) "share" or participate in **Christ** himself. Alternate translation: "we have shared in Christ" or "we have participated in Christ" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

of Christ, if indeed

Here the author uses the conditional form to show that "holding firm" leads to being **sharers of Christ**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: "of Christ, given that" (See: **Connect — Hypothetical Conditions (p.470)**) (See: **Connect — Hypothetical Conditions (p.470)**)

we hold firm

Here the author speaks of persistently believing or trusting something as if it were holding firmly onto an object. If it would be helpful in your language, you could state the meaning plainly. See how you expressed the similar idea in 3:6. Alternate translation: "we continue strongly in" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the beginning of our confidence

If your language does not use an abstract noun for the idea of **confidence**, you could express the same idea in another way. Alternate translation: "from the time when we first believed in him" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

until the end

Here, the phrase **the end** could: (1) be a polite way of referring to when a person dies. Alternate translation: "until our lives end" (2) refer to the **end** of the world, when Jesus comes back. Alternate translation: "until Jesus comes back" (See: **Euphemism (p.496)**) (See: **Euphemism (p.496)**)

Hebrews 3:15

while it is said

This verse could: (1) conclude the exhortations in 3:12–14 by stating when the audience should follow these exhortations. If you use the following alternate translation, you may need to add a period before it. Alternate translation: "Do these things while it is said" (2) introduce what will be discussed in 3:16–19. If you use the following alternate translation, you may need to add a period before it. Alternate translation: "Hear again what is said:" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

while it is said

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **said** rather than on the person doing the saying. If you must state who did the action, the author implies that the Holy Spirit did it (see 3:7. Alternate translation: "during the time when the Holy Spirit instructs" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

while it is said

Here the author uses the phrase **it is said** to requote a part of the quotation that he introduced earlier (see especially 3:7b–8a). If it would be helpful in your language, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: "while the words I have already quoted are said" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

Today, if you hear his voice, do not harden your hearts as in the rebellion

Since the author repeats here the same words that he quoted in 3:7b–8a, you should translate these words in exactly the same way as you did in those verses.

Hebrews 3:16

For

Here, the word **For** introduces 3:16–19, which further explain the quotation. If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: "In the quotation," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

which ones, having heard, provoked {him}? {Was it} not all the ones having come out from Egypt through Moses

The author does not ask these questions because he is looking for information. Rather, he asks them to involve the audience in what he is arguing. The second question gives the answer to the first question: "it was those who came out from Egypt through Moses." If it would be helpful in your language, you could express the idea by using a form that identifies those **who heard** and **provoked** with **all those who came out from Egypt through Moses**. Alternate translation: "you know who they are who heard and provoked him. It was all those who came out from Egypt through Moses." or "which ones who heard provoked him? It was all those who came out from Egypt through Moses." (See: **Rhetorical Question (p.577)**) (See: **Rhetorical Question (p.577)**)

having heard, & having come out

Here, the phrases **who heard** and **who came out** introduce phrases that distinguish or identify the people that the author is speaking about. Use a form in your language which identifies, not one that simply describes. Alternate translation: "that heard … that came out" (See: **Distinguishing Versus Informing or Reminding (p.485)**) (See: **Distinguishing Versus Informing or Reminding (p.485)**)

having heard, provoked {him

The author uses the words **heard** and **provoked** to refer back to the words that the quotation used. See how you translated "hear his voice" in 3:7 and "provocation" in 3:8. Alternate translation: "who heard his voice participated in the provocation"

the ones having come out

In a context such as this, your language might say "gone out" instead of **come out**. Alternate translation: "the ones having gone out" (See: **Go and Come (p.508)**) (See: **Go and Come (p.508)**)

Hebrews 3:17

with whom was he very angry for 40 years? {Was it} not with the ones having sinned, whose corpses fell in the wilderness

The author does not ask these questions because he is looking for information. Rather, he asks them to involve the audience in what he is arguing. The second question gives the answer to the first question: "It was those who sinned, whose corpses fell in the wilderness." If it would be helpful in your language, you could express the idea by using a form that identifies those **with whom he was very angry** with **those who sinned**. Alternate translation: "you know who they are with whom he was very angry for 40 years. It was those who sinned, whose corpses fell in the wilderness." or "with whom was he very angry for 40 years? It was with those who sinned, whose corpses fell in the wilderness." (See: **Rhetorical Question (p.577)**) (See: **Rhetorical Question (p.577)**)

was he very angry for 40 years

The author uses the phrases **was he very angry** and **for 40 years** to refer back to the words that the quotation used. See how you translated "I was very angry" and "for 40 years" in 3:10. Alternate translation: "was he displeased for those 40 years"

whose corpses fell in the wilderness

The author uses these words because he found them in Numbers 14:29, where God tells Moses what is going to happen to **those who sinned**. The phrase **corpses fell** refers to people dying. If it would be helpful in your language, you could express the idea with a word or phrase that refers to people dying. Alternate translation: "who fell down dead in the wilderness" or "who were buried in the wilderness" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

Hebrews 3:18

to whom did he swear that they would not enter into his rest, if not to the ones having disobeyed

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The second half of the question gives the answer to the first half: "it was those who disobeyed." If it would be helpful in your language, you could express the idea by using a form that identifies those **who disobeyed** with "those to whom he swore." Alternate translation: "you know who they are to whom he swore that they would not enter into his rest. It was to those who disobeyed." or "to whom did he swear that they would not enter into his rest? It was to those who disobeyed." (See: **Rhetorical Question (p.577)**) (See: **Rhetorical Question (p.577)**)

did he swear that they would not enter into his rest

The author uses the clause **they would not enter into his rest** to refer back to the words that the quotation used. See how you translated "If they will enter into my rest" in 3:11. Alternate translation: "did he swear, 'they will never enter into my rest,'" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

Hebrews 3:19

And

Here, the word **And** introduces a summary or conclusion for the argument, especially for what the author has said in 3:16–18. If it would be helpful in your language, you could use a word or phrase that introduces a summary or conclusion. Alternate translation: "Therefore," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

we see that they were not able to enter, because of unbelief

If your language would naturally put the reason before the result, you could rearrange the sentence. The author puts **because of unbelief** last in order to emphasize it, so use a form that emphasizes this phrase. Alternate translation: "we see that it was because of unbelief that they were not able to enter"(See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

we see

Here the author uses the phrase **we see** to refer to knowing or understanding something. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "we learn" or "we know" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

to enter

Here the author uses the word **enter** to refer back to the words that the quotation used. Translate **enter** the same way that you did in 3:11. If it would be helpful in your language, you could make the reference back to the quotation more explicit. Alternate translation: "to enter into God's rest" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

because of unbelief

If your language does not use an abstract noun for the idea of **unbelief**, you could express the idea by using a verbal phrase such as "did not believe" or an adjective such as "unbelieving." Alternate translation: "because they were unbelieving" or "because they refused to believe" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p. 439)**)

Hebrews 4

Hebrews 4 General Notes

Structure and Formatting

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

- Exhortation: Strive to enter the rest! (3:7–4:11)
- Exhortation: The power of God's word (4:12–13)

Summary statement (4:14–16)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 4:3–5, 7, which are words from the Old Testament.

Special Concepts in this Chapter

God's rest

The author continues to refer to "rest" in this chapter. This time, he also includes how God "rested" after he created everything. Continue to translate "rest" the way you did in chapter 3. (See: [[rc://*/tw/dict/bible/other/rest]])

"Today"

The quotation from Psalm 95 includes the word "today." Much like in the previous chapter, the author references "today" several times (see 4:7–8). In 4:7, he refers to how we always call the current day "today." This means that the "rest" is available "today," or right now. In 4:8, the author refers to "another day" that happened after Joshua led the Israelites into the promised land. This refers again to "today" from the psalm quotation. In these verses, translate "today" with a word or phrase that someone would use for the current day or time, and translate "day" so that it is clear that it refers to "today." (See: **day (p.609)**)

Joshua, David, and the audience

In 4:7–9, the author makes an argument that is based on sequence in time. First, Joshua led the Israelites into the promised land. Many years later, God spoke through David that people could enter the rest "today." Finally, the author quotes these words to his audience after Jesus has died and risen again. The author's point is that what Joshua led the Israelites into could not count as "rest," because David was still speaking about entering the "rest" many years later. The author argues that this means that the words about entering the rest still apply when he himself is writing this letter. When you translate these verses, make sure that your readers understand that the author is making an argument based on sequence. (See: **Connect — Sequential Time Relationship (p.475)**)

Jesus the high priest

In 4:14–15, much as in 2:17, the author refers to Jesus as a "priest," here specifically a "high priest." This is an important theme in Hebrews. In much of the rest of the letter, the author argues that Jesus is a high priest who offers a sacrifice in the heavenly sanctuary. Here the author begins to develop that theme by showing that Jesus is a sympathetic and merciful high priest. Translate "high priest" like you did in 2:17. (See: **high priest, chief priests (p.616)**)

Important Figures of Speech in this Chapter

The word of God as a sword

In 4:12, the author says that God's word is "sharper than any two-edged sword," and it can "pierce" and "divide" people's joints and marrow and their souls and spirits. The author makes this comparison because he wants to show that God uses his "word" to discern and judge everything, even things that are very hard to know or understand. Just like a sharp sword can cut anything apart, even things that are securely fastened together, so God uses his "word" to get to the core of what every person is and thinks. If possible, preserve the comparison between God's word and a sharp blade, since this is an important metaphor that appears in other biblical books. (See: **Metaphor (p.535)**)

Other Possible Translation Difficulties in this Chapter

Who "speaks" the quotations?

In 4:3–5, 7, the author refers to the person who "speaks" the quotations as "he." Since the author identified the Holy Spirit as the one who "speaks" Psalm 95, it is likely that he is referring to the Holy Spirit again as the speaker of these quotations. However, it is also possible that the author means that God, considered as a whole, speaks these quotations, or perhaps the author is avoiding identifying the speaker. If possible, preserve the ambiguity by referring simply to "he" or an unnamed person. If necessary, you could make it more explicit that the "Holy Spirit" or "God" speaks these words. (See: **Quotations and Quote Margins (p.566)**)

The logic of 4:3–7

In 4:3–7, the author uses Genesis 2:2 to comment on Psalm 95:11. This is a complicated argument, and it is likely that the author is making several points.

First (1), he could be identifying the "rest" as the result of God's "works." In other words, the "rest" is something that God enjoyed on the seventh day, after he accomplished his work. The author uses Genesis 2:2 to show that the "rest" began to exist when God created the world. This means that the "rest" to which Psalm 95:11 refers has been available since then. This explains why the author says that the "rest" remains for some to enter (see 4:6).

Second (2), he could be using what Genesis 2:2 says about "rest" to define what "rest" means in Psalm 95:11. In the Psalm, the "rest" would have originally referred primarily to the promised land. However, the author uses how God "rested" on the seventh day to define the "rest" primarily as something that people do with God rather than as a place to which they go. This explains why the author defines "entering the rest" as "resting from works" (see 4:10).

Since the author does not include much explanation and instead quotes the two verses together, you should also put the two verses together without including much explanation. See the notes for specific translation decisions. The author gives some conclusions in 4:6–10, so it is important to translate these verses clearly.

Hebrews 4:1

Therefore

Here, the word **Therefore** introduces an exhortation that is based on everything that the author has said about the Israelite ancestors in 3:7–19. If it would be helpful in your language, you could use a word or phrase that introduces an exhortation that is based on what has been said. Alternate translation: "Because what I have just said is true" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

to enter into his rest

Here and throughout this chapter, the word **rest** could refer to: (1) the state of "resting." Alternate translation: "to participate in the way that God rests" or "to rest with him" (2) the place where people rest, particularly the land that God promised to give to his people. Alternate translation: "to enter into God's resting place" or "to enter into the land of rest" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

might seem to have failed {to attain it

Here, the phrase **seem to have failed** could indicate that: (1) a person is showing the outward signs of having **failed**. Alternate translation: "look like you have failed to attain it" (2) someone might think that he or she has **failed**. Alternate translation: "might think that you have failed to attain it" (3) God considers them **to have failed**. Alternate translation: "might be judged to have failed to attain it"

Hebrews 4:2

For

Here, the word **For** introduces a further explanation of why we should "be afraid" (4:1). The author's point is that **they** received the promise of rest, but they did not receive rest, because they disobeyed. Since **we** are in the same situation and have also received the promise of rest, we need to "be afraid" that what happened to **them** will happen to **us**. If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: "That is especially true because" or "Indeed," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

we also are having good news proclaimed {to us} just as to them also

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those to whom the **good news** is **proclaimed** rather than on the person doing the proclaiming. If you must state who did the action, you could use an indefinite subject. Alternate translation: "we also listened to the good news just as they did" or "someone proclaimed the good news to us also just as to them" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

just as to them also

The author 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 first half of the sentence. Alternate translation: "just as they also had good news proclaimed to them" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p. 493)**)

to them also. & them

Here, the word **them** refers to the Israelites whom God led out of Egypt and who died in the wilderness without entering the rest (see 3:16–19). If your readers would not know to whom **them** refers, you could make it explicit. Alternate translation: "to the Israelite ancestors also … them" or "to that generation also … them" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

the message of the hearing

Here the author uses the possessive form to describe a **message** that someone, in this case the Israelite ancestors, "heard." If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "the message that they heard" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

not having been joined

Here, the phrase **not having been joined** introduces the reason why **the message** did not **benefit them**. If your readers not infer this relationship, you could make this idea more explicit. Alternate translation: "since it had not been joined" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

not having been joined in faith with the ones having heard {it

Here, the phrase **not having been joined** describes **them**, who are not **joined** with **those who heard** as part of the group of those who believe. In this construction, the word **faith** can refer to: (1) what those who are **joined** have in common. Alternate translation: "not having been joined as people with faith to those who heard it" (2) what performs the "joining." Alternate translation: "not having been joined by faith to those who heard it" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

not having been joined in faith with the ones having heard {it

Most early manuscripts make **not having been joined** refer back to **them**. However, a few early manuscripts make **not having been joined** refer back to **the message**. In this case, the clause would refer to how **those who heard** the message did not join **faith** to it when they heard it. In other words, they did not believe what they heard. However, the option that the ULT follows has the most support, so it is best to make **not having been joined** refer back to **them**. (See: **Textual Variants (p.587)**) (See: **Textual Variants (p.587)**)

not having been joined

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **joined** rather than on the person doing the joining. If you must state who did the action, the author implies that God or they themselves did it. Alternate translation: "not having joined themselves" or "God not having joined them" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

faith with

If your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as "trust" or "believe." Alternate translation: "in trusting it" or "in believing it" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 4:3

For

Here, the word **For** introduces how one does "benefit" from hearing the "good news" (4:2). It is those who "believe" who are able to **enter into rest**. If it would be helpful in your language, you could use a word or phrase that introduces further explanation. Alternate translation: "In fact," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

we, the ones having believed enter into rest

Here, the word **rest** could refer to: (1) the state of "resting." Alternate translation: "we who have believed participate in the way that God rests" or "we who have believed rest" (2) the place where people rest, particularly the land that God promised to give to his people. Alternate translation: "we who have believed enter into the resting place" or "we who have believed enter into the land of rest" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

just as he said

Here, the phrase **just as** indicates that the quotation will support the claim that **we who have believed enter into rest**. However, the quotation is a negative statement about how the Israelite ancestors will not **enter into rest**. The quotation could support the claim by: (1) proving the opposite point. Since the Israelite ancestors did not enter because they did not believe (see 3:19), that means that those who believe can enter. Alternate translation: "which you know because he said this about those who did not believe:" (2) proving that the **rest** is still available. In other words, because the Israelite ancestors did not **enter**, someone still can **enter**. Alternate translation: "which you can tell is still available because he said" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

just as he said

Here the author uses the phrase **just as he said** to requote a part of the quotation that he introduced earlier (see especially 3:11). If it would be helpful in your language, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: "just as he said in what I already quoted" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

he said

Here, the word **he** could refer back to: (1) the Holy Spirit, whom the author identifies as the speaker of the quotation (see 3:7). Alternate translation: "God's Spirit said" (2) God considered as a unity. Alternate translation: "God said" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

As I swore in my wrath, if they will enter into my rest

Since the author repeats here the same words that he quoted in 3:11, you should translate these words in exactly the same way as you did in that verse.

although his works

Here, the word **although** introduces something that is unexpected. God swore that the Israelite ancestors would not **enter into my rest**, but (unexpectedly) that rest has been available since **the foundation of the world**, since

God's **works were finished** then. The author's point is that God's oath about how the Israelite ancestors would never **enter** does not mean that the **rest** is not available or not yet available. Instead, the **rest** has been available since God created everything. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "but despite that, his works" or "although the rest is available even now, for his works" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

his works were finished

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **works** that **were finished** rather than on the person doing the finishing. If you must state who did the action, the author implies that God did it. Alternate translation: "God finished his works" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

from the foundation of the world

The author speaks of how God created the **world** as if he set the **world** on a **foundation** or solid base. In the author's culture, this was a common way to refer to how God created everything. If it would be helpful in your language, you could use a phrase that refers to how God created everything. Alternate translation: "from the beginning of the world" or "from the time when the world was created" (See: **Metaphor (p.535)**) (See: **Metaphor (p. 535)**)

Hebrews 4:4

For

Here, the word **For** introduces the proof for what the author has claimed about how God's "works were finished from the foundation of the world" (see 4:3). If it would be helpful in your language, you could use a word or phrase that introduces proof or support. Alternate translation: "In fact," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

he has somewhere spoken

Here, just as in 4:3, the word **he** could refer to: (1) the Holy Spirit, whom the author identifies as the speaker of the Psalms quotation (see 3:7). Alternate translation: "God's Spirit has somewhere spoken" (2) God considered as a unity. Alternate translation: "God has somewhere spoken" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

he has somewhere spoken thus about the seventh {day

Here the author quotes from the Old Testament. He does not introduce it as a quotation but instead as words that someone (probably the Holy Spirit) has spoken. However, the audience would have understood that this was a quotation from the Old Testament, specifically from Genesis 2:2. This passage tells the story of how God created everything in six days and then rested on the seventh day. Since the author introduces the quotation as words that someone has spoken, you should do the same. The word **somewhere** shows that the words come from Scriptures without stating exactly where. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: "in another place he has said thus about the seventh day" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

the seventh {day}: & the seventh day

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: "day seven … day seven" (See: **Ordinal Numbers (p.550)**) (See: **Ordinal Numbers (p.550)**)

all his works

Here, the phrase **all his works** refers specifically to the **works** of creation. The quotation does not mean that God stopped doing everything. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "all his works of creating" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 4:5

And again in this {passage

Here the author uses the phrase **And again in this {passage}** to requote a part of the quotation that he introduced earlier (see especially 3:11; 4:3). The phrase **this {passage}** refers to the quotation from Psalm 95, which is the primary passage that the author is discussing. If it would be helpful in your language, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: "And when we consider again the passage we are discussing, it says" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

if they will enter into my rest

Since the author repeats here the same words that he quoted in 3:11, you should translate these words in exactly the same way as you did in that verse.

Hebrews 4:6

Therefore

Here, the word **Therefore** introduces the conclusion to what the author has argued in 4:2–5. Use a word or phrase that introduces this kind of conclusion. Alternate translation: "Because of all that" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

to enter into it, & did not enter

Here, just as in 4:1, the rest which people **enter** could refer to: (1) the state of "resting." Alternate translation: "to participate in it … did not participate" or "to rest with God … did not rest with God" (2) the place where people rest, particularly the land that God promised to give to his people. Alternate translation: "to enter into the place … did not enter it" or "to enter into the land … did not enter it" (See: **Assumed Knowledge and Implicit Information (p. 445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the ones previously having had the good news proclaimed {to them

Here, those who **had the good news proclaimed to them** are the same people the author mentions as "them" in 4:2: the Israelite ancestors whom God led out of Egypt and who did not enter the Promised Land. If it would be helpful in your language, you could make who these people are more explicit. Alternate translation: "the Israelite ancestors who previously had the gospel proclaimed to them" or "the people of that generation who previously had the gospel proclaimed to them" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

did not enter because of their disobedience

If your language does not use an abstract noun for the idea of **disobedience**, you could express the idea by using a verb such as "disobey" or an adjective such as "disobedient." Alternate translation: "did not enter, because they disobeyed" or "did not enter, because they were disobedient" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 4:7

he again sets

Here, just as in 4:3–4, the word **he** could refer to: (1) the Holy Spirit, whom the author identifies as the speaker of the Psalms quotation (see 3:7). Alternate translation: "God's Spirit again sets" (2) God considered as a unity. Alternate translation: "God again sets" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

again

Here, the word **again** indicates that the Holy Spirit had already "set" a **day** and now does it for a second time. The first time was when God promised the "rest" to the Israelite ancestors. The second time (**again**) was when the Spirit spoke the quote from Psalm 95 **through David**. If it would be helpful in your language, you could use a word or phrase that refers to doing something "once more" or "for a second time." Alternate translation: "for a second time"

calling it "Today

Here the author speaks about a time that we call **Today**. We call every day **Today**, so this phrase means that the rest is available right now. However, since the author uses **Today** because the author of the quotation uses it, make sure that you use the same words that you used to translate **Today** in 3:7. Alternate translation: "calling it 'This day'" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

speaking through David

The Holy Spirit called the **certain day "Today"** when he was **speaking through David**. The author knows that **David** wrote the psalm that he is quoting, but he also knows that **David** was inspired by the Holy Spirit. Use a form in your language that refers to how someone speaks through or by means of someone else. Alternate translation: "using David to speak"

just as it has already been said

Here the author uses the phrase **just as it has already been said** to requote a part of the quotation that he introduced earlier (see especially 3:7b–8a; 3:15). If it would be helpful in your language, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: "just as we read in the passage we are discussing" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

it has already been said

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the words that have **been said** rather than on the person doing the saying. If you must state who did the action, the author implies that he himself did it. Alternate translation: "I have already said" or "I have already quoted" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Today, if you hear his voice, do not harden your hearts

Since the author repeats here the same words that he quoted in 3:7b–8a, you should translate these words in exactly the same way as you did in those verses.

Hebrews 4:8

For

Here, the word **For** introduces further explanation about the day called "Today." If it would be helpful in your language, you could use a word or phrase that introduces explanation, or you could leave it untranslated. Alternate translation: "Further," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

if Joshua gave them rest

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **Joshua** did not give the Israelite ancestors the kind of **rest** he is discussing. He proves that the conditional statement is not true by showing that it would contradict what is true: the Holy Spirit did actually speak **about another day**, as the previous verse shows. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if Joshua had actually given them rest" (See: **Connect — Contrary to Fact Conditions (p.463)**) (See: **Connect — Contrary to Fact Conditions (p.463)**)

Joshua gave them rest

Here the author speaks as if **Joshua** were the one who could have "given" **rest** to the Israelite ancestors. This expression means that what Joshua did could have enabled the Israelite ancestors to receive **rest** from God. If it would be helpful in your language, you could make it clearer that the **rest** comes from God, who worked through **Joshua**. Alternate translation: "God had used Joshua to give them rest" or "Joshua had helped them rest" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

gave them rest

See how you translated the word **rest** in 4:1. Alternate translation: "enabled them to rest with God" or "enabled them to enter into God's resting place" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

he would not have spoken

Here, just as in 4:7, the word **he** could refer to: (1) the Holy Spirit, whom the author identifies as the speaker of the Psalms quotation (see 3:7). Alternate translation: "God's Spirit would not have spoken" (2) God considered as a unity. Alternate translation: "God would not have spoken" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

day

Here the author refers to a **day** because the quotation he is discussing refers to "today." If possible, use a word or phrase here that is related to how you translated "today" in the quotation (see 4:7). The author does not mean that there is only one period of 24 hours during which people can "enter the rest." If it would be helpful in your language, you could use a word or phrase that refers to a specific point in time. Alternate translation: "time" or "moment in time"

after these things

Here, the phrase **these things** refers to what happened when **Joshua** was leading the Israelite ancestors. He guided them into the land that God had promised to give them, and he led them as they fought their enemies and then settled in that land. The author's point is that, since David speaks about entering the **rest** much later than this, the events related to **Joshua** must not count as getting **rest**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "after Joshua led the people into the land" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 4:9

Therefore

Here, the word **Therefore** introduces the conclusion to the argument in 4:3–8. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion. Alternate translation: "So then" or "In conclusion" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

a Sabbath rest

Here, the **Sabbath rest** could refer to: (1) keeping the **Sabbath** by "resting." Alternate translation: "rest as on the Sabbath day" (2) celebrating the special day that is the **Sabbath**. Alternate translation: "a Sabbath celebration" or "a celebration as on the day of rest" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 4:10

For

Here, the word **For** introduces further explanation of **rest**. If it would be helpful in your language, you could use a word that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

the one having entered & has himself also rested

Here the author uses the past tense to speak about something that is true in general. Use whatever tense you would naturally use in your language to speak about something that is generally true. Alternate translation: "the one who will enter … will himself also rest" (See: **Predictive Past (p.561)**) (See: **Predictive Past (p.561)**)

the one having entered into his rest

See how you translated "entering the rest" in 4:1. Alternate translation: "the one who rests with God" or "the one who enters into God's resting place" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

his

Here, the word **his** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "God's" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

himself & his

Although the words **himself** and **his** are masculine, they refer to anyone, both male and female. If it would be helpful in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: "himself or herself … his or her" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

himself

Here, the word translated **himself** emphasizes the comparison between **the one who has entered** and **God**. Consider using a natural way to emphasize this comparison in your language. Alternate translation: "in fact" (See: **Reflexive Pronouns (p.574)**) (See: **Reflexive Pronouns (p.574)**)

just as God {did} from his own {works

Here the author refers back to what he already said in 4:4 about how God "rested on the seventh day" after he created everything. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "just as God rested after he created the world" or "just as God did from his own works on the seventh day" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 4:11

Therefore

Here, the word **Therefore** introduces an exhortation that is based on what the author has argued in 3:7–4:10. If it would be helpful in your language, you could use a word or phrase that introduces how readers should respond to what the author has argued. Alternate translation: "So then" or "In light of what I have said" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

to enter into that rest

See how you translated the phrase "entering the rest" in 4:1. Alternate translation: "to rest with God" or "to enter into God's resting place" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

might fall into

Here the author speaks as if **disobedience** were a hole that a person could physically **fall into**. This "falling into" the hole of **disobedience** keeps a person from reaching their goal or arriving at their destination. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "might fail by following" or "might follow" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the same example of this disobedience

Here the author uses the possessive form to show that the **example** is the **disobedience**. If it would be helpful in your language, you could express the idea without using a possessive form. The idea is that the Israelite ancestors provided the **example** of **disobedience** that we should not follow. Alternate translation: "the same thing, which is disobedience" or "disobedience that is like that of the Israelite ancestors" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

the same example of this disobedience

If your language does not use an abstract noun for the idea of **disobedience**, you could express the idea by using a verb such as "disobey." Alternate translation: "disobeying in the same way that they did" (See: **Abstract Nouns (p. 439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 4:12

For

Here, the word **For** introduces a further reason for why we need to "be eager" ([4:11](#)). If it would be helpful in your language, you could use a word or phrase that introduces the basis for an exhortation. Alternate translation: "We should do that because" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p. 479)**)

the word of God

Here, the word **word** refers to what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "the message of God" or "what God says" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

the word of God

Here the author uses the possessive form to describe a **word** that: (1) **God** speaks. Alternate translation: "the word that God speaks" (2) is **God**. Alternate translation: "the divine Word" or "God the Word" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

is living and active & piercing & and able to judge

In these phrases, the author describes the **word of God** as if it were a person that was **living and active** and that could "pierce" and **judge** other people. He speaks in this way to show that God accomplishes these things through his **word**, that is, when he speaks. If it would be helpful in your language, you could express the idea by making God the subject of these actions or by using analogy form. Alternate translation: "is from the living and active God … God uses it to pierce … and God uses it to judge" or "is like a living and active person … piercing like a person pierces … and able, like a person, to judge" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

sharper than any two-edged sword, and piercing to the dividing

Here the author compares the **word of God** to a **sword** that has two edges. God's word is even **sharper** than that kind of sword, which means it is even better at **piercing**. The author uses this figure of speech to show how good the **word of God** is at discerning and judging humans. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "is like a very sharp two-edged sword that pierces to the dividing" or "able to distinguish what is wrong from what is right, including even the dividing" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

two-edged sword

The phrase **two-edged sword** describes a weapon or tool with two sharp edges. This kind of **sword** can "pierce" something better than a sword with only one sharp edge can. If it would be helpful in your language, you could use a comparable term or a descriptive phrase. Alternate translation: "blade with two sharp edges" (See: **Translate Unknowns (p.590)**) (See: **Translate Unknowns (p.590)**)

and piercing to the dividing of soul and spirit, of both joints and marrow

Here the author refers to things that are hard to divide: **joints** and **marrow** are difficult to separate, as are **soul** and **spirit**. His point is that the **word** can separate things that are hard to separate, just like a very sharp **sword**

can. If it would be helpful in your language, you could use words or phrases that refer to cutting things into pieces. Alternate translation: "and slicing apart soul and spirit, joints and marrow" (See: **Translate Unknowns (p.590)**) (See: **Translate Unknowns (p.590)**)

of soul and spirit

Here, the words **soul** and **spirit** refer to two distinguishable aspects of the nonphysical part of a human. It is possible that **soul** refers primarily to life and personality, while **spirit** refers to how people relate to others and express themselves. However, the author is not primarily interested in what parts of the person to which these two words refer. Rather, he is focused on how **soul** and **spirit** always go together, and it is difficult to "divide" them. If it would be helpful in your language, you could use words that refer to closely related aspects of the nonphysical parts of a person. Alternate translation: "of mind and spirit" or "of personality and mind" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

of both joints and marrow

The word **joints** refers to the places where bones connect. The word **marrow** refers to the center part of bones. The author is primarily interested in how the **joints** and the **marrow** are closely connected together, and it requires cutting a bone into pieces to separate them from each other. If it would be helpful in your language, you could refer to body parts that are very difficult to separate. Alternate translation: "of both tendons and muscles" or "of both ligaments and bones" (See: **Translate Unknowns (p.590)**) (See: **Translate Unknowns (p.590)**)

the thoughts and intentions of the heart

If your language does not use abstract nouns for the ideas of **thoughts** and **intentions**, you could express the ideas by using verbs such as "think" and "plan." Alternate translation: "what the heart ponders and devises" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

of the heart

In the author's culture, the word **heart** refers to the place within us where humans think and plan. If it would be helpful in your language, you could refer to the place where humans think in your culture or express the idea plainly. Alternate translation: "of the mind" or "that people think" (See: **Metonymy (p.541)**) (See: **Metonymy (p. 541)**)

of the heart

Here the author is speaking of "hearts" in general, not of one particular **heart**. If it would be helpful in your language, you could use a form that refers to "hearts" in general. Alternate translation: "of hearts" or "of human hearts" (See: **Generic Noun Phrases (p.506)**) (See: **Generic Noun Phrases (p.506)**)

Hebrews 4:13

him. & of him to whom {is

Here, the words **him** and **whom** could refer to: (1) God, who spoke the "word" that is referred to in the previous verse. Alternate translation: "God … of him to whom" (2) the "word" that is referred to in the previous verse. Alternate translation: "this word … of it to which" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

no creature is hidden

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus what is **hidden** rather than what does the hiding. If you must state who did the action, you could use a vague subject or have the creature trying to hide itself. Alternate translation: "no creature can hide" or "no creature can hide itself" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

all things {are} bare and laid open

Here the author speaks about **all things** as if they were a naked person whose body was **bare** for all to see. He also speaks of **all things** as if someone had pulled another person's head back to "lay open" his or her neck. Both of these expressions indicate that God sees and knows everything about **all things**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "all things are visible and revealed" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

are} bare and laid open

These two terms mean basically the same thing and are used together to emphasize that God sees and knows everything. If your language does not use repetition to do this or if you do not have two words for these ideas, you could use one phrase and provide emphasis in another way. Alternate translation: "are visible" or "are revealed" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

laid open

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Since the author is describing a characteristic of **all things**, avoid stating a subject here. It may be best to express the idea with an adjective. Alternate translation: "open" or "visible" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

to the eyes of him

Here, the word **eyes** refers to sight or knowledge. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: "to the sight of him" or "for him to know, who is the one" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

to whom {is} our word

This phrase could mean: (1) that God is the one whom the author is speaking about to his audience. The **word** here would refer to the "words" that the author is speaking to his audience. Alternate translation: "about whom we are

speaking" (2) that God is one to whom the audience must relate. Alternate translation: "with whom we have to do" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

Hebrews 4:14

Therefore

Here, the word **Therefore** refers back to what the author already said about how Jesus is a **high priest** (see 2:17–3:1). It may refer especially to 3:1, where the author stated that Jesus is "the high priest of our confession." So, **Therefore** introduces how the author wants his audience to act, given that Jesus is a **great high priest**. If it would be helpful in your language, you could use a word or phrase that resumes a previous topic, or you could use a word or phrase that introduces the result or consequence of a previous statement. Alternate translation: "So then" or "Because of all that" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

having

Here, the word **having** introduces a reason for the exhortation to **firmly hold**. If it would be helpful in your language, you could make this connection explicit. Alternate translation: "since we have" or "because we have" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

the heavens

Many people in the author's culture believed that the space that they called "heaven" contained multiple layers or spheres of individual **heavens**. Paul speaks this way in 2 Corinthians 12:2. Here, the author uses this language without clarifying how many **heavens** there are. The main point is that Jesus **passed through** these **heavens** to where God dwells. Often, this place where God dwells is in the highest of the **heavens**. Since the author does not include details about the **heavens**, translate **heavens** with a word or phrase that refers to all of heavenly space, including the idea of multiple **heavens** if possible. Alternate translation: "the heavenly realm" or "the heavenly spaces" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the Son of God

The phrase **Son of God** is an important title for Jesus. See how you translated **Son** in 1:2. (See: **Translating Son and Father (p.593)**) (See: **Translating Son and Father (p.593)**)

let us firmly hold to our confession

Here, the phrase **firmly hold** refers to continuing to consistently believe or trust something, particularly something that one has been told. If it would be helpful in your language, you could use a word or phrase that refers to continuing to believe or trust. Alternate translation: "let us tightly grasp our confession" or "let us continue to trust our confession" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 4:15

For

Here, the word **For** introduces further explanation of how Jesus is a high priest. This information supports the author's exhortation to "firmly hold" to the "confession" (see 4:15). If it would be helpful in your language, you could use a word that introduces support for an exhortation, or you could leave it untranslated. Alternate translation: "We should do that because" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

we do not have a high priest {who} is not able to sympathize with our weaknesses, but one having been tempted

Here the author uses two negative words to emphasize how much Jesus is able to **sympathize** with us as **high priest**. If it would be helpful in your language, you could express the idea with a positive statement and emphasize it in another way. If you do this, you will need to translate **but** as a connection instead of a contrast. Alternate translation: "we indeed have a high priest who is able to sympathize with our weaknesses, one having been tempted" (See: **Double Negatives (p.488)**) (See: **Double Negatives (p.488)**)

with our weaknesses

If your language does not use an abstract noun for the idea of **weaknesses**, you could express the idea by using a an adjective such as "weak." Alternate translation: "with the ways that we are weak" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

but one having been tempted

The author 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 first half of the sentence. Alternate translation: "but we have one who has been tempted" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

one having been tempted

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on Jesus who was **tempted** rather than on the person or thing doing the tempting. If you must state who did the action, you could use an indefinite subject, since many things can tempt. Alternate translation: "one whom things tempted" or "one having experienced temptation" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

our likeness

If your language does not use an abstract noun for the idea of **likeness**, you could express the idea by using a word such as "like" or "similar." Alternate translation: "what we are like" or "the ways that all humans are similar" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

yet} without sin

Alternate translation: "but who did not sin"

Hebrews 4:16

Let us then approach

Here, the word **then** introduces an exhortation that is based 4:14–15. If it would be helpful in your language, you could use a word or phrase that introduces an exhortation. Alternate translation: "Therefore, let us approach" or "Because of that, let us approach" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

Let us then approach with confidence to the throne of grace

Here, the word **approach** refers implicitly to getting close to something but not necessarily being right next to it. The author wants believers to **approach** God's **throne** in heaven. This means that they enter into God's presence. It does not mean that they enter into heaven to be right next to the **throne**. If it would be helpful in your language, you could use a word or phrase that refers to being in someone's presence. Alternate translation: "Let us then with confidence go before the throne of grace" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

with confidence

If your language does not use an abstract noun for the idea of **confidence**, you could express the idea by using an adverb such as "boldly" or "confidently." Alternate translation: "confidently" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

to the throne

Here, the word **throne** refers to the one sitting on the **throne**: God. If it would be helpful in your language, you could clarify that the word **throne** refers to God on his **throne**. Alternate translation: "to God on his throne" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

to the throne of grace

Here the author uses the possessive form to describe how **grace** comes from God on the **throne**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "to throne from which grace comes" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

to the throne of grace

If your language does not use an abstract noun for the idea of **grace**, you could express the idea by using an adjective such as "gracious" or an adverb such as "graciously." Alternate translation: "to the gracious throne" or "to throne where God rules graciously" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

we may receive mercy and find grace

If your language does not use abstract nouns for the ideas of **mercy** and **grace**, you could express the idea by using verbs or in some other natural way. Alternate translation: "God may be merciful and gracious to us" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

we may receive mercy and find grace

The two phrases **receive mercy** and **find grace** mean basically the same thing and are used together to emphasize how God will act kindly and lovingly toward those who believe in Jesus. If your language does not use repetition to do this, or if you do not have two words for these attributes, you could use one phrase and provide emphasis in another way. Alternate translation: "we may receive grace" or "we may receive favor" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

find grace

Here the author speaks as if **grace** were an object that people could find. He means that people can receive **grace** from God. If it would be helpful in your language, you could express the idea in a different way. Alternate translation: "grace" or "experience grace" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

Hebrews 5

Hebrews 5 General Notes

Structure and Formatting

The Son as high priest (5:1–10:18)

> • Teaching: The Son becomes high priest (5:1–10)
> • Exhortation: Make sure to persevere! (5:11–6:12)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 5:5–6, which are words from the Old Testament.

Special Concepts in this Chapter

High priest

In 5:1–4, the author explains what it means to be a high priest: (1) he must offer things to God, (2) he must be sympathetic to others because he also experiences weakness, and (3) he must be appointed by God. The author then applies these qualifications and duties to Jesus (5:5–10): (1) he was appointed by God, (2) he suffered like all humans do, and (3) he himself is the offering that brings eternal salvation. Make that your translation clearly draws connections between what high priests experience and do and what Jesus has experienced and done. (See: **high priest, chief priests (p.616)**)

Melchizedek

In the entire Old Testament, only two passages mention Melchizedek: Psalm 110:4 and Genesis 14:18–20. In this chapter, the author quotes from the psalm, and in chapter 7 he will refer to Genesis. Melchizedek was a king and priest in the city of Salem. Abraham, the ancestor of the Israelites, met him and gave him a gift. Much later, the author of Psalm 110:4 writes how God appointed the king of Israel (David) to be a priest like Melchizedek. Since the author simply introduces Melchizedek here and saves his explanation for chapter 7, you also should simply refer to him here. (See: **Melchizedek (p.621)**)

Important Figures of Speech in this Chapter

Metaphor with "milk" and "solid food"

In 5:12–14, the author uses "milk" to refer figuratively to basic teachings about God and about what is right and wrong. He uses "solid food" to refer figuratively to the more complex teachings. Since "infants" are the ones who drink "milk" in the author's culture, he refers to those who only know the basic teachings as "infants." Those who know complex teachings are "mature" adults who eat "solid food." If your readers would misunderstand this metaphor, if possible use a figure of speech that contrasts between adults and little children. (See: **Biblical Imagery — Extended Metaphors (p.452)**)

Other Possible Translation Difficulties in this Chapter

Jesus "learning obedience" and "being made perfect"

In 5:8–9, the author states that Jesus "learned obedience" and was "made perfect." These statements do not mean that Jesus failed to obey and sometimes sinned before this time. Instead, "learning obedience" refers to fully understanding or experiencing what obedience means, and being "made perfect" refers to "perfect" qualifications for a position or office. So, Jesus fully experienced what it means to obey God, and God made him a "perfect" fit for the office of high priest. Translate these phrases in such a way that your readers will not think that Jesus went from being disobedient and sinful to obedient and perfect.

Hebrews 5:1

For

Here, the word **For** indicates that the author is going to explain more about high priests and about how Jesus is a high priest. It also signals that the author is beginning a new section. Use a word or phrase that indicates that a new section is beginning, or you could leave **For** untranslated. Alternate translation: "Now" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

being taken

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **taken** rather than on the person doing the taking. If you must state who did the action, the author implies that God did it. Alternate translation: "God taking him" or "whom God takes" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

from among men on the behalf of men

Although the word **men** is masculine, the author is using it to refer to all the people in a group, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "from among humans on the behalf of humans" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

is appointed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **appointed** rather than on the person doing the appointing. If you must state who did the action, the author implies that God did it. Alternate translation: "God appointed" or "is one whom God appointed" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

he may offer

Here, the word **he** refers to the **high priest** that the author is discussing. In Israelite and Jewish culture, only men could be high priests, so **he** does refer to a man. However, the author is not emphasizing that the **high priest** is male, so you can use a word that refers to both men and women if it is clearer. Alternate translation: "this person may offer" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

gifts and sacrifices

Here, the words **gifts** and **sacrifices** function together to refer to anything that an Israelite would have offered to God. It is probable that **sacrifices** refers to animals that would be killed and offered to God, while **gifts** identifies anything else that a person would give to God. If you do not have two words for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God. Alternate translation: "sacrifices" or "things presented to God" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

Hebrews 5:2

being deceived

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **deceived** rather than on the person or thing doing the deceiving. If you must state who did the action, you could use an indefinite subject, since many things deceive people. Alternate translation: "whom others have deceived" or "who believe what is false" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

he

Here, just as in 5:1 and in the following verses, the word **he** refers to the high priest that the author is discussing. In Israelite and Jewish culture, only men could be high priests, so **he** does refer to a man. However, the author is not emphasizing that the high priest is male, so you can use a word that refers to both men and women if it is clearer. Alternate translation: "the high priest" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

is subject to weakness

If your language does not use an abstract noun for the idea of **weakness**, you could express the idea by using an adjective such as "weak." Alternate translation: "is weak sometimes" or "sometimes fails" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 5:3

this

Here, the word **this** refers back to "weakness" in 5:2. If it would be helpful in your language, you could make explicit that **this** refers to weakness. Alternate translation: "this weakness" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

he is obligated

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the priest who is **obligated** rather than on the person doing the obligating. If you must state who did the action, the author implies that God did it. Alternate translation: "God commands him" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

he is obligated, just as for the people, so also for himself, to offer {sacrifices} for sins

If the structure of this sentence would confuse your readers, you could rearrange the elements so that they come in a more natural order. The author is emphasizing the comparison between the people and the priest, so use a form that emphasizes those elements. Alternate translation: "he is obligated to offer sacrifices for sins, just as for the people, so also for himself" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

to offer {sacrifices} for sins

Here, the phrase **{sacrifices} for sins** refers to a specific category of sacrifice that dealt with people's **sins**. You can read more about this kind of sacrifice in Leviticus 16. If it would be helpful in your language, you could use a word or phrase that refers clearly to **sacrifices** that are meant to deal with **sins**. Alternate translation: "to offer sin offerings" or "to offer sacrifices to deal with sins" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 5:4

takes this honor

Here, the word **honor** refers to the position that gives the person **honor**. This position is that of high priest. If it would be helpful in your language, you could express the idea by referring to the position of high priest, if possible including the idea that this is an "honored" position. Alternate translation: "takes the honor of being a high priest" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

this honor

If your language does not use an abstract noun for the idea of **honor**, you could express the idea by using an adjective such as "honorable." Alternate translation: "becoming honorable in this way" (See: **Abstract Nouns (p. 439)**) (See: **Abstract Nouns (p.439)**)

but {only

The author 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 first half of the sentence. Alternate translation: "but he receives this honor only by" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

being called

Here, the phrase **being called** introduces something that could: (1) give the real reason why a person becomes a high priest. Alternate translation: "because he is called" (2) give the situation in which a person actually becomes a high priest. Alternate translation: "when he is called" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

but {only} being called by God, just as also Aaron {was

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **called** rather than on the person doing the calling. Alternate translation: "but only those whom God calls, just as he called Aaron" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

just as also Aaron {was

The author 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 first half of the sentence. Alternate translation: "just as also Aaron was called by God" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

Aaron {was

The word (See: **How to Translate Names (p.513)**)

Hebrews 5:5

did not glorify himself to become a high priest

Alternate translation: "did not make himself great by choosing to be a high priest"

the one having spoken to him {said

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as words that God has spoken to **Christ**. However, the audience would have understood that these were quotations from the Old Testament, specifically from Psalm 2:7. Since the author introduces the quotation as words that God has said to **Christ**, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "the one who said these words to him declared" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

the one having spoken to him {said

The author 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 first half of the sentence. Alternate translation: "the one who spoke to him glorified him to become a high priest, saying" or "he was glorified to become a high priest by the one who declared to him" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

You are my Son; today I have fathered you

Since the author repeats here the same words that he quoted in 1:5, you should translate these words in exactly the same way as you did in that verse.

Hebrews 5:6

he also says in another {place

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as words that God has spoken to Christ. However, the audience would have understood that these were quotations from the Old Testament, specifically from Psalm 110:4. Since the author introduces the quotation as words that God has said to Christ, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. The phrase **in another {place}** shows that the words come from a different part of the Old Testament, here a different psalm. Alternate translation: "he also declared, as it is recorded in another place in the Scriptures," (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p. 566)**)

he also says

Here, the word **he** refers to God the Father, who speaks these words to his Son. If it would be helpful in your language, you could make explicit that **he** refers to God. Alternate translation: "God also says" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

You {are

Because the quotation is referring to one person (Christ), **you** is singular here. (See: **Forms of 'You' — Singular (p. 504)**) (See: **Forms of 'You' — Singular (p.504)**)

after the order of Melchizedek

Here, the word **order** refers to requirements and duties that go along with a specific office or position. If someone serves **according to the order of** someone else, that means that he or she meets the same requirements and performs the same duties which that person did. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: "in the same way that Melchizedek was a priest" or "with a priesthood just like Melchizedek's priesthood" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 5:7

He

Here, the word **He** refers back to Christ. If it would be helpful in your language, you could make explicit that **He** refers to Christ. Alternate translation: "Christ" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

during the days of his flesh

Here, the words **the days** refer to an undefined period of time, and the word **flesh** refers to Jesus' earthly life. The phrase as a whole refers to the time during which Jesus had a human body that could die, in contrast to how he now has a human body that is glorious and can never die. Alternate translation: "when he lived on earth" or "during the time when he was mortal" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

both prayers and requests

These two terms mean basically the same thing and are used together to emphasize how much Jesus prayed to God. If your language does not use repetition to do this or if you do not have two words for these prayers, you could use one phrase and provide emphasis in another way. Alternate translation: "many prayers" (See: **Doublet (p. 491)**) (See: **Doublet (p.491)**)

with loud cries and tears

The terms **loud cries** and **tears** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "with tearful cries" or "with weeping" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

the one being able

Here, the phrase **the one** refers to God the Father, to whom Jesus prayed. If it would be helpful in your language, you could make explicit that **the one** refers to God. Alternate translation: "God, who is able" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

to save him from death

The phrase **save him from death** could mean that: (1) God could make Jesus alive again after he died. In support of this view is the fact that Jesus **was heard**, which implies that God did what Jesus asked. Of course, Jesus did indeed die, so this phrase must refer to his resurrection. Alternate translation: "to save him after he died" (2) God could prevent Jesus from dying. In support of this view is the fact that God could indeed have kept Jesus from dying. Alternate translation: "to keep him from dying" (See: **Assumed Knowledge and Implicit Information (p. 445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

from death

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "from dying" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

he was heard

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the one who **was heard** rather than on the person doing the hearing. If you must state who did the action, the author implies that God did it. Alternate translation: "God heard him" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

he was heard

Here, the phrase **was heard** could mean that: (1) God both **heard** Jesus and did what he asked. Alternate translation: "he was heard and answered" (2) God only **heard** or listened to what Jesus asked. Alternate translation: "he was listened to" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 5:8

a son

Here, the word **son** is an important title for Jesus, the Son of God. Alternate translation: "the Son of God" (See: **Translating Son and Father (p.593)**) (See: **Translating Son and Father (p.593)**)

he learned obedience

Here, the clause **he learned obedience** means that the Son gained new knowledge and experience about **obedience**. It does not mean that the Son had never "obeyed" before or had to become better at obeying God. The Son has always "obeyed," but this verse shows that he **learned** new things about **obedience** when he **suffered**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he learned what is required to be obedient" or "he learned more about obedience" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

obedience

If your language does not use an abstract noun for the idea of **obedience**, you could express the idea by using an adjective such as "obedient" or a verb such as "obey." Alternate translation: "to be obedient" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

from {the things} which he suffered

Here the author does not clarify exactly what **{the things} which he suffered** are. These things probably include everything that Jesus **suffered** during his life up to and including his death. If possible, use a general phrase that could refer to all the "suffering" that Jesus experienced. Alternate translation: "from all the suffering that he experienced" (See: **When to Keep Information Implicit (p.599)**) (See: **When to Keep Information Implicit (p. 599)**)

Hebrews 5:9

having been made perfect

Here, the phrase **having been made perfect** introduces something that happens before the phrase **he became**. If it would be helpful in your language, you could make this connection explicit. Alternate translation: "after having been made perfect" (See: **Connect — Sequential Time Relationship (p.475)**) (See: **Connect — Sequential Time Relationship (p.475)**)

having been made perfect

Here, the word **perfect** identifies someone who has all the qualifications or abilities needed to fulfill a task. The phrase does not mean that Jesus sinned at one point and now does not. If it would be helpful in your language, you could use a word or phrase that identifies a person who is "fit" or "ready" for a position or task. Alternate translation: "having been made ready" or "having been qualified" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

having been made perfect

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the person who is **made perfect** rather than on the person doing the perfecting. If you must state who did the action, the author implies that God did it. Alternate translation: "God having made him perfect" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

he became, for all the ones obeying him, the source of eternal salvation

If the order of information here would confuse your readers, you could rearrange the sentence so that it is in a more natural order. Alternate translation: "he became the source of eternal salvation for all those who obey him" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

the source of eternal salvation

If your language does not use abstract nouns for the ideas of **source** and **salvation**, you could express the ideas by using verbs such as "provide" and "save." Alternate translation: "the one who provides eternal rescuing" or "the one who causes them to be saved forever" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 5:10

having been designated

Here, the phrase **having been designated** introduces action that could have taken place: (1) before Jesus "became the source of eternal salvation" (see 5:9). Alternate translation: "after having been designated" (2) at the same time as when Jesus "became the source of eternal salvation" (see 5:9). Alternate translation: "at the time when he was designated" (See: **Connect — Background Information (p.460)**) (See: **Connect — Background Information (p. 460)**)

having been designated by God

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the one who is **designated** rather than on the person doing the designating. Alternate translation: "God having designated him" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

according to the order of Melchizedek

Since the author repeats here the same words that he quoted at the end of 5:6, you should translate these words in exactly the same way as you did in that verse.

Hebrews 5:11

concerning whom

Here, the word **whom** could refer to: (1) Melchizedek, whom the author mentioned at the end of the previous verse. Alternate translation: "about whom" (2) the topic that the author is discussing, which is the priesthoods of Melchizedek and Jesus. Alternate translation: "concerning which topic" (See: **Pronouns — When to Use Them (p. 563)**) (See: **Pronouns — When to Use Them (p.563)**)

concerning whom the message to us {is} great

Alternate translation: "about whom we have much to discuss" or "concerning whom I have many words to speak to you"

you have become dull in your hearing

Here the author speaks as if **hearing** could **become dull**, just as if it were a sharp tool that became **dull** and no longer cuts things well. He speaks in this way to describe their **hearing** as ineffective and slow, which means that they do not understand what he is saying to them. If it would be helpful in your language, you could use a comparable idiom or express the idea plainly. Alternate translation: "you have become slow to understand" or "you do not pay attention to what I am saying" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 5:12

For

Here, the word **For** introduces explanation about how the audience has "become dull" in their "hearing" (5:11). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

of milk, not solid food

Here the author begins speaking about **milk** and **solid food**, words he uses again in the next two verses (see 5:13–14). The word **milk** refers to the simple, basic teaching about God (the **elementary principles**). The phrase **solid food** refers to more complex teaching about God that mature Christians learn. If it would be helpful in your language, you could state the meaning plainly. Make sure you use words and phrases that you can use in the next two verses. Alternate translation: "to crawl, not to run" or "of simple things, not of complex things" (See: **Biblical Imagery — Extended Metaphors (p.452)**) (See: **Biblical Imagery — Extended Metaphors (p.452)**)

Hebrews 5:13

For

Here, the word **For** introduces further development of the metaphor about milk and solid food (see 5:12). If it would be helpful in your language, you could use a word or phrase that introduces development, or you could leave **For** untranslated. Alternate translation: "Now" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

partaking of milk {is} inexperienced {with the} message of righteousness, because he is an infant

Here the author further explains the metaphor about **milk** that he introduced in the previous verse (see 5:12). He identifies the one **who partakes of milk** as a person who is **inexperienced** and thus **an infant**. The point is that the people who fit this description are those who only know very little about God and are unable or unwilling to learn more, just like an **infant** is unable to feed on anything besides **milk**. If it would be helpful in your language, you could state the meaning plainly. Make sure that your translation fits with how you translated the previous verse. Alternate translation: "who crawls is inexperienced with the message of righteousness, because he is like an infant" or "who knows only simple things is inexperienced with the message of righteousness, because he is a person who knows very little" (See: **Biblical Imagery — Extended Metaphors (p.452)**) (See: **Biblical Imagery — Extended Metaphors (p.452)**)

the} message of righteousness

Here the author uses the possessive form to describe a **message** that is about **righteousness**. In other words, the person he is describing is **inexperienced** about what counts as **righteousness**, and by implication, what counts as "wickedness." If it would be helpful in your language, you could use a form that expresses the idea more clearly. Alternate translation: "matters of righteousness" or "what counts as righteousness" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

the} message of righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as "righteous" or "right." Alternate translation: "the} message about what is righteous" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

he is

Although the word **he** is masculine, it refers to anyone, either male or female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "he or she is" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

Hebrews 5:14

this solid food is for the mature ones

Here the author further explains the metaphor about **solid food** that he introduced in 5:12. He identifies the one who eats **solid food** as a person who is **mature**. The point is that the people who fit this description are those who know much about God and about **good** and **evil**. If it would be helpful in your language, you could state the meaning plainly. Make sure that your translation fits with how you translated the previous two verses. Alternate translation: "those who run are mature ones" or "complex things are for the mature ones" (See: **Biblical Imagery — Extended Metaphors (p.452)**) (See: **Biblical Imagery — Extended Metaphors (p.452)**)

trained

Here, the word **trained** is often used for how athletes practice so that their bodies become stronger and better at their sport. If it would be helpful in your language, you could use a comparable idiom or express the idea plainly. Alternate translation: "educated" or "developed" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 6

Hebrews 6 General Notes

Structure and Formatting

The Son as high priest (5:1–10:18)

- Exhortation: Make sure to persevere! (5:11–6:12)
- Exhortation: God's promise is certain (6:13–20)

Special Concepts in this Chapter

The promise to Abraham (6:13–15)

In 6:13–14, the author speaks about God's promise to Abraham. He quotes directly from Genesis 22:17, but he also has in mind other times when God made similar promises to Abraham: Genesis 12:1–3; 15:1–21; 17:1–8. The author's point is that God "swore by himself," which means that he himself guaranteed what he promised. Abraham waited for God to fulfill that promise, and God eventually did so when he gave Abraham a son and then numerous descendants. If your readers would need some of this information to understand the passage, you could include it in a footnote.

"Swearing" and the "oath"

In 6:13–18, the author refers to "swearing" and using an "oath." In this context, "swearing" by someone refers to the action of guaranteeing a promise, while the "oath" refers to the guaranteeing words themselves. When someone makes an "oath," they "swear by" a person or thing that is more powerful than they are. What they are saying is that the powerful person or thing will punish them if they are lying. If your readers would misunderstand "swearing" and "oath," you could use language that comes from how people guarantee what they say in your culture. (See: **oath, vow, swear, swearing, swear by (p.622)**)

The heavenly sanctuary

In 6:19–20, the author first refers to the heavenly sanctuary. He will discuss this sanctuary more in the following chapters. At this point, he simply refers to how our "hope" figuratively "enters" where Jesus himself "entered": the area "inside" the "curtain." In the author's culture, a sanctuary would have a solid wall or a cloth "curtain" that marked off the most sacred part of the sanctuary from the rest of the structure. This part of the sanctuary is most sacred because it is where God is most strongly present. Use words that would clearly refer to the most sacred part of a sanctuary. Since the author describes the heavenly sanctuary in words that come from how the tabernacle is described in the Old Testament, you should preserve as much of the details as possible (such as a "curtain" instead of a wall). (See: [[rc:///tw/dict/bible/other/curtain]] and [[rc:///tw/dict/bible/kt/tabernacle]])

Important Figures of Speech in this Chapter

The farming metaphor in 6:7–8

In these verses, the author uses land that people use to grow food as an analogy for how people respond to God's gifts and his message about salvation. In 6:7, the author describes farmland that grows helpful crops when rain falls on it. This good farmland is like people who hear the good news, believe it, and then obey God. In 6:8, the

author describes farmland that grows plants that are not useful and that can hurt people. A farmer will set these plants on fire to destroy them. This bad farmland is like people who hear the good news and receive gifts from God but fail to firmly believe the good news and obey God. God will punish them, much like the farmer burns the bad plants. If your readers would misunderstand this analogy, you could make the comparison more explicit in the text.

Hope as an anchor

In 6:19, the author states that "hope" has the qualities of an "anchor." An anchor is a heavy piece of metal attached to the end of a rope. The other end of the rope is tied to a boat, and the anchor is dropped over the edge so that its weight keeps the boat from moving around or drifting away. The author's point is that hope functions like an anchor for believers: it keeps them focused on Jesus and what God has promised, and they do not "drift away" from what they believe (see the warning in 2:1). If your readers would not know what an "anchor" is, you could compare hope to some other thing in your culture that holds things in place.

Other Possible Translation Difficulties in this Chapter

The "foundational" teachings in 6:1–2

In these verses, the author lists six things that are "foundational" or "elementary" teachings. These are not the only "foundational" teachings, but the author uses them as examples. The structure of the list can be understood in at least three different ways:

(1) * the foundation * of repentance from dead works and * of faith in God, * teaching * about baptisms and * laying on of hands and * resurrection of the dead and * eternal judgment.

(2) * the foundation * of repentance from dead works and * of faith in God, * {of} teaching * about baptisms and * laying on of hands and * resurrection of the dead and * eternal judgment.

(3) * the foundation * of repentance from dead works and * of faith in God, * {of} teaching about baptisms and * {of} laying on of hands and * {of} resurrection of the dead and * {of} eternal judgment.

See the note at the beginning of 6:2 for translation suggestions for each of these options.

Are those who "fall away" in 6:4–6 truly believers?

In 6:4–5, the author gives a list of things that a person can experience but then still "fall away" (6:6). Scholars debate whether this list describes people who truly believe in Jesus and then stop believing or if it describes people who come close to believing in Jesus but then do not truly believe. Since the author focuses on how these people have experienced good things from God but then still reject Jesus, he does not clearly express whether these people are truly believers are not. If possible, focus your translation on what the people experience rather than on whether they have truly believed.

Hebrews 6:1

So then

Here, the phrase **So then** introduces what the author wants his audience to do in response to the warning he gave in 5:11–14. If it would be helpful in your language, you could use a word or phrase that introduces an application or inference. Alternate translation: "Because of that" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

having left the message of the beginning of Christ, let us go forward to maturity

Here the author speaks as if the **beginning of the message of Christ** were the starting point for a journey and as if **maturity** were the destination. He speaks in this way to encourage his audience to focus more time and energy on the destination (**maturity**) than on where they started out (**the beginning of the message**). He does not want them to replace **the beginning of the message** with what is related to **maturity**. Rather, he is exhorting them about what to focus their time and energy on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "putting to the side the beginning of the message of Christ, let us take up maturity" or "focusing less on the beginning of the message of Christ, let us focus more on maturity" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the message of the beginning of Christ

Here the author uses the possessive form to identify the parts of the **message** about **Christ** with which a person would "begin." If it would be helpful in your language, you could express the idea in a form that is more natural. Alternate translation: "what you first learned about Christ" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

to maturity

If your language does not use an abstract noun for the idea of **maturity**, you could express the idea by using an adjective such as "mature." The idea of **maturity** could relate primarily to: (1) the audience and how they are becoming "mature." Alternate translation: "to becoming mature people" (2) the **message** or teachings that the "mature" learn. Alternate translation: "to teachings for mature people" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

not laying again a foundation

Here the author speaks about teaching basic things as if it were **laying** a **foundation**. He speaks in this way because the **foundation** is the first thing that a builder "lays," and the builder soon begins to build on top of that foundation. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "not rehearsing again the simple teachings" or "not learning again the basics" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

of repentance from dead works and of faith

If your language does not use abstract nouns for the ideas of **repentance** and **faith**, you could express the ideas in another way. Alternate translation: "about repenting from dead works and about believing" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

dead works

Here the author describes the **works** as if they were a **dead** person or animal. The author could describe the **works** as **dead** because: (1) they cannot accomplish anything, just like a **dead** person cannot do anything. Alternate translation: "works that accomplish nothing" (2) they lead to physical and spiritual death for the person who does them. Alternate translation: "works that lead to death" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

Hebrews 6:2

teaching about baptisms and laying on of hands and resurrection of the dead and eternal judgment

Here, the **teaching** (see the chapter introduction) could: (1) redefine the "foundation" in the previous verse (6:2) and go with all four topics in this verse. Alternate translation: "that is, teaching concerning baptisms and concerning laying on of hands and concerning resurrection of the dead and concerning eternal judgment" (2) identify the third part of the "foundation," along with "repentance from dead works" and "faith in God" (see 6:2). In this case, it goes with the four topics in this verse. Alternate translation: "and of teaching about baptisms and about laying on of hands and about resurrection of the dead and about eternal judgment" (3) identify the third part of the "foundation," and the rest of the topics in this verse also identify parts of the "foundation." Alternate translation: "and of teaching about baptisms and of laying on of hands and of resurrection of the dead and of eternal judgment" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

about baptisms

Here, the word **baptisms** is plural. It could refer to: (1) different kinds of **baptisms** that people knew about. See the discussion about "John's baptism" in Acts 19:1–7 for an example of different kinds of **baptisms**. Alternate translation: "about various baptisms" or "different kinds of baptisms" (2) many different kinds of washing rituals. Alternate translation: "about washings" or "about kinds of washing" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

laying on of hands

Here, the phrase **laying on of hands** refers to how believers would put their hands on a fellow believer when they were commissioning him or her, praying for him or her, asking God to heal him or her, or helping him or her receive the Holy Spirit. For examples, see Acts 8:14–17; Acts 13:2–3; Acts 28:8; 1 Timothy 4:14. In all of these situations, God uses the **laying on of hands** to help a fellow believer. If possible, express the idea in such a way that your readers understand the physical action and also that the action helps other believers. If it is necessary, you could include some short extra information in your translation or more information in a footnote. Alternate translation: "laying on of hands through which God works" or "placing hands on believers" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

laying on of hands and resurrection of the dead

Here the author uses the possessive form to speak about how a person "lays" their **hands** on someone else and about how the **dead** will "resurrect." If it would be helpful in your language, you could use a more natural form. Alternate translation: "laying hands on others and the dead resurrecting" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

of the dead

The author is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "of the dead people" or "of the corpses" (See: **Nominal Adjectives (p.543)**) (See: **Nominal Adjectives (p.543)**)

eternal judgment

Here, the phrase **eternal judgment** could identify a **judgment** that: (1) has **eternal** validity or consequences. In other words, what God decides in this **judgment** will never change. Alternate translation: "judgment that leads to eternal destiny" (2) happens at the end of this time and at the beginning of the **eternal** time. In other words, the **eternal judgment** is God's last **judgment** when he renews the creation. Alternate translation: "final judgment" or "God's last judgment" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 6:3

this we will do

Here, the word **this** refers back to 6:1, where the author exhorted his audience: "let us go forward to maturity." If it would be helpful in your language, you could make what **this** refers to explicit by repeating words from 6:1. Alternate translation: "we will go forward to maturity" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

if God permits

Here, the phrase **if God permits** is a proper way to indicate that God is in control of what will happen. The phrase implies that it is likely that God will "permit" what the author wants to **do**. If it would be helpful in your language, you could use a comparable expression that acknowledges that God is in control. Alternate translation: "God willing" or "as long as that is what God wants" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 6:4

For

Here, the word **For** introduces a reason why the audience needs to "go forward" (see 6:1). If it would be helpful in your language, you could use a word that introduces a basis for an exhortation, or you could leave **For** untranslated. Alternate translation: "We need to go forward, because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

For {it is} impossible—for the ones

Here, the word **impossible** goes with the phrase "to restore {them} again" in 6:6. If it would be helpful in your language, you could move **{it is} impossible** to verse 6. If you do this, make sure that you also follow the infostructure note on verse 6. Alternate translation: "For consider the ones" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

for the ones having been once enlightened

Here the author speaks of receiving and understanding the good news as if it were light shining on a person. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "for those who once understood the message about the Messiah" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

for the ones having been once enlightened and having tasted

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who were **enlightened** rather than on the person doing the enlightening. If you must state who did the action, the author implies that God did it. Alternate translation: "for those whom God has once enlightened, and who tasted" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

having tasted of the heavenly gift

Here the author speaks as if **the heavenly gift** were food that people could "taste." He speaks in this way to show that these people experienced **the heavenly gift** as much as a person who eats food truly experiences that food. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "had experience of the heavenly gift" or "participated in the heavenly gift" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

having become sharers of the Holy Spirit

Here the author uses the possessive form to indicate that these people "share" the **Holy Spirit**. This form means that the people whom the author is speaking about were among the group of people who received the **Holy Spirit**. If it would be helpful in your language, you could use a form that makes meaning clearer. Alternate translation: "received the Holy Spirit along with other believers" or "participated in the Holy Spirit" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

Hebrews 6:5

having tasted

Here the author again uses the word **tasted** figuratively. Express the meaning the same way you did in the previous verse (6:4). Alternate translation: "who had experience of" or "who participated in" (See: **Metaphor (p. 535)**) (See: **Metaphor (p.535)**)

the powers of the age to come

Here the author uses the possessive form to indicate that the **powers** will be fully experienced in **the age to come**. If it would be helpful in your language, you could use a word or phrase that makes the idea clear. Alternate translation: "the powers that belong to the age to come" or "the powers that will be experienced in the age to come" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

the powers of the age to come

If your language does not use an abstract noun for the idea of **powers**, you could express the idea in another way. The **powers** could refer to: (1) what God will do, sometimes through other people, for those who believe. Alternate translation: "what God will do powerfully in the age to come" (2) how people can do "powerful" things. Alternate translation: "the powerful things that people will do in the age to come" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 6:6

but having fallen away—to restore {them} again

If you decided to move "{it is} impossible" from 6:4 here, you will need to consider a natural way to include it. If you used the alternate translation from the note in verse 4, the following alternate translation will work here. Alternate translation: "but who fell away. It is impossible to restore these people again" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

having fallen away

Here the author speaks of how people reject how they used to believe in Jesus as if they were walking on a path and then have **fallen away** from it. He speaks in this way to emphasize how significant it is when a person stops believing in Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "who deserted Christ" or "who stopped believing the good news" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

since} they are crucifying again

Here the author speaks as if those who have **fallen away** are **crucifying** Jesus. He speaks in this way to indicate how bad "falling away" really is. If it would be helpful in your language, you could use an analogy or some other comparable form. Alternate translation: "since it is as if they are crucifying again" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

since} they are crucifying again

Here, the word translated **they are crucifying again** could refer to: (1) causing the Son to undergo crucifixion a second time. Alternate translation: "since they are re-crucifying" (2) nailing the Son "up" on the cross. Alternate translation: "since they are nailing up on the cross" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

since} they are crucifying again for themselves

Here, the phrase **for themselves** could mean that: (1) they are acting to benefit themselves only. Alternate translation: "since they are crucifying again for their own benefit" (2) they do these things **themselves**. Alternate translation: "since they themselves are crucifying again" (See: **Assumed Knowledge and Implicit Information (p. 445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the Son of God

The phrase **Son of God** is an important title for Jesus that describes his relationship to God the Father. (See: **Translating Son and Father (p.593)**) (See: **Translating Son and Father (p.593)**)

Hebrews 6:7

For

Here, the word **For** introduces an example that uses farming language to illustrate two ways in which a person could respond to the good news. If it would be helpful in your language, you could use a word or phrase that introduces an example, or you could leave **For** untranslated. Alternate translation: "For example," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

a land that drinks the rain that often comes upon it and produces useful vegetation for those for whom it is also cultivated shares {in} a blessing from God

Throughout this verse, the author speaks of **land** as if it could "drink," "produce," and "share." This was a natural way to express how **land** relates to crops and rain in the author's culture. Use a natural way in your language to refer to how **land** is involved in the farming process. Alternate translation: "a land that absorbs the rain that often falls on it and on which grows useful vegetation for those for whom it is also cultivated receives a blessing from God" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

useful vegetation

Here, the phrase **useful vegetation** refers to plants that grow on the **land** and that benefit people. They could be plants that people eat, or they could be plants that people use for other purposes. If it would be helpful in your language, you could use a word or phrase that refers to plants that people use. Alternate translation: "helpful crops" or "edible plants" (See: **Translate Unknowns (p.590)**) (See: **Translate Unknowns (p.590)**)

it is also cultivated

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the land that is **cultivated** rather than on the people doing the cultivating. If you must state who did the action, you could refer to farmers or people in general. Alternate translation: "farmers cultivate it" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

shares {in} a blessing from God

If your language does not use an abstract noun for the idea of **blessing**, you could express the idea by using a verb such as "bless." Alternate translation: "is blessed by God" or "is one that God blesses" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 6:8

producing

Here, the word **producing** introduces what must be true about the land for it to be **close to a curse** and eventually "burned." In many languages, this idea can be expressed with a conditional form. If it would be helpful in your language, you could use a form that indicates that the word **producing** introduces the condition or situation in which the rest of the sentence would be true. Alternate translation: "if it produces" (See: **Connect — Hypothetical Conditions (p.470)**) (See: **Connect — Hypothetical Conditions (p.470)**)

thorns and thistles

Here, the words **thorns** and **thistles** mean almost the same thing. The quotation uses both words to emphasize that the field grows only plants that have no use and may hurt people. If the repetition would be confusing, or if you do not have two words that express this particular meaning, you could use one word or phrase here. Alternate translation: "weeds only" or "only plants with thorns" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

close to a curse

Here the author could be using the phrase **close to a curse** to express the idea that: (1) the land will receive a **curse** soon. Alternate translation: "about to be cursed" (2) the land may possibly receive a **curse**. Alternate translation: "in danger of being cursed" or "may be cursed" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the end of which {is} for burning

Here, the phrase **the end of which {is} for burning** indicates what will finally happen to the land. Use a phrase that refers to the final destiny of something. Alternate translation: "its final destiny is to be burned" or "and eventually it will be burned" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

of which

Here, the word **which** could refer to: (1) the "land," which the author mentioned in 6:7. Alternate translation: "of which land" (2) the **curse**. This would mean that the final result of the curse is that the land is "burned." Alternate translation: "of which curse" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

is} for burning

In the author's culture, people would burn a field to destroy the plants that were growing on it. That way, they could start fresh with a field that did not have any weeds or other bad plants growing on it. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "is for burning all its vegetation" or "is for someone to burn everything on it" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 6:9

we are persuaded & we speak

Here the author uses the first person plural (**we**), but he is referring only to himself. If it would be helpful in your language, you could use a form that more naturally refers to the author. Alternate translation: "I myself am convinced … I speak" (See: **Exclusive and Inclusive 'We' (p.500)**) (See: **Exclusive and Inclusive 'We' (p.500)**)

we are persuaded

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on how he is **convinced** rather than on what has **convinced** him. Alternate translation: "we are confident" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

of things {that are} better and

Here the author does not clarify what he is comparing the audience to when he says that he is convinced of **things {that are} better**. He implies they are doing **better** than the people he mentioned in 6:4–6, the people who have stopped believing in the gospel and have "fallen away." If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "of things that are better than those who have fallen away and" or "that you are doing better than the people in my warning, and that you have all things that" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

are accompanying salvation

Here, the things that **are accompanying salvation** are everything that a person has and experiences when God saves them. These include having the Holy Spirit, growing in faith and knowledge, and experiencing God's blessing. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "have to do with salvation" or "that go along with salvation" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

are accompanying salvation

If your language does not use an abstract noun for the idea of **salvation**, you could express the idea by using a verb such as "save" or "rescue." Alternate translation: "that come when God saves you" or "are experienced when God rescues someone" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

even if we speak thus

Here, the phrase **even if we speak thus** contrasts what the author has said in this verse with the warning he has given in 5:11–6:8. If it would be helpful in your language, you could use a form that clearly indicates such a contrast. Alternate translation: "despite the fact that we speak thus" or "notwithstanding how we have spoken" (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p.466)**)

thus

Here, the word **thus** refers back to the warnings that the author has given in 5:11–6:8. If it would be helpful in your language, you could make what **thus** refers to explicit. Alternate translation: "with words of warning" or "such warnings" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

Hebrews 6:10

For

Here, the word **For** introduces more explanation about why the author is "convinced of things that are better" concerning his audience (6:9). If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: "I am convinced of this, because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

God {is} not unjust, to forget

The phrase **not unjust** is a negative understatement that emphasizes how "just" God is. If it would be helpful in your language, you could express the meaning positively. If you do, you may need to negate **forget**. Alternate translation: "God is very just to remember" or "God is just to remember" (See: **Litotes (p.531)**) (See: **Litotes (p.531)**)

the love

If your language does not use an abstract noun for the idea of **love**, you could express the same idea in another way. Alternate translation: "the way that you love" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

toward his name

Here, the word **name** refers to a person's reputation or honor. In other words, "serving the saints" is something that is "toward God's name," which means that it brings him honor. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "with regard to his honor" or "that glorifies God" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

having served the saints and continuing to serve {them

Here, the ones who **serve** are the audience. The author's point is that they served **the saints** in the past, and they are still serving **the saints** in the present. If it would be helpful in your language, you could make these ideas more explicit. Alternate translation: "since you have served the saints in the past and even now" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 6:11

we long for

Here the author uses the first person plural (**we**), but he is referring only to himself. If it would be helpful in your language, you could use a form that more naturally refers to the author. Alternate translation: "I long for" (See: **Exclusive and Inclusive 'We' (p.500)**) (See: **Exclusive and Inclusive 'We' (p.500)**)

the same diligence

Here the author could want the audience to have **diligence** that is **the same** as: (1) the **diligence** that they have shown in the past. Alternate translation: "consistent diligence" (2) how they have "demonstrated" love (see 6:10). Alternate translation: "diligence, just as you demonstrate love," (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the same diligence toward the full assurance of your hope

If your language does not use abstract nouns for the ideas of **diligence**, **assurance**, and **hope**, you could express the ideas in another way. Alternate translation: "that you strive diligently to be fully assured of what you hope for" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

toward the full assurance of your hope

Here the author uses the possessive form to speak about **full assurance** that concerns **hope**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "toward becoming fully assured of your hope" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

until the end

Here, the phrase **the end** could refer to: (1) the **end** of the audience's lives. Alternate translation: "until your lives end" (2) the **end** of the current time period, which would be when Jesus comes back. Alternate translation: "until the end of the age" or "until Jesus comes back" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 6:12

you might not become dull

Here the author speaks as if the audience could become **dull**, just as if they were sharp tools that become dull and no longer cut things well. He speaks in this way to exhort them not to become ineffective and slow in their behavior. If it would be helpful in your language, you could use a comparable idiom or express the idea plainly. See how you translated the similar phrase in 5:11. Alternate translation: "you might not become slow" or "you might not become people who avoid doing what you should" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

but imitators

The author 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 first half of the sentence. Alternate translation: "but so that you might become imitators" or "but become imitators" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

of the ones by faith and patience inheriting

If your language does not use abstract nouns for the ideas of **faith** and **patience**, you could express the idea by using verbs or adverbs. Alternate translation: "of those who, by means of how they believed and were patient, are inheriting" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

of the ones by faith and patience inheriting the promises

Here the author speaks as if believers were children who would receive property that a parent passes on to their child when the parent dies. He speaks in this way to indicate that believers receive the **promises** from God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "of those to whom, because of their faith and patience, God is giving the promises" or "of those who by faith and patience are obtaining the promises" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the promises

Here, the word **promises** refers to the contents of the **promises**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of these **promises**. Alternate translation: "the things from God's promises" or "the things that God has promised" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

Hebrews 6:13

For

Here, the word **For** introduces more explanation about the "promises" that the author mentioned in the previous verse (6:21). If it would be helpful in your language, you could use a word that introduces explanation, or you could leave **For** untranslated. Alternate translation: "In fact," or "Now I will tell you more about these promises:" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

having promised

Here the author does not clarify what God **promised** to Abraham because he quotes the promise itself in the following verse (6:14). If possible, leave what God **promised** vague or unclear in this verse. Alternate translation: "having made a promise" (See: **When to Keep Information Implicit (p.599)**) (See: **When to Keep Information Implicit (p.599)**)

having promised

Here, the words **having promised** refer to something that takes place at the same time as when God **swore by himself**. If it would be helpful in your language, you could make the relationship between these two actions more explicit. Alternate translation: "at the time when he promised" (See: **Connect — Simultaneous Time Relationship (p.477)**) (See: **Connect — Simultaneous Time Relationship (p.477)**)

he had

Here, the word **he** refers back to **God**, not to **Abraham**. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "God had" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

since he had no one greater by {whom} to swear, swore by himself

In the author's culture, people often **swore by** someone else. The other person needed to be someone important and powerful enough to guarantee or enforce what the person who **swore** promised to do. Often people would **swear** by God, since he always is important and powerful enough to guarantee or enforce what was sworn. If it would be helpful in your language, you could make the practice of "swearing by" someone more explicit. Alternate translation: "since he wanted to guarantee that promise by swearing by someone greater, swore by himself (since there is no one greater than him)" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 6:14

saying

Here the author quotes what God said to Abraham. These words are recorded in Genesis 22:17. Since the author introduces this quotation as words that God said to Abraham, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: "promising" or "telling him" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

most certainly

Here God uses emphatic language to show that he will **most certainly** do what he is promising to do. Use a form in your language that emphasizes God's promise to **bless** and **multiply** Abraham. Alternate translation: "surely" or "without doubt"

you & you

Because God is speaking to one person (Abraham), **you** is singular here. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

multiply you

Here God speaks as if he would **multiply** Abraham to make many other "Abrahams." This phrase refers to how God will cause Abraham to have many children, grandchildren, and so on. If it would be helpful in your language, you could use a word or phrase that refers to having many descendants. Alternate translation: "give you many offspring" or "make you the ancestor of many people" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 6:15

in this way

Here, the phrase **in this way** could refer back to: (1) how God guaranteed what he promised (see 6:13–14).
Alternate translation: "as God promised" (2) how Abraham had "faith and patience" (see 6:12). Alternate translation:
"as one who had faith and patience" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed
Knowledge and Implicit Information (p.445)**)

having patiently waited

Here the author refers to how Abraham was 75 years old when God first made the **promise** to him (see Genesis
12:1–4), and he was 100 years old when Sarah gave birth to his son Isaac (see Genesis 21:1–5. So, Abraham
patiently waited for 25 years before God gave him what he had promised. If it would be helpful in your language,
you could use a footnote to give this background information, or you could include some short extra information in
your translation. Alternation translation: "having patiently waited for 25 years" (See: **Assumed Knowledge and
Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the promise

Here, the word **promise** refers to the contents of the **promise**, or what God has "promised" to give. If it would be
helpful in your language, you could clarify that the author is referring to the contents of this **promise**. Alternate
translation: "the things from God's promise" or "the things that God promised" (See: **Metonymy (p.541)**) (See:
Metonymy (p.541))

Hebrews 6:16

For

Here, the word **For** introduces further explanation of how "swearing" by someone works (see 6:13 especially). If it would be helpful in your language, you could express the idea with a comparable word or phrase. Alternate translation: "About swearing," or "Indeed," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

men

Although **men** is masculine, the author is using it to all people, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "men and women" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

swear by one {who is} greater

Here, just as in 6:13, the author refers to how people often "swore by" someone else. The other person needed to be someone important and powerful enough to guarantee or enforce what the person who swore promised to do. If it would be helpful in your language, you could make the practice more explicit. Alternate translation: "swear by one who is greater, who will guarantee what they say" (See: **Assumed Knowledge and Implicit Information (p. 445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

an end of all disputes to them for confirmation {is} the oath

Here the author uses technical language related to **disputes** and the law courts. The word **end** refers to a final decision, while the word **confirmation** refers to how something is backed up and proved to be true by evidence or, here, an **oath**. If it would be helpful in your language, you could express the idea in another day. Alternate translation: "the conclusion of all their disputes is the oath that closes the issue" or "the oath confirms that a dispute has ended" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

an end of all disputes to them for confirmation

If your language does not use an abstract noun for the idea of **confirmation**, you could express the same idea in another way. Alternate translation: "what confirms the end of all disputes to them" or "what certainly finishes anything that people are disputing about" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 6:17

in which

Here, the word **which** refers back to how humans "swear" with an **oath** (see 6:16). The phrase **in which** means that what the author speaks about in this verse happens in that same context or way. In other words, God used an **oath**, just like humans do. If it would be helpful in your language, you could use a word or phrase that introduces something that happens according to a previously stated pattern. Alternate translation: "in which same way" or "in which pattern" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

even more to show

Here, the phrase **even more** modifies **to show**. If it would be helpful in your language, you could rearrange the elements in this sentence to make clearer what **even more** modifies. Alternate translation: "to show even more" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

to the heirs of the promise

Here the author speaks as if believers were children who would receive property that a parent passes on to their child when the parent dies. He means that believers receive the **promise** from God, even though God does not die. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to those who were to receive the promise" or "to the recipients of the promise" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

of the promise

Here, the word **promise** refers to the contents of the **promise**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **promise**. Alternate translation: "of the things from the promise" or "of the things that God promised" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

the unchangeable quality of his purpose

If your language does not use abstract nouns for the ideas of **quality** and **purpose**, you could express the ideas by using verbs or in another natural way. Alternate translation: "that what he purposes is unchangeable" or "how unchangeable is what he plans" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 6:18

by two unchangeable things

Here, the phrase **two unchangeable things** refers to God's "promise" and his "oath" (see 6:17). Both "promise" and "oath" contain binding words that no one can change. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "by an unchangeable oath and promise" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

in which things {it is} impossible for God to lie

Alternate translation: "concerning which God could never lie"

the ones having fled for refuge

Here the author speaks of believers who trust in God to save and protect them as if they were running to a safe place. He speaks in this way to emphasize the need for **refuge** and the fact God provides it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "who have found salvation" or "who have sought protection" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the ones having fled for refuge

Here the author does not specify from what **we** have **fled** or who provides the **refuge**. He implies that God provides the **refuge**, but from what **we** have **fled** is not clear. Most likely, the author implies any trouble or problems that humans encounter, including sin, suffering, persecution, or anything else that is bad or painful. If it would be helpful in your language, you include some of this implied information here. Alternate translation: "who have fled to God for refuge from our sins and struggles" or "who have fled to God's refuge" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

we, the ones having fled for refuge, might have a strong encouragement

If your language does not use abstract nouns for the ideas of **refuge** and **encouragement**, you could express the ideas by using verbs such as "protect" and "encourage." Alternate translation: "who have fled to be protected might be strongly encouraged" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

to hold firmly {to} the hope

Here, the phrase **hold firmly** refers to continuing to consistently believe or trust something, particularly something that one has been told. If it would be helpful in your language, you could use a word or phrase that refers to continuing to believe or expect something. Alternate translation: "to tightly grasp the hope" or "to continue to expect the hope" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

to} the hope

If your language does not use an abstract noun for the idea of **hope**, you could express the idea by using a verb such as "hope" or "expect." The author could primarily be focusing on: (1) the act of "hoping." Alternate translation: "to how we hope for what God has" (2) what it is that we **hope** for. Alternate translation: "to what we hope for that is" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

set before {us

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **set before** rather than on the person doing the setting. If you must state who did the action, the author implies that God did it. Alternate translation: "that God has set before us" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 6:19

which {hope

Here, the word **which** refers back to "the hope" that the author mentioned in the previous verse (see 6:18). If it would be helpful in your language, you could make explicit that **which** refers "the hope." Alternate translation: "which hope" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

as an anchor of the soul, both reliable and confirmed

Here the author states that "hope" functions **as an anchor for the soul**. Just like an **anchor** holds a ship in one place so that it does not drift away (see the chapter introduction), so "hope," which is **both reliable and confirmed**, holds **the soul** in one place so that the person persists in trusting God and hoping for what he has promised. If it would be helpful in your language, you could refer to something else that holds things in place, or you could express the idea plainly. Alternate translation: "like a weight that holds the soul in place, both reliable and confirmed" or "as something that keeps the soul close to God in a reliable and confirmed way" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

an anchor

An **anchor** is a heavy piece of metal attached to the end of a rope. The other end of the rope is tied to a boat, and in this way the anchor keeps the boat from moving around or drifting away. If your readers would not know what **an anchor** is, you could explain it or refer to a different object that keeps something in place. Alternate translation: "a foundation stone" or "a pillar" (See: **Translate Unknowns (p.590)**) (See: **Translate Unknowns (p.590)**)

both reliable and confirmed

These two terms mean basically the same thing and are used together to emphasize how secure the "hope" is. If your language does not use repetition to do this or if you do not have two words for these attributes, you could use one phrase and provide emphasis in another way. Alternate translation: "extremely reliable" or "reliably confirmed" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

entering into the inside of the curtain

Here the author speaks as if the "hope" can "enter" **into the inside of the curtain**. He speaks in this way to indicate that "hope" penetrates into a place we cannot experience right now: the inside of the heavenly sanctuary. In other words, while we cannot "enter" that place, we can confidently expect to receive and experience what is in that place. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "already accessing what is inside the curtain" or "penetrating into the inside of the curtain" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

the inside of the curtain

Here, the phrase **the inside of the curtain** refers to the inner, most holy area of the sanctuary. See the similar phrases in Exodus 26:33 and Leviticus 16:2. The **curtain** blocks this area off from the rest of the sanctuary. If it would be helpful in your language, you could use a phrase that more clearly refers to this area and the curtain that marks it off. Alternate translation: "the most holy place behind the dividing curtain" or "the most sacred place that the curtain marks off" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 6:20

as} a forerunner

Here, the word **forerunner** refers to a person who "runs" in front of everyone else. The author is identifying Jesus as the first person to go to a specific place, and the implication is that he opens the way or leads others to enter that same place. If it would be helpful in your language, you could use a word or phrase that refers to a person who leads others to a place. Alternate translation: "as the one who leads others" or "as one who blazes a trail" (See: **Translate Unknowns (p.590)**) (See: **Translate Unknowns (p.590)**)

has entered {as} a forerunner on our behalf

Here, the phrase **on our behalf** could modify: (1) **entered**. In this case, Jesus has **entered** for our sake, or to help us. Alternate translation: "has entered for our sake as a forerunner" (2) **forerunner**. In this case, Jesus opened the way **on our behalf**. Alternate translation: "has entered as a forerunner who leads us" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

having become

Here, the phrase **having become** introduces action that could happen: (1) before Jesus **entered**. In this case, God makes him a **high priest**, and then he enters the heavenly sanctuary. Alternate translation: "already having become" (2) at the same time as Jesus **entered**. In this case, the "entering" and the "becoming" describe the same thing or happen at the same time. Alternate translation: "when he became" or "at the same time as he became" (See: **Connect — Sequential Time Relationship (p.475)**) (See: **Connect — Sequential Time Relationship (p.475)**)

according to the order of Melchizedek

Here the author uses the same words he used in 5:6, 10. You should translate this phrase in exactly the same way as you did in those verses.

Hebrews 7

Hebrews 7 General Notes

Structure and Formatting

The Son as high priest (5:1–10:18)

> • Teaching: Melchizedek the priest (7:1–10)
> • Teaching: The Son is high priest in the order of Melchizedek (7:11–28)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 7:17, 21, which are words from the Old Testament.

Special Concepts in this Chapter

High priests

In this chapter, the author frequently discusses high priests. He speaks about their "order," which refers to the requirements, system, and service that go along with being a priest in that "order." He focuses on two "orders." First is the order of Aaron, made up of priests who are descended from Levi. These priests are required by Moses' law and must offer sacrifices for themselves as well as for the rest of the people since they also sin. Also, each priest eventually dies and must be replaced by another. Second is the order of Melchizedek, made up of priests who have an "indestructible life." This order only includes Melchizedek and Jesus. Jesus only offers sacrifices for the sins of other people, since he does not sin. Also, he never dies, so he can be a priest forever. Consider how to refer to these two different kinds of priests in this chapter. (See: [[rc:///tw/dict/bible/kt/priest]] and [[rc:///tw/dict/bible/kt/highpriest]])

Melchizedek

In this chapter, the author refers to Melchizedek as he is described in Genesis 14:18–20, including how the story does not mention his father, mother, birth, or death. Scholars debate whether the author thought that Melchizedek was a supernatural being such as an angel, or whether the author simply describes the character Melchizedek without referring to the historical person named Melchizedek. What is clear is that the author thinks that Melchizedek was "made like" Jesus, not the other way around (see 7:3). In other words, the author speaks about Melchizedek because the description of him in Genesis is a helpful way to think about Jesus. Since Melchizedek was greater than Abraham, Jesus, whom Melchizedek is like, is greater than Abraham's descendants who became priests. (See: **Melchizedek (p.621)**)

Tithes

In 7:1–10, the author refers multiple times to giving and collecting "tithes" or "a tenth." These words refer to the practice of separating out one tenth of what a person earned or grew and giving it to someone else. In the law that God gave through Moses, the Israelites were required to give a "tenth" or "tithe" to priests. This enabled the priests to perform their service without having to do other work. The author uses the "tithes" language to show that Abraham, Levi's great-grandfather, paid a "tithe" to Melchizedek. That means that the descendants of Abraham who received "tithes" actually paid "tithes" through Abraham to Melchizedek. In the author's argument, this shows that Melchizedek and his priesthood are greater than Levi and his priesthood. (See: **tenth, tithe (p.630)**)

"Swearing" and the "oath"

Just as in chapter 6, the author refers multiple times to "swearing" and using an "oath." In this context, "swearing" refers to the action of guaranteeing a promise, while the "oath" refers to the guaranteeing words themselves. The author implies that words spoken with an "oath" have more significance or indicate something greater than words without an "oath." If your readers would misunderstand "swearing" and "oath," you could use language that comes from how people guarantee what they say in your culture. (See: **oath, vow, swear, swearing, swear by (p.622)**)

Other Possible Translation Difficulties in this Chapter

The "loin" of Abraham

In 7:5, 10, the author refers to the "loin" of Abraham. This word is a polite way to refer to the male sexual organ. In 7:5, the author's point is that all the Israelites are descended from Abraham, since they all come from his "loin." In 7:10, the author's point is that Levi, the great-grandson of Abraham, could be considered to be inside Abraham's "loin" before Abraham and Sarah had their son, Isaac. In the author's culture, one could speak of the descendants of a man as if they were inside the man's sexual organ. Consider natural ways to express these ideas in your language, and see the notes on these two verses.

Hebrews 7:1

For

Here, the word **For** signals that the author will now go on to explain who "Melchizedek" is and why he is important. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Now" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

of Salem

The word **Salem** is the name of a city that existed somewhere in the middle of what is now Israel. Some scholars think that it is another name for the city of Shechem, while other scholars think it is another name for the city of Jerusalem. Since our author is referring directly to Genesis 14:18, you should preserve this name as much as possible. (See: **How to Translate Names (p.513)**) (See: **How to Translate Names (p.513)**)

of the Most High God

The phrase **Most High God** refers to God and describes him as the most powerful and greatest being. The author uses this phrase since it appears in Genesis 14:18. If it would be helpful in your language, you could use a title that describes God as powerful and great. Alternate translation: "of God, who is more powerful than anything else" or "of the Most Exalted God" (See: **How to Translate Names (p.513)**) (See: **How to Translate Names (p.513)**)

returning

Here, the word **returning** refers to action that happened at the same time as when Melchizedek **met Abraham**. If it would be helpful in your language, you could make this connection more explicit. Alternate translation: "when he was returning" (See: **Connect — Simultaneous Time Relationship (p.477)**) (See: **Connect — Simultaneous Time Relationship (p.477)**)

Abraham returning from the slaughter of the kings

The phrase **the slaughter of the kings** refers to a story in Genesis 14:1–16. Four **kings** conquered a city in which Abraham's nephew was living, and they captured his nephew. Abraham took the fighting men that he had, and he conquered and "slaughtered" the armies of these four **kings**. He recovered all the valuable things that these **kings** had taken, including his nephew. When he was going back home after defeating the **kings**, he met **Melchizedek**. If your readers would need to know more about this background than the author states explicitly, you could include some extra information in your translation, or you could use a footnote to explain the story. Alternate translation: "Abraham, who was returning from the battle in which he defeated the four kings who had kidnapped his nephew," (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

of the kings

Here, the word **kings** refers to both the **kings** and their armies. If it would be helpful in your language, you could refer explicitly to their armies. Alternate translation: "of the kings and their fighting men" (See: **Synecdoche (p.585)**) (See: **Synecdoche (p.585)**)

Hebrews 7:2

to whom

Here, the word **whom** refers back to Melchizedek. If it would be helpful in your language, you could make explicit that the pronoun refers to Melchizedek. Alternate translation: "to whom—that is, Melchizedek—" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

from all things

Here, the phrase **all things** refers to the things that Abraham took from the kings that he had defeated. This would have included what the kings took from their enemies and things that they themselves had. If it would be helpful in your language, you could make explicit what *all things refers to. Alternate translation: "from all that he had plundered from the kings" or "from everything that he took after defeating the kings" (See: [[rc:///ta/man/translate/figs-explicit]])* (See: **Assumed Knowledge and Implicit Information (p.445)**)

first indeed translated as

Here the author does not state what is **translated**. The word **first** implies that it is the first name for this person: "Melchizedek." If it would be helpful in your language, you could clarify that the author is translating the name "Melchizedek." Alternate translation: "his name first being translated as" or "first indeed the name 'Melchizedek' being translated as" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

first indeed translated as "king of righteousness," and then also "king of Salem," that is, "king of peace

Here the author provides translations of Melchizedek's name ("Melchizedek") and his title (**king of Salem**) from Hebrew, the language that Abraham spoke. The name "Melchizedek" means **king of righteousness**, and the name **Salem** sounds like the Hebrew word for **peace**. If it would be helpful in your language, you could use a form in your language that gives the meaning of names. Alternate translation: "first indeed his name means 'king of righteousness,' and then also 'Salem' means 'peace,' so 'king of Salem' means 'king of peace,'" (See: **How to Translate Names (p.513)**) (See: **How to Translate Names (p.513)**)

first indeed translated as

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author wishes to emphasize what the words mean in a different language rather than focusing on the person doing the translating. Alternate translation: "first whose name we translate as" or "first indeed meaning" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

king of righteousness," & king of peace

Here the author uses the possessive form to speak about a **king** who is characterized by **righteousness** and **peace**. This means that he rules in a "righteous" and "peaceful" way and that what he does leads to **righteousness** and **peace** in his kingdom. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "king who rules righteously … king who rules peacefully" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

of righteousness," & of peace

If your language does not use abstract nouns for the ideas of **righteousness** and **peace**, you could express the ideas in another way. Alternate translation: "who does what is righteous … who does what is peaceful" or "who makes things righteous … who makes things peaceful" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p. 439)**)

of Salem

The word **Salem** refers to the same city that the author mentioned in 7:1. Translate it the same way you did there. (See: **How to Translate Names (p.513)**) (See: **How to Translate Names (p.513)**)

Hebrews 7:3

without father, without mother, without genealogy, having neither beginning of days nor end of life

Here the author is describing the character "Melchizedek" as he appears in Genesis 14:18–20. The author of that story does not mention anything about Melchizedek's parents, how old he was, when he was born, or when he died. This is unusual, especially since priests usually needed to be the children of priests. The author of Hebrews probably did not think that Melchizedek was a supernatural being. Instead, he uses the character "Melchizedek" from the Old Testament story to help his audience understand Jesus better. If it would be helpful in your language, you could make it explicit that the author is referring to what the Old Testament tells us about Melchizedek. Alternate translation: "concerning whom there is no record of his father, mother, or genealogy, and no record of the beginning of his days or the end of his life" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

having neither beginning of days nor end of life

Here, the phrase **beginning of days** refers to when a person is born. The phrase **end of life** refers to when a person dies. If it would be helpful in your language, you could use comparable expressions. Alternate translation: "having neither a day of birth nor a day of death" or "having no birth or death" (See: **Idiom (p.521)**) (See: **Idiom (p. 521)**)

made like

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on Melchizedek who is **made like** rather than on the person doing the making. If you must state who did the action, you could refer to Moses, who described Melchizedek in this way in Genesis, or you could refer to God, who inspired Moses to write this way. Alternate translation: "God having made him like" or "Moses having described him like" (See: **Active or Passive (p. 442)**) (See: **Active or Passive (p.442)**)

the Son of God

The phrase **Son of God** is an important title for Jesus that describes his relationship to God the Father. (See: **Translating Son and Father (p.593)**) (See: **Translating Son and Father (p.593)**)

Hebrews 7:4

But

Here, the word **But** introduces the next thing that the author wants to say about Melchizedek. It does not introduce a contrast with the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces further development, or you could leave **But** untranslated. Alternate translation: "Now" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

notice

Alternate translation: "observe" or "see"

this one {was

The phrase **this one** refers to Melchizedek. If it would be helpful in your language, you could make explicit that the phrase refers to Melchizedek. Alternate translation: "this Melchizedek was" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

to whom the patriarch Abraham gave a tenth from the best plunder

Here the audience would have agreed that the person who is "greater" would receive the **tenth** from the person who is not as **great**. If your readers would not make this inference or agree that this is true, you may need to make the reasoning explicit. Alternate translation: "to whom the patriarch Abraham gave a tenth from the best plunder, which is what people do for a greater person" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 7:5

And the ones indeed

Here, the word **indeed** indicates that the author is introducing the first half of a contrast (the second half of the contrast is in 7:6). If it would be helpful in your language, you could use a word that introduces the first half of a contrast, or you could leave **Indeed** untranslated. Alternate translation: "And on the one hand, those" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

from the sons of Levi

Here, the phrase **from the sons of Levi** could refer to: (1) how only some of the **sons of Levi** became priests. Alternate translation: "out of the sons of Levi" (2) how the ones who have **received the priesthood** are descended from **Levi**. Alternate translation: "descended from Levi"

the sons of Levi

In the author's culture, the word **sons** could refer to all the descendants of an important person. Here, **sons of Levi** identifies everyone who is descended from **Levi**, one of the grandsons of Abraham. If it would be helpful in your language, you could use a word or phrase that refers to descendants. Only men could **receive the priesthood**, so you could use a masculine form here. Alternate translation: "the descendants of Levi" or "Levi's tribe" (See: **Kinship (p.529)**) (See: **Kinship (p.529)**)

of Levi having received the priesthood

Here, the phrase **who receive the priesthood** identifies the specific **sons of Levi** that the author is speaking about. Use a form which in your language identifies, not one that simply describes. Alternate translation: "of Levi, specifically those who receive the priesthood," (See: **Distinguishing Versus Informing or Reminding (p.485)**) (See: **Distinguishing Versus Informing or Reminding (p.485)**)

having received the priesthood

If your language does not use an abstract noun for the idea of **priesthood**, you could express the idea in another way. Alternate translation: "who are called to be priests" or "who act as priests" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

have a command according to the law

Here the author refers specifically to the law that God gave through Moses. He probably is thinking about the **command** about Levites and tithes in Numbers 18:21–24. If it would be helpful in your language, you could make it more explicit that the author is referring to a specific part of Moses' law. Alternate translation: "are commanded in Moses' law" or "are told by God in the law of Moses" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

from} their brothers

Here, the word **brothers** refers to anyone who is descended from **Abraham** and Jacob, which would be all Israelites. It does not refer just to male children of one's parents. If it would be helpful in your language, you could use a word or phrase that refers to everyone from one tribe or nation. Alternate translation: "from their fellow Israelites" or "from the others in their nation" (See: **Kinship (p.529)**) (See: **Kinship (p.529)**)

from} their brothers

Although the word **brothers** is masculine, it refers to any relative, both male and female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "from their relatives" or "from their brothers and sisters" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

even though

Here, the phrase **even though** introduces something that is unexpected, given what the author has already said. In other words, it is surprising that the **sons of Levi** receive tithes from **their brothers** when they have all **come from the loin of Abraham**. If it would be helpful in your language, you could use a word or phrase that introduces something that is contrary to what is expected. Alternate translation: "although" or "despite how" (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p.466)**)

they have come from the loin of Abraham

Here the author refers to the descendants of Abraham as if they had come directly **from the loin of Abraham**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they have Abraham as a common ancestor" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

Hebrews 7:6

But

Here, the word **But** introduces the second half of the contrast. The first half is in the previous verse ([7:5](#)). If it would be helpful in your language, you could use a word that introduces the second half of a contrast, or you could leave **But** untranslated. Alternate translation: "And on the other hand," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

this one

Here, the phrase **this one** refers to Melchizedek. If it would be helpful in your language, you could make explicit that the phrase refers to Melchizedek. Alternate translation: "Melchizedek," (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

the one having the promises

Here, the phrase **the one having the promises** refers to **Abraham** again. It does not refer to another person. Express the idea in such a way that your readers know that **the one having the promises** is Abraham. Alternate translation: "him, the one having the promises" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 7:7

But

Here, the word **But** introduces a further development concerning how Melchizedek blessed Abraham. If it would be helpful in your language, you could use a word or phrase that introduces further development, or you could leave **But** untranslated. Alternate translation: "Concerning blessings," (See: **Connecting Words and Phrases (p. 479)**) (See: **Connecting Words and Phrases (p.479)**)

the lesser is blessed by the greater

The author assumes that his audience would apply this general principle to what he has said about Melchizedek blessing Abraham. If your readers would not naturally make this application, you could make it explicit. Alternate translation: "the lesser, in this case Abraham, is blessed by the greater, in this case Melchizedek" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the lesser is blessed by the greater

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the greater blesses the lesser" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

the lesser & the greater

The author is using the adjectives **lesser** and **greater** as nouns in order to refer to people who are **lesser** and **greater**. Your language may use adjectives in the same way. If not, you could translate these with noun phrases. Alternate translation: "a lesser person … a greater person" (See: **Nominal Adjectives (p.543)**) (See: **Nominal Adjectives (p.543)**)

Hebrews 7:8

indeed here & but there

The phrase **indeed here** introduces the first situation: that of the priests descended from Levi. The phrase **but there** introduces the second situation: that of Melchizedek the priest. The author compares how they both receive **tithes** (implicitly with Melchizedek) and contrasts how the priests descended from Levi die but Melchizedek **lives on**. If it would be helpful in your language, you could use phrases that introduce two situations that the author wishes to compare and contrast. Alternate translation: "in the case of the Levites … but in the case of Melchizedek," (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

mortal men

Here, the phrase **mortal men** refers specifically to the priests descended from Levi. The author is emphasizing that all these priests die. If it would be helpful in your language, you could make clearer to whom **mortal men** refers . Alternate translation: "priests who will die" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

he is testified about that he lives on

Here, the word **he** refers to Melchizedek. If it would be helpful in your language, you could make clear to whom **he** refers. Alternate translation: "Melchizedek is testified about that he lives on" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

he is testified about that he lives on

The author explicitly contrasts **mortal men** and **he lives on**. He does not explicitly restate the fact that Melchizedek too receives **tithes**, but he does imply it. If your readers would not make this inference, and if they would be confused about why the author does not mention **tithes** with Melchizedek, you could make this idea more explicit. Alternate translation: "he is testified about that he received a tithe and that he lives on" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

he is testified about

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on Melchizedek who **is testified about** rather than on the person doing the testifying. If you must state who did the action, the author implies that God did it when he spoke through Moses in Genesis 14:18–20. Alternate translation: "God testifies about him" or "Moses testifies about him" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

he is testified about that he lives on

Here, just as in 7:3, the author is describing the character "Melchizedek" as he appears in Genesis 14:18–20. The author of that story does not mention anything about Melchizedek's death. If it would be helpful in your language, you could make it explicit that the author is referring to what the Old Testament tells us about Melchizedek. Alternate translation: "he is testified about that he lives on, since there is no record of his death in the Scriptures" or "the lack of any record of his death testifies that he lives on" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 7:9

Levi, the one collecting tithes

Here, the name **Levi** refers to the descendants of **Levi** who were priests and collected **tithes**. If it would be helpful in your language, you could make it explicit that **Levi** stands for the descendants of **Levi**. Alternate translation: "Levi's descendants, the ones collecting tithes" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

had paid a tithe through Abraham

Here the author refers to how Abraham **paid a tithe** to Melchizedek, an event the author has already mentioned (see 7:4). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "had paid a tithe to Melchizedek through Abraham after Abraham defeated his enemies" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 7:10

he was still in the loin of his father

Here the author speaks as if Levi **was still in the loin of his father**. He means that Abraham had not yet fathered any descendants, so in a way they were all still part of Abraham. The author uses this figure of speech to make two points. First, Levi and the priests descended from him had not yet been born and thus could be considered to be inside Abraham. Second, because they were inside Abraham, they participated in whatever Abraham did. This included giving a tithe to Melchizedek. If it would be helpful in your language, you could use a phrase that closely identifies Levi and Abraham, while showing that Levi was not yet born. Alternate translation: "he was not yet born, and Abraham represented him" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

of his father

Here the author uses the word **father** to refer in general to a male ancestor. Abraham was more specifically Levi's great-grandfather on his father's side. Use an appropriate word for this relationship in your culture. Alternate translation: "of his ancestor" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

him

Here, the word **him** refers to Abraham. If it would be helpful in your language, you could make explicit that the pronoun refers to Abraham. Alternate translation: "Abraham" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

Hebrews 7:11

indeed then

Here, the word **then** shows the audience that the author is continuing the argument about Melchizedek and the priests descended from Levi. The word **indeed** signals the first part of a contrast. The second part is the question in the second half of this verse. If it would be helpful in your language, you could use words or phrases that introduce a development in the argument that takes the form of a contrast. Alternate translation: "therefore" or "then on the one hand" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

If indeed then, perfection was through the Levitical priesthood

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **perfection** did not happen **through the Levitical priesthood**. He proves that the conditional statement is not true by reminding the audience that God did indeed appoint **another priest** who is **according to the order of Melchizedek**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If indeed then, perfection had actually been through the Levitical priesthood" (See: **Connect — Contrary to Fact Conditions (p.463)**) (See: **Connect — Contrary to Fact Conditions (p.463)**)

perfection was

If your language does not use an abstract noun for the idea of **perfection**, you could express the idea by using an adjective such as "perfect." Alternate translation: "people could become perfect" or "what is perfect was" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

the Levitical priesthood

Here, the phrase **the Levitical priesthood** refers to the people, the system, and the practices that were connected with how the descendants of Levi served as priests to God for the rest of the Israelites. If it would be helpful in your language, you could use a word or phrase that refers to all these components. Alternate translation: "the way that the descendants of Levi served as priests" or "the priesthood that the descendants of Levi practiced" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the Levitical priesthood

If your language does not use an abstract noun for the idea of **priesthood**, you could express the idea in another way. Alternate translation: "how the Levites served as priests" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

for

Here, the word **for** introduces a clarification or explanation of what the author just said. In other words, he speaks about **perfection** and the **Levitical priesthood** because this **priesthood** was the **basis** for the whole **law**. He wishes his audience to know that what he says about **perfection** and **priesthood** applies to the whole **law**. If it would be helpful in your language, you could use a word or phrase that introduces a clarification or explanation. Alternate translation: "now" or "in fact," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

If indeed then, perfection was through the Levitical priesthood (for on the basis of it the people had been given {the law

Here the author provides a clarification after he makes his claim. If it would be helpful in your language, you could put the clarification before the claim. Alternate translation: "Now on the basis of the Levitical priesthood, the people had been given the law. If indeed then, perfection was through the Levitical priesthood," (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

the people had been given {the law

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **people** who were **given the law** rather than on the person doing the giving. If you must state who did the action, the author implies that God did it. Alternate translation: "God had given the law to the people" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

what further need {was there} for another priest to arise according to the order of Melchizedek and to not be said {to be} according to the order of Aaron

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question implies that the answer is "there was no further need." If it would be helpful in your language, you could express the idea by using a strong negation. Alternate translation: "there was no further at all for another priest to arise according to the order of Melchizedek and not be said to be according to the order of Aaron." (See: **Rhetorical Question (p.577)**) (See: **Rhetorical Question (p.577)**)

for another priest to arise according to the order of Melchizedek and to not be said {to be} according to the order of Aaron

Here the author is referring back to the words that he quoted in 5:6 from Psalm 110:4: "You are a priest forever, after the order of Melchizedek." It is these words that "say" that Jesus is a priest **according to the order of Melchizedek* and not** according to the order of Aaron*. *If it would be helpful in your language, you could make it more explicit that the author is referring to the quotation. Alternate translation: "for another to arise who, according to the psalm, serves according to the order of Melchizedek and is not said to serve according to the order of Aaron" (See: [[rc:///ta/man/translate/figs-explicit]])* (See: **Assumed Knowledge and Implicit Information (p.445)**)

to arise

Here, the word **arise** refers to someone taking a position as if they were standing up to do something. The author speaks in this way to show that **another priest** has "stood up" to do his task as priest. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to appear" or "to begin serving" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

according to the order of Melchizedek & according to the order of Aaron

Here, the word **order** refers to requirements and duties that go along with a specific office or position. If someone serves **according to the order of** someone else, that means that he or she meets the same requirements and performs the same duties which that person did. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: "in the same way that Melchizedek was a priest … in the same way that Aaron was a priest" or "with a priesthood just like Melchizedek's priesthood … having a priesthood just like Aaron's

priesthood" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

to not be said {to be

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the one who is not **said** rather than on what does not do the saying. If you must state who does not speak, the author implies that God did not say this when he spoke in Psalm 110:4. Alternate translation: "for the psalm not to identify him to be" or "for God not to say that he is" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 7:12

For

Here, the word **For** introduces further explanation and support for the idea that the "basis" of the **law** is the **priesthood** (see 7:11). The author's point is that, because a **change of the law** occurs whenever the **priesthood is changed**, that means that the **priesthood** must be the basis for the **law**. If it would be helpful in your language, you could use a word or phrase that introduces further support for a previous claim. Alternate translation: "You can tell that the priesthood is the basis of the law, because" or "Indeed," (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

when} the priesthood is changed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **changed** rather than on the person doing the changing. If you must state who does the action, the author implies that God does it. Alternate translation: "when God changes the priesthood" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

the priesthood

If your language does not use an abstract noun for the idea of **priesthood**, you could express the idea in another way. Alternate translation: "how people act as priests" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 7:13

For

Here, the word **For** introduces support for what the author has implied: there has indeed been a change in the priesthood (see 7:11–12). If it would be helpful in your language, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: "Now the priesthood has been changed, since" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

he about whom these things are said belongs to

Here, the words **he** and **whom** both refer to Jesus, to whom the author has applied the words of Psalm 110:4. The author does not refer to Jesus by name here, because he uses "the Lord" in the next verse and because he emphatically uses Jesus' name in 7:22. If possible, refer to Jesus here as indirectly as the author does. If you must clarify to whom **he** and **whom** refer, you could use a word or phrase that directly identifies Jesus. Alternate translation: "the Lord about whom these things are said belongs to" or "Jesus, about whom these things are said, belongs to" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

about whom these things are said

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **said** rather than on the person doing the saying. If you must state who did the "saying," the author implies that God did it in the words of Psalm 110:4. Alternate translation: "about whom God said these things" or "about whom we read these things in the psalm" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

another tribe

Here, the phrase **tribe** refers to all those people who are descended from one of Jacob's twelve sons. The author refers to **another tribe** to show that Jesus is not from the **tribe** of Levi. He will state which tribe Jesus is from in the next verse, so do not identify of whose **tribe** the author speaks until the next verse. Alternate translation: "one of the other tribes" or "a tribe that is not connected with Levi" (See: **When to Keep Information Implicit (p.599)**) (See: **When to Keep Information Implicit (p.599)**)

has officiated at the altar

Here, the phrase **officiated at the altar** is another way to say that someone has served or functioned as a priest. If it would be helpful in your language, you could use a word or phrase that refers to acting as a priest. Alternate translation: "has functioned as priest" or "has done priestly work at God's altar" See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 7:14

For

Here, the word **For** introduces further, more specific explanation of what the author claimed in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces more specific information. Alternate translation: "More specifically," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

it is} obvious

Here, the phrase **{it is} obvious** indicates that what follows is common knowledge, that is, information that the author assumes his audience already knows. If it would be helpful in your language, you could use a comparable phrase that introduces common knowledge. Alternate translation: "everyone knows" or "it is commonly known"

has sprung up from Judah

Here the author describes Jesus' birth as if he were the sun that "sprang up" above the horizon at sunrise. He speaks in this way to refer to Jesus' birth as a descendant of **Judah** but also to indicate that Jesus' birth was not completely normal. Since Jesus was born by the power of the Holy Spirit without a human father, the author uses a less common phrase to refer to the person from whom he is descended. If possible, use a comparable phrase in your language that refers to human descent but that also indicates that Jesus' birth was not totally normal. Alternate translation: "has come from Judah" or "has sprouted from Judah" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Moses said nothing

Here the author refers to the law that **Moses** received from God and gave to the people of Israel. This law contained instructions about who would serve as priests, and the only instructions that Moses received were about how people from the tribe of Levi would serve as priests. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Moses wrote nothing in the law" or "God gave Moses nothing to say in the law" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 7:15

this is

Here, the word **this** could refer to: (1) the author's claim that God changed the priesthood. Alternate translation: "the change in priesthood is" or "the fact that God has changed the priesthood is" (2) more generally to what the author is arguing about Jesus and the priests who are descended from Levi. Alternate translation: "what I am arguing is" or "what I have said is" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

And this is still even more obvious

Here, the phrase **still even more obvious** is a stronger form of the phrase "{it is} obvious" in 7:14. The author's point is that everyone must acknowledge that **this** (see the previous note) is true, given that the following **if** statement is also true. If it would be helpful in your language, you could use a word or phrase that introduces something that everyone must agree with. Alternate translation: "And everyone must agree that this is true" or "And everyone knows that this is surely correct"

if another priest emerges

Here the author is speaking as if **another priest** "emerging" were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what the author is saying is not certain, then you could express the idea by using a word such as "because" or "since." Alternate translation: "now that another priest has emerged" or "because another priest has emerged" (See: **Connect — Factual Conditions (p.468)**) (See: **Connect — Factual Conditions (p.468)**)

another priest

Here, the phrase **another priest** refers to Jesus, who is a different kind of **priest** than the priests who are descended from Levi. If it would be helpful in your language, you could make explicit that the phrase refers to Jesus. Alternate translation: "Jesus, who is a different priest," (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

emerges

Here the author speaks of how Jesus has become a priest as if he were a person "emerging" from underneath a covering or screen. He speaks in this way to indicate that Jesus became a **priest** at a specific point in time. If it would be helpful in your language, you could use a word or phrase that refers to becoming a priest. Alternate translation: "takes office" or "begins to serve" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

according to the likeness of Melchizedek

Here, the phrase **according to the likeness of** means something very similar to "according to the order of." See how you translated that phrase in 7:11. If possible, use similar but not identical words here. The word **likeness** emphasizes similar behavior and identity, while "order" emphasizes similar requirements and duties. Alternate translation: "much like how Melchizedek was a priest" or "with a priesthood much like Melchizedek's priesthood" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

according to the likeness of Melchizedek

If your language does not use an abstract noun for the idea of **likeness**, you could express the idea by using an adjective such as "like" or "similar." Alternate translation: "who is like Melchizedek" or "who is similar to Melchizedek" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 7:16

who has become {a priest

Here, the word **who** refers back to the phrase "another priest" in the previous verse (7:15). If it would be helpful in your language, you could make explicit that the pronoun refers to "another priest." If you use the following alternate translation, you may need to add a period before it. Alternate translation: "That priest has become one" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

not according to a law of a fleshly command, but according to the power of an indestructible life

If your language would not put the negative statement before the positive statement, you could reverse them. Alternate translation: "according to the power of an indestructible life, not according to a law of a fleshly command" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

a law of a fleshly command

Here the author uses the possessive form to indicate that **a law** includes **a fleshly command**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "according to a fleshly command in the law" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

of a fleshly command

Here, the phrase **fleshly command** refers to a **command** that could: (1) deal with what is **fleshly**, specifically how humans have children. In other words, the **command** relates to how priests need to be descended from Levi. Alternate translation: "of a command about physical descent" (2) apply to people who are **fleshly**, that is, those who are alive now and who do not have resurrected bodies. Alternate translation: "of command that deals with this life" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

according to the power of an indestructible life

Here the author uses the possessive form to indicate that **power** comes from or is based in the **indestructible life**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "according to the power that comes from an indestructible life" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

according to the power of an indestructible life

If your language does not use abstract nouns for the ideas of **power** and **life**, you could express the ideas in another way. Alternate translation: "according to how powerful he is because he never stops living" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

of an indestructible life

Here, the phrase **indestructible life** refers to how Jesus died but then resurrected and is alive again. The phrase also explains what being a priest "forever" (see Psalm 110:4) means. The author will cite this psalm again in the following verse. If it would be helpful in your language, you could make what **indestructible life** refers to more

explicit. Alternate translation: "of a life that death could not destroy" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 7:17

For

Here, the word **For** introduces the evidence or proof that Jesus has become a priest "according to the power of an indestructible life" (see 7:16). If it would be helpful in your language, you could use a word or phrase that introduces evidence or proof. Alternate translation: "You know that is true because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

it is being testified

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **testified** rather than on who or what does the testifying. If you must state who did the action, the author implies that God did it when he spoke Psalm 110:4. Alternate translation: "God is testifying" or "the psalm is testifying" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

it is being testified

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that has been **testified**. However, the audience would have understood that these were words from the Old Testament, specifically from Psalm 110:4. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "it is being testified in the Scriptures" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

You are a priest forever according to the order of Melchizedek

Since the author repeats here the same words that he quoted in 5:6, you should translate these words in exactly the same way as you did in that verse.

Hebrews 7:18

For on the one hand

Here, the word **For** introduces an explanation of what the quote in the previous verse means. The phrase **on the one hand** signals to the audience that this explanation has two parts. The second part begins with "on the other hand" in 7:19b. If it would be helpful in your language, you could use words that introduce a two-part explanation. If you use the following alternate translation, you will need to make sure that your translation of the phrase "on the other hand" in 7:19b fits with what you choose here. Alternate translation: "First then" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

there is an annulment of the former commandment

If your language does not use abstract nouns for the ideas of **annulment** and **commandment**, you could express the ideas by using verbs such as "annul" and "command." Alternate translation: "what was formerly commanded is annulled" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

of the former commandment

Here, the phrase **the former commandment** identifies what God commanded Moses to tell the people about how the descendants of Levi would serve as priests and what they would do. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "of the former commandment about the Levitical priesthood" or "of the former commandment concerning priests in Moses' law" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

is} weak and useless

These two terms mean basically the same thing and are used together to emphasize how ineffective the "former commandment" was. If your language does not use repetition to do this, or if you do not have two words for these attributes, you could use one phrase and provide emphasis in another way. Alternate translation: "is very weak" or "cannot accomplish anything" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

Hebrews 7:19

for

Here, the word **for** introduces support for how the "former commandment" is "weak and useless" (see 7:18). If it would be helpful in your language, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: "indeed," or "that is because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

the law perfected nothing

Here the author speaks of **the law** as if it were a person who was ineffective and could "perfect" nothing. He speaks in this way to indicate that the system of laws that God gave through Moses, particularly the laws about priests, did not lead to people or things becoming "perfect." If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the law was not something that people could follow to become perfect" or "nothing was perfected through Moses' law" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

and on the other hand

Here, the phrase **on the other hand** introduces the second part of the author's explanation. Make sure you translate this phrase so that it works well with how you translated "on the one hand" in 7:18. Alternate translation: "and second, there" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

is} the introduction of a better hope

If your language does not use abstract nouns for the ideas of **introduction** and **hope**, you could express the idea by using verbs such as "introduce" and "hope." Alternate translation: "God introduces something better for which we hope" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

of a better hope

Here, the word **hope** refers to the contents of the **hope**, or what believers confidently expect. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **hope**. Alternate translation: "of the better things that we hope for" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

Hebrews 7:20

To help your readers understand the author's main point in this verse and the next one, you could combine both verses into a verse bridge. You could put in a first sentence the background information about how the Israelite priests were not appointed with an oath while Jesus was appointed with an oath. Then, you could put the comparison between how Jesus was appointed with an oath and how he is the guarantor of a better covenant in a second sentence. Alternate translation: "For indeed they, without swearing an oath, are become priests, but he with an oath-taking, through God saying to him, "The Lord swore and will not change his mind: 'You are a priest forever.'" So, by as much as not without swearing an oath," (See: **Verse Bridges (p.595)**) (See: **Verse Bridges (p. 595)**)

by as much as

Here, the phrase **by as much as** introduces the first half a comparison that the author will complete in 7:22. The point is that, just as **swearing an oath** is more guaranteed than not using an oath, so Jesus' priesthood and covenant are better than the priesthood of the descendants of Levi. If it would be helpful in your language, you could use a form that introduces a comparison between two situations or concepts. Alternate translation: "just as it was" or "in the same way that it was" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

not without swearing an oath

The phrase **not without swearing an oath** uses two negative words to emphasize that there was definitely an **oath** involved. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **swearing an oath**. Alternate translation: "with swearing an oath" (See: **Double Negatives (p.488)**) (See: **Double Negatives (p.488)**)

not without swearing an oath

Here the author again refers to Psalm 110:4, which states that the Lord "swears" that "you are a priest forever." The author quotes this psalm again in the following verse. If it would be helpful in your language, you could make the content of the **oath** explicit. Alternate translation: "not without swearing an oath about the priesthood of the Messiah" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

swearing an oath,—for indeed they without swearing an oath are become priests

Here the author begins a comment about the **oath** and priests. This comment continues to the end of 7:21. The ULT has used em-dashes to make it clear that these words are extra information that explain **not without swearing an oath**. If it would be helpful in your language, you could use a form that indicates that the author is about to give extra explanatory information. If you do, make sure that you properly signal the end of this extra information at the end of 7:22. Alternate translation: "swearing an oath—by the way, they indeed without swearing an oath are become priests" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

for indeed

Here, the word **for** introduces an explanation of about why it is important that there was an **oath**. The word **indeed** signals to the audience that this explanation has two parts. The second part begins with "but" in 7:21a. If it would be helpful in your language, you could use words that introduce a two-part explanation. Alternate

translation: "now on the one hand" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

they

Here, the word **they** refers to the priests who are descended from Levi, about whom God gave laws through Moses. If it would be helpful in your language, you could make explicit that the pronoun refers to Levitical priests. Alternate translation: "the Levitical priests" or "the Levites" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

without swearing an oath are become priests

Here the author points out that God did not "swear" an **oath** when he appointed the descendants of Levi to be priests. Instead, he gave laws and regulations through Moses. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "are appointed priests by God without him swearing an oath" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 7:21

but

Here, the word **but** introduces the second part of the author's explanation. Make sure you translate this word so that it works well with how you translated "indeed" in 7:20. Alternate translation: "but on the other hand," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

he with

The author 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 end of the previous verse (7:20). Alternate translation: "he became a priest with" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

he with an oath-taking, through the one saying to him

Here, the words **he** and **him** refer to Jesus the Son. The phrase **the one saying** refers to God the Father. If it would be helpful in your language, you could make explicit that the pronouns refer to Jesus. Alternate translation: "the Son with an oath-taking, through God the Father saying to him" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

through the one saying to him

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as words that God has spoken to Christ. However, the audience would have understood that this was a quotation from the Old Testament, specifically from Psalm 110:4. Since the author introduces the quotation as words that God has said to Christ, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "through the one speaking these words to him" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

The Lord swore and will not change his mind

Here, God speaks the quotation, but the **Lord** in the quotation is God. If it would be helpful in your language, you could use the first person instead. Alternate translation: "I, the Lord, swore and will not change my mind" (See: **First, Second or Third Person (p.502)**) (See: **First, Second or Third Person (p.502)**)

will not change his mind: You {are} a priest forever

If it would be helpful in your language, you could translate the this direct quotation as an indirect quotation. Alternate translation: "will not change his mind, swearing that you are a priest forever" (See: **Quotes within Quotes (p.571)**) (See: **Quotes within Quotes (p.571)**)

You {are} a priest forever

Since the author repeats here the same words that he quoted in 7:17 (although he does not include the phrase "according to the order of Melchizedek"), you should translate these words in exactly the same way as you did in that verse.

Hebrews 7:22

according to so much more

Here, the phrase **according to so much more** introduces the second half of the comparison that the author began in the first part of 7:20. The comparison indicates that the difference in greatness between a priesthood with an oath and a priesthood without an oath is comparable to the difference in greatness between the covenants of which these priesthoods are a part. In other words, the covenant that Jesus "guarantees" is greater than the covenant that God gave through Moses, just like his priesthood that is guaranteed by an oath is greater than the priesthood that God gave to the descendants of Levi. If it would be helpful in your language, you could use a form that expresses a comparison between two situations or concepts. Alternate translation: "by that much" or "by so much" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

of a better covenant

Here the audience would have inferred that the **covenant** is **better** than the "old covenant," the one that God gave through Moses to the Israelites. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "of a covenant that is better than the covenant that God gave through Moses" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 7:23

And the ones, on the one hand, having become

Here, the word **And** indicates that the author is adding a new point or topic to what he is discussing. The phrase **on the one hand** signals to the reader that this new point occurs in two contrasting parts. If it would be helpful in your language, you could use words or phrases that more clearly introduce a new point in two contrasting parts. Make sure that you express the second half of the contrast in 7:24 so that it fits with what you do here. Alternate translation: "Now on the one hand, the ones having become" or "First, the ones having become" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

by death they are prevented {from} continuing

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **prevented** rather than on what does the preventing. Alternate translation: "death prevents them from continuing" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

by death

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "by how they die" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

from} continuing

Here the author implies that they **are prevented {from} continuing** to be priests. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "from continuing to be priests" or "from continuing to act as priests" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 7:24

but he, on the other hand

Here, the words **but** and **on the other hand** introduce the second part of the contrast that the author began in
7:23. Make sure you express the idea here in a way that matches how you introduced the first half of the contrast in
the previous verse. Alternate translation: "and on the other hand, he" or "but second, he" (See: **Connecting Words
and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

he

Here, the word **he** refers to Jesus. If it would be helpful in your language, you could make explicit that the pronoun
refers to Jesus. Alternate translation: "the Son" or "Jesus the Son" (See: **Pronouns — When to Use Them (p.563)**)
(See: **Pronouns — When to Use Them (p.563)**)

he remains forever

Here, the phrase **remains forever** means something similar to the phrase "indestructible life" in 7:16: Jesus lives
forever, that is, he will never die. If it would be helpful in your language, you could make this idea more explicit.
Alternate translation: "he remains alive forever" or "he lives without end" (See: **Assumed Knowledge and Implicit
Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

has the permanent priesthood

If your language does not use an abstract noun for the idea of **priesthood**, you could express the idea by using a
verb such as "imitate." Alternate translation: "is permanently a priest" or "permanently acts as a priest" (See:
Abstract Nouns (p.439)) (See: **Abstract Nouns (p.439)**)

Hebrews 7:25

because of which

Here, the phrase **because of which** introduces a conclusion based on the fact that Jesus has "the permanent priesthood" (7:24). If it would be helpful in your language, you could use a natural form that introduces a conclusion. Alternate translation: "as a result of which" or "so that" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

the ones approaching God

Here, the word **approach** refers implicitly to getting close to something but not necessarily being right next to it. The author speaks of people **approaching God**. This means that they enter into God's presence. If it would be helpful in your language, you could use a word or phrase that refers to being in someone's presence. See how you translated the similar clause in 4:16. Alternate translation: "the ones going before God" (See: **Go and Come (p.508)**) (See: **Go and Come (p.508)**)

always living

Here, the phrase **always living** could introduce: (1) another reason why he is **able to save completely**. Alternate translation: "because he always lives" (2) something that happens as part of or during his "saving" of those **approaching God through him**. Alternate translation: "as one who always lives" or "part of which is how he always lives" (See: **Connect — Simultaneous Time Relationship (p.477)**) (See: **Connect — Simultaneous Time Relationship (p.477)**)

Hebrews 7:26

For

Here, the word **For** introduces further explanation of the way in which Jesus serves as a priest. If it would be helpful in your language, you could use a comparable word or phrase that introduces more explanation, or you could leave **For** untranslated. Alternate translation: "Now" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

such a high priest

Here, the word **such** could refer: (1) back to what the author said in the previous verses about how Jesus has a "permanent priesthood" and can "save completely" (see 7:24–25). Alternate translation: "that kind of high priest" (2) ahead to what the author will say in this and the following verses about the kind of high priest that Jesus is. Alternate translation: "the kind of high priest I am about to describe" (See: **Pronouns — When to Use Them (p. 563)**) (See: **Pronouns — When to Use Them (p.563)**)

holy, innocent, pure

The three words **holy**, **innocent**, and **pure** mean very similar things and emphasize that Jesus did not sin or do anything wrong. The word **holy** emphasizes how Jesus honored and pleased God. The word **innocent** identifies Jesus as a person who did not think about or plan evil deeds. The word **pure** indicates that Jesus did not do anything that would defile him or make him repulsive to God. If your language does not have words that fit with these three distinct ideas, you could express these three words with one or two words or with a phrase. Alternate translation: "sinless and perfect" or "without sin or evil" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

separated from the sinners

Here, the phrase **separated from the sinners** could refer to: (1) how Jesus is distinct from or different than **the sinners**. Alternate translation: "not one of the sinners" or "distinct from the sinners" (2) how Jesus does not come into contact with **sinners** because he is now **higher than the heavens**. Alternate translation: "dwelling far away from sinners" or "not coming into contact with the sinners"

having become higher than the heavens

Many people in the author's culture believed that the space that they called "heaven" contained multiple layers or spheres of individual heavens. The author has already used the plural **heavens** in 4:14. Here, the author uses this language without clarifying how many heavens there are. The main point is that Jesus is **higher than the heavens**. This could mean that: (1) Jesus is in the highest heaven, **higher** than all the other **heavens**. Alternate translation: "having come to the highest place in the heavens" (2) Jesus has gone beyond all the **heavens**. This could be a metaphor for how greatly God has honored him, or it could mean that Jesus has left the creation. Alternate translation: "having become more exalted than the heavens" or "having gone beyond the heavens" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 7:27

each day a need, even as the high priests, to offer up sacrifices, first on behalf of his own sins {and} then {on behalf of} those of the people

If it would be helpful in your language, you could rearrange the elements in this sentence. Alternate translation: "a need each day to offer up sacrifices, first on behalf of his own sins and then on behalf of the those of the people, even as the high priests do" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

even as the high priests

Here, the phrase **high priests** refers to other **high priests** besides Jesus, more specifically those who are descended from Levi and Aaron. If it would be helpful in your language, you could make it more explicit which **high priests** these are. Alternate translation: "even as the other high priests" or "even as the Levitical high priests" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

to offer up sacrifices, first on behalf of his own sins {and} then {on behalf of} those of the people

Here the author uses words and ideas that are very similar to what he used in 5:3. They are not the same words, but the main idea is very similar. Consider referring to that verse when you translate these words.

first & and} then

Here, the words **first** and **then** indicate sequence in time. In other words, only after making an offering **on behalf of his own sins** does the high priest do so **{on behalf of} those of the people**. If it would be helpful in your language, you could use words or phrases that introduce two actions in a sequence. Alternate translation: "in the first place … and in the second place" or "first … and second" (See: **Connect — Sequential Time Relationship (p. 475)**) (See: **Connect — Sequential Time Relationship (p.475)**)

his own & he did & himself

Here, the phrase **his own** refers to any one of the **high priests**. The words **he** and **himself** refer to Jesus. If it would be helpful in your language, you could make to whom these words refer more explicit. Alternate translation: "the high priest's own … Jesus did … himself" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

for

Here, the word **for** introduces the reason why Jesus did not **have each day a need** to do what the **high priests** did. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "because" or "since" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

he did this

Here, the word **this** refers to the result of the **sacrifices** that the author mentioned earlier in the verse. He means that Jesus successfully dealt with or removed sins, which is what those **sacrifices** were meant to do. If it would be

helpful in your language, you could make what **this** refers to more explicit. Alternate translation: "he successfully took away sins" or "he did what these priests were supposed to do" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

Hebrews 7:28

For

Here, the word **For** introduces a summary statement for what the author has argued in 7:18–27. If it would be helpful in your language, you could use a comparable word or phrase that introduces a summary statement. Alternate translation: "As you can see," or "So," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

the law appoints

Here the author speaks of **the law** as if it were a person who could "appoint" people as high priests. He speaks in this way to indicate that these high priests fulfill what is written in the law about high priests. If it would be helpful in your language, you could refer to the one who gave **the law** as the one who **appoints**, or you could express the idea in another natural way. Alternate translation: "in the law it is written that someone should appoint" or "according to the law, one must appoint" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

the law & the word of the swearing of an oath, which {came} after the law

Here, the phrase **the law** refers to the **law** that God gave to Israel through Moses. The phrase **the word of the swearing of an oath** refers to what God had the author of Psalm 110:4 write down. The psalm was written **after** the law, which means that it can overrule what the **law** required. If it would be helpful in your language, you could make explicit to which **law** and **oath** the author is referring. Alternate translation: "the law of Moses … but the psalm that records the swearing of an oath, which was written after the law" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

men

In Israelite and Jewish culture, only **men** could be high priests, so the author is referring to **men** here. However, he is not emphasizing that the high priests were male, so you can use a word that refers to both men and women if it is clearer. Alternate translation: "people" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

men having weakness

If your language does not use an abstract noun for the idea of **weakness**, you could express the idea by using an adjective such as "weak." Alternate translation: "men who are weak" or "men who fail" (See: **Abstract Nouns (p. 439)**) (See: **Abstract Nouns (p.439)**)

the word of the swearing of an oath, which {came} after the law, {appoints} a Son

Just as with **law**, the author speaks of **the word of the swearing of an oath** as if it were a person who could "appoint" someone. He speaks in this way to indicate that the **Son** fulfill what God "swore" in Psalm 110:4. If it would be helpful in your language, you could refer to the one who swore **the oath** as the one who **{appoints}**, or you could express the idea in another natural way. Alternate translation: "in the word of the swearing of an oath, which came after the law, it is written that God appoints a Son" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

the word of the swearing of an oath

Here the author uses the possessive form to describe a **word** that records how God "swore" **an oath**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "the word that records how God swore an oath" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

the word of the swearing of an oath

Here, the word **word** refers to what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "the message concerning the swearing of an oath" or "what God said about the swearing of an oath" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

appoints} a Son

The word **Son** is an important title for Jesus, the Son of God. (See: **Translating Son and Father (p.593)**) (See: **Translating Son and Father (p.593)**)

having been made perfect forever

Here, the phrase **having been made perfect forever** could refer to: (1) who the **Son** is. Alternate translation: "who has been made perfect forever" (2) something that happened before the **Son** became a high priest. Alternate translation: "after he was made perfect forever"

having been made perfect

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the one who is **made perfect** rather than on the person doing the perfecting. If you must state who did the action, the author implies that God did it. Alternate translation: "God having made him perfect" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 8

Hebrews 8 General Notes

Structure and Formatting

The Son as high priest (5:1–10:18)
Teaching: The ministry of the Son (8:1–6)
Teaching: The new covenant (8:7–13)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 8:8–12, which the author quotes from the Old Testament.

Special Concepts in this Chapter

New covenant

In 8:6–13, the author refers to a "second," "better," and "new" covenant. All these phrases refer to the same covenant, the one that God promised in the words that the author quotes from Jeremiah 31:31–34. This new covenant is "mediated" through Jesus the Son (8:6), and when God initiated this covenant, the "first covenant" (the one God made with the Israelites through Moses) became "old" or "obsolete" (8:13). In your translation, use words or phrases that refer to an agreement or formal contract between people or groups. (See: **covenant (p.607)**)

The heavenly sanctuary

In 8:1–2, the author refers to how Jesus sat down at the right side of God's throne and is a "servant of the holy place and the true tabernacle." Most likely, the author considers the throne where Jesus sat down to be inside this heavenly sanctuary. Scholars debate whether "holy place" and "true tabernacle" are two different names for the same thing or whether the "holy place" is the most sacred area inside the "true tabernacle." Either way, these names refer to the sanctuary in heaven where Jesus acts as a high priest. You should refer to the heavenly sanctuary with the same words that you use to refer to the earthly sanctuary. (See: [[rc:///*tw/dict/bible/kt/tabernacle]] and [[rc:///*tw/dict/bible/kt/holy]])

Important Figures of Speech in this Chapter

The "house" of Israel or Judah

In 8:8 and 8:10, the quotation refers to the "house" of Israel or of Judah. In this context, "house" refers figuratively to a group of people who are connected because they are all descended from the same person or because they are all ruled by the same leader. In this case, both are true: The "house" refers to the people who are descended from Abraham and are ruled by a king. In 8:10, the "house of Israel" refers to all the Israelites. In 8:8, the "house of Israel" and the "house of Judah" refer to the two different kingdoms that the original kingdom of Israel split into. In both cases, the quotation is referring to all the Israelites. Consider using a natural way to refer to a group of people who belong together. (See: **house (p.618)**)

Other Possible Translation Difficulties in this Chapter

Was Jesus a priest when he lived and died on earth?

In 8:4, the author argues that Jesus would not be a priest if he were on earth. His basis for this claim seems to be that God has already appointed priests to offer sacrifices on earth. Scholars frequently debate whether the author of Hebrews claims that Jesus served as a priest when he obeyed God during his earthly life and when he died on the cross or whether he only served as a priest after he came back to life and ascended to heaven. Either way, the author's point in this verse is that Jesus would not be a priest if he were on earth right now. See the notes on this verse for ways to translate the contrary-to-fact condition. (See: **Connect — Contrary to Fact Conditions (p.463)**)

What is the "fault" in the first covenant?

In 8:7, the author implies that the "first covenant" was not "faultless." However, in 8:8, he claims that God finds "fault" with "them," that is, the Israelites who received that covenant. Most likely, the "fault" in the first covenant was that it did not enable the Israelites to keep the covenant and so they failed. This contrasts with the "new covenant," in which God will put his laws in the minds and hearts of his people. Since the people are the "fault" in the first covenant, there is no need to harmonize these two verses.

Hebrews 8:1

Now

Here, the word **Now** introduces a new section in the author's argument. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: "Next," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

the point concerning the things being said {is this

Here the author could be referring implicitly to the **point** or most significant idea in: (1) everything he is writing, including what follows. Alternate translation: "the most significant thing in what I am saying is this" (2) what he has already said, not including what follows. Alternate translation: "the most significant thing in what I have said is this" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the things being said {is this

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **being said** rather than on the person doing the saying. If you must state who did the action, the author implies that he himself did it. Alternate translation: "the things that I am saying is this" or "the things that I have said is this" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

such a high priest

Here, the word **such** refers back to what the author has already said about how Jesus is a priest, particularly the words in 7:26–28. If it would be helpful in your language, you could make the reference of **such** more explicit. Alternate translation: "the kind of high priest I have described, one" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

sat down at the right hand

When someone sits **at the right hand** of God (**the Majesty**), this symbolizes that person's honor, authority, and ability to rule. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: "he sat down to rule at the right hand" or "he took the place of honor and authority at the right hand" (See: **Symbolic Action (p.583)**) (See: **Symbolic Action (p.583)**)

at the right hand of the throne

Here, the phrase **at the right hand** refers to the place next to a person's right hand, which would be the "right side." In the author's culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the "right side." Make sure that your readers understand that this side indicates that Jesus has honor and authority when he sits there. Alternate translation: "at the right side of the throne" or "in the honorable place next to the throne" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

of the Majesty

In the author's culture, it was considered reverent to avoid saying God's name. Here the author uses **Majesty** instead of God's name in order to follow this custom and to indicate that God is powerful and glorious. If it would

be helpful in your language, you could use a reverent way of referring to God in your culture, especially if that way emphasizes how God is powerful and glorious. Alternate translation: "of the great deity" or "of the glorious God" (See: **Euphemism (p.496)**) (See: **Euphemism (p.496)**)

in the heavens

Many people in the author's culture believed that the space that they called "heaven" contained multiple layers or spheres of individual heavens. Here, the author refers to how God's throne can be found **in the heavens**. Since the author does not include details about **the heavens**, translate **heavens** with a word or phrase that refers to all of heavenly space, including the idea of multiple heavens if possible. Alternate translation: "in the heavenly realm" or "in the heavenly spaces" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 8:2

a servant of the holy {place} and the true tabernacle

Here the author uses the possessive form to refer to **a servant** who serves in **the holy {place} and the true tabernacle**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "a servant who belongs to the holy place and the true tabernacle" or "a servant in the holy place and the true tabernacle" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

of the holy {place} and the true tabernacle

Here, the phrases **holy {place}** and **true tabernacle** could describe: (1) the inner room of the sanctuary (**holy {place}**) and the entire sanctuary (**true tabernacle**). Alternate translation: "of the holy place in the true tabernacle" (2) the whole sanctuary from two different perspectives. Alternate translation: "of the holy place, that is, the true tabernacle" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the true tabernacle

Here, the word **true** contrasts this **tabernacle** with the tabernacle that God had Moses build. The author does not mean that Moses' tabernacle was "false" or wrong. Rather, he means that this (heavenly) **tabernacle** is more real and effective than Moses' tabernacle. If it would be helpful in your language, you could use a word or phrase that identifies this **tabernacle** as most real or effective. Alternate translation: "most effective tabernacle" or "the tabernacle that is closest to God" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

a man

Although the word **man** is masculine, the author is using it to refer to any human, whether male or female. If it would be helpful in your language, you could use a word that applies to both men and women, or you could refer to both genders. Alternate translation: "a man or woman" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

Hebrews 8:3

For every

Here, the word **For** introduces an explanation of what the author has said in 8:1–2 about how Christ is a high priest. This explanation continues in the following verses and compares and contrasts Christ with the Levitical priests. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Further, every" or "Now I will say more about high priests: Every" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

every high priest

Here, the phrase **every high priest** refers to all the descendants of Levi and Aaron who served as high priests. It does not refer to every high priest in every culture. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "every Israelite high priest" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

every high priest is appointed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **appointed** rather than on the person doing the appointing. If you must state who did the action, the author implies that God did it. Alternate translation: "God appoints every high priest" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

both gifts and sacrifices

Here, the words **gifts** and **sacrifices** function together to refer to anything that an Israelite would have offered to God. It is probable that **sacrifices** refers to animals that would be killed and offered to God, while **gifts** identifies anything else that a person would give to God. If you do not have two words for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God. See you how you translated the same phrase in 5:1. Alternate translation: "sacrifices" or "things presented to God" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

it is} necessary also for this one to have

Alternate translation: "this one also must have" or "God requires this one also to have"

this one

Here, the phrase **this one** refers back to Jesus, whom the author described in 8:1–2. If it would be helpful in your language, you could make explicit that the pronoun refers to Jesus. Alternate translation: "this high priest" or "Jesus, our high priest," (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p. 563)**)

Hebrews 8:4

Now

Here, the word **Now** introduces an inference based on the claim that priests offer **gifts and sacrifices** (8:3). The author's point is that God has already set up a priesthood **on earth** that offers the necessary **gifts**. Because Jesus does not belong to that priesthood (since he is not descended from Levi), he is not **a priest** on earth, but only in heaven. If it would be helpful in your language, you could use a word or phrase that introduces an inference or a development. Alternate translation: "As you can see," or "Therefore," (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

he were & he would not be a priest at all

Here, the pronoun **he** refers to Jesus. If it would be helpful in your language, you could use the name Jesus in place of that pronoun. Alternate translation: "Jesus were … he would not be a priest at all" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

if indeed he were on earth

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that Jesus is not really **on earth** right now. He uses the statement that he knows is not true to show that Jesus can only be a high priest in heaven and not on earth. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if indeed he were actually on earth" (See: **Connect — Contrary to Fact Conditions (p.463)**) (See: **Connect — Contrary to Fact Conditions (p.463)**)

he were on earth

Here the author does not mean that Jesus was never **on earth** or will never be **on earth**. Rather, he means that Jesus is not **on earth** right now, because he has ascended into heaven (see 8:1). If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "he were currently on earth" or "he were now on earth instead of in heaven" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

since} there are the ones offering the gifts according to the law

Here, the phrase **{since} there are** introduces the reason why Jesus **would not be a priest at all** if he were **on earth** right now. The author's point is that God has already appointed priests who serve on earth and Jesus is not one of them. Therefore, he is not a priest **on earth**. If it would be helpful in your language, you could make it clearer that the phrase **{since} there are the ones offering** gives the reason for the author's claim. Alternate translation: "because the ones offering the gifts according to the law already exist" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

since} there are the ones offering the gifts according to the law

Here the author is referring to the priests who are descended from Levi who offer **gifts** and "sacrifices" as God commanded them to do through Moses. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "since the Levitical priests offer the gifts according to Moses' law" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 8:5

an example and a shadow

Here, the words **example** and **shadow** function together to describe something that is based on something else. It is probable that **example** emphasizes the way that the "copy" illustrates what the "original" is like, while **shadow** emphasizes how the "copy" is not as real or good as the "original." If you do not have two words for these categories, you could use a single word or phrase to refer to something that is based on something else. Alternate translation: "a copy" or "an imperfect version" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

of the heavenly things

Here, the phrase **heavenly things** refers specifically to the heavenly sanctuary, "the true tabernacle" that the author referred to in 8:2. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "of the heavenly tabernacle" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Moses had been warned, being about

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Moses** who was **warned** rather than on the person doing the warning. If you must state who did the action, the author implies that God did it. Alternate translation: "God warned Moses when he was about" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

being about

Here, the phrase **being about** introduces something that happened at the same time as **Moses** was **warned**. If it would be helpful in your language, you could make this relationship clearer. Alternate translation: "at the time when he was about" (See: **Connect — Simultaneous Time Relationship (p.477)**) (See: **Connect — Simultaneous Time Relationship (p.477)**)

being about to complete the tabernacle

Here the author refers to how God revealed to Moses what the **tabernacle**, the sanctuary that the Israelites used when they were in the desert, should be like. Moses then told the Israelites how to **complete the tabernacle**. You can read the instructions that God gave to Moses about the tabernacle and its service in Exodus 25–30. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "when he and the Israelites were going to construct the tabernacle" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

for he says

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that God said to Moses. However, the audience would have understood that these were words from the Old Testament, specifically from Exodus 25:40. If your readers would not know that this quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "as God says" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p. 566)**)

See that you will make & to you

Because God is speaking to one person (Moses), **you** is singular here. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

See that

God was using the phrase **See that** to call attention to the command that followed. God did not mean that Moses was literally supposed to **See** with his eyes. If it would be helpful in your language, you could use a comparable phrase that draws attention to a command. Alternate translation: "Be sure that" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

everything

Here, the word **everything** identifies all the features of the tabernacle. It does not refer to **everything** that exists or **everything** that Moses did. If it would be helpful in your language, you could make it clear that the word **everything** refers to **everything** about the tabernacle. Alternate translation: "the whole tabernacle" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

that was shown

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **type** that was **shown** rather than on the person doing the showing. If you must state who did the action, the author implies that God did it. Alternate translation: "that I showed" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

on the mountain

Here, the word **mountain** refers to Mount Sinai. Moses climbed up this mountain to meet God and receive God's promises and commands for the Israelites. You can read about Moses climbing up Mount Sinai in Exodus 19 and Exodus 24. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "on Mount Sinai" or "when I spoke to you on Mount Sinai" (See: **Assumed Knowledge and Implicit Information (p. 445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 8:6

But now

Here, the phrase **But now** introduces what is true, in contrast to the hypothetical situation the author offered in 8:4. The word **now** does not refer to time here. If it would be helpful in your language, you could use a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: "In reality, though," or "As it really is," (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p.466)**)

a far superior ministry

If your language does not use an abstract noun for the idea behind **ministry**, you could express the idea by using a verb such as "minister" or "serve." Alternate translation: "how he ministers in a far superior way" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

a far superior ministry, & of a better covenant, & better promises

Here the audience would have inferred that the **ministry**, **covenant**, and **promises** are **superior** or **better** than the "old" ministry, covenant, and promises, the ones that God gave through Moses to the Israelites. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "a ministry far superior to the ministry of the Levites … of a covenant that is better than the one God made with the Israelites … promises that are better than those that God made through Moses" (See: **Assumed Knowledge and Implicit Information (p. 445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

in as much as he is also the mediator of a better covenant

Here, the phrase **in as much as** indicates that the difference between Jesus' **far superior ministry** and the ministry of the Levitical priests is the same as the difference between the **better covenant** and the covenant that God made with Israel. If it would be helpful in your language, you could use a word or phrase that introduces a comparison. Alternate translation: "as far superior as the covenant of which he is the mediator is better" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

the mediator of a better covenant

Here the author uses the possessive form to describe how Jesus functions as the **mediator* for the** better covenant*. *If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "the one who mediates a better covenant" (See: [[rc:///*ta/man/translate/figs-possession]]) (See: **Possession (p.557)**)

which has been legislated

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **covenant** that **has been legislated** rather than on the person doing the legislating. If you must state who did the action, the author implies that God did it. Alternate translation: "which God has legislated" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

on better promises

If your language does not use an abstract noun for the idea behind **promises**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: "on the better things that God has pledged" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 8:7

For

Here, the word **For** introduces support for what the author has claimed about how the covenant that Jesus mediates is "better" (see 8:6). If it would be helpful in your language, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: "You can tell that the second covenant is greater because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

if that first {covenant} would have been faultless

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that the **first {covenant}** was not **faultless**. He proves that the conditional statement is not true by pointing out that God set up a **second** covenant. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if that first covenant had really been faultless" (See: **Connect — Contrary to Fact Conditions (p.463)**) (See: **Connect — Contrary to Fact Conditions (p.463)**)

first {covenant} & for} a second one

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: "covenant one … for a covenant two" or "earlier covenant … for a later covenant" (See: **Ordinal Numbers (p.550)**) (See: **Ordinal Numbers (p.550)**)

that first {covenant} & for} a second one

Here, the words **first** and **second** refer to two covenants that God made. The **first** covenant is the one that God made with the Israelites through Moses. It was made before the **second** covenant, which is the one that God makes with his people through Jesus. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the covenant that God made with his people at first … for another, later covenant" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

no place would have been sought {for} a second one

The author is speaking as if God would have literally looked for a **place** to put a **second** covenant. He means that God would not have made a second covenant. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "God would not have made a second one" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

no place would have been sought

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **place** that is **sought** rather than on the person doing the seeking. If you must state who did the action, you could use an indefinite subject. Alternate translation: "no one would have sought a place" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 8:8

For

Here, the word **For** introduces support for what the author has claimed about how the first covenant was not "faultless" (see 8:7). If it would be helpful in your language, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: "We know that the first first covenant was not faultless because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

with them

Here, the word **them** refers to the people with whom God made the "first covenant": the people of Israel. The author may be referring specifically to the people whom God led out of Egypt, or he may be referring to all the people who lived under the "first covenant." If it would be helpful in your language, you could clarify to whom **them** refers. Alternate translation: "with the Israelite ancestors" or "with the people of Israel" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

he says

Here and in the following four verses, the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as words that God has spoken. However, the audience would have understood that this was a quotation from the Old Testament, specifically from Jeremiah 31:31–34. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "God spoke" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

Behold, days

The **Lord** is using the term **Behold** to focus the audience's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: "Listen! Days" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

days are coming

Here, the clause **days are coming** indicates that some event is going to happen soon. If it would be helpful in your language, you could use a word or phrase that anticipates that something is about to happen. Alternate translation: "the time will soon be here" or "it is almost the moment" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

says the Lord

Here the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: "I, the Lord, say" (See: **First, Second or Third Person (p.502)**) (See: **First, Second or Third Person (p.502)**)

the house of Israel and with the house of Judah

Here, the word **house** refers to a group of people. The **house of Israel** refers to the group of people who lived in the country of Israel, and the **house of Judah** refers to the group of people who lived in the country of Judah. If it

would be helpful in your language, you could state the meaning plainly. Alternate translation: "the people of Israel and with the people of Judah" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the house of Israel and with the house of Judah

Here God refers to the two kingdoms that the Israelites lived in. The northern area was called **Israel** and the southern area was called **Judah**. When David and Solomon ruled as kings, these two areas together made up one kingdom. After Solomon died, the northern area rebelled and created its own kingdom. God refers to both kingdoms because he wants the audience to know that he is making this **new covenant** with all of his people. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the houses of both Israel and Judah" or "with all my people, including the house of Israel and the house of Judah" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 8:9

with their fathers

Here, the phrase **their fathers** refers to the Israelites who were alive before Jesus lived on earth. The audience of the original quotation was Israelites who descended from these people. Use a word or phrase that refers to ancestors. Alternate translation: "with their ancestors" (See: **Kinship (p.529)**) (See: **Kinship (p.529)**)

on the day {when} I grasped

Here, the phrase **on the day** refers to a specific and important time period. It does not necessarily refer to only one period of 24 hours. If it would be helpful in your language, you could use a word or phrase that refers to a specific time period. Alternate translation: "during the time when I grasped" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

when} I grasped their hand to lead them out of the land of Egypt

Here God refers to how he delivered the Israelites from slavery in Egypt. You can read the story in Exodus 5–14. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "when I grasped their hand to lead them out of the land of Egypt, where they were enslaved" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

when} I grasped their hand to lead them

Here God speaks as if he held the **hand** of all the Israelites and "led them" out of Egypt. The author speaks in this way to emphasize how God took care of the Israelites, just like a parent leads a child by the **hand** to make sure that the child does not get lost. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "when I picked them up and carried them" or "when I tenderly rescued them" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

their hand

Here, the word **hand** is a singular noun that refers to the "hands" of all the Israelites. It may be more natural in your language to use a plural form. Alternate translation: "their hands" or "each of their hands"

because

Here, the word **because** introduces the reason why the "new covenant" will not be like the old one. If it would be helpful in your language, you could make clearer what **because** supports. Alternate translation: "the reason for which is that" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

they did not continue in my covenant

Here, the phrase **continue in my covenant** refers to doing what the **covenant** requires. If it would be helpful in your language, you could use a phrase that refers to keeping the terms of an agreement. Alternate translation: "they did not do what the covenant required" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

and I did not care about them

Here, the clause **I did not care about them** refers to how God stopped taking care of the Israelite ancestors. The point is that he did not help or assist them. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: "and I stopped helping them" or "I did not assist them" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

says the Lord

Here, just as in 8:8, the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: "I, the Lord, say" (See: **First, Second or Third Person (p.502)**) (See: **First, Second or Third Person (p.502)**)

Hebrews 8:10

For

Here, the word **For** introduces a description of the new covenant in contrast to the old covenant that God described in 8:9. This description of the new covenant continues through 8:11–12. If it would be helpful in your language, you could use a comparable word or phrase that introduces a description that contrasts with a previous description. Alternate translation: "But" or "Now" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

I will covenant

Alternate translation: "I will set up"

with the house of Israel

Here, the word **house** refers to a group of people. The phrase **the house of Israel** thus refers to everyone whom God considers to be part of the people of **Israel**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "with the people of Israel" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

after those days

Here, the phrase **after those days** identifies something happens after a certain period of time. That period of time could be long or short, not necessarily just several **days**. Here, God's point is that he will make this new covenant in the future. If it would be helpful in your language, you could use a word or phrase that refers to action that will happen at some point in the future. Alternate translation: "in the future" or "after that time" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

says the Lord

Here, just as in 8:8–9, the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: "I, the Lord, say" (See: **First, Second or Third Person (p.502)**) (See: **First, Second or Third Person (p.502)**)

putting my laws into their mind, and I will write them on their hearts

Here the quotation includes two statements that mean almost the same thing. One statement uses "putting" and **mind** language, and the other uses "writing" and **heart** language. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: "writing my laws on their hearts" or "putting my laws inside them" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

putting my laws into their mind

Here God speaks as if his **laws** were objects that could be placed somewhere, in this case, in the **mind** pictured as a place. By speaking in this way, God means that he will make his **laws** part of how people naturally think and act instead of something that they must learn and then struggle to do. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: "helping them fully understand my laws" or "making my laws part of how they think" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

their mind

Here, the word **mind** is a singular noun that refers to the "minds" of all God's people. It may be more natural in your language to use a plural form. Alternate translation: "their minds" or "each of their minds" (See: **Collective Nouns (p.457)**) (See: **Collective Nouns (p.457)**)

I will write them on their hearts

Here God speaks as if his **laws** were words that he could **write** on something, in this case the people's hearts. By speaking in this way, God means that he will make keeping his **laws** something that people naturally desire to do instead of something that they must struggle to do. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will help them desire to keep them" or "I will make my laws part of who they are" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

on their hearts

In the author's culture, **hearts** are the places where humans think and plan. If it would be helpful in your language, you could use your own culture's description of where humans think or express the idea plainly. Alternate translation: "on their desires" or "on how people think" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

I will be to them as God, and they will be to me as a people

Here God uses two clauses that refer to relationships between people or groups. When he says **as**, he is not drawing a comparison and saying that it will be as if he is their God and they are his people. Instead, he means that they will act towards each other as God and his people do. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: "I will act as their God, and they will act as my people" or "I will be their God, and they will be my people" (See: **Simile (p.580)**) (See: **Simile (p.580)**)

Hebrews 8:11

certainly not

The words translated **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "by no means" (See: **Double Negatives (p.488)**) (See: **Double Negatives (p.488)**)

each one his fellow citizen, and each one his brother

Here the quotation includes two phrases that mean almost the same thing. One phrase refers to a **fellow citizen**, and the other refers to a **brother**. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two phrases. Alternate translation: "each one his brother" or "each one the person closest to him" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

his & his brother

Although **his** and **brother** are masculine, they refer to anyone, whether male or female. If it would be helpful in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: "his or her … his or her sibling" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

saying, 'Know the Lord

If a direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. If you use the following alternate translation, you will need to remove the quotation marks. Alternate translation: "saying that he should know the Lord" (See: **Quotes within Quotes (p.571)**) (See: **Quotes within Quotes (p.571)**)

Know

Because **each one** is speaking to one person, the imperative **Know** is singular here. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

from the least of them to the greatest

Here God speaks figuratively, using **the least** and **the greatest** in order to include both extremes and every person in between. By speaking in this way, he includes every person who is part of his people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "every single one of them" or "including people of every status" (See: **Merism (p.533)**) (See: **Merism (p.533)**)

the least & the greatest

The author is using the adjectives **least** and **greatest** as nouns in order to refer to people who have the least and the most importance and power in a society.Your language may use adjectives in the same way. If not, you could

translate these with noun phrases. Alternate translation: "the least important person … the most important person" (See: **Nominal Adjectives (p.543)**) (See: **Nominal Adjectives (p.543)**)

Hebrews 8:12

For

Here, the word **For** introduces the basis on which God establishes this new covenant. If it would be helpful in your language, you could use a comparable word or phrase that introduces the basis for a claim. Alternate translation: "In making this new covenant," (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

I will be merciful toward their unrighteousness, and their sins I will certainly not remember any longer

Here the quotation includes two statements that mean almost the same thing. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: "I will mercifully forgive their sins and unrighteousness" or "I will never remember their unrighteousness and their sins" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

I will be merciful toward their unrighteousness

Alternate translation: "I will mercifully deal with their unrighteousness"

toward their unrighteousness

If your language does not use an abstract noun for the idea behind **unrighteousness**, you could express the idea by using an adjective such as "unrighteous" or an adverb such as "unrighteously." Alternate translation: "toward the unrighteous things they have done" or "toward how they have acted unrighteously" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

I will certainly not remember

Here, the phrase **I will certainly not remember** refers to how God chooses not to bring up or act on **their sins**. If it would be helpful in your language, you could express the idea with a word or phrase that makes this idea explicit. Alternate translation: "I will certainly not act on" or "I will certainly not consider" (See: **Idiom (p.521)**) (See: **Idiom (p. 521)**)

certainly not

The words translated **certainly not** are two negative words. In the author's culture, two negative words made the statement even more negative. English speakers would think that the two negatives form a positive, so the ULT expresses the idea with one strong negative. If your language can use two negatives as the author's culture did, you could use a double negative here. If your language does not use two negatives in this way, you could translate with one strong negative as the ULT does. Alternate translation: "by no means" (See: **Double Negatives (p.488)**) (See: **Double Negatives (p.488)**)

Hebrews 8:13

By saying "new

Here the author refers back to how the quotation used the word **new** to describe the "new covenant" (see 8:8). Use a natural form in your language for referring back to a specific word that was quoted. Alternate translation: "By using the word 'new' for this new covenant," (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

he has made the first obsolete

Here, the word **he** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "God has made the first obsolete" (See: **Pronouns — When to Use Them (p. 563)**) (See: **Pronouns — When to Use Them (p.563)**)

the first

Here, the phrase **the first** refers specifically to "the first covenant," the one that God made with the Israelites through Moses. If it would be helpful in your language, you could make it explicit that the author is referring to this "first covenant." Alternate translation: "the first covenant" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

what} is being made obsolete and growing old

Here, the phrases **being made obsolete** and **growing old** mean almost the same thing. The author uses both words to emphasize that **the first** covenant is no longer the current covenant. If you do not have two phrases that express this particular meaning and repeating the same phrase would be confusing, you could use one phrase here. Alternate translation: "what is becoming obsolete" or "what is old and obsolete" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

is} near disappearing

Alternate translation: "is going to disappear soon"

Hebrews 9

Hebrews 9 General Notes

Structure and Formatting

The Son as high priest (5:1–10:18)
Teaching: Old and new ministries (9:1–10:18)

Special Concepts in this Chapter

The earthly tabernacle

In 9:1–10, the author describes and evaluates the earthly tabernacle. When the author wrote this letter, there was a temple in Jerusalem, and the tabernacle no longer existed. So his descriptions are based on the Old Testament only, not on personal experience. The tabernacle was a large tent divided into two parts: the outer Holy Place and the inner Most Holy Place. This tabernacle contained an "ark," in which God had the people store important objects. God was present in a special way where the ark was. The tabernacle also contained a lampstand that burned continually, a table on which the priests laid bread in God's presence, and an altar for burning incense. Priests frequently went into the Holy Place, but only the high priest would enter the Most Holy Place on one special day in the year. The author does not describe everything about the tabernacle, and he sometimes words things differently than what you might read in the Old Testament. Make sure to translate what the author actually says. (See: **tabernacle (p.629)**))

The heavenly sanctuary

In 9:11, the author refers again to a "tabernacle" and "holy places." As in the case of 8:1–2, scholars debate what these two names identify. Most likely the "tabernacle" refers to the entire heavenly sanctuary that Jesus passes "through" in order to enter into the inner section, the "holy places." However, the two names could each refer to the entire sanctuary from two different perspectives. The author mentions the heavenly sanctuary again in 9:23–24. However, there he refers simply to "the things in the heavens," "the heavenly things," and the "true ones." The meaning of these general terms depend on how you understand the more specific words in 8:1–2 and 9:11–12. See the specific verses for translation options. Make sure that you refer to the heavenly sanctuary with the same or similar words that you use to refer to the earthly sanctuary. (See [[rc:///*tw/dict/bible/kt/tabernacle]] and [[rc:///*tw/dict/bible/kt/heaven]])

Old covenant offerings and rituals

The author refers to multiple different rituals and offerings that God commanded Moses and the Israelites to perform. * In 9:6, he refers generally to "service" that the priests would perform in the first section of the tabernacle. * In 9:7, he refers to the Day of Atonement, the special day on which the high priest would enter the inner part of the tabernacle. You can read about the Day of Atonement in Leviticus 16. * In 9:13, the author refers to blood of "bulls and goats," which may be a general statement about animal sacrifices, or it may be another specific reference to the Day of Atonement, which included sacrifices of bulls and goats. He also refers to a "heifer," which identifies a ceremony related to purification. You can read about this ceremony in Numbers 19:1–10. * In 9:19–21, the author describes how Moses inaugurated the covenant and the tabernacle. You can read about what he did in Exodus 24:1–8.

Covenant

The author speaks about "covenants" throughout this chapter. The "new" covenant refers to the agreement that God has made with his people through Jesus. The "first" covenant refers to the agreement that God made with the Israelites through Moses. In the author's culture, the word translated "covenant" could also be used to refer to a "will," a document that a person composes to tell others what to do with that person's belongings when he or she dies. Scholars debate whether the author focuses on this specific meaning of "covenant" in 9:16–17. The UST follows the interpretation that the author uses the specific meaning "will" as an analogy to help readers better understand "covenant." See the notes on those verses for translation options. (See: **covenant (p.607)**)

Blood

Throughout this chapter, the author refers to "blood." This blood always comes from someone or something that has died. Scholars debate what blood symbolizes or represents: the death of the sacrifice, the life of the sacrifice, or something else. Whatever the meaning, the author argues from the sacrifices that God required in the Old Testament that blood is required for both "cleansing" and "forgiveness." This is true for both the old covenant and the new covenant. In your translation, you should refer to shed blood, since the blood always comes from someone or something that has died. Also, you should refer directly to "blood," not to what it might symbolize or represent. (See: [[rc://*/tw/dict/bible/kt/blood]])

Important Figures of Speech in this Chapter

The "parable" in 9:8–9

In these verses, the author explains what meaning the "Spirit" gives to the earthly tabernacle. While the exact details about what the author means by the "first tent" and the "holy places" are not perfectly clear, what is clear is that the first section of the earthly tabernacle, or perhaps the earthly tabernacle as a whole, indicates how people could not go to the "holy places." Whether the "holy places" refers to the heavenly sanctuary as a whole, to the second section of the earthly tabernacle, or to the inner part of the heavenly sanctuary, it indicates a place where God is present in a special way. What the author is saying, then, is that the use of the "first tent" signifies lack of access to God. The "parable" in 9:9 further explains that this lack of access applies to "the present time," which is when sacrifices are offered. The details of these two verses are debated by scholars, so for more details, see the notes. If possible, translate these two verses in such a way as to allow for the various possible views.

Other Possible Translation Difficulties in this Chapter

Where does the altar of incense belong?

In 9:3–4, the author places the "incense altar" inside the Most Holy Place. However, Exodus 30:6 seems to place the incense altar outside the curtain, in the Holy Place. There are many theories about why the author describes the "incense altar" inside the Most Holy Place. However, it is not necessary to try to harmonize your translation with Exodus' description. If you think your readers would recognize and be confused by the difference, you could include a footnote with some possible solutions. It is possible that the author interpreted Exodus 30:6 to mean that the altar was in the Most Holy Place, and it is possible that he knew a tradition that put the altar there. It is also possible that he places the altar there for the sake of his argument. (See: [[rc:///tw/dict/bible/kt/altar]] and [[rc:///tw/dict/bible/other/incense]])

Did Moses sprinkle the scroll?

In 9:19 the author states that Moses sprinkled a scroll, which is the roll or book on which Moses wrote everything that God had told him. You can read about this scroll in Exodus 24:1–8. These verses do not directly mention Moses

sprinkling **the scroll**, but the author knew more about this than we do. Your translation should clearly express what the author says, which does not contradict Exodus 24 but simply gives more details about some things.

Cleansing the heavenly things

In 9:23, the author refers to how the "heavenly things" need to be cleansed with "better sacrifices" than those used to cleanse the earthly things. Some scholars think that the heavenly things are perfect and cannot be made impure, so they argue that the "cleansing" refers to inauguration, or they suggest that the "heavenly things" refer to human consciences. Other scholars think that the heavenly sanctuary could be defiled by people's sin, just as the earthly sanctuary was, so it too needed to be cleansed. This is most likely what the author means. However, no matter which interpretation you choose, you should translate the verse with a word or phrase that refers to the removal of defilement or impurity. (See: **clean, wash (p.605)**)

Hebrews 9:1

Now

The author uses the word **Now** to introduce background information about the tabernacle of the **first covenant** that will help readers understand the argument he is making that Jesus is the "high priest" of a "greater and more perfect tabernacle." In your translation, introduce this information in a way that would be natural in your own language and culture. (See: **Background Information (p.449)**) (See: **Background Information (p.449)**)

indeed

The word **indeed** signals to the audience that this argument has two parts. The first part begins here, and the second part begins with "But" in 9:11. If it would be helpful in your language, you could use words that introduce a two-part development. Alternate translation: "on the one hand" (See: **Connecting Words and Phrases (p.479)**), (See: **Connecting Words and Phrases (p.479)**)

the first {covenant

See how you translated **first covenant** in Hebrews 8:7.

had regulations for worship and

If your language does not use abstract nouns for the ideas behind **regulations** and **worship**, you could express the ideas by using verbs such as "regulate" and "worship." Alternate translation: "regulated how people worshiped and included" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

the earthly holy {place

Here, the phrase **earthly holy {place}** refers to the entire earthly sanctuary, which the author will define as a "tabernacle" in the following verse (9:2). If it would be helpful in your language, you could refer more clearly to the entire earthly sanctuary. Alternate translation: "the earthly holy sanctuary" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 9:2

for

Here, the word **for** introduces a further explanation of "the earthly holy place" (see 9:1). If it would be helpful in your language, you could use a word that introduces a further explanation, or you could leave **for** untranslated. Alternate translation: "for which purpose" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

a tabernacle was prepared

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **tabernacle** that **was prepared** rather than on the person doing the preparing. If you must state who did the action, the author implies that "the Israelites" did it. Alternate translation: "the Israelites prepared a tabernacle" (See: **Active or Passive (p. 442)**) (See: **Active or Passive (p.442)**)

the first one

Here, the phrase **the first one** identifies which part of the **tabernacle** the author is speaking about. The **tabernacle** structure was made up of two rooms or sections. The word **first** refers to the **first** part that a person would enter. The author will describe the second part in 9:3–5. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the outer room" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the first one

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "section one" or "room one" (See: **Ordinal Numbers (p.550)**) (See: **Ordinal Numbers (p.550)**)

both the lampstand and the table, and the presentation of the loaves

To provide background about the "first covenant," here the author refers to some things that God had the Israelites put in the first section of the **tabernacle**. The **loaves** were "presented" on the **table**. You can read God's instructions about the **lampstand**, **table**, and **loaves** in Exodus 25:23–40. If your language has a translation of Exodus, you could use the same words here. If you do not have a translation of Exodus, you could make it clear that these are holy or special items that the priests used when they were serving God. Alternate translation: "both the holy lampstand and the special table with the presentation of God's loaves" (See: **Background Information (p. 449)**) (See: **Background Information (p.449)**)

and the presentation of the loaves

If your language does not use an abstract noun for the idea behind **presentation**, you could express the idea by using a verb such as "present" or "display." Alternate translation: "on which they displayed the loaves" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

which

Here, the word **which** refers to the **first** part of the **tabernacle**. If it would be helpful in your language, you could make explicit that the pronoun refers to the **first** part. Alternate translation: "which first part" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

is called

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what **is called** rather than on the person doing the calling. If you must state who did the action, you could use an indefinite subject. Alternate translation: "people called" or "they named" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Holy

Here the author uses another name for the **first** part of the **tabernacle**. He does not use this exact name to refer to **first** part of the **tabernacle** again, and it is likely that here he uses the name that he found in his version of the Old Testament. Make sure that your readers know that the author is quoting a name that he knew about. Alternate translation: "by the name 'Holy Room'" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 9:3

behind the second curtain {was} a tent

The author has not mentioned a first **curtain**, but he implies that the first **curtain** was at the entrance to the first part of the tabernacle. The **second curtain** separated the outer and inner sections of the tabernacle. The **tent** here must therefore be the **second** or inner part of the tabernacle, since it is **behind the second curtain**. If it would be helpful in your language, you could clarify that this is the **curtain** in front of the second or inner **tent**. Alternate translation: "behind a curtain was the second tent" or "behind the curtain was the inner part of the tent" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

second curtain

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "curtain two" (See: **Ordinal Numbers (p.550)**) (See: **Ordinal Numbers (p.550)**)

which is called

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what **is called** rather than on the person doing the calling. If you must state who did the action, you could use an indefinite subject. Alternate translation: "which people called" or "which they named" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

the Holy of Holies

Here the author uses another name for the inner part of the **tent**. He does not use this exact name to refer to the second part of the **tent** again, and it is likely that here he uses the name that he found in his version of the Old Testament. Make sure that your readers know that the author is quoting a name that he knew about. Alternate translation: "by the name 'Most Holy Room'" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 9:4

a golden incense altar

To provide further background about the "first covenant," here the author refers to the **altar** in the tabernacle. It was a small structure on which priests would burn **incense**, which is a substance that gives off a sweet smell when someone burns it. This altar was coated in "gold." You can read about the **golden incense altar** in Exodus 30:1–10. Use a phrase that refers to a structure or object that someone would use to offer things to God. Alternate translation: "a sacred table for burning incense, covered in gold," (See: **Background Information (p.449)**) (See: **Background Information (p.449)**)

the ark of the covenant, having been covered completely all around with gold

The author also refers to the **ark of the covenant** by way of background. It was a box or chest in the tabernacle where God was present in a special way. This chest was coated in **gold** and symbolized God's **covenant** with Israel. You can read about the design of the **ark of the covenant** in Exodus 25:10–22. Use a phrase that refers to a chest or box that has special meaning and importance. Alternate translation: "the special covenantal box that was covered completely all around with gold" (See: **Background Information (p.449)**) (See: **Background Information (p.449)**)

having been covered completely all around with gold

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **ark** that was **covered** rather than the person doing the covering. If you must state who did the action, you could use an indefinite subject. Alternate translation: "which someone covered completely all around with gold" (See: **Active or Passive (p. 442)**) (See: **Active or Passive (p.442)**)

having been covered completely all around

Here, the words **completely** and **all around** mean almost the same thing. The author uses these words to emphasize that every part of the **ark** was covered **with gold**. If you do not have two words that express this particular meaning, and if repeating the same word would be confusing, you could use one word or phrase here. Alternate translation: "having been covered completely" or "having been covered on every side" (See: **Doublet (p. 491)**) (See: **Doublet (p.491)**)

in which {was

Here, the word **which** refers to the **ark**, not the "tent." If it would be helpful in your language, you could make explicit that the pronoun refers to the **ark**. Alternate translation: "in which ark was" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

a golden jar holding the manna

To provide further background about the "first covenant," here the author refers to the **golden jar** in the **ark** that held **manna**, which was the food that God miraculously provided for his people while they traveled through the wilderness. God told Moses to keep some **manna** as a reminder of how he provided for them. You can read about Moses and Aaron putting a **jar** of **manna** in the **ark** in Exodus 16:32–34. It is not clear what kind of **jar** this was, so

use a general word if possible. Alternate translation: "a golden vessel containing the manna that God provided for his people" (See: **Background Information (p.449)**) (See: **Background Information (p.449)**)

the manna

The word **manna** is a Hebrew word that the Israelites used to describe the special food that God provided for them. The author spells it out using Greek letters so his readers will know how it sounds. In your translation you could spell it the way it sounds in your language, or you could use a general expression that explains its meaning. Alternate translation: "the special food that God provided for his people" (See: **Copy or Borrow Words (p.483)**) (See: **Copy or Borrow Words (p.483)**)

the rod of Aaron that budded

Here the author refers to a story about how some people wanted to be priests instead of **Aaron**. God had the leaders of each of the twelve tribes put a **rod** or walking stick in the tabernacle. God then made the **rod of Aaron** "bud" as proof that God had chosen him to be priest. You can read the story about **the rod of Aaron** in Numbers 17:1–11. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Aaron's staff that budded, which proved that God had chosen him as priest" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the tablets of the covenant

Here the author refers to two stone **tablets** on which Moses wrote the most important parts of God's **covenant** with the Israelites. You can read about the **tablets** in Exodus 34:1–28. The words on these tablets were the Ten Commandments, which you can find in Exodus 20:1–17. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the stone plaques on which Moses wrote the Ten Commandments" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 9:5

above it

Here, the phrase **above it** places the **cherubim** on top of the "ark of the covenant." They were not floating above the ark but were built on top of the ark. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "set on the ark" or "built on top of the ark" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

cherubim of glory overshadowing the atonement lid

Here, the word **cherubim** refers to figures or statues of winged beings. The author describes them as **overshadowing the atonement lid** because God commanded the Israelites to make them so that their wings spread over the top of the ark. You can read about the **cherubim** and the **atonement lid** in Exodus 25:17–22. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "statues of glorious cherubim spreading their wings over the lid of the ark" (See: **Translate Unknowns (p.590)**) (See: **Translate Unknowns (p.590)**)

cherubim

The word **cherubim** is a Hebrew word that the author spelled out in Greek letters. It is a plural word referring to more than one "cherub." In your translation, you can spell it the way it sounds, or you can express what it means: powerful beings with wings. Alternate translation: "winged beings" (See: **Copy or Borrow Words (p.483)**) (See: **Copy or Borrow Words (p.483)**)

cherubim of glory

Here the author uses the possessive form to show that the **cherubim** are characterized by **glory**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "cherubim that are glorious" or "glorious cherubim" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

cherubim of glory

If your language does not use an abstract noun for the idea behind **glory**, you could express the idea by using an adjective such as "glorious" or "great." Alternate translation: "very great cherubim" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

which things

Here, the phrase **which things** refers to everything about the "tabernacle" that the author has described in 9:2–5. If it would be helpful in your language, you could make explicit what **which things** refers to. Alternate translation: "all of which" or "about which things concerning the tabernacle and its furnishings" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

Hebrews 9:6

when} these things had been thus prepared

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **things** that are **prepared** rather than on the people doing the preparing. If you must state who did the action, you could use an indefinite subject. Alternate translation: "when people had thus prepared these things" (See: **Active or Passive (p. 442)**) (See: **Active or Passive (p.442)**)

when} these things had been thus prepared

Here, the phrase **these things** refers to all the objects and structures the author has mentioned in 9:1–5. The word **thus** refers to what the author has said about how these objects and structures were created and arranged. If it would be helpful in your language, you could make what these words refer to more explicit. Alternate translation: "when what I have described had been prepared as I have described it" (See: **Pronouns — When to Use Them (p. 563)**) (See: **Pronouns — When to Use Them (p.563)**)

always

Here, the word **always** indicates that the **priests** would **enter** consistently, usually twice a day. It does not mean that some priest was **always** entering at every moment. If it would be helpful in your language, you could express the idea with a form that refers to something that happens frequently and consistently. Alternate translation: "very frequently" (See: **Hyperbole (p.517)**) (See: **Hyperbole (p.517)**)

the first tabernacle

Here, the phrase **first tabernacle** refers to the **first** or outer section of the **tabernacle**. See how you translated the similar phrase in 9:2. Alternate translation: "the outer room of the tabernacle" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the first tabernacle

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "tabernacle one" or "tent one" (See: **Ordinal Numbers (p.550)**) (See: **Ordinal Numbers (p.550)**)

Hebrews 9:7

into the second {tent}, once {in} the year only the high priest {enters}, {and} not without blood that he offers on behalf of himself and of the unintentional sins of the people

In this verse, the author refers to the festival called the Day of Atonement. On this day, the high priest would enter the most sacred part of the tabernacle and present blood from an animal sacrifice there to atone for the sins of all the Israelites, including himself. You can read about the Day of Atonement in Leviticus 16. If it would be helpful in your language, you could make this idea more explicit, or you could use a footnote to give extra information. Alternate translation: "into the second tent, once in the year, only on the Day of Atonement, the high priest enters, and not without blood from a sacrifice that he offers on behalf of himself and of the unintentional sins of the people" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the second {tent

Here, the phrase **second {tent}** refers to the **second** or inner section of the tabernacle. See how you translated the similar phrase in 9:3. Alternate translation: "the inner room of the tabernacle" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the second {tent

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "tent two" (See: **Ordinal Numbers (p.550)**) (See: **Ordinal Numbers (p.550)**)

enters}, {and} not without blood

The phrase **not without blood** uses two negative words to emphasize that **blood** is required. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **blood**. Alternate translation: "enters, and always with blood" (See: **Double Negatives (p.488)**) (See: **Double Negatives (p. 488)**)

Hebrews 9:8

This {is what

Here, the word **this** could refer: (1) forward to what the author is about to say about **the way of the holy {places}**. Alternate translation: "The following is what" (2) back to what the author has said about when and how the priests enter each part of the earthly tabernacle (see 9:6–7). Alternate translation: "All those things are what" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

This {is what} the Holy Spirit is making clear

Here the author's point is that the **Holy Spirit** explains or clarifies what it means for the priests to serve in a tabernacle in the way that the author has described in 9:6–7. If it would be helpful in your language, you could use a clause that indicates that the Holy Spirit explains the meaning of what the author has discussed. Alternate translation: "From those things, the Holy Spirit signifies this" or "The Holy Spirit shows that those things mean this" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

that the way of the holy {places

Here the author uses the possessive form to describe a **way** that leads into the **holy {places}**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "that the way into the holy places" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

of the holy {places

Here, the phrase **the holy {places}** could refer to: (1) the inner section of the heavenly sanctuary. Alternate translation: "of the Most Holy Place in heaven" (2) the entire heavenly sanctuary. Alternate translation: "of the heavenly sanctuary" (3) the inner section of the earthly sanctuary. Alternate translation: "of the earthly Most Holy Place" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

that the way of the holy {places} {is} not yet to be revealed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **way** that is **not yet to be revealed** rather than on the person who is not revealing. If you must state who does not do the action, the author implies that God does not do it. Alternate translation: "that God had not yet revealed the way of the holy places" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

the first tabernacle still having a place

Here, the phrase **the first tabernacle still having a place** identifies something that happens at the same time as the **way of the holy {places}** being **not yet to be revealed**. In other words, it is during the time that the **first tabernacle** has a **place** that the **way** is not **revealed**. If it would be helpful in your language, you could make the connection explicit. Alternate translation: "as long as the first tabernacle still has a place" or "during the period when the first tabernacle still has a place" (See: **Connect — Simultaneous Time Relationship (p.477)**) (See: **Connect — Simultaneous Time Relationship (p.477)**)

the first tabernacle

Here, the phrase **the first tabernacle** could refer to: (1) the outer section of the earthly tabernacle. Alternate translation: "the first room of the tabernacle on earth" (2) the entire earthly tabernacle, in contrast to the "second," heavenly tabernacle. Alternate translation: "the former, earthly tabernacle" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the first tabernacle

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "tabernacle one" (See: **Ordinal Numbers (p.550)**) (See: **Ordinal Numbers (p.550)**)

having a place

Here the author refers to how the **first tabernacle** has a **place**. By speaking in this way, he could be referring to: (1) how the **first tabernacle** has legal standing. In other words, when the **first tabernacle** has a **place**, that means that people are required to use it when they worship God. Alternate translation: "still having cultic standing" or "functioning as part of God's sanctuary" (2) how the **first tabernacle** exists in a **place**. In other words, when the **first tabernacle** has a **place**, that means that it still exists. Alternate translation: "continuing to exist" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 9:9

which {is

Here, the word **which** could refer to: (1) the "first tabernacle" (9:8). Alternate translation: "which first tabernacle is" (2) everything about the earthly "tabernacle" that the author has discussed. Alternate translation: "all of which is" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

for the present time

Here, the phrase **the present time** could refer to: (1) the period during which the earthly tabernacle functioned as God's sanctuary on earth. In this case, the **parable** is true during **the present time**. Alternate translation: "for the time during which it functioned" (2) the period between Jesus' first and second comings. In this case, the **parable** is true until **the present time**. Alternate translation: "for the time up to the present" or "for the period of time until Jesus came" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

according to which

Here, the word **which** could refer to: (1) the **parable**. In this case, the way that the **gifts and sacrifices** cannot **perfect the worshiper** is part of the **parable**. Alternate translation: "according to which parable" (2) the "first tabernacle" in 9:8. In this case, the **gifts and sacrifices** are offered in a way that matches the nature of the "first tabernacle." Alternate translation: "according to which tabernacle" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

both gifts and sacrifices

Here, the words **gifts** and **sacrifices** function together to refer to anything that an Israelite would have offered to God. It is probable that **sacrifices** refers to animals that would be killed and offered to God, while **gifts** identifies anything else that a person would give to God. If you do not have two words for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God. See you how you translated the same phrase in 8:3. Alternate translation: "sacrifices" or "things presented to God" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

both gifts and sacrifices are being offered

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **being offered** rather than on the people doing the offering. If you must state who did the action, the author implies that the Israelites, or more specifically the priests, did it. Alternate translation: "the priests offer both gifts and sacrifices" or "they offer both gifts and sacrifices" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

the worshiper

Here the author is speaking of "worshipers" in general, not of one particular **worshiper**. If it would be helpful in your language, you could use a form that refers to "worshipers" in general. Alternate translation: "the worshipers" or "any worshiper" (See: **Generic Noun Phrases (p.506)**) (See: **Generic Noun Phrases (p.506)**)

Hebrews 9:10

only concerning

Here, the phrase **only concerning** introduces what the old covenant could actually accomplish, since the author claimed in the previous verse that it was not able "according to the conscience to perfect the worshiper" (9:9). If it would be helpful in your language, you could make it clearer that the author is introducing a contrast with not being able to "perfect the worshiper according to the conscience." Alternate translation: "but only having to do with" or "but instead dealing with" (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p.466)**)

foods and drinks and different baptisms

Here, the words **foods**, **drinks**, and **baptisms** refer to some of the topics that the law of Moses covered. There were laws about what **foods** the Israelites could eat and what **drinks** they could consume. There were also laws about **baptisms**, or washing rituals, that accomplished **different** goals, all related to cleansing. If it would be helpful in your language, you could make what the author is referring to more explicit. Alternate translation: "what one could eat or drink and how one should wash oneself in various ways" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

regulations of the body

Here the author uses the possessive form to describe **regulations** that have to do with **the body**. In other words, these **regulations** deal only with bodily matters. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "regulations concerning the body" or "regulations that deal with the body" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

being imposed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **regulations** that are **imposed** rather than on the person doing the imposing. If you must state who did the action, the author implies that God did it. Alternate translation: "which God imposed" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

until a time of new order

Here, the phrase **new order** refers to the new covenant that God gives his people through Jesus. The words **new order** imply that this covenant is better than the previous covenant, although they do not imply that the previous covenant was bad. If it would be helpful in your language, you could use a word or phrase that refers to the time when God gave the new covenant. Alternate translation: "until the time of the new covenant" or "until God gave his people a new way of doing things" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 9:11

But

Here, the word **But** introduces the second half of the contrast whose first half is in 9:1–10. If it would be helpful in your language, you could use a word that introduces the second half of a contrast, or you could leave **But** untranslated. Alternate translation: "On the other hand," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

having come as a high priest

Here, the phrase **having come** could implicitly refer to: (1) Jesus ascending into heaven. Alternate translation: "having come to heaven as a high priest" (2) Jesus assuming a specific role or position. Alternate translation: "having assumed the position of a high priest" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

of the good things

Here the author does not clarify what **the good things** are. The phrase probably refers to everything that believers receive through **Christ**, including rest, redemption, forgiveness, and eternal life. Since the author leaves the idea vague here, if possible you also should use a general expression without specifying what the **things** are. Alternate translation: "of the blessings" or "of the good gifts" (See: **When to Keep Information Implicit (p.599)**) (See: **When to Keep Information Implicit (p.599)**)

having come into existence

Instead of the phrase **that have come into existence**, many ancient manuscripts have the phrase "that are coming". The phrase that the ULT uses identifies the **good things** as things that believers already have, while the phrase "that are coming" identifies the **good things** as things that believers are still waiting for. The majority of scholars think that the phrase in the ULT is the correct one. If a translation of the Bible exists in your region, you may wish to use the reading that it has. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. (See: **Textual Variants (p.587)**) (See: **Textual Variants (p.587)**)

the greater and more perfect tabernacle

Here, the phrase **the greater and more perfect tabernacle** refers to the heavenly **tabernacle** that Jesus has entered. The phrase could refer more specifically: (1) to the entire heavenly sanctuary. Alternate translation: "the whole greater and more perfect tabernacle" (2) to the first section of the heavenly sanctuary. Alternate translation: "the greater and more perfection first section of the tabernacle" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

greater and more perfect

Here, the words **greater** and **more perfect** function together to identify the heavenly **tabernacle** as superior to the earthly one. It is probable that **greater** identifies the heavenly **tabernacle** as more important, while **more perfect** identifies it as more able to accomplish what it was intended to do. If you do not have two words for these categories, you could use a single word or phrase to refer to identify the heavenly **tabernacle** as more important and effective than the earthly one. Alternate translation: "better" or "more powerfully effective" (See: **Doublet (p. 491)**) (See: **Doublet (p.491)**)

not made by human hands, that is, not of this creation

Here, the phrase **not made by human hands** means that God, not humans, made this **tabernacle**. The phrase **not of this creation** means that the **tabernacle** is not part of the earthly world. If it would be helpful in your language, you could make that idea more explicit. This could mean: (1) that it belongs to the heavenly world, that is, it is not of this creation but of another creation. Alternate translation: "made not by humans but by God, that is, of the heavenly creation" (2) that it is uncreated. Alternate translation: "not made by people, that is, not created at all" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

not made by human hands, that is, not

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus the **tabernacle** that is **not made** rather than on the **human hands** that did not make it. Alternate translation: "that human hands did not make, that is, that is not" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

made by human hands

Here, the phrase **human hands** refers to main part of the body that people use to make things. So the phrase refers to the whole person who makes things. If it would be helpful in your language, you could clarify that **human hands** refers to "humans" in general, not just their hands. Alternate translation: "made by humans" or "made by people" (See: **Synecdoche (p.585)**) (See: **Synecdoche (p.585)**)

Hebrews 9:12

and not by the blood of goats and calves, but by his own blood

Here the author refers to how a high priest would enter the sanctuary, taking with him **blood** from a sacrifice. He would present the **blood** to God and then apply it to various parts of the sanctuary, the altar, and the ark. In this verse, the author contrasts how those priests presented **blood** from animals with how Jesus presented **his own blood**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "and not by the blood from slaughtered goats and calves, which is what the Levitical priests use, but by his own blood" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

of goats and calves

Here the author refers to **goats** and **calves** as two examples of animals that could be sacrificed so that the Levitical high priest could enter the sanctuary with their **blood**. These were not the only animals that could be sacrificed. If it would be helpful in your language, you could use a form in your language that refers generally to animals that are sacrificed. Alternate translation: "of sacrificed animals" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

the holy {places

Here, much as in 9:8, the phrase **the holy {places}** could refer to: (1) the inner section of the heavenly sanctuary. Alternate translation: "the Most Holy Place in heaven" (2) the entire heavenly sanctuary. Alternate translation: "the heavenly sanctuary" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

having himself obtained

Here, the phrase **having himself obtained** could introduce action: (1) that happened at the same as **he entered**. Alternate translation: "which is when he obtained" (2) that happened before **he entered**. Alternate translation: "after he obtained" (3) that happened after **he entered**. Alternate translation: "with the result that he obtained" (See: **Connect — Simultaneous Time Relationship (p.477)**) (See: **Connect — Simultaneous Time Relationship (p.477)**)

having himself obtained eternal redemption

When the author says that Jesus **obtained eternal redemption** for his people, he is speaking as if Jesus literally paid a price to free them from someone or something that owned or controlled them. He means that Jesus has obtained forgiveness for his people's sins and forever kept those sins from controlling them. Though he speaks as if Jesus paid a price, the author's emphasis here is particularly on how Jesus freed his people from sin. This is an important biblical image, and so you may wish to preserve the metaphor in your translation even if your language does not ordinarily use figures of speech. Alternatively, you could express it as a comparison. Alternate translation: "as if he had paid a price to set his people free from sin forever" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

having himself obtained eternal redemption

If your language does not use an abstract noun for the idea behind **redemption**, you could express the idea by using a verb such as "redeem" or "free." If you do, you may need to clarify that the **redemption** is for believers. Alternate translation: "having himself redeemed his people forever" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 9:13

For

Here, the word **For** introduces a further explanation of what Jesus accomplishes with his blood and how he does it. The explanation is in the form of a comparison between what the Levitical priests did (this verse) and what Jesus does (9:14). If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: "He can obtain eternal redemption because," (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

if

Here the author is speaking as if it is a hypothetical possibility that **blood** and **sprinkling ashes** can sanctify people, but he means that this is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what the author is saying is not certain, then you could express the idea by using a word such as "since." Alternate translation: "since" (See: **Connect — Factual Conditions (p.468)**) (See: **Connect — Factual Conditions (p.468)**)

of goats and bulls

Here the author refers to **goats** and **bulls** as two examples of animals that could be sacrificed so that the Levitical high priest could enter the sanctuary with their **blood**. These were not the only animals that could be sacrificed, and the author is not trying to be exhaustive, which is clear since he refers to "goats and calves" in 9:12 in the same context. If it would be helpful in your language, you could use a form that refers generally to animals that are sacrificed. Alternate translation: "of sacrificed animals" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

sprinkling ashes of a heifer on the ones that had been defiled

The author assumes that his readers will understand that he is alluding to a ceremony that was intended to make special water for purifying people who had become ritually unclean. In this ceremony, a priest would offer and burn a **heifer**, and the priests would mix the ashes with water and sprinkle it on people who had become unclean. You can read about this ceremony in Numbers 19:1–10. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "sprinkling on the ones who had become defiled water mixed with ashes from a heifer that had been sacrificed and burned" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

of a heifer

Here, the word **heifer** refers to a young female cow. Often, a **heifer** had not yet given birth to any calves. If it would be helpful in your language, you could use a word or phrase that refers to a young female cow. Alternate translation: "of a young female cow" (See: **Translate Unknowns (p.590)**) (See: **Translate Unknowns (p.590)**)

for the cleansing of their flesh

Here the author uses the possessive form to describe **cleansing** that purifies the **flesh**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "for cleansing their flesh" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

for the cleansing of their flesh

Here, the phrase **cleansing of their flesh** is intended to contrast with the phrase "cleanse your conscience" in 9:14. The author's point is that what the Levitical priests did could effectively cleanse only the **flesh** or outer parts of a person. In contrast, Jesus' work cleanses the "conscience" or inner part of a person. If it would be helpful in your language, you could use a word or phrase that refers to external or partial **cleansing**. Alternate translation: "for outward cleansing" or "for the cleansing of part of a person" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 9:14

how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God

Here the author uses a long exclamation to emphasize **how much more** the **blood of Christ** cleanses people. If it would be helpful in your language, you could express the idea as a strong positive statement. Alternate translation: "the blood of Christ, who through the eternal Spirit offered himself without blemish to God, will cleanse your conscience far more from dead works to serve the living God" (See: **Exclamations (p.498)**) (See: **Exclamations (p. 498)**)

through the eternal Spirit

The phrase **the eternal Spirit** could mean implicitly: (1) the Holy Spirit. In this case, the Holy Spirit, who is so effective because he is **eternal**, enables or empowers **Christ** as he cleanses his people. Alternate translation: "through the eternal Holy Spirit" (2) Christ's own "spirit," which is **eternal**. In this case, the author is making a point similar to what he said in 7:16 about Jesus' "indestructible life." Alternate translation: "by means of his spirit that lives forever" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

offered himself without blemish to God

This could refer to: (1) Jesus' death. Alternate translation: "offered himself on the cross without blemish to God" (2) what Jesus did when he ascended into heaven after his resurrection. Alternate translation: "offered himself to God in heaven without blemish" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

without blemish

Here the author refers to Jesus as if he were an animal that was **without blemish**. By speaking in this way, he identifies Jesus as a person who never sinned or disobeyed God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "without sin or fault" or "without imperfection" (See: **Metaphor (p. 535)**) (See: **Metaphor (p.535)**)

your conscience

Here, in contrast to the word "flesh" in 9:13, the word **conscience** refers to inner part of a person. If it would be helpful in your language, you could use a word or phrase that refers to internal cleansing. Alternate translation: "your inner part" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

your

Many early manuscripts have "our" instead of **your** here. The author does not mean to exclude himself or others, so the meaning is very similar in both cases. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. (See: **Textual Variants (p.587)**) (See: **Textual Variants (p.587)**)

your conscience

Here, the word **conscience** is a singular noun that refers to the "consciences" of all the audience members. It may be more natural in your language to use a plural form. Alternate translation: "your consciences" or "each of your consciences"

dead works

Here the author speaks of **works** as if they were **dead**. By speaking in this way, he could mean: (1) **works** that do not accomplish anything, just as **dead** people do not do anything. Alternate translation: "ineffective works" or "useless works" (2) **works** that eventually cause people to die. Alternate translation: "works that lead to death" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the living God

Here, much as in 3:12, the phrase **the living God** identifies God as the only God who actually "lives," unlike idols and other things that people call "god." If it would be helpful in your language, you could say this explicitly. Alternate translation: "the only true God" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

Hebrews 9:15

for this reason, he is a mediator of a new covenant, so that

Here, the phrase **for this reason** could refer: (1) back to what Christ has accomplished, which the author described in 9:14. Alternate translation: "since he has done those things, he is a mediator of a new covenant, so that" or "because of that, he is a mediator of a new covenant, so that" (2) forward to the idea that **so that** introduces. Alternate translation: "he is a mediator of a new covenant for this reason: so that" or "he is a mediator of a new covenant so that" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

he is

Here, the word **he** refers to Christ. It may be helpful to clarify this for your readers. Alternate translation: "Christ is" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

he is a mediator of a new covenant

Here the author uses the possessive form to describe how Jesus functions as the **mediator** for **a new covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "he mediates a new covenant" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

so that, a death having happened for redemption of the transgressions {related} to the first covenant, the ones called might receive the promise of the eternal inheritance

Here, the phrase **a death having happened** introduces something that occurs before **the ones called** receive **the promise**. In fact, the **death** allows or enables them to receive it. It may be more natural in your language to put the information about what believers receive before the information about what enables them to receive it. Alternate translation: "so that the ones called might receive the promise of the eternal inheritance, a death having happened for redemption of the transgressions related to the first covenant" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

a death having happened

Here the author is referring to Jesus' **death** on the cross. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Jesus having died on the cross" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

for redemption of the transgressions

If your language does not use an abstract noun for the idea behind **redemption**, you could express the idea by using a verb such as "redeem." Alternate translation: "in order to redeem the transgressions" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

for redemption of the transgressions

See how you translated the image of **redemption** in 9:12. Alternate translation: "as if he had paid a price to free his people from the transgressions" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the first covenant

Here, the phrase **first covenant** refers to the agreement that God made with the Israelites through Moses. If it would be helpful in your language, you could make this idea more explicit. See how you translated the similar phrase in 8:7. Alternate translation: "the covenant that God made with his people at first" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the first covenant

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "covenant one" or "the earlier covenant" (See: **Ordinal Numbers (p.550)**) (See: **Ordinal Numbers (p.550)**)

the ones called

The author is speaking as if God has literally **called** by name those whom he has chosen to be his people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the ones God has chosen to be his people" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the ones called

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **the ones** who are **called** rather than on the person doing the calling. If you must state who did the action, the author implies that God did it. Alternate translation: "the ones whom God called" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

might receive

Here the author may be indicating that **the ones called** are able to **receive the promise**: (1) at least partially right now. Alternate translation: "are receiving" (2) in the future. Alternate translation: "will receive"

the promise of the eternal inheritance

Here the author uses the possessive form to describe a **promise** whose content is **the eternal inheritance**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "the promise, that is, the eternal inheritance" or "the promised eternal inheritance" (See: **Possession (p. 557)**) (See: **Possession (p.557)**)

of the eternal inheritance

Here the author speaks as if believers were children who would inherit property that a parent passes on to his or her child when the parent dies. He is not suggesting that believers will receive this **inheritance** after God dies, since God will never die. Rather, he speaks in this way to indicate that believers will receive what God promised. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "of what God gives his people forever" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 9:16

For

Here, the word **For** introduces a further explanation of what the author said in the previous verse (9:15) about "a death" and "a mediator of a new covenant." If it would be helpful in your language, you could use a word or phrase that introduces a further explanation. Alternate translation: "Indeed," or "Regarding covenants and deaths," (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

there is} a covenant

Here, the word **covenant** could refer to: (1) a specific type of agreement in which people declare or write what should be done with their possessions when they die. If this is the case, then as the General Notes to this chapter discuss, the author would be using the word **covenant** in a slightly different sense in this verse and the next verse than in the rest of the letter. Alternate translation: "there is a last testament" (2) the same kind of **covenant** that the author has been speaking about throughout the letter. Alternate translation: "there is any covenant" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the death of the one having covenanted {it} to be proven

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **the death** that is **proven** rather than on the person doing the proving. If you must state who did the action, you could use an indefinite subject. Alternate translation: "for someone to prove the death of the one having covenanted it" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

to be proven

The exact meaning of the word translated **to be proven** depends on the meaning of the word **covenant** here: (1) If the word **covenant** refers to a will or last testament, the author means that the will is not valid or effective until everyone knows that the person who made the will is dead. Alternate translation: "to have taken place" or "to be publicly shown" (2) If the word **covenant** refers to any **covenant**, the author means that the **covenant** is not valid or effective unless the person who made it has sworn or promised that he or she will keep the **covenant** or die. Alternate translation: "to be presented as guarantee" or "to be stated as the consequence for breaking the covenant" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 9:17

For

Here, the word **For** introduces a further explanation of what the author said in the previous verse (9:16) about covenants and death. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: "As you can see," or "Indeed," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

a covenant

See how you translated the word **covenant** in [9:16](../09/16.md. Alternate translation: (1) "a last testament" or (2) "every covenant" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the dead

The author is using the adjective **dead** as a noun in order to refer to people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "people who are dead" (See: **Nominal Adjectives (p.543)**) (See: **Nominal Adjectives (p.543)**)

Hebrews 9:18

So

Here, the word **So** introduces the ways in which the **first {covenant}** fits with what the author has said about covenants and death in 9:16–17. In other words, he uses **So** to introduce the application of the principle he discussed in those verses. If it would be helpful in your language, you could use a word or phrase that introduces an inference or application. Alternate translation: "Because of that," or "In much the same way," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

not even the first {covenant} had been inaugurated without blood

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **first {covenant}** that was **inaugurated** rather than on the person doing the inaugurating. If you must state who did the action, the author implies that God did it through Moses (see 9:19). Alternate translation: "God had not even inaugurated the first covenant without blood" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

not even the first {covenant} had been inaugurated without blood

The phrases **not even** and **without blood** together use two negative words to emphasize that **blood** is required. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **blood**. Alternate translation: "even the first covenant had been inaugurated with blood" (See: **Double Negatives (p.488)**) (See: **Double Negatives (p.488)**)

first {covenant

See how you translated this phrase in 8:7 and 9:15. Alternate translation: "the covenant that God made with his people at first" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

blood

The author assumes that his audience knows that the use of **blood** also requires the "death" that he has been speaking about. If your readers would not make this inference, you could make it explicit that **blood** requires someone or something to die. Alternate translation: "blood from sacrificed animals" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 9:19

For

Here, the word **For** introduces an important example of what the author said in the previous verse (9:18) about how the "first covenant" was "inaugurated" with "blood." If it would be helpful in your language, you could use a word or phrase that introduces an example. Alternate translation: "For example," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

every command having been spoken according to the law by Moses to all the people, having taken the blood of the calves and the goats, with water and red wool and hyssop, he sprinkled both the scroll itself and all the people

Here the author assumes that his audience will be familiar with a story from the Old Testament. In this story, Moses spoke **the law** and then sprinkled the people with **blood**. You can read the story in Exodus 24:1–8. In these verses, the Israelites agreed to follow the law and keep the covenant. If it would be helpful in your language, you could make it more explicit that the author is speaking about how Moses cleansed the people when they heard and agreed to the covenant with God. It may be helpful to make this more than one sentence. Alternate translation: "every command having been spoken according to the law by Moses to all the people, they agreed to keep the commands. Then, Moses took the blood of calves and goats that had been sacrificed, and he mixed it with water and red wool and hyssop. Then, he sprinkled both the scroll of the law itself and all the people with the mixture" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

with water and red wool and hyssop

When the author describes how Moses used **red wool** and **hyssop**, he could be referring to the instructions for cleansing a person from a skin disease, which you can find in Leviticus 14:1–7. However, it is more likely that the author is referring to the **red wool** and **hyssop** that the priest burned along with a "heifer" to make "ashes" that could be mixed with water and used for cleansing. You can read about this ritual in Numbers 19:1–10; the author has already mentioned it in 9:13. The author's point here is that when Moses cleansed the people when they agreed to the covenant, the law indicated that cleansing would require **blood**, **water**, **red wool**, and **hyssop**. Alternate translation: "with water and red wool and hyssop, as the Law required" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

every command having been spoken according to the law by Moses

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **every command** that was **spoken** rather than on the person doing the speaking. Alternate translation: "Moses having spoken every command according to the law" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

of the calves and the goats

Here the author refers to **calves** and **goats** as two examples of animals that could be sacrificed so that a priest could use their blood. These were not the only animals that could be sacrificed, and the story about Moses speaking the commands only mentions **bulls**. If it would be helpful in your language, you could use a form in your language that refers generally to animals that are sacrificed. Alternate translation: "of sacrificed animals" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

with water and red wool and hyssop

Here the author does not state how **Moses** used the **water**, **red wool**, and **hyssop**. The story in Exodus 24:1–8 mentions that Moses mixed the blood with **water**, but it does not mention the other two things. If it would be helpful to your readers, you could indicate how Moses used them. The author may be implying that: (1) Moses tied stalks of **hyssop** plants together with the **red wool** to create a brush that he used to sprinkle the **blood** and **water**. That is what **hyssop** and **red wool** are used for in Leviticus 14:1–7. Alternate translation: "mixing it with water and dipping hyssop tied with red wool in it" (2) Moses burned the **red wool** and **hyssop** and mixed them in with the **blood** and **water**. That is what **hyssop** and **red wool** are used for in Numbers 19:1–10. Alternate translation: "mixing it with water and ashes from red wool and hyssop" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

red wool

Here, the phrase **red wool** refers to cloth or string made from the fur of animals, especially sheep, that is dyed **red** or scarlet. If your readers would not be familiar with **red wool**, in your translation you could use the name of a comparable object in your culture, or you could use a general expression. Alternate translation: "scarlet cloth" or "fabric colored red" (See: **Translate Unknowns (p.590)**) (See: **Translate Unknowns (p.590)**)

hyssop

The word **hyssop** refers to a woody plant with small leaves that can be used for sprinkling liquids by dipping the leaves in the liquid and then shaking them or brushing them over the target. If your readers would not be familiar with **hyssop**, in your translation you could use the name of a comparable plant in your culture, or you could use a general expression. Alternate translation: "part of a plant with small branches and many leaves" (See: **Translate Unknowns (p.590)**) (See: **Translate Unknowns (p.590)**)

the scroll itself

Here, the word translated **itself** emphasizes **the scroll**. Consider using a natural way to emphasize **the scroll** in your language. Alternate translation: "that very scroll" (See: **Reflexive Pronouns (p.574)**) (See: **Reflexive Pronouns (p.574)**)

the scroll

Here, the word **scroll** refers to the roll or book on which Moses wrote everything that God told him. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "the scroll of God's words" or "the scroll of the covenant" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 9:20

saying

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that Moses said to the people. However, he assumes that his audience would have understood that these were words from the Old Testament, specifically from Exodus 24:8. If your readers would not know that the quotation is from the Old Testament, you could include that information in a footnote or use some other means to identify it more explicitly. Alternate translation: "saying, as the Scriptures record" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

This {is

Here, the word **This** refers to the blood that Moses "sprinkled" (see 9:19). If it would be helpful in your language, you could make explicit that the pronoun refers to the blood. Alternate translation: "This blood is" or "What I have sprinkled is" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

the blood of the covenant

Here the author uses the possessive form to describe how **the blood** inaugurates or confirms **the covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "the blood that confirms the covenant" or "the blood that inaugurates the covenant" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

commanded for you

Alternate translation: "commanded you to keep"

Hebrews 9:21

in a similar way

Here, the phrase **in a similar way** refers back to 9:19 and the **way** in which Moses sprinkled blood on the scroll and the people. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "as he did with the scroll and the people" (See: **Assumed Knowledge and Implicit Information (p. 445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

all the containers of the service

The author assumes that his audience will understand that by **containers of the service**, he means the objects and tools that the priests used in the **service** of God. These included forks, bowls, incense burners, and many other similar objects. If it would be helpful in your language, you could clarify that this phrase means all the tools and objects the priests used for serving God. Alternate translation: "all the objects that the priests used when they served God" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 9:22

almost everything is cleansed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **cleansed** rather than on the one who does the cleansing. If you must state who did the action, the author implies that the priests did it. Alternate translation: "the priests cleanse almost everything" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

without shedding of blood there is no forgiveness

Here the author presents this clause as a statement of what is generally true. Use a form in your language that presents a general truth or something that everyone knows. Alternate translation: "as we know, there is no forgiveness without shedding of blood"

without shedding of blood there is no forgiveness

Here the author uses two negative words to emphasize how necessary **blood** is for **forgiveness**. If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative preposition **without** and the negative particle **not**. Alternate translation: "there is forgiveness only with shedding of blood" (See: **Double Negatives (p.488)**) (See: **Double Negatives (p.488)**)

shedding of blood

The author assumes that his audience will understand, even though he is using a rare word, that by **shedding** he means the "pouring out" of **blood**. The phrase **shedding of blood** thus refers to the process by which a priest kills an animal, pours its blood into a bowl, and then "pours it out" in a specific location near God's presence. If it would be helpful in your language, you could use a phrase that refers to the collection and presentation of blood. Alternate translation: "shedding and presenting blood" (See: **Assumed Knowledge and Implicit Information (p. 445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

there is no forgiveness

If your language does not use an abstract noun for the idea behind **forgiveness**, you could express the idea by using a verb such as "forgive." If you need to express who does the forgiving, the author implies that it is God. Alternate translation: "no one is forgiven" or "God does not forgive anyone" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 9:23

Therefore

Here, the word **Therefore** introduces a conclusion that is based on what the author has said in 9:18–22 about blood and cleansing. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion or an inference. Alternate translation: "Because of all that," (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

the examples of the things in the heavens to be cleansed with these

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **examples** that are **cleansed** rather than on the people doing the cleansing. If you must state who did the action, the author implies that "the priests" did it. Alternate translation: "the priests to cleanse the examples of the things in the heavens with these" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

examples of the things in the heavens

Here, the phrase **examples of the things in the heavens** could refer to: (1) the earthly tabernacle, which is an "example" of the "tabernacle" **in the heavens**. Alternate translation: "example of the tabernacle in the heavens" (2) the earthly tabernacle, its priesthood, its sacrifices, and all the objects associated with it, which are **examples** of the same things **in the heavens**. Alternate translation: "examples of the tabernacle, priesthood, and service in the heavens" or "examples of the heavenly things" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

with these, & these

In both instances, the word **these** refers back to the sacrifices and blood that the author has discussed in 9:18–22. If it would be helpful in your language, you could make this reference more explicit. Alternate translation: "with those sacrifices … those sacrifices" or "with the blood of animals … the blood of animals" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

the heavenly things themselves, with better sacrifices than these

The author 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 first half of the verse. Alternate translation: "it is necessary for the heavenly things themselves to be cleansed with better sacrifices than these" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

the heavenly things themselves, with better sacrifices than these

What the author says about how the **heavenly things themselves** need to **be cleansed** could mean: (1) that when people sin, they defile the heavenly sanctuary, that is, they make it impure. Thus, the heavenly sanctuary needs **to be cleansed** from this impurity. Alternate translation: "the heavenly things themselves need to be cleansed from impurity with better sacrifices than these" (2) that the heavenly sanctuary needs to be "inaugurated" or "consecrated." In this case, "cleansing" refers primarily to making a place ready to function as a tabernacle, not to purifying sin from it. Alternate translation: "the heavenly things themselves need to be consecrated with better sacrifices than these"

the heavenly things themselves

Here, the phrase **the heavenly things themselves** could refer to: (1) the heavenly tabernacle. Alternate translation: "the heavenly tabernacle itself" (2) the heavenly tabernacle, its priesthood, its sacrifices, and all the objects associated with it. Alternate translation: "the heavenly tabernacle, priesthood, and service themselves" or "the things in heaven" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the heavenly things themselves

Here, the word translated **themselves** emphasizes **the heavenly things**. Consider using a natural way to emphasize **the heavenly things** in your language. Alternate translation: "the very things in heaven" (See: **Reflexive Pronouns (p.574)**) (See: **Reflexive Pronouns (p.574)**)

with better sacrifices

Here the author refers to **better sacrifices** in general to make a contrast with the earthly sacrifices. However, he knows that Jesus only offered one "sacrifice." If it would be helpful in your language, you could use a form that indicates that **better sacrifices** refers to what is generally true rather than to the details of what Jesus did, or you could use a singular form instead. Alternate translation: "with a better sacrifice"

Hebrews 9:24

for

Here, the word **for** introduces a further explanation of what the author said in the previous verse ([9:23](#)) about the "heavenly things" and the "better sacrifices." The explanation continues through [9:25–26](#). If it would be helpful in your language, you could use a word or phrase that introduces a further explanation. Alternate translation: "which is why" or "and so" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

holy {places} made with hands—copies of the true ones

Here, the phrases **holy {places}** and **copies** refer to the earthly Most Holy Place. The phrase **the true ones** refers to the heavenly Most Holy Place. If it would be helpful in your language, you could make the ideas more explicit. Alternate translation: "a Most Holy Place made with hands—a copy of the true heavenly one" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

made with hands

Here, the word **hands** refers to main part of the body that people use to make things. So the phrase refers to the whole person who makes things. If it would be helpful in your language, you could clarify that **hands** refers to humans in general, not just their **hands**. Alternate translation: "made by humans" or "made by people" (See: **Synecdoche (p.585)**) (See: **Synecdoche (p.585)**)

made with hands

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **holy {places}** that are **made** rather than on the **hands** that **made** them. Alternate translation: "that hands made" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

heaven itself

Here, the phrase **heaven itself** is singular. In this letter, the author usually uses the plural form "heavens." So it is likely that the author uses the phrase **heaven itself** to refer to the highest of multiple heavens, which is where the heavenly sanctuary and God's throne are. If it would be helpful in your language, you could use a word or phrase that refers to the highest or most important heaven. Alternate translation: "the heaven that is above all the others" or "the most important heaven" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

to be made visible

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author's point is that Jesus is currently **visible** to God, so use a form that would express that idea well. Alternate translation: "to appear" or "to become visible" (See: **Active or Passive (p. 442)**) (See: **Active or Passive (p.442)**)

Hebrews 9:25

and not

The author 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 previous verse ("enter" in 9:24). Alternate translation: "and he entered not" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

the high priest enters into the holy {places} each year with blood {that is} not his own

Here the author refers to how the **high priest** was required to enter the Most Holy Place every single year to offer blood from sacrifices. You can read about what God required for this Day of Atonement in Leviticus 16. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the high priest enters into the Most Holy Place on the Day of Atonement each year with blood that comes from a sacrificed animal, not from himself" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the holy {places

Here, the phrase **the holy {places}** could refer to: (1) the Most Holy Place, the inner part of the earthly sanctuary that the **high priest** entered once a year. Alternate translation: "the Most Holy Place" (2) the entire earthly sanctuary, which the high priest entered many times in the year but especially on the Day of Atonement. Alternate translation: "the sanctuary" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

with blood {that is} not his own

Here, the **blood** is **not his own** because it comes from an animal that someone has sacrificed. The author expresses the idea in this way because he is contrasting the **high priest** with Jesus, who did offer his own blood (see 9:12). If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "with another being's blood" or "with blood from an animal" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 9:26

since it was necessary for

Here the author does not directly state the basis for his inference (**since**). Instead, he implies that it is a positive version of the negative statement "not in order to offer himself many times" in 9:25. In other words, the point is that Christ could not make an offering many times, **since** then it would be **necessary for him to suffer many times**. If it would be helpful in your language, you could include some of the implied words to make the idea clearer. Alternate translation: "since if he had offered himself many times, it would have been necessary for" or "since otherwise it would have been necessary for" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

him

Here, the word **him** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: "Jesus" or "Christ" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

to suffer

Here the author uses the word **suffer** to refer to everything painful that Jesus experienced, but he is especially focusing on Jesus' death on the cross. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: "to suffer and die" or "to be crucified" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

But now

Here, the phrase **But now** could introduce (1) a contrast to the hypothetical situation the author offered in the first half of the verse. In this case, the word **now** does not refer to time but identifies what is actually true. See the similar construction in 8:6, which contrasts with the hypothetical situation in 8:4. Alternate translation: "In reality, though," or "As it really is," (2) a contrast with the hypothetical situation earlier in the verse and between the past (what the priests did) and the present (**now**). In this case, the word **now** does refer to time. Alternate translation: "But in the present" (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p. 466)**)

he has been revealed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on Jesu, who **has been revealed** rather than on the person doing the revealing. If you must state who did the action, the author implies that Jesus himself did it. Alternate translation: "he has revealed himself" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

he has been revealed

Here, the phrase **he has been revealed** could refer to: (1) Jesus being "made visible" in the heavenly sanctuary (9:24). Alternate translation: "he has appeared in heaven" (2) Jesus' "appearance" on earth when he became human and died. Alternate translation: "he has appeared on earth" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

at the end of the ages

Here, the phrase **the end of the ages** refers to the last period in the history of the world, which began when Jesus lived, died, and came alive again. It also means that this last period has been the goal of all the previous events. Alternate translation: "in this last period in the history of the world" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

Hebrews 9:27

And just as

Here, the phrase **And just as** introduces further information (**And**) that includes a two-part comparison. The first part is introduced here by **just as**, while the second part is introduced at the beginning of 9:28 by "so also." If it would be helpful in your language, you could use a word or phrase that introduces further information and the first part of a comparison. Alternate translation: "Further, in the same way that" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

it is appointed to men to die

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **appointed** rather than on the person doing the appointing. If you must state who did the action, the author implies that God did it. Alternate translation: "God has appointed men to die" or "God has made it so that men die" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

to men

Although the word **men** is masculine, the author is using it to refer to all people, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women, or you could refer to both genders. Alternate translation: "to people" or "to men and women" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

after that

Here the author does not specify how soon **judgment** comes **after** people die. If possible, express the idea with a word or phrase that refers to an event that comes later without specifying how much later. Alternate translation: "once that happens" or "some time after that" (See: **When to Keep Information Implicit (p.599)**) (See: **When to Keep Information Implicit (p.599)**)

the judgment

Here, the word **judgment** refers to how God will judge everyone when Jesus comes back based on what they have done. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "God will judge everyone" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 9:28

so also

Here, the phrase **so also** introduces what the author will compare with humans dying and being judged (9:27). The comparison between humans and **Christ** is about two primary things. First, both die **once**. Second, God's final decision, either judgment or **salvation**, follows this death at some point. If it would be helpful in your language, you could use a word or phrase that introduces the second part of a comparison. "likewise" or "in much the same way" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

having been offered

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, the author implies that Christ did it himself. Alternate translation: "having offered himself" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p. 442)**)

to bear the sins

Here the author speaks as if Jesus would literally **bear** the sins of others, as if they were a weight that Jesus would take off of them and carry himself. He speaks in this way to indicate that Jesus eliminates the guilt and the power of these **sins** over people by receiving on himself the punishment for them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to remove the sins" or "to take on himself the punishment from the sins" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

will appear

Here, the phrase **will appear** refers to how Jesus will be seen by everyone on earth when comes back to earth from heaven. If it would be helpful in your language, you could use a word or phrase that refers to Jesus coming back to earth. Alternate translation: "will appear to everyone on earth" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

for a second time

Here the author refers to **a second time** because Jesus already appeared on earth for a "first time" when he became human, lived, and died. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "one more time" or "again" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

for a second time

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "for time two" (See: **Ordinal Numbers (p.550)**) (See: **Ordinal Numbers (p.550)**)

apart from sin

Here, the phrase **apart from sin** means that Jesus will not return to deal with **sin** once again. (The phrase does not refer to how Jesus himself does not have **sin**, although that is true; see 4:15). If it would be helpful in your language, you could use a word or phrase that indicates this. Alternate translation: "not to deal with sin" (See:

Assumed Knowledge and Implicit Information (p.445)) (See: **Assumed Knowledge and Implicit Information (p.445)**)

for salvation to the ones

If your language does not use an abstract noun for the idea behind **salvation**, you could express the idea by using a verb such as "save." Alternate translation: "to save those" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p. 439)**)

Hebrews 10

Hebrews 10 General Notes

Structure and Formatting

The Son as high priest (5:1–10:18)
Teaching: Old and new ministries (9:1–10:18)
Summary statement (10:19–25)
Faith and endurance (10:26–12:29)
Exhortation: Endure in the faith! (10:26–39)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 10:5–7, 16–17, 37–38, which are words from the Old Testament.

Special Concepts in this Chapter

The sacrifices that Moses' law required

In 10:1–11, the author points out several reasons why it is clear that the sacrifices that God required the Israelites to offer did not take away sins on their own. First, he states that these sacrifices are a "shadow" of the coming good things. It is the real thing, not the shadow, that takes away sins. Second, these sacrifices needed to be repeated. If they actually took away sin, the author reasons, they would only need to be done once. Third, he argues from the Scriptures that God replaces these sacrifices with Jesus doing God's will. In this chapter, the author does not spend much time speaking about what those sacrifices actually did accomplish. He only says that they are a "reminder" of sins (see 10:3). See 9:13 for more information on what the sacrifices actually could accomplish. (See: **sacrifice, sacrifices, offering (p.625)**)

"Once" versus "repeatedly"

Throughout this chapter, the author states that Christ offered himself once and that his sacrifice has eternal effects. In contrast, he states that the sacrifices that the earthly priests offered happened repeatedly and had limited effects. In your translation, be sure to use words that emphasize the contrast between a single, effective sacrifice and multiple, ineffective sacrifices.

The "former days"

In 10:32, the author refers to the "former days," which he then goes on to describe in 10:32–34. This phrase refers to a period of time in the audience's past, a time when they had just been "enlightened," which means they had recently believed in Jesus. During this time, they suffered but also persevered and rejoiced in knowing God. The author wishes them to continue to show the endurance and joy they showed during these "former days." In these verses, use verb tenses and forms that you would normally use for describing what happened in a person's past.

"The one coming" in 10:37

In 10:37, the "one coming" refers to the Messiah, whom the author knows is Jesus. In this context, the Messiah "coming" refers to Jesus' second coming, not his incarnation. Use words here that could be understood as a reference to Jesus' second coming.

Important Figures of Speech in this Chapter

"Shadow" and "image" in 10:1

In this verse, the law has a "shadow" of the coming good things, which means that the law of Moses gives an outline or vague image of those good things. A "shadow" is not bad, but it is not the thing that casts the shadow. Instead, it just gives a foretaste or a hint of what that thing is. The author uses the word "image" to refer to the thing itself. The author's point, then, is that the law of Moses provides a hint or foretaste of the coming good things, which are what Christ offers to those who believe in him. That means that the law is good, but if people can have the "image" itself (what Christ gives), they do not need the "shadow" (the law) anymore. See the notes on this verse for translation ideas. (See: [[rc://*/tw/dict/bible/other/shadow]])

"The curtain, that is, his flesh" in 10:20

In this verse, the phrase "that is, his flesh" can be understood in three main ways. (1) it could go with "curtain," in which case the author is stating that Jesus' "flesh" is somehow like this "curtain." It could mean that he needed to live his life in the "flesh" before he could enter the heavenly sanctuary, just like a priest needed to pass through the "curtain" before he could enter the Most Holy Place. Or, it could mean that his "flesh" needed to die before he could enter the heavenly sanctuary, just like a priest needed to penetrate through the curtain to enter the Most Holy Place. (2) it could go with the whole clause "which he has inaugurated for us as a fresh and living way." In this case, the word "through" is implied with "flesh" as well as "curtain," and the author is saying that Jesus "inaugurated" this way "through" (or "by means of") his "flesh." (3) it could go with "way," in which case the author is stating that Jesus' "way" was his "flesh." This would most likely mean that the path or "way" that Jesus took to get to the heavenly sanctuary was his earthly life in the "flesh." The first option makes the most sense of the way the author wrote the words in the sentence, but some scholars argue that the idea it expresses does not match the rest of what the author says. Consider using a construction that could modify either "curtain" or "way" to preserve the ambiguity.

Other Possible Translation Difficulties in this Chapter

What sins are those for which there is no longer a sacrifice?

In 10:26–31, the author refers to sin which no sacrifice can take away and which God will punish with "fire." Scholars debate what sin or sins the author is speaking about and whether the people who commit the sin or sins are really Christians or not. What is clear is that this is very serious sin: it involves "trampling" Christ and insulting the Holy Spirit. No one could commit this kind of sin by accident. Further, the word for "sinning" in 10:26 indicates that the author is thinking about more than one individual act. In your translation, make sure that you refer to a pattern or repeated behavior of sinning. (See: **sin, sinful, sinner, sinning (p.627)**)

Old Testament quotations

When the author quotes from the Old Testament, he uses a Greek translation that is sometimes different than the original Hebrew version that most modern translations use for the Old Testament. This is particularly obvious in 10:5–7, which quotes from a Greek version of Psalm 40:6–8, and in 10:37–38, which quotes from a Greek version of Habakkuk 2:3–4. Since the author chose to use these forms of the quotations, you should represent the words the author uses, not the words that may be found in an Old Testament you are familiar with. (See: **Quotations and Quote Margins (p.566)**)

Hebrews 10:1

For

Here, the word **For** introduces a new development in the argument that is based on what the author has said in 9:23–28. If it would be helpful in your language, you could use a word or phrase that introduces development, or you could leave **For** untranslated. Alternate translation: "Now" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

having a shadow of the good things

Here the author speaks as if the **law** has a **shadow** that is cast by **the good things that are coming**. He speaks in this way to indicate that the **law** is not one of **the good things that are coming**, but that it does "foreshadow" or give an outline or forecast of what those **good things** are like. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "foreshadowing the good things" or "only pointing to the good things" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

of the good things that are coming

Here the author does not clarify exactly what these **good things** are. What is clear is that God gives them to believers as gifts or blessings. If possible, express the idea without including specifics about what the **things** are. Alternate translation: "of the good gifts that are coming" or "of the blessings that are coming from God" (See: **When to Keep Information Implicit (p.599)**) (See: **When to Keep Information Implicit (p.599)**)

that are coming

Here the author speaks as if **the good things** were a person who could "come" or arrive at a destination. He means that believers will certainly and quickly receive these **good things**, as surely as someone who is "coming" will soon arrive. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "that believers will receive soon" or "that we will certainly experience" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

that are coming

Here the author could mean that the **good things**: (1) are **coming** for believers, although believers do experience them some now. Alternate translation: "that will come" (2) were **coming** from the perspective of those who received the law but which believers have now received. Alternate translation: "that were to come" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the law, having & is never able to make perfect

Here the author speaks as if **the law** were a person who could **make perfect** other people. He speaks in this way to indicate that the regulations and rituals that God required in the law do not enable people to become "perfect." If it would be helpful in your language, you could express the idea plainly. Alternate translation: "keeping the law, which has … cannot ever make perfect" or "doing what the law requires, which law has … never gives perfection to" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

the ones approaching

Here, the phrase **those who approach** could refer to: (1) the Israelites who brought the sacrifices to God. Alternate translation: "the people who approach" (2) the priests who serve in the sanctuary. Alternate translation: "the priests who approach" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 10:2

Otherwise

Here, the word **Otherwise** introduces a hypothetical situation that is contrary to what the author claimed in the previous verse. The author introduces this hypothetical situation to further support his argument. If it would be helpful in your language, you could use a word or phrase that introduces something that is contrary to fact. Alternate translation: "If that were not the case" or "Were that not so" (See: **Connecting Words and Phrases (p. 479)**) (See: **Connecting Words and Phrases (p.479)**)

would they not have ceased being offered, because the ones serving would no longer have consciousness of sins, having been cleansed once

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question implies that the answer is "yes, they would have ceased being offered." If it would be helpful in your language, you could express the idea by using a strong affirmation. Alternate translation: "they would certainly have ceased being offered, because the ones serving would no longer have consciousness of sins, having been cleansed once." (See: **Rhetorical Question (p.577)**) (See: **Rhetorical Question (p.577)**)

would they not have ceased being offered, because the ones serving would no longer have consciousness of sins, having been cleansed once

Here the author expresses the conclusion before he gives his reasons. This was a natural order of information in his language. If your readers would find this order confusing, you could express the reasons before the conclusion, or you could use some other natural order. Alternate translation: "since the ones serving, having been cleansed once, would no longer have consciousness of sins, would they not have ceased being offered?" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

would they not have ceased being offered

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the sacrifices, which have not **ceased being offered**, rather than on the person who would "cease offering" them. If you must state who would do the action, the author implies that the "priests" or the "Israelites" would. Alternate translation: "would the priests not have ceased offering them" or "would the Israelites not have ceased offering them" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

would they not have ceased

Here, the word **they** refers to the "sacrifices" (see 10:1). If it would be helpful in your language, you could make explicit that the pronoun refers to the "sacrifices." Alternate translation: "would the sacrifices not have ceased" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

the ones serving

Here, the phrase **the ones serving** refers to everyone who worshiped God, not just to those acting as priests. If it would be helpful in your language, you could make it clear that it refers to all the worshipers. Alternate translation: "the worshipers" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

would no longer have consciousness of sins

If your language does not use an abstract noun for the idea of **consciousness**, you could express the idea by using an adjective such as "conscious" or a verb such as "recognize." Alternate translation: "would no longer be conscious of sins" or "no longer recognize their sins" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

having been cleansed once

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **cleansed** rather than on the person or thing doing the cleansing. If you must state who did the action, the author implies that "the sacrifices," or God working through these sacrifices, did it. Alternate translation: "would have become clean once" or "being those whom God has cleansed once" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 10:3

But

Here, the word **But** introduces what is true, in contrast to the hypothetical situation the author offered in 10:2. If it would be helpful in your language, you could use a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: "In reality, though," or "As it really is," (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p.466)**)

with those {sacrifices} {there is} a reminder of sins

If your language does not use an abstract noun for the idea of **reminder**, you could express the idea by using a verb such as "remind" or "remember." Alternate translation: "whenever they offer those sacrifices, people remember their sins" or "with those sacrifices people are reminded of their sins" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 10:4

For

Here, the word **For** introduces support for the author's claim that the sacrifices give a "reminder of sins every year" (10:3). His point here is that the sacrifices cannot **take away sins**, so all they can do is function as a "reminder" of the sins that they do not **take away**. If it would be helpful in your language, you could use a word or phrase that introduces support for a claim. Alternate translation: "That is because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

blood of bulls and goats to take away sins

Here, the phrase **blood of bulls and goats** may refer specifically to the offerings performed on the Day of Atonement (see Leviticus 16). However, the author is also referring in general to **blood** from any sacrifice. You should express the idea in general terms, as the author does. Alternate translation: "blood from animal sacrifices to take away sins" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

blood of bulls and goats to take away sins

Here, the word **blood** refers to offering the **blood**, and the word **sins** refers to the consequences of sin that people experience, including guilt, impurity, and alienation from God. If it would be helpful in your language, you could express the ideas with short phrases. Alternate translation: "the offering of the blood of bulls and goats to take away the consequences of sins" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

of bulls and goats

Here the author refers to **bulls and goats** as two examples of animals that were sacrificed so that the high priest could enter the sanctuary with their **blood**. These were not the only animals that could be sacrificed, and the author is not trying to be exhaustive. If it would be helpful in your language, you could use a form in your language that refers generally to animals that are sacrificed. Alternate translation: "of sacrificed animals" or "of animals from flock or herd" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

Hebrews 10:5

Therefore

Here, the word **Therefore** introduces an inference based on what the author has said about how "blood of bulls and goats" does not "take away sins" (see 10:4). Because that is true, Jesus speaks the words that the author quotes. If it would be helpful in your language, you could use a word or phrase that introduces an inference. Alternate translation: "So then" or "Because of that" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

entering

Here, the word **entering** introduces an action that could happen (1) at the same as he **says** the quotation that follows. Alternate translation: "as he enters" (2) before he **says** the quotation that follows. Alternate translation: "as he was about to enter" (See: **Connect — Simultaneous Time Relationship (p.477)**) (See: **Connect — Simultaneous Time Relationship (p.477)**)

entering into the world

Here, the phrase **entering into the world** refers to Jesus' incarnation, when he became human and lived in the **world**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "becoming human and entering into the world" or "entering into the world as a man" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

he says

Here and in the following two verses, the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that Christ the Son said to God the Father. However, the audience would have understood that these were words from the Old Testament, specifically from Psalm 40:6–8. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "he says to God" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

Sacrifice and offering

These two terms mean basically the same thing. The author of the quotation uses both of them to show that he is referring to animal sacrifices in general. If your language does not use repetition to do this or if you do not have two words for these ideas, you could use one phrase and make it general in another way. Alternate translation: "Sacrifices" or "Any kind of offering" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

you did not desire, & you prepared

Because Christ is speaking to one person (God the Father), **you** is singular here. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

Hebrews 10:6

in} whole burnt {offerings} and concerning sin {offerings

Here, the phrases **whole burnt {offerings}** and **concerning sin {offerings}** function together to refer to sacrifices that the Israelites offered. The **whole burnt {offering}** refers to how a cow, goat, sheep, or bird would be killed and then completely burned before God. The **concerning sin {offering}** refers to how a bull, goat, lamb, or birds would be killed and the blood from the animal would be sprinkled in specific places. The author refers to both types of offerings in order to refer in general to sacrifices related to sin and atoning for that sin. If you do not have two descriptions for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God to take care of sin. Alternate translation: "in sacrifices concerning sin" or "in animals that people offer to deal with sins" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

concerning sin {offerings

The author assumes that his audience will understand that by **concerning sin {offerings}**, he means a specific type of sacrifice that people would offer when they sinned. An important part of this offering was how the priest sprinkled blood from the animal in specific places within the tabernacle. You can read about this offering in Leviticus 4:1–5:13. If it would be helpful in your language, you could use a word or phrase that describes sacrifices offered to deal with sin. Alternate translation: "sin offerings" or "offerings to take away sin" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

nor were you well-pleased {with them

Because Christ is speaking to one person (God the Father), **you** is singular here. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

Hebrews 10:7

Then

Here, the word **Then** introduces an inference or conclusion based on what the author of the quotation has said about how God does not desire sacrifices. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: "Because of that," or "Therefore" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

I said

Here, the word **I** refers to Christ, who is speaking the quotation. It may be helpful to clarify this for your readers. Alternate translation: "I, Christ, said" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

I said

Here the author of the quotation reports something that he himself has said. If it would be helpful in your language, you could use a form for when someone quotes what they have already said. Alternate translation: "I myself said what follows:" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

I said, 'Behold, I have come— as} it is written about me in a section of a scroll — to do your will, God

If a direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "I said that I had certain come—as it is written about me in a section of a scroll—to do God's will" (See: **Quotes within Quotes (p.571)**) (See: **Quotes within Quotes (p.571)**)

Behold, I have come

The author of the quotation is using the word **Behold** to focus attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: "Listen! I have come" or "Pay attention! I have come" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

I have come— as} it is written about me in a section of a scroll— to do your will, God

Here, the clause **as it is written about me in a section of a scroll** adds additional information. If it would disrupt the natural flow of the sentence in your language, you could rearrange the pieces of the verse so that it is in a place that is natural for additional information in your language. Alternate translation: "I have come to do your will, God, as it is written about me in a section of a scroll" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

I have come

Here, the phrase **I have come** refers to back to what the author said about Jesus "entering the world" in 10:5. However, this phrase is primarily a reference to who he is rather than on where he is or is going. If it would be

helpful in your language, you could use a word or phrase that introduces who a person is or what he or she does. Alternate translation: "I am a person who desires" or "I intend" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

as} it is written

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the words that are **written** rather than on the person doing the writing. If you must state who did the action, you could use an indefinite subject. Alternate translation: "as they wrote" or "as the authors of Scripture wrote" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

in a section of a scroll

Here, the phrase **a section of a scroll** refers to a document that is in the form of a roll or scroll. The phrase could refer specifically to: (1) the entire Old Testament scriptures. Alternate translation: "in all the Scriptures" (2) the first five books of the Old Testament, the Pentateuch or Law. Alternate translation: "in the Law" (See: **Translate Unknowns (p.590)**) (See: **Translate Unknowns (p.590)**)

your will

If your language does not use an abstract noun for the idea behind **will**, you could express the idea by using a verb such as "want" or "desire." Alternate translation: "what you desire" or "what you wish" (See: **Abstract Nouns (p. 439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 10:8

When} he says above

Here the author uses **When he says above** to requote a part of the quotation that he introduced earlier (see 10:5–7). The word **above** refers to the first part or parts of the quotation. If your readers would misunderstand that the author is requoting the previous quotation to focus on a specific portion of it, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: "As he says at the beginning of the quotation" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

Sacrifices and offerings & you did not desire

These are the same words that the author of the quotation used in 10:5, although the author of Hebrews has mixed them together with words from 10:6. Also, he has expressed **Sacrifices and offerings** in plural form instead of singular form. Allowing for these differences, translate these words the same way you did in 10:5.

whole burnt offerings and sin offerings & nor did you take pleasure in them

These are the same words that the author of the quotation used in 10:6, although the author of Hebrews has put them together with words from 10:5. Translate these words the same way you did in 10:6.

are offered

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the sacrifices that are **offered** rather than on the people doing the offering. If you must state who did the action, the author implies that the Israelites or the priests did it. Alternate translation: "the people offer" or "the priests offer" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

according to the law

Here, the phrase **according to the law** indicates that the "offerings" are done the way that God commanded in the **law**. If it would be helpful in your language, you could use a phrase that indicates that the **law** contains the commands for these "offerings." Alternate translation: "as God commanded in the law" or "as the law requires" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

Hebrews 10:9

then he had said

Here the author uses **then he had said** to requote a part of the quotation that he introduced earlier (see 10:5–7). The word **then** refers to the later part or parts of the quotation. If it would be helpful in your language, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: "then he says at the end of the quotation" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

Behold, I have come to do your will

These are the same words that the author of the quotation used in 10:7, although the author of Hebrews omitted some of the words to focus on his point. Translate these words the same way you did in 10:7.

He takes away

Here, the word **He** could refer to: (1) the Messiah, who is the one who speaks the quotation. Alternate translation: "The Messiah takes away" or "The one who is speaking takes away" (2) God the Father. Alternate translation: "God takes away" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

He takes away

Here, the author speaks as if **the first** were an object that **He** could "take away." By speaking in this way, he means that **He** has removed the power or efficacy of **the first**, as surely as if he took it from a place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "He removes" or "He nullifies" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the first & the second

Here, the phrases **the first** and **the second** could refer to: (1) the parts of the quotation that the author has identified. Alternate translation: "the first thing he talked about … the second thing he talked about" (2) the systems or arrangements of the two different covenants. Alternate translation: "the first system … the second system" (3) the two covenants themselves. Alternate translation: "the first covenant … the second covenant" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the first & the second

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: "number one … number two" or "the one … the other" (See: **Ordinal Numbers (p.550)**) (See: **Ordinal Numbers (p.550)**)

Hebrews 10:10

By that will

Here, the phrase **that will** refers to the word "will" in the quotation (see "I have come to do your will" in 10:9). The phrase **that will** could refer to: (1) God's will, which Christ accomplishes or does. Alternate translation: "By God's will that Jesus has done," (2) Christ doing God's **will** by offering his **body**. Alternate translation: "By Christ's obedience to God's will," (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

we have been sanctified

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **sanctified** rather than on the person doing the saving. If you must state who did the action, the author implies that God did through Jesus' work. Alternate translation: "God has sanctified us" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 10:11

And indeed

Here, the word **And** introduces a new development in the argument. The word **indeed** indicates that this development occurs in two contrasting parts. The second part begins with the word "But" at the beginning of 10:12. If it would be helpful in your language, you could use words that introduce a new section or idea that it is in two parts. Alternate translation: "On the one hand," or "Now first," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

stands every day serving

Here, the phrase **each day** could modify: (1) **stands**. Alternate translation: "stands every day, serving" (2) **serving**. Alternate translation: "stands, serving every day" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

sacrifices that never are able to take away sins

Here, the word **that** refers to offering the **sacrifices**, not just to the **sacrifices** themselves. The word **sins** refers to the consequences of sin that people experience, including guilt, impurity, and alienation from God. If it would be helpful in your language, you could express the ideas with short phrases. Alternate translation: "sacrifices. When people offer these sacrifices, they cannot take away the consequences of their sins" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

Hebrews 10:12

But

Here, the word **But** introduces the second half of the contrast that the author introduced in 10:11. If it would be helpful in your language, you could use a word or phrase that introduces the second part of a contrast. Alternate translation: "On the other hand," or "But second," (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p.466)**)

he

Here, the word **he** refers to Christ. If it would be helpful in your language, you could make explicit that the pronoun refers to Christ. Alternate translation: "Christ" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

having offered

Here, the phrase **having offered** could introduce an action: (1) that occurs before he **sat down**. Alternate translation: "after having offered" (2) that is the means by which or the reason why he **sat down**. Alternate translation: "because he offered" or "by means of having offered" (See: **Connect — Sequential Time Relationship (p.475)**) (See: **Connect — Sequential Time Relationship (p.475)**)

for all time one sacrifice for sins, sat down

Here, the phrase **for all time** could modify: (1) **offered**. Alternate translation: "one sacrifice for sins for all time, sat down" (2) **sat down**. Alternate translation: "one sacrifice for sins, sat down for all time" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

sat down at the right hand of God

When someone sits **at the right hand of God**, it symbolizes that person's honor, authority, and ability to rule. If it would be helpful in your language, you could express the idea explicitly. See how you translated the similar phrase in 8:1. Alternate translation: "sat down to rule at the right hand of God" or "took the place of honor and authority at the right hand of God" (See: **Symbolic Action (p.583)**) (See: **Symbolic Action (p.583)**)

at the right hand of God

Here, the phrase **at the right hand** refers to the place next to a person's **right hand**, which would be the "right side." In the author's culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the "right side." Make sure that your readers understand that this side indicates that Jesus has honor and authority when he sits there. See how you translated the similar phrase in 8:1. Alternate translation: "at the right side of God" or "in the honorable place next to God" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

Hebrews 10:13

waiting

Here the author does not clarify what Jesus is **waiting** for. He implies that it is his return to earth, which the author has already mentioned in 9:28. If it would be helpful in your language, you could make it more explicit. Alternate translation: "waiting to return to earth" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

from then

Here, the phrase **from then** refers to a span of time from a previous action (in this case, Jesus "sitting down" as described in 10:12) up to and including the present. If it would be helpful in your language, you could use a form that refers to this span of time. Alternate translation: "from that time on" (See: **Connect — Sequential Time Relationship (p.475)**) (See: **Connect — Sequential Time Relationship (p.475)**)

his enemies might be made

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **enemies** that are **made a footstool** rather than on the person who makes them the **footstool**. If you must state who did the action, the author implies that God did it. Alternate translation: "God makes his enemies" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

until his enemies might be made a footstool {for} his feet

Here the author speaks as if the Son's **enemies** could become a **footstool** on which he puts his **feet**. In the author's culture, something that is under **feet** has been conquered and is powerless and shamed, so the point is that God will conquer and shame all the enemies of the Son. If it would be helpful in your language, you could state the meaning plainly. See how you translated the similar clause in 1:13. Alternate translation: "until his enemies might be made to kneel before him" or "until his enemies might be conquered and shamed" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 10:14

For

Here, the word **For** introduces one reason why Jesus is currently "waiting" ([10:13](#)). If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "He can wait because" or "That is because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

he has perfected for all time the ones being sanctified

Here the author indicates that the Messiah has **perfected** believers once and in the past. He indicates that **being sanctified** is something that believers are still experiencing and that is not yet finished. In your translation, preserve the timing of these two actions. Alternate translation: "he perfected for all time those who are currently being sanctified"

for all time

Here, the phrase **for all time** identifies that something is always true or effective. In other words, there will never be a time when it is not true or effective. If it would be helpful in your language, you could express the idea with a comparable phrase. Alternate translation: "forever" or "permanently" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

the ones being sanctified

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **sanctified** rather than on the person doing the sanctifying. If you must state who did the action, the author implies that God did it. Alternate translation: "those whom God is sanctifying" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 10:15

testifies to us

Here the author does not state what the **Holy Spirit** is "testifying" about. He implies that it is what he said in the previous verses about how Jesus' offering effectively removes sin and leads to holiness and perfection (see 10:12–14). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "testifies to us that Christ takes away sins" or "testifies to us that Christ perfects his people" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

for after having said

Here the author introduces a quote from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that **the Holy Spirit** has **said** to **us**. However, the audience would have understood that these were words from the Old Testament, specifically from Jeremiah 31:33. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "for after he spoke" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

after having said

Here, the word **after** indicates that the author will refer to something that was **said** before something else was **said**. The first thing that was **said** could be: (1) all of 10:16. The second thing is introduced by "And {then}" at the beginning of 10:17. Alternate translation: "after he said these words from the Lord" (2) the first part of 10:16, up to "says the Lord." The second is introduced by "says the Lord" and continues to the end of 10:17. Alternate translation: "after the Holy Spirit said" (See: **Connect — Sequential Time Relationship (p.475)**) (See: **Connect — Sequential Time Relationship (p.475)**)

Hebrews 10:16

This {is} the covenant that I will covenant with them after those days, says the Lord, putting my laws in their hearts, and I will write them on their mind

These words are part of the quotation from Jeremiah 31:33 that the author already quoted in 8:10. Here, the author repeats the words he used there almost exactly. He changes "with the house of Israel" to "with them," and he reverses the order in which "hearts' and "mind" appear. Repeat the words you used in 8:10, but make these two minor changes.

those days, says the Lord, putting

Here, the phrase **says the Lord** could be: (1) part of the quotation that the "Holy Spirit" says. Alternate translation: "those days, so the Lord says, putting" (2) the introduction to what **the Lord** says "after" the Spirit speaks other words (see "after having said" in 10:15). In this case, **says the Lord** is not part of the quotation but introduces the second half of the quotation, which continues to the end of 10:17. Alternate translation: "those days,' then the Lord says, 'putting" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

Hebrews 10:17

And {then}, Their sins

Here, the phrase **And {then}** could be: (1) the introduction to what the Spirit says "after" the Spirit speaks other words (see "after having said" in 10:15). In this case, **And {then}** is not part of the quotation but introduces the second half of the quotation. Alternate translation: "And then he says" (2) part of the quotation that the "Lord" says. Alternate translation: "'And their sins" (See: **Connect — Sequential Time Relationship (p.475)**) (See: **Connect — Sequential Time Relationship (p.475)**)

Their sins and their lawless deeds I will certainly not still remember

These words are part of the quotation from Jeremiah 31:34 that the author already quoted in 8:12. Here, the author repeats the words he used there almost exactly. He adds **and their lawless deeds** after **sins**, probably to represent the previous clause in 8:12: "I will be merciful toward their unrighteousness." Further, he makes "remember" from 8:12 future tense. Repeat the words you used in 8:10, but make these two changes.

Hebrews 10:18

Now

Here, the word **Now** introduces an explanation of the words that the author has quoted in 10:16–17. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **Now** untranslated. Alternate translation: "As you can see," or "So," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

there is} forgiveness {for} these things

If your language does not use an abstract noun for the idea behind **forgiveness**, you could express the idea by using a verb such as "forgive" or "release." Alternate translation: "people are forgiven for these things" or "God releases people from these things" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

for} these things

Here, the word **these** refers to the "sins" and "lawless deeds" that the author mentioned in 10:17. If it would be helpful in your language, you could make explicit that the pronoun refers to "sins" and "lawless deeds." Alternate translation: "for sins and lawless deeds" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

there is} no longer sacrifice

If your language does not use an abstract noun for the idea behind **sacrifice**, you could express the idea by using a verb such as "sacrifice" or "offer." Alternate translation: "people no longer sacrifice" or "nothing is offered any longer" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

on behalf of sin

Here, the phrase **on behalf of sin** means that the **sacrifice** is intended to deal with **sin**. It does not mean that the **sacrifice** allows the **sin** or encourages the **sin**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "to deal with sin" or "for the forgiveness sin" (See: **Idiom (p. 521)**) (See: **Idiom (p.521)**)

Hebrews 10:19

Therefore

Here, the word **Therefore** introduces an exhortation that is based on at least 8:1–10:18, and perhaps all of 5:1–10:18. If it would be helpful in your language, you could use a word that introduces how someone applies what they have taught. Alternate translation: "Because of all that" (See: **Connect — Reason-and-Result Relationship (p. 472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

brothers

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "brothers and sisters" (See: **When Masculine Words Include Women (p. 597)**) (See: **When Masculine Words Include Women (p.597)**)

having

Here, the word **having** introduces a basis or reason for the author's exhortation to "approach" in 10:22. If it would be helpful in your language, you could use a word or phrase that clearly introduces a basis or reason. Alternate translation: "since we have" or "because we have" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

having confidence

If your language does not use an abstract noun for the idea of **confidence**, you could express the idea by using an adjective such as "confident" or "authorized." Alternate translation: "being confident" or "being authorized" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

to enter

Here, the word translated **to enter** could refer primarily to: (1) the "entry-way" or "entrance" that belongs to the heavenly sanctuary. This option is more likely if you consider the phrase **the holy {places}** to refer to a sanctuary that is in heaven. Alternate translation: "with regard to the entrance of" or "concerning the entry-way of" (2) the act of "entering" the heavenly sanctuary. This option is more likely if you consider the phrase **the holy {places}** to refer primarily to God's presence. Alternate translation: "for entering into" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the holy {places

Here, the phrase **the holy {places}** could refer to: (1) the inner section of the heavenly sanctuary. Alternate translation: "the Most Holy Place in heaven" (2) the entire heavenly sanctuary. Alternate translation: "the heavenly sanctuary" (3) God's presence, metaphorically. Alternate translation: "God's holy presence" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

by the blood of Jesus

Scholars debate what **the blood of Jesus** represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on what Jesus' blood refers to. Since **blood** is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: "by Jesus' blood,

which is his sacrifice" or "by the blood of Jesus, that is, his death" (See: **Metonymy (p.541)**) (See: **Metonymy (p. 541)**)

Hebrews 10:20

which

Here, the word **which** refers to the place of "entering" that the author mentioned in 10:19. If it would be helpful in your language, you could make explicit that the pronoun refers to the place of "entering." Alternate translation: "which entrance" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

a fresh and living way

Here, the author describes the **way** as if it were a person or thing that was **living**. By speaking in this way, he could be identifying the **way** as: (1) something that is effective at accomplishing what it intends, just like a **living** person can do or accomplish things. Alternate translation: "a fresh and powerful way" or "a fresh and effectual way" (2) something that leads to "life." Alternate translation: "a fresh way that leads to life" (3) something that is related to Jesus, who is **living** when he "inaugurates" this way. Alternate translation: "a fresh way given by the living Jesus" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

through the curtain

Here, the phrase **the curtain** refers to the cloth hanging that separates the Most Holy Place from the Holy Place. Scholars debate whether the author considers the **curtain** to be a barrier, a means of access, or simply a dividing line. However you understand the curtain, you should translate the phrase much like you did in 6:19. Alternate translation: "through the dividing curtain" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

that is, his flesh

Here, the phrase **that is, his flesh** could modify: (1) the **curtain**. In this case, the author is identifying the **curtain** and the **flesh**, which is metaphor. The author's point is that Jesus had to go through the **curtain** to enter the Most Holy Place, and similarly he had to live and die in **his flesh** before he entered the Most Holy Place. Alternate translation: "which is his flesh" (2) the whole previous clause. In this case, the word **through** is implied, and **his flesh** is the means by which he **inaugurated** the **way**. In this case, the word **through** with **curtain** refers to where Jesus went, while the implied **through** with **his flesh** refers to the means by which he went there. Alternate translation: "that is, through his flesh" or "that is, by means of his flesh" (3) the word **way**. In this case, the author is describing the **way** as what Jesus did in **his flesh** or as the **flesh** itself. Alternate translation: "that is, the way of his flesh" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

his flesh

Here, the word **flesh** could refer to: (1) Jesus' earthly life. In other words, the phrase **his flesh** refers to Jesus as he lived on earth before his death and resurrection. Alternate translation: "his earthly life" (2) Jesus' body offered to God in obedience up to and including death. Alternate translation: "the body that he offered" or "his sacrificial death" (3) Jesus' humanity in general. Alternate translation: "his humanity" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

Hebrews 10:21

a great priest

Here the author implies that the **great priest** is Jesus. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "a great priest, Jesus," (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

a great priest

Here, the phrase **great priest** could be: (1) a synonym for "high priest." Alternate translation: "a high priest" (2) a description of the **priest** as **great**, or important and powerful. Alternate translation: "a priest who is great"

over the house

The phrase **over the house** is a spatial metaphor that indicates that the **great priest** rules or is in charge of the **house**. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar phrase in 3:6. Alternate translation: "in charge of the house" (See: **Metaphor (p.535)**) (See: **Metaphor (p. 535)**)

the house of God

Here, the word **house** refers to a group of people, here all God's people. If it would be helpful in your language, you could state the meaning plainly. See how you translated **house** in 3:2. Alternate translation: "God's tribe" or "God's clan" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 10:22

let us approach with a true heart

The author does not mean that he and his audience would **approach** with only one **heart** among them. He means that each of them would approach with a **true heart**. It may be helpful to clarify this for your readers. Alternate translation: "let each of us approach with a true heart"

let us approach

Here, the word **approach** refers implicitly to getting close to something but not necessarily being right next to it. Here, the author wants believers to **approach** the heavenly sanctuary (see 10:19). This means that they enter into God's presence. It does not mean that they enter into heaven to be within the sanctuary itself. If it would be helpful in your language, you could use a word or phrase that refers to being in someone's presence. See how you translated the similar construction in 4:16. Alternate translation: "let us enter into God's presence" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

a true heart & our hearts

In the author's culture, the word **heart** refers to the place where humans think and plan. If it would be helpful in your language, you could refer to the place where humans think in your culture or express the idea plainly. Alternate translation: "true desire … our desires" or "true thoughts … our thoughts" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

in full assurance of faith

If your language does not use abstract nouns for the ideas of **assurance** and **faith**, you could express the ideas by using an adjective such as "confident" and a verb such as "believe." Alternate translation: "that very confidently believes" or "and by confidently trusting" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

our hearts having been sprinkled clean from a wicked conscience and our body having been washed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **sprinkled** and **washed** rather than on the person doing the sprinkling" and "washing. If you must state who did the action, the author implies that God did it. Alternate translation: "God having sprinkled our hearts clean from a wicked conscience and having washed our body" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

having been sprinkled clean

Here the author is probably referring back to the "sprinkling" of blood in 9:18–22. There, the "sprinkling" inaugurates the covenant and cleanses people and things. The author speaks as if the audience has **been sprinkled** in order to identify them as people who are part of the covenant and who have been purified. If it would be helpful in your language, you could explain what the "sprinkling" means. Alternate translation: "having been made pure as if they were sprinkled clean" (See: **Symbolic Action (p.583)**) (See: **Symbolic Action (p.583)**)

having been washed

Here the author is probably referring to how Israelites and their priests were required to wash with **water** in certain situations. Some scholars suggest that the author is also alluding to Christian baptism here. The author speaks as if the audience has **been washed** in order to identify them as people who have been purified or cleansed. If it would be helpful in your language, you could explain what the "washing" means. Alternate translation: "having been cleansed as if it were washed" (See: **Symbolic Action (p.583)**) (See: **Symbolic Action (p. 583)**)

our body

The author does not mean that he and his audience have only one **body** among them that should be **washed**. He means that the body of each of them should be washed. It may be helpful to clarify this for your readers. Alternate translation: "each of our bodies"

Hebrews 10:23

Let us hold tightly

Here, the phrase **hold tightly** refers to continuing to firmly believe or trust something, particularly something that one has been told. If it would be helpful in your language, you could use a word or phrase that refers to continuing to believe or trust. See how you translated the phrase "hold fast" in 3:6. Alternate translation: "Let us tightly grasp" or "Let us remain in" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the confession of our hope

Here the author uses the possessive form to describe a **confession** that affirms or "confesses" **our hope**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "the confession about our hope" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

the confession of our hope

If your language does not use abstract nouns for expressing the ideas of **confession** and **hope**, you could express the ideas by using verbs such as "confess" and "hope." Alternate translation: "what we confess that we hope for" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

of our hope

Here, the word **hope** refers to the contents of the **hope**, or what believers confidently expect. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **hope**. Alternate translation: "of the things that we hope for" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

without wavering

Here, the phrase **without wavering** describes what the **confession** should be like as Christians **hold tightly** to it. The phrase refers to something that does not move or sway from side to side. In other words, something that stays firmly in one place is **without wavering**. The author speaks in this way to encourage the audience to maintain the **confession** in such a way that it does not change or vary. If it would be helpful in your language, you could use a word or phrase that refers to something that does not change or that is constant. Alternate translation: "steadfast" or "so that it stays the same" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the one having promised

Here, the word **one** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "the one having promised, God," (See: **Pronouns — When to Use Them (p. 563)**) (See: **Pronouns — When to Use Them (p.563)**)

Hebrews 10:24

love and good deeds

If your language does not use abstract nouns to express the ideas of **love** and **deeds**, you could express the ideas by using verbs such as "love" and "do." Alternate translation: "loving and doing good" or "each other to love and to do good" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 10:25

not abandoning & but exhorting {one another

Here, the phrases **not abandoning** and **exhorting {one another}** introduce two ways in which the audience can accomplish what the author has encouraged them to do in 10:24. If it would be helpful in your language, you could express the relationship more explicitly. Alternate translation: "by not abandoning … and by exhorting one another" or "not by means of abandoning … but by means of exhorting one another"

our own meeting together

Here, the phrase **our own meeting together** refers to how the Christian group the author is writing to would gather together and participate in worship and meals. If it would be helpful in your language, you could use a word or phrase that refers to a regular gathering for specific purposes. Alternate translation: "our own congregation" or "our assembling as a group" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

just as {is} the habit for some {people

If your language does not use an abstract noun for the idea behind **habit**, you could express the idea by using an adverb such as "customarily" or "frequently." Alternate translation: "just as some people frequently do" or "as some people do customarily" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

that day

Here, the word **day** refers to the event of Jesus' return back to earth (see 9:28). In the Old Testament, the phrase "the day of the Lord" refers to the time when God will judge his enemies and save his people. Here, the author applies that idea of the **day** to Jesus' return. If it would be helpful in your language, you could either refer to "the day of the Lord," or you could more clearly explain that the author is referring to Jesus' return. Alternate translation: "the day of the Lord" or "the day when Jesus returns" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

you see that day approaching

Here the author speaks as if a **day** were a person that the audience could **see** as he or she was **approaching**. The author speaks in this way to indicate that the audience can know that the **day** will happen soon. If it would be helpful in your language, you could use a phrase that naturally refers to something in the future that will happen soon. Alternate translation: "you recognize that that day will happen soon" or "you observe that day getting closer" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

Hebrews 10:26

For

Here, the word **For** introduces a reason why the author wants the audience to "hold tightly" to the "confession" (10:23), "stimulate" one another to "love and good works" (10:24), and "meet together" and "exhort one another" (see 10:25). If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "I want you to do those things because," (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

if we deliberately keep on sinning

Here, the word **if** introduces a situation in which the second half of the verse (**a sacrifice on behalf of sins no longer remains**) is true. The author does not mean that **we** have "deliberately kept on sinning" or not. Rather, he uses **if** to introduce the situation as a possibility. If it would be helpful in your language, you could use a word or phrase that introduces a possible situation. Alternate translation: "were we to keep on sinning deliberately" or "supposing that we deliberately keep on sinning" (See: **Connect — Hypothetical Conditions (p.470)**) (See: **Connect — Hypothetical Conditions (p.470)**)

keep on sinning

Here, the author wrote the word **sinning** in a form that implies that the person is sinning in the present and doing it more than once. That is why the ULT uses the words **keep on**. If it would be helpful in your language, you could use a word or phrase that refers to present, continuing sin. Alternate translation: "continue to sin" or "make a habit of sinning"

we receive the full knowledge of the truth

If your language does not use abstract nouns for the ideas behind **knowledge** and **truth**, you could express the ideas by using a verb such as "know" and an adjective such as "true." Alternate translation: "we have fully known what is true" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

a sacrifice on behalf of sins no longer remains

Here the author means that, once Christ has offered himself as a sacrifice, there are no other effective offerings (see 10:18). Further, Christ has offered himself "once," so he will not do so again. Because other offerings do not take away **sins** and because Christ will not offer himself again, **a sacrifice on behalf of sins no longer remains**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "no sacrifice can take away our sins any longer" or "there are no longer any sacrifices to take away sins" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

on behalf of sins

Here, the phrase **on behalf of sins** means that the sacrifice is intended to deal with **sins**. It does not mean that the sacrifice allows the **sins** or encourages the **sins**. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: "to deal with sins" or "for the forgiveness of sins" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

Hebrews 10:27

but a certain fearful expectation

The author 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 second half of the previous verse (10:26). Alternate translation: "but what does remain is a certain fearful expectation" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

a certain fearful expectation of judgment and of fire of zeal

If your language does not use abstract nouns to express the ideas of **expectation**, **judgment**, and **zeal**, you could express the ideas by using verbs such as "expect" and "judge" and an adjective such as "zealous." Alternate translation: "but fearfully expecting that God will judge and that he will send zealous fire" (See: **Abstract Nouns (p. 439)**) (See: **Abstract Nouns (p.439)**)

of judgment

Here, the word **judgment** refers to how God will "judge" everyone based on what they have done when Jesus comes back. If it would be helpful in your language, you could make this idea more explicit. See how you translated **judgment** in 9:27. Alternate translation: "of the final judgment" or "of God's judgment of everyone at the end" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

of fire of zeal {that is} going to consume the adversaries

Here the author speaks of God's punishment on his **adversaries** as if it were **fire** that would **consume** them. The word **consume** is a normal word for what **fire** does to things when it burns them. Scholars debate whether the author thought that God's punishment of his enemies would actually include **fire** or not. Find a natural way to express the idea that God will punish his **adversaries**, and it will either involve or be like **fire**. Alternate translation: "of zeal that is, like fire, about to consume the adversaries" or "of God's fiery punishment that will burn up the adversaries" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

of fire of zeal

Here the author could be using the form **of fire of zeal** to: (1) identify the **fire** as God's **zeal**. Alternate translation: "of fire, that is, God's zeal," (2) describe the **fire** as characterized by **zeal**, that is, very hot and powerful. Alternate translation: "of furious fire" or "of hot and powerful fire" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

the adversaries

Here, the word **adversaries** refers to anyone who disobeys or opposes God. The author's point is that those who "go on sinning" will be included among these **adversaries**. If it would be helpful in your language, you could use a word or phrase that refers to anyone who disobeys and opposes God. Alternate translation: "those who disobey God" or "God's opponents" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 10:28

Anyone having rejected the law of Moses dies without mercy at {the testimony of} two or three witnesses

Here the author is referring to Deuteronomy 17:2–7, which provides regulations concerning people who completely reject God's covenant and worship other gods. The specific phrasing here comes from Deuteronomy 17:6. The phrase **without mercy** probably comes from Deuteronomy 13:8, which similarly refers to how people who participate in idolatry should be put to death. If it would be helpful in your language, you could be more specific about what "rejecting" means and what punishment the author is referring to. Alternate translation: "Anyone having set aside the law of Moses to worship another God dies without mercy when two or three witnesses testify to it" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

dies

Here, the word **dies** is in present tense because the author is referring to what was generally and consistently true. If it would be helpful in your language, you could use a tense that naturally identifies something that was generally true. Alternate translation: "died" (See: **Predictive Past (p.561)**) (See: **Predictive Past (p.561)**)

dies

Here, the word **dies** means "is put to death." It does not refer to a natural or spontaneous death. If it would be helpful in your language, you could use a word or phrase that refers to someone being killed. Alternate translation: "is put to death" or "is killed" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

without mercy

If your language does not use an abstract noun for the idea of **mercy**, you could express the idea in another natural way. Alternate translation: "without anyone being merciful" or "without hesitation" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 10:29

How much worse punishment do you think will deserve the one having trampled underfoot the Son of God and having considered the blood of the covenant—by which he was sanctified—{as} profane and having insulted the Spirit of grace

Here the author uses a long exclamation to emphasize **how much worse** the **punishment** will be for the people he describes in this verse. If it would be helpful in your language, you could express the idea as a strong positive statement or as a rhetorical question. Alternate translation: "So you know that certainly much worse punishment will deserve the one having trampled underfoot the Son of God and having considered the blood of the covenant—by which he was sanctified—as profane and having insulted the Spirit of grace." or "How much worse punishment do you think will deserve the one having trampled underfoot the Son of God and having considered the blood of the covenant—by which he was sanctified—as profane and having insulted the Spirit of grace?" (See: **Exclamations (p.498)**) (See: **Exclamations (p.498)**)

having trampled underfoot the Son of God

Here the author speaks as if a person could "trample" **the Son of God** under his or her feet. The author speaks in this way to refer to how someone can disrespect or shame someone else. If it would be helpful in your language, you could use a comparable phrase that refers to disrespecting or shaming someone. Alternate translation: "having dishonored the Son of God" or "having treated the Son of God with great disrespect" (See: **Metaphor (p. 535)**) (See: **Metaphor (p.535)**)

the Son of God

Son of God is an important title for Jesus. (See: **Translating Son and Father (p.593)**) (See: **Translating Son and Father (p.593)**)

the blood of the covenant

Here the author uses the possessive form to describe how **the blood** of Jesus inaugurates or confirms **the covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. See how you translated the similar phrase in 9:20. Alternate translation: "the blood that confirms the covenant" or "the blood that inaugurates the covenant" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

the blood of the covenant

Here, the word **blood** refers to Jesus' blood. Scholars debate what **the blood** of Jesus represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on what Jesus' **blood** refers to. Since blood is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: "Jesus' blood of the covenant" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

by which he was sanctified

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **the blood** by which one was **sanctified** rather than on the person doing the sanctifying. If you must state who did the action, the author

implies that God did by means of **the blood**. Alternate translation: "by which God sanctified him" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

he was sanctified

Although the word **he** is masculine, the author is using it to refer to any person, either a man or a woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "that person was sanctified" or "he or she was sanctified" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

the Spirit of grace

Here, the word **Spirit** refers to God's **Spirit**, the Holy Spirit. The author describes the Holy Spirit as **of grace** because the **Spirit** gives **grace**. If it would be helpful in your language, you could more clearly refer to the Holy Spirit, who gives **grace**. Alternate translation: "the Holy Spirit who gives grace" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 10:30

For

Here, the word **For** introduces support for what the author has said about how God will punish those who shame and dishonor the Son and the Spirit (see 10:29). If it would be helpful in your language, you could use a word or phrase that introduces support for a claim. Alternate translation: "You can tell that is true, because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

the one having said, "& And again

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as quotations but instead introduces them as words that God has **said**. However, the audience would have understood that these were words from the Old Testament. The first quotation comes from Deuteronomy 32:35, and the second quotation comes from Deuteronomy 32:36. The words **And again** are a normal way to include a closely related quotation. See how you translated **And again** in 1:5 and 2:13. If your readers would not know that these quotations are from the Old Testament, you could include a footnote or use some other form to identify them. Alternate translation: "the one who said … And he also said" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

Vengeance {is} mine

If your language does not use an abstract noun to express the idea of **Vengeance**, you could express the idea by using a verb such as "avenge." Alternate translation: "I will avenge" or "Avenging is what I will do" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

I will pay back

Here God speaks as if he were going to **pay** people **back** for what he owed them. God speaks in this way to indicate that the way he will punish people will match what they have done wrong, just like a repayment matches a debt. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will give people what they deserve" or "I will fittingly punish people" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

The Lord will judge his people

Here the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God, and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: "I am the Lord; I will judge my people" (See: **First, Second or Third Person (p.502)**) (See: **First, Second or Third Person (p.502)**)

Hebrews 10:31

to fall into the hands

The phrase **to fall into** the **hands** of someone indicates that the person who "falls" is in the power of the other person. In other words, the person with the **hands** has total control over the person who "falls." In the context, the author implies that God will use the power or control to punish the person who "falls into" his **hands**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to be in the power of" or "to be under the judgment" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

into the hands

Here, the word **hands** refers to the "power" or "actions" of a person. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "into the power" or "under the control" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

of the living God

Here, much as in 3:12 and 9:14, the phrase **the living God** identifies **God** as the one who "lives" and possibly as the one who gives "life." The primary point is that **God** actually "lives," unlike idols and other things that people call "god." If it would be helpful in your language, you could use a word or phrase that emphasizes that God really "lives." Alternate translation: "of the God who lives" or "of the true God" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

Hebrews 10:32

But

Here, the word **But** introduces a contrast with the warning that the author has given in 10:26–31. While the author does give a stern warning, he contrasts that here with confidence that they were and will remain faithful. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: "In contrast," or "But as for you," (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p.466)**)

having been enlightened

Here the author speaks of receiving and understanding the good news as if it were light shining on a person. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. See how you translated the similar phrase in 6:4. Alternate translation: "having understood the message about the Messiah" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

having been enlightened

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who were **enlightened** rather than on the person doing the enlightening. If you must state who did the action, the author implies that God did it. Alternate translation: "God having enlightened you" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

a great struggle of sufferings

Here the author uses the possessive form to describe a **struggle** which is made up of **sufferings**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "a great struggle, which was your sufferings" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

a great struggle of sufferings

Here, the word **struggle** refers to an athletic competition or contest. The author describes the **sufferings** of the audience as an athletic competition because he wishes to show them that their **sufferings** will bring them gain as long as they "endure" the **struggle**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a great contest with your sufferings" or "a great trial of sufferings" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 10:33

at {times} indeed & but at other {times

Here, the phrases **at {times} indeed** and **but at other {times}** introduce two different aspects of the sufferings that the audience endured in the past. The two halves of this sentence are not contrasting but rather identify two kinds of suffering. If it would be helpful in your language, you could words or phrases that introduce two components or aspects of a thing. Alternate translation: "on some occasion … and on other occasions" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

being publicly exposed both to reproach and persecution

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **publicly exposed** rather than on the people doing the exposing. If you must state who did the action, you could use an indefinite subject. Alternate translation: "publicly experiencing both reproach and persecution" or "others publicly exposing you both to reproach and persecution" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

of the ones being treated in this way

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **being treated in this way** rather than on the people "treating" them in this way. If you must state who did the action, you could use an indefinite subject. Alternate translation: "of the ones experiencing this kind of treatment" or "of those whom others treated in this way" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 10:34

For

Here, the word **For** introduces an explanation of how the audience did what the author described in the previous verse ([10:33](#)). They became "partners" of those who were persecuted by "sympathizing" **with the prisoners**, and they themselves suffered persecution when people "seized" their **possessions**. If it would be helpful in your language, you could use a word or phrase that introduces an explanation or specific examples of a general statement. Alternate translation: "Indeed," or "In fact," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

the prisoners

Here, instead of **with the prisoners**, some early manuscripts have **with my chains**. This phrase would indicate that the audience **sympathized** with the author while he was in prison. The evidence supports **with the prisoners**, however, so it is best to use the text that the ULT uses here. (See: **Textual Variants (p.587)**) (See: **Textual Variants (p.587)**)

with joy

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using an adverb such as "joyfully." Alternate translation: "joyfully" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

knowing

Here, the word **knowing** introduces a reason or cause for why the audience **welcomed with joy the seizure** of their **possessions**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or cause. Alternate translation: "since you know" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

knowing yourselves to have

Alternate translation: "knowing that you have"

a better and abiding possession

Here, the phrase **better and abiding possession** refers to what God has promised to give his people. The author does not specify exactly what this **possession** is, but he states that it is **better** than the **possessions** that were taken from them, and it is **abiding**, which means it will last forever. If it would be helpful in your language, you could make the contrast with the earthly **possessions** that were "seized" more clear. Alternate translation: "something better and more eternal than those possessions" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 10:35

So

Here, the word **So** introduces an inference or exhortation based on what the author has said in 10:32–34 about what the audience did and experienced in the past. If it would be helpful in your language, you could use a word or phrase that naturally introduces an inference or exhortation. Alternate translation: "Because of that," or "So then," (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p. 472)**)

you must not throw away your confidence

Here the author speaks as if **confidence** were an object that the audience **throw away** and lose. The author speaks in this way to urge the audience to remain firmly confident, as firmly as they would hold onto a valuable possession. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "let go of your confidence" or "must not cease being confident" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

your confidence

Here the author does not state explicitly what the **confidence** is in. He implies that the **confidence** is in God and in what God has promised to do. If it would be helpful in your language, you could make the object of **confidence** more explicit. Alternate translation: "your confidence in God" or "your confidence in what God has said" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

your confidence

If your language does not use an abstract noun for the idea of **confidence**, you could express the idea by using an adjective such as "confident" or an adverb such as "confidently." Alternate translation: "how confident you are" or "the way you confidently trust God" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

which has a great reward

Here the author speaks as if **confidence** were a person who could "have" a **great reward**. The author speaks in this way to indicate that people who have this kind of **confidence** will receive that **great reward** from God. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: "which God will greatly reward" or "since those with this confidence will receive a great reward" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

Hebrews 10:36

For

Here, the word **For** introduces a further explanation or development of what the author said in the previous verse ([10:35](#)). If it would be helpful in your language, you could use a word or phrase that introduces further development, or you could leave **For** untranslated. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

you have need of endurance

If your language does not use abstract nouns for the ideas of **need** and **endurance**, you could express the ideas by using verbs such as "need" and "endure" or "persevere." Alternate translation: "you must persevere" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

having done

Here, the phrase **having done** could introduce: (1) an action which occurs before "obtaining the promise." Alternate translation: "after having done" (2) the basis or reason for "obtaining the promise." Alternate translation: "because you have done" (See: **Connect — Sequential Time Relationship (p.475)**) (See: **Connect — Sequential Time Relationship (p.475)**)

the will of God

If your language does not use an abstract noun for the idea behind **will**, you could express the idea by using a verb such as "want" or "desire." Alternate translation: "what God wants" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

the promise

Here, the word **promise** refers to the contents of the **promise**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **promise**. Alternate translation: "the things from God's promise" or "the things that God promised" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

the promise

If your language does not use an abstract noun for the idea of **promise**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: "what God pledged" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 10:37

For yet {in} a very little {while}, the one coming

The words of the quotation could begin with: (1) **yet**. Alternate translation: "For 'yet in a very little while, the one coming" (2) **{in} a very little {while}**. Alternate translation: "For yet 'in a very little while, the one coming" (3) **the one coming**. Alternate translation: "For yet in a very little while, 'the one coming" (See: **Quote Markings (p.568)**) (See: **Quote Markings (p.568)**)

For

Here the author uses the word **For** to introduce a quotation from the Old Testament, which continues in the following verse. This quotation supports what he has said about how the audience needs "endurance" (see 10:37). The quotation is from Habakkuk 2:3–4, although the author rearranges some clauses in the following verse. Further, the phrase **yet {in} a very little {while}** paraphrases the beginning of Habakkuk 2:3, and it sounds much like part of Isaiah 26:20. However, the author introduces these words as one quotation, so you should also do that. If it would be helpful in your language, you could make it explicit that the author is quoting from an important text. Alternate translation: "For in the Scriptures it says," or "For someone wrote in the Scriptures," (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

the one coming will come and will not delay

Here the author of the quotation makes the same point with both a positive and a negative statement. This was considered good poetry in his culture. If it would not be considered good poetry in your culture, and if it would be helpful in your language, you could express the idea with one strong statement. Alternate translation: "the one coming will certainly come" or "the one coming will not delay coming" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

will not delay

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 **delay**. Alternate translation: "will hurry" or "will arrive quickly" (See: **Double Negatives (p.488)**) (See: **Double Negatives (p.488)**)

Hebrews 10:38

my righteous one & he would shrink back, & with him

Here the author is speaking of **righteous** people in general, not of one particular **righteous** person. If it would be helpful in your language, you could use a form that refers to "worshipers" in general. Alternate translation: "my righteous ones ... they would shrink back ... with them" (See: **Generic Noun Phrases (p.506)**) (See: **Generic Noun Phrases (p.506)**)

my

Here, the word **my** refers to God, who is speaking here. If it would be helpful in your language, you could indicate to whom **my** refers to explicitly. Alternate translation: "God's ... God's" (See: **Pronouns — When to Use Them (p. 563)**) (See: **Pronouns — When to Use Them (p.563)**)

will live

Here, the word **live** refers to the manner in which a person normally acts. It does not refer primarily to being alive. If it would be helpful in your language, you could use a word or phrase that refers to how people normally or customarily act. Alternate translation: "will conduct himself" or "will live his life" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

by faith

If your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as "believe" or "trust." Alternate translation: "by believing" or "by believing in me" (See: **Abstract Nouns (p. 439)**) (See: **Abstract Nouns (p.439)**)

if he would shrink back

Here the author uses the conditional form to show that "shrinking back" leads to God not being **well-pleased**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: "were he to shrink back" or "if he ever shrinks back" (See: **Connect — Hypothetical Conditions (p.470)**) (See: **Connect — Hypothetical Conditions (p.470)**)

he would shrink back, & him

Although the words **he** and **him** are masculine, the author is using them to refer to all **righteous** people, both men and women. If it would be helpful in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: "he or she would shrink back ... him or her" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

he would shrink back

Here the author of the quotation speaks of failing to continue in **faith** as if it were "shrinking back" from something dangerous or scary. He speaks in this way to indicate that continuing in **faith** may be dangerous or scary, but the **righteous** people will not act fearfully by abandoning their **faith**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he would abandon his faith" or "he would cease living by faith" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

my soul is not well-pleased

Here, the phrase **my soul** is a way to refer to oneself as a whole. If it would be helpful in your language, you could use a word or phrase that speakers would use to refer to themselves. Alternate translation: "I myself am not well-pleased" (See: **Synecdoche (p.585)**) (See: **Synecdoche (p.585)**)

Hebrews 10:39

we ourselves are not of shrinking back to destruction, but of faith to the preservation of the soul

If your language would not put the negative statement before the positive statement, you could reverse them. Alternate translation: "we ourselves are of faith to the preservation of the soul, not of shrinking back to destruction" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

we ourselves are not

Here, the word **ourselves** emphasizes **we**. Consider using a natural way to emphasize **we** in your language. Alternate translation: "as for us, we are not" (See: **Reflexive Pronouns (p.574)**) (See: **Reflexive Pronouns (p.574)**)

of shrinking back & of faith

Here the author could be using the possessive form to indicate that **we ourselves**: (1) belong to the group of people that has **faith**, not to the group of people that "shrink back." Alternate translation: "among those who who shrink back … among those who have faith" (2) are the kind of people that have **faith**, not the kind of people that "shrink back." Alternate translation: "the kind of people who shrink back … the kind of people who have faith" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

of shrinking back

Here, translate **shrinking back** as you translated "shrink back" in 10:38. Alternate translation: "of abandoning faith" or "of ceasing to live by faith" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

to destruction

If your language does not use an abstract noun for the idea of **destruction**, you could express the idea by using a verb such as "destroy." Alternate translation: "so that we are destroyed" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

of faith to the preservation of the soul

If your language does not use abstract nouns for the ideas of **faith** and **preservation**, you could express the ideas by using verbs such as "believe" and "preserve." Alternate translation: "of believing so that the soul is preserved" or "we believe so that our souls are preserved" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

of the soul

Here, the word **soul** is a way to refer to a person as a whole. If it would be helpful in your language, you could use a word or phrase that refers to the whole person. Alternate translation: "of ourselves" (See: **Synecdoche (p.585)**) (See: **Synecdoche (p.585)**)

of the soul

Here the author is speaking of "souls" in general, not of one particular **soul**. If it would be helpful in your language, you could use a form that refers to "souls" in general. Alternate translation: "of the souls" or "each of our souls" (See: **Generic Noun Phrases (p.506)**) (See: **Generic Noun Phrases (p.506)**)

Hebrews 11

Hebrews 11 General Notes

Structure and Formatting

Faith and endurance (10:26–12:29)
Exhortation: Examples of faith (11:1–40)

Special Concepts in this Chapter

Faith

The key theme of this chapter is "faith," which the author makes clear with his definition in 11:1. The examples of "faith" that follow function in two primary ways: (1) they give examples of "faith" that help define what it is, and (2) they give examples of "faith" that the audience can imitate. The author's definition of "faith" shows that "faith" is being confident about things that one cannot currently see. The examples that follow show that the things that cannot be seen include things in heaven and things in the future. So, "faith" consists in being confident about and thus "seeing" what is currently invisible. (See: [[rc:///tw/dict/bible/kt/faith]] and [[rc:///tw/dict/bible/kt/faithful]])

A heavenly city and homeland

In 11:10, 16, the author refers to a "city," and in 11:14–16, he refers to a "heavenly homeland." Most likely, both "city" and "homeland" refer to the same thing. Scholars debate whether "city" and "homeland" describe places where believers will live that God has prepared or whether the words function as metaphors to describe the people of God living together in God's presence. Your translation should not choose between these interpretations. You should make it clear that the "city" and "homeland" cannot be found on earth right now.

Other Possible Translation Difficulties in this Chapter

"By faith"

The author consistently repeats the phrase "by faith," usually at the beginning of sentences. He also uses the related phrases "through faith," "according to faith," and "because of faith." The author repeats these phrases, especially "by faith," to keep his audience focused on the main topic: "faith." If possible, you should translate all these phrases so that they sound very similar. Make sure that it is clear who has the "faith" in each sentence. (See: **faith (p.612)**)

The abstract noun "faith"

If your language does not use an abstract noun for the idea of "faith," you could express the same idea in another way, such as by using the verb "believe." The author uses the word "faith" about 20 times in this chapter, and it would be helpful to use the same expression in your translation each time. (See: **Abstract Nouns (p.439)**)

References to the history of Israel

The author refers to people and events in the history of Israel throughout this chapter. Some of the references are several verses long, while others are just one phrase. Many of the stories that he refers to can be found in the Bible, especially in Genesis, Exodus, and Joshua. However, some of the shorter references are about people who

lived after the time of the Old Testament. Consider whether your readers will be familiar with some of these stories. You may want to include footnotes that provide some extra information about the most important stories that the author refers to. See the notes for brief summaries of the main stories that the author refers to.

The style of the example list

The list of examples that makes up most of chapter 11 begins with longer stories and longer clauses and ends with very short references to stories and very short clauses. The author writes in this way to increase the excitement and power of his examples as he goes. Consider using natural ways to express this slow increase in power and excitement as the chapter progresses.

Is Abraham or Sarah the subject of 11:11?

In 11:11, the author could have primarily been referring to Sarah and her faith or Abraham and his faith. Many scholars think that the author is referring to Sarah here because her name is written near the beginning of verse, right after "faith," and because the author does not refer to Abraham in this verse. Other scholars think that the author is referring to Abraham here because the previous and following verses both refer to Abraham and because the phrase "received ability for the conception of an offspring" is only used for the male's part in procreation. The ULT and UST follow the interpretation that Abraham is the primary subject of the verse. Consider whether your readers might be familiar with a translation that makes a choice in this verse. Otherwise, you may want to follow the ULT and UST here.

Hebrews 11:1

Now

Here, the word **Now** introduces a new part of the author's argument. He goes on to discuss the **faith** that he mentioned in 10:38–39. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: "This" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

assurance of things being hoped {for}, proof of things not being seen

Here the author uses two very similar phrases to describe **faith**. He does this to make what he means very clear. If using two very similar phrases would not make what he means clearer in your language, you could combine the two statements. Alternate translation: "assurance of things not seen which are hoped for" or "proof of things being hoped for but not seen" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

faith is assurance

As the General Notes to this chapter discuss, if your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as "believe." Also, if your language does not use an abstract noun for the idea of **assurance**, you could express the idea by using a verb such as "assure." Alternate translation: "believing assures us" or "those who believe are assured" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p. 439)**)

of things being hoped {for}, & not being seen

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **being hoped {for}** and what is **not being seen** rather than on the people doing these actions. If you must state who does the action, the author implies that anyone with **faith** does them, particularly the audience. Alternate translation: "of things you hope for … you do not see" or "of things that we hope for … that we do not see" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

proof

The second half of this verse leaves out some words that in many languages a sentence might need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the verse. Alternate translation: "and faith is proof" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

proof of things

If your language does not use an abstract noun for the idea of **proof**, you could express the idea by using a verb such as "prove." Alternate translation: "and it proves things" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 11:2

For

Here, the word **For** introduces a further explanation of what the author said about "faith" in the previous verse (11:1). If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

this

Here, the word **this** refers to the "faith" that the author discussed in the previous verse. If it would be helpful in your language, you could make what **this** refers to explicit. Alternate translation: "this faith" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

the ancients were commended

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **commended** rather than on the person doing the commending. If you must state who did the action, the author implies that God did it. Alternate translation: "God commended the ancients" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

the ancients

Here, the word **ancients** refers to people who lived before the audience. The word implies that there are stories about these people. If it would be helpful in your language, you could use a word or phrase that refers to famous people who are no longer living. See how you translated "fathers" in 1:1. Alternate translation: "the forefathers" or "the ancestors" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 11:3

the ages to have been prepared by the word of God

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **the ages** that **have been prepared** rather than on the person doing the preparing. If you must state who did the action, the author implies that God did it by using his **word**. Alternate translation: "that God has prepared the ages by his word" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

the ages

Here, the word **ages** refers to all the things, events, and time periods that have and will exist. If it would be helpful in your language, you could use a word or phrase that refers to everything that has ever and will ever exist. Alternate translation: "the universe" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

by the word of God

Here, the word **word** refers to the act of speaking words. If it would be helpful in your language, you could refer to the act of speaking instead of what is spoken. Alternate translation: "by God saying words" or "when God spoke" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

so that {& what

Here, the phrase **so that** introduces a result from what the author has said about God "preparing" the **ages** by his **word**. Since God created the **ages** in that way, it logically follows that **{what} is seen was not made from what is visible**. If it would be helpful in your language, you could use a word or phrase that makes this relationship clear. Alternate translation: "with the result that" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

so that {what} is seen was not made from what is visible

Here, the word **not** could go with: (1) **made**. The point would be that visible things did not come from other visible things. See the ULT. (2) **what is visible**. The point would be that visible things came from things that are not visible. Alternate translation: "so that what is seen was made from what is not visible" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

so that {what} is seen was not made & what

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **seen** and **not made** rather than on the people doing the seeing or the making. If you must state who did the action, the author implies that people in general do the "seeing," and God does the "making." Alternate translation: "so that God did not make what people see" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

what} is seen was not made from & is visible

Here the author's point is that what people see came into existence because God spoke. Therefore, what people see did not come from something that is **visible** but from something that is invisible: God and his speech. If it

would be helpful in your language, you could make this idea more explicit. Alternate translation: "so that what everyone sees was not made from anything that is similarly visible, but by God's word" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 11:4

Abel offered God a better sacrifice than Cain

Here the author refers to a story in the Old Testament about how **Abel** and **Cain** both presented offerings to God, but God was pleased with only Abel's offering. Cain was angry, and he eventually killed Abel. You can read this story in Genesis 4:3–8. If it would be helpful in your language, you could make important aspects of this story more explicit. Alternate translation: "Abel offered God a sacrifice that was better than what his brother Cain offered" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

than Cain

Here the author is not contrasting **Cain** and the **better sacrifice**. Rather, he is contrasting what **Cain** did with what **Abel** did. If it would be helpful in your language, you could make this contrast more explicit. Alternate translation: "than what Cain offered" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

which

Here, the word **which** could refer to: (1) **faith**. Alternate translation: "which faith" (2) **a better sacrifice**. Alternate translation: "which sacrifice" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

he was testified to be righteous

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Abel**, who **was testified**, rather than on the person doing the testifying. If you must state who did the action, the author clarifies in the next clause that God did it. Alternate translation: "God testified that he was righteous" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

because of his gifts

Here, the phrase **his gifts** refers to what Abel **offered** to **God**. If it would be helpful in your language, you could clarify that these **gifts** are his **sacrifice**. Alternate translation: "because of the gifts that he offered" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

having died

Here, the phrase **having died** refers to something that contrasts with how **he still speaks**. If it would be helpful in your language, you could introduce **having died** with a word or phrase that introduces a contrast or something that is unexpected. Alternate translation: "despite having died" or "even though he died" (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p.466)**)

he still speaks

Here the author speaks as if Abel could still "speak" by means of **{faith}**. He speaks in this way to indicate that the audience can learn something from Abel's example of faith, as if he was speaking to them about his faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he still is an example for us" or "he can still show us something" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 11:5

Here the author refers to a story about a man named **Enoch**. Because he pleased God, God did not let him die but instead took him to heaven. You can read about **Enoch** in Genesis 5:21–24. You might want to include this information in a footnote.

By faith Enoch was transferred

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Enoch**, who **was transferred**, rather than on the person doing the transferring. If you must state who did the action, the author implies that God did it. Alternate translation: "By Enoch's faith, God transferred him" (See: **Active or Passive (p. 442)**) (See: **Active or Passive (p.442)**)

so that he did not see death

Here, the phrase **see death** refers to experiencing death or dying. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: "so that he did not experience death" or "so that he did not die" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

death

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "himself dying" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

and

Here the author quotes from the Old Testament Scriptures. While he does not introduce the quotation with any special words, the audience would have understood that these were words from the Old Testament, specifically from Genesis 5:24. If your readers would not know that the quotation is from the Old Testament, you could use words that introduce a quotation from an important text. Alternate translation: "and as you can read in the Scriptures," or "as it is said in Genesis," (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

He was not found

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Enoch**, who **was not found**, rather than on the people who could not find him. If you must state who did the action, you could use an indefinite subject. Alternate translation: "People did not find him" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

He was not found

Here, the phrase **He was not found** indicates that no one knew where Enoch was, because he was not on earth any longer. If it would be helpful in your language, you could use a comparable phrase that indicates that someone is no longer in an area or space. Alternate translation: "He disappeared" or "He was gone" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

before his transfer, he was reported to have been well-pleasing to God

Here, the phrase **before his transfer** modifies how Enoch was **well-pleasing to God**. It may also modify **he was reported** if God is the one who is doing the "reporting." If the Scripture or the author of Scripture "reports" this, then **before his transfer** does not modify **he was reported**. Arrange the elements in this sentence so that they match your decision about who is doing the reporting. Alternate translation: "he was reported before his transfer to have been well-pleasing to God" or "he was reported to have been well-pleasing to God before his transfer" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

he was reported to have been well-pleasing to God

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Enoch**, who **was reported** rather than on the person or thing doing the reporting. If you must state who did the action, the author implies that God did it, or that the Scriptures do it. Alternate translation: "God reported that Enoch was well-pleasing to him" or "the Scriptures report that he was well-pleasing to God" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 11:6

Now

Here, the word **Now** introduces a further development of the argument. The author proves in this verse that anyone who is **well-pleasing**, like Enoch was*, must have faith. If it would be helpful in your language, you could use a word or phrase that introduces a further development. Alternate translation: "Indeed," (See: [[rc:///ta/man/translate/grammar-connect-words-phrases]]) (See: **Connecting Words and Phrases (p.479)**)

without faith {it is} impossible

Here the author uses two negative words, **without** and **impossible**, to emphasize a positive truth. If it would be helpful in your language, you could express the idea by using a strong positive statement or only one negative word. Alternate translation: "faith is the only way" or "only by faith is it possible" (See: **Double Negatives (p.488)**) (See: **Double Negatives (p.488)**)

to be well-pleasing

Here the author does not state explicitly to whom things are **well-pleasing**. He implies that **faith** makes people **well-pleasing** to God. If it would be helpful in your language, you could make it clearer who is "pleased" here. See how you translated the similar phrase "well-pleasing to God" at the end of 11:5. Alternate translation: ""to be well-pleasing to God" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

for

Here, the word **For** introduces a reason why **faith** is the only way to be **well-pleasing**. If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: "since" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

the one coming to God

Here, the phrase **coming to** refers implicitly to getting close to something but not necessarily being right next to it. Here, the author speaks about people **coming to God**. This means that they enter into God's presence. If it would be helpful in your language, you could use a word or phrase that refers to being in someone's presence. See how you translated "approach" in 10:22. Alternate translation: "the one entering into God's presence" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

is a rewarder of the ones seeking

Alternate translation: "rewards those who seek"

of the ones seeking him

Here the author speaks of worshiping and serving God as if it were **seeking him**. He speaks in this way because those who worship and serve God focus on him as much as if they were **seeking** to find **him**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "of the ones focusing on him" or "of the ones following him" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 11:7

Here the author refers to a story about a man named **Noah**. When God decided to punish humans for their sins by flooding the earth, he warned Noah about it. Noah built a boat called an "ark" and survived the flood with his family. You can read about **Noah** in Genesis 6:9–8:22. You might want to include this information in a footnote.

having been warned

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Noah**, who was **warned**, rather than on the person doing the warning. If you must state who did the action, the author implies that God did it. Alternate translation: "when God warned him" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

the things not yet being seen

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **not yet being seen** rather than on the person doing the seeing. If you must state who did the action, you could use an indefinite subject. Alternate translation: "things no one could yet see" or "the things that people could not yet see" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

the things not yet being seen

Here, the phrase **things not yet being seen** refers to events that have not yet happened. In this case, it refers specifically to the flood that drowned everyone except for Noah and his family. If it would be helpful in your language, you could make it clearer that this phrase refers to events that had not yet happened. Alternate translation: "the things not yet having happened" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

for salvation of his household

If your language does not use an abstract noun for the idea of **salvation**, you could express the idea by using a verb such as "rescue" or "save." Alternate translation: "to save his household" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

which

Here, the word **which** could refer to: (1) **faith**. Alternate translation: "which faith" (2) the **ark**. Alternate translation: "which ark" (3) **salvation**. Alternate translation: "which salvation" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

the world

Here, the word **world** refers primarily to the people who were living in the **world**. If it would be helpful in your language, you could refer specifically to people here. Alternate translation: "everyone in the world" or "all people" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

became an heir of the righteousness

Here the author speaks as if **Noah** were a child who would receive property from a relative. He speaks in this way to indicate that Noah received **righteousness** from God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "became one who received the righteousness" or "received the righteousness" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

of the righteousness {which is} according to faith

If your language does not use abstract nouns for the ideas of **righteousness** and **faith**, you could express the ideas by using an adjective such as "righteous" and a verb such as "believe." Alternate translation: "who was righteous because of how he believed" or "whom God declared righteous because he believed" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 11:8

In 11:8–12, the author refers to a story about a man named **Abraham** and his wife "Sarah." God appeared to Abraham and told him to travel to a different country, a country that God promised to give to him. God also promised to give a child and grandchildren to Abraham and Sarah, even though they were old. Although they had to wait a long time, God did what he promised to do, and Abraham's descendants were the Israelites. You can read about **Abraham** in Genesis 12–23. You might want to include this information in a footnote.

being called

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Abraham** who was **called** rather than on the person doing the calling. If you must state who did the action, the author implies that God did it. Alternate translation: "when God called him" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

obeyed to go out

Here, the phrase **obeyed to go out** means that Abraham **obeyed** God's command by "going out." If it would be helpful in your language, you could use a form that refers to doing what someone commands. Alternate translation: "obeyed by going out" or "obeyed and went out" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

a place

Here the author uses the word **place** because it is a vague word that refers to a location without giving any more details. He uses a vague word because Abraham did "not fully know where he was going." If possible, use an indefinite word here as well. Alternate translation: "a locale" or "an area" (See: **When to Keep Information Implicit (p.599)**) (See: **When to Keep Information Implicit (p.599)**)

he was going to receive for an inheritance

Here the author speaks of the **place** as if it were property that **Abraham** was **going to receive** from a relative. The author speaks in this way to indicate that God was **going to** give this **place** to Abraham. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "God was going to give him as his own" or "he was going to receive from God" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

he is going

Here the author uses the present tense to refer to the process of **going**. If it would be helpful in your language, you could use a form that refers to the process of going. Make sure the tense fits with the rest of the verse. Alternate translation: "he was going" (See: **Predictive Past (p.561)**) (See: **Predictive Past (p.561)**)

Hebrews 11:9

of the promise, & of the same promise

If your language does not use an abstract noun for the idea behind **promise**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: "that God had pledged to him … of the same things that God had pledged" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

as a foreigner

Here, the phrase **as a foreign {land}** indicates that Abraham had not yet "inherited" the **land of the promise**, so the **land** belonged to someone else. So, while God had promised to give it to him, while he was living there, it was **foreign** and not his own **land**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "as if it were a foreign country" or "as if he were living in a foreign land" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

having lived in tents

In the author's culture, people who lived in **tents** did not have one permanent home. Rather, they moved around and did not stay in one place for long. The author refers to **tents** here to indicate that Abraham, **Isaac**, and **Jacob** did not have a permanent home but rather moved around. If it would be helpful in your language, you could make this implication more explicit. Alternate translation: "having lived in moveable tents" or "having lived in many places in tents" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the fellow heirs of the same promise

Here the author speaks as if **Isaac** and **Jacob** were children who, along with Abraham, would receive property from a relative. He speaks in this way to indicate that Abraham, **Isaac**, and **Jacob** all received **the same promise** from God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the fellow recipients of the same promise" or "who with Abraham received the same promise" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 11:10

for

Here, the word **for** introduces the reason why Abraham did what the author describes in 11:8–9. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a certain kind of behavior. Alternate translation: "since" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

he was waiting for

Here, the phrase **he was waiting for** indicates that Abraham was expecting or looking forward to living in the **city having foundations**. If it would be helpful in your language, you could make what the author implies more explicit. Alternate translation: "he was waiting to dwell in" or "he was expecting to live in" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the city having foundations

Here, the word **city** refers to a place that currently exists in heaven. The author will refer to it again in this and the following two chapters. If it would be helpful in your language, you could clarify that the author is referring to a heavenly **city**, not any city on earth right now. Alternate translation: "the city in heaven having foundations" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

having foundations

Here the author describes the city as **having foundations** to indicate that it is stable and long-lasting. In other words, this city will never disappear or be destroyed. If it would be helpful in your language, you could express the idea plainly or with a comparable phrase. Alternate translation: "having solid foundations" or "that will last forever" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

whose architect and builder {is} God

Here, the words **architect** and **builder** function together to identify that **God** is one who created the **city**. It is possible that **architect** refers to how God designed or planned the city, while **builder** refers to how God created the city. If you do not have two words for these categories, you could use a single word or phrase to identify **God** as the creator of the **city**. Alternate translation: "whose creator is God" or "which God made" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

Hebrews 11:11

By faith, even Sarah herself received ability for the conception of an offspring, even beyond the time of full age, since she considered

The subject of this sentence could be: (1) Abraham. The previous and the following verse speak primarily about Abraham, and the phrase **ability for the conception of an offspring** was used only of males in the author's culture. Alternate translation: "By faith he received ability for the conception of an offspring also with Sarah, even though he was beyond the time of full age, since he considered" (2) **Sarah**. She is mentioned right after **faith**, just like all the others who had **faith**. Further, the story about Abraham and **Sarah** focuses more on how **Sarah** was old than on how Abraham was old. In this case, the phrase **ability for the conception of an offspring** refers to how **Sarah** received what Abraham had the **ability** to do. Alternate translation: "By faith, even Sarah herself received Abraham's ability for the conception of an offspring, even though she was beyond the time of full age, since she considered"

Sarah herself

Here, the word translated **herself** emphasizes **Sarah**. Consider using a natural way to emphasize **Sarah** in your language. Alternate translation: "that very Sarah" (See: **Reflexive Pronouns (p.574)**) (See: **Reflexive Pronouns (p. 574)**)

Sarah herself

Some early manuscripts include the word "barren" to describe Sarah. Consider whether translations that your readers might be familiar with include "barren." Otherwise, you could use the form that the ULT uses. Alternate translation: "barren Sarah herself" or "Sarah herself, being barren" (See: **Textual Variants (p.587)**) (See: **Textual Variants (p.587)**)

received ability for the conception of an offspring

If your language does not use abstract nouns for the ideas behind **ability** and **conception**, you could express the ideas by using verbs such as "able" and "conceive." Alternate translation: "became able to conceive an offspring" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

the one having promised

Here, the phrase **the one having promised** refers to God, who made a promise to Abraham and Sarah that they would have **offspring** together. If it would be helpful in your language, you could make it more explicit that God is the one who **promised**. Alternate translation: "God, who had promised" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 11:12

also from one {man}—and he having become dead—these {children} were born

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "also one man—and he having become dead—fathered these children" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

one {man

Here, the word **one** refers to Abraham. If it would be helpful in your language, you could make whom **one** refers to explicit. Alternate translation: "one man, Abraham" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

he having become dead

Here, the phrase **having become dead** is an exaggeration that the audience would have understood to mean that Abraham was too old to have children. He is **dead** because he cannot father children. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: "he having, as it were, become dead" or "he having become impotent" (See: **Hyperbole (p.517)**) (See: **Hyperbole (p.517)**)

these {children

Here, the phrase **these {children}** refers to Abraham's descendants, the Israelites. If it would be helpful in your language, you could make who **these {children}** are more explicit. Alternate translation: "the Israelites" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

just as the stars of the sky in their great number and countless as the sand along the shore of the sea

These phrases refer to the words that God used when he promised many descendants to Abraham. See God's promise in Genesis 22:17. You might want to include this information in a footnote.

just as the stars of the sky in their great number

Here the author compares the number of Abraham's descendants to the number of **stars** in the **sky**, which are **great** in **number**. He uses this comparison to emphasize how many descendants there are. If it would be helpful in your language, you could make it clearer that the author is referring to many descendants and many **stars**. Alternate translation: "as many as the numerous stars in the sky" (See: **Simile (p.580)**) (See: **Simile (p.580)**)

countless as the sand along the shore of the sea

Here the author compares the number of Abraham's descendants to the amount of **sand** on a beach by the **sea**, which is so great that no one can count it (**countless**). He uses this comparison to emphasize how many descendants there are. If it would be helpful in your language, you could make it clearer that the author is referring to many descendants and many grains of **sand**. Alternate translation: "as many as the numberless grains of sand along the shore of the sea" (See: **Simile (p.580)**) (See: **Simile (p.580)**)

Hebrews 11:13

all these

Here, and throughout 11:13–16, the author could be referring: (1) generally to all the people that the author has discussed in the chapter. Alternate translation: "those I have mentioned" or "all these who had faith" (2) specifically to Abraham, Sarah, Isaac, and Jacob, who are mentioned in 11:8–12. Alternate translation: "the patriarchs" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

the promises

Here, the word **promises** refers to the contents of the **promises**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of the **promises**. Alternate translation: "the things from God's promises" or "the things that God promised" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

the promises

If your language does not use an abstract noun for the idea of **promises**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: "what God pledged" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

seeing and greeting them from far off

Here the author speaks as if **the promises** were travelers arriving from far away that people could "see" and "greet." The author means that the people he has mentioned in this chapter were as sure of the **promises** as if they could already see and communicate with them. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: "but anticipating and expecting them in the future" or "seeing and greeting them from far off as if the promises were expected visitors" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

they are

Here the author uses the present tense because he is reporting what **all these** people **confessed** while they were alive. Use a natural tense in your language to report what people in the past said. Alternate translation: "they were" (See: **Predictive Past (p.561)**) (See: **Predictive Past (p.561)**)

strangers and foreigners

Here, the words **strangers** and **foreigners** function together to identify **all these** people as those who are not living in their homeland. In other words, they are "resident aliens." If you do not have two words for these categories, you could use a single word or phrase that refers to people who are living somewhere besides their home or homeland. Alternate translation: "aliens" or "foreign people" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

Hebrews 11:14

For

Here, the word **For** introduces a further explanation of what the author said in the previous verse (11:13) about how the faithful people "confessed" that they were "strangers and foreigners on the earth." If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: "As you can see," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

such things

Here, the phrase **such things** refers back to what the author said about the faithful people in the previous verse: they "confessed that they are strangers and foreigners on the earth." If it would be helpful in your language, you could make what **such things** refers to more explicit. Alternate translation: "that they are strangers and foreigners" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

Hebrews 11:15

And if indeed

Here, the word **And** introduces another step in the author's argument. The word **indeed** indicates that this further step is in two parts, with the second part beginning with "but" in 11:16. The word **if** indicates that the first part of the further step is in conditional form. If it would be helpful in your language, you could use a different form to indicate these relationships in a natural way. Alternate translation: "Further, on the one hand, if" or "First, if" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

if indeed they had been thinking

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **they** were not actually **thinking of that {land} from which they went out**. He proves that the conditional statement is not true by pointing out that they **had opportunity to return** but did not take that opportunity. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if indeed they had really been thinking" or "were they indeed thinking" (See: **Connect — Contrary to Fact Conditions (p.463)**) (See: **Connect — Contrary to Fact Conditions (p.463)**)

they had been thinking of that {land} from which they went out

Here the author implies that they could have thought of **that {land} from which they went out** as their "homeland." He does not mean that they could have just thought about that land. If it would be helpful in your language, you could clarify that the author is referring to **thinking of that {land}** as a "homeland." Alternate translation: "they had been thinking of that {land} from which they went out as their homeland" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

they would have had opportunity

If your language does not use an abstract noun for the idea of **opportunity**, you could express the same idea in another way. Alternate translation: "they would have been able" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 11:16

But now

Here, the phrase **But now** introduces what is true, in contrast to the hypothetical situation the author presented in
11:15. The word **now** does not refer to time here. If it would be helpful in your language, you could use a word or
phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: "In reality, though," or
"As it really is," (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p.466)**)

they reach for

Here the author describes longing and desiring as if it were "reaching for" something to take it in one's hand. If it
would be helpful in your language, you could state the meaning plainly. Alternate translation: "they yearn for" or
"they desire" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

a better {land

Here the author does not state what this "land' is **better** than. If it would be helpful in your language, you could
clarify that he means it is better than the "land from which they went out" and any other earthly land. If it would be
helpful in your language, you could could state explicitly what the **heavenly** land is **better** than. Alternate
translation: "a land that is better than any earthly land" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

God is not ashamed of them, to be called their God

Here, the phrase **to be called their God** describes the situation in which **God is not ashamed of them**. If it would
be helpful in your language, you could use a form that more clearly expresses the idea. Alternate translation: "God
is not ashamed of them when he is called their God" or "God is not ashamed to be called their God"

God is not ashamed of them

The phrase **not ashamed** uses two negative words to emphasize that God is honored by these faithful people. If it
would be helpful in your language, you could express the meaning with positive words. Alternate translation: "God
is honored by them" (See: **Double Negatives (p.488)**) (See: **Double Negatives (p.488)**)

them, to be called their God

If your language does not use the passive form in this way, you could express the idea in active form or in another
way that is natural in your language. The author uses the passive form here to focus on **God**, who is **called their
God**, rather than on the people doing the calling. If you must state who did the action, you could use an indefinite
subject. Alternate translation: "them when others call him their God" (See: **Active or Passive (p.442)**) (See: **Active
or Passive (p.442)**)

for

Here, the word **for** introduces support for the author's claim that **God is not ashamed of them**. If it would be
helpful in your language, you could use a word or phrase that introduces support for a previous claim. Alternate
translation: "which you know is true, because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See:
Connect — Reason-and-Result Relationship (p.472))

a city

See how you translated "city" in 11:10.

Hebrews 11:17

In 11:17–19, the author refers to a specific story about **Abraham**. God told Abraham to sacrifice his son **Isaac**. Abraham began to obey God and was about to kill his son when God sent an angel to stop him and tell him that he had proved that he feared God. Abraham then sacrificed an animal instead of sacrificing Isaac. You can read this story in Genesis 22:1–19. You might want to include this information in a footnote.

By faith Abraham, being tested, had offered Isaac; even the one having welcomed the promises offered up his one and only {son

Here the author describes the same event with two different clauses. The first clause simply names **Abraham** and **Isaac**. The second clause describes how **Abraham** and **Isaac** relate to the **promises**. The author uses these two different clauses to emphasize the importance of this event. If it would be helpful in your language, you could combine the two clauses and provide emphasis in another way. Alternate translation: "By faith, when he was tested, Abraham, who had welcomed the promises, offered up Isaac, his one and only son" (See: **Parallelism (p. 552)**) (See: **Parallelism (p.552)**)

being tested

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Abraham**, who is **tested**, rather than on the person doing the testing. If you must state who did the action, the author implies that God did it. Alternate translation: "at the time when God tested him" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

had offered & offered up

Here the author refers to how Abraham **offered** his son **Isaac**. However, the author knows that Abraham did not complete this "offering" by killing Isaac. Rather, he uses the word **offered** to refer to how Abraham completed all the steps of the offering until God interrupted him when he had the knife in his hand to kill his son. If it would be helpful in your language, you could clarify that Abraham was "about to" or "ready to" offer his son. Alternate translation: "had been ready to offer … was ready to offer up" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

even

Alternate translation: "and"

the one having welcomed the promises

Here, the phrase **the one having welcomed the promises** refers back to **Abraham**. If it would be helpful in your language, you could make whom this phrase refers to more explicit. Alternate translation: "Abraham who had welcomed the promises" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p. 563)**)

having welcomed

Here the author speaks of how Abraham received God's **promises** as if they were guests that he **welcomed**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "having received" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the promises

If your language does not use an abstract noun for the idea of **promises**, you could express the idea by using a verb such as "promise" or "pledge." Here, the content of the **promises** is the blessing of many descendants through **Isaac** (see 11:18). Alternate translation: "how God had pledged offspring to him" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 11:18

whom

Here, the word **whom** refers to Abraham. If it would be helpful in your language, you could make to whom **whom** refers explicit. Alternate translation: "which man Abraham" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

it was said

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **said** rather than on the person doing the saying. If you must state who did the action, the author implies that God did it. Alternate translation: "God said" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

it was said

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that God said to Abraham. However, the audience would have understood that these were words from the Old Testament, specifically from Genesis 21:12. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "it was spoken" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

your offspring will be named

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **offspring** that is **named** rather than on the person doing the naming. If you must state who did the action, you could use an indefinite subject. Alternate translation: "people will name your offspring" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

offspring

Here, the word **offspring** is a singular noun that refers to many descendants. It may be more natural in your language to use a plural form. Alternate translation: "descendants"

will be named

In the culture of the author of the quotation, naming **offspring** through someone refers to identifying the ancestor of a specific group of people. Your language may have its own way of identifying an ancestor. Alternate translation: "will be traced" or "will descend" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

Hebrews 11:19

having reasoned

Here, the phrase **having reasoned** introduces the reason why Abraham acted as the author described in 11:17. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "because he reasoned" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

to raise up even from the dead

Here the author uses the phrase **raise up** to refer to how God makes someone who has died come back to life. If it would be helpful in your language, you could use a comparable expression or translate the idea plainly. Alternate translation: "to restore even the dead to life" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

the dead

The author is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "the dead people" or "the corpses" (See: **Nominal Adjectives (p.543)**) (See: **Nominal Adjectives (p.543)**)

he received him back

Here, the word **he** refers to Abraham, and the word **him** refers to Isaac. If it would be helpful in your language, you could make to whom these words refer more explicit. Alternate translation: "Abraham received Isaac back" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

and in a parable, he received him back from there

Here, the word translated **from there** could be: (1) a reference back to the **dead**, specifically the state of being **dead**. Alternate translation: "and in a parable, he received him back from being dead" (2) a linking word that indicates the cause of Abraham receiving Isaac back. Alternate translation: "because of which, also in a parable, he received him back"

Hebrews 11:20

Here the author refers to a story about how **Isaac** blessed his twin sons **Jacob** and **Esau**. In the story, Jacob pretends to be Esau and receives the blessing that Isaac intended for Esau. When Esau comes to receive his blessing, Isaac realizes that Jacob stole the blessing from Esau. He then gives Esau a different blessing. You can read about Isaac blessing his sons in Genesis 27:1–40. You might want to include this information in a footnote.

By faith also, concerning coming things

Here, the word **also** could go with: (1) **By faith**. In this case, the author is showing that Isaac had **faith** just like Abraham and the others he has mentioned. Alternate translation: "By faith too, concerning coming things" (2) **concerning coming things**. In this case, the **also** emphasizes the **coming things**. Alternate translation: "By faith, even concerning coming things" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

concerning coming things

Here, the phrase **coming things** refers to what was going to happen to both **Jacob** and **Esau** and thus also indicates the contents of the blessings given to each son. If it would be helpful in your language, you could clarify that **coming things** refers to future events. Alternate translation: "concerning coming events" or "concerning what would later happen" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 11:21

Here the author refers to a story about **Jacob**, Abraham's grandson. When he was about to die, he **blessed** the two sons of his own son **Joseph**. You can read about **Jacob** blessing the sons of Joseph in Genesis 47:28–48:22. You might want to include this information in a footnote.

worshiped on the end of his staff

The author takes these words from a Greek translation of Genesis 47:31. The words indicate that Jacob **worshiped** while he held himself up by holding onto the **end of his staff**. If it would be helpful in your language, you could use a form that refers to steadying oneself by holding onto a stick or **staff**. Alternate translation: "worshiped as he steadied himself with a pole" or "worshiped as he held himself up with his walking stick" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 11:22

Here the author refers to a story about what **Joseph** said when he was about to die. He said that God would lead them from Egypt to the land that God promised to give to them, and that they should take his bones with them when they left Egypt. You can read this story in Genesis 50:24–26. You might want to include this information in a footnote.

coming to an end

Here, the phrase **coming to an end** is a polite way of indicating that someone will die soon. If it would be helpful in your language, you could use a natural and polite expression to indicate that someone is about to die. Alternate translation: "about to pass away" or "being about to die" (See: **Euphemism (p.496)**) (See: **Euphemism (p.496)**)

the exodus of the sons of Israel

Here the audience would understand that the author was speaking about the **exodus** of the Israelites from Egypt to the land that God had promised to give them. If your readers would not make this inference, you could express this idea more explicitly. Alternate translation: "the exodus of the sons of Israel from Egypt" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

of the sons

Although the word **sons** is masculine, the author is using it to refer to any children or descendants, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "of the sons and daughters" or "of the children" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

of the sons of Israel

Here the author uses the word **sons** to refer in general to all the descendants of **Israel**, who was also called "Jacob." If it would be helpful in your language, you could use a word or phrase that refers to descendants in general. Alternate translation: "of the descendants of Israel" or "those descended from Israel" (See: **Kinship (p.529)**) (See: **Kinship (p.529)**)

commanded {them} about his bones

Here the author does not clarify what the "command" about the **bones** is. The audience would have known that Joseph wanted the Israelites to take **his bones** with them when they left Egypt so they could bury his bones in the land that God promised them. If it would be helpful in your language, you could make the content of the command explicit. Alternate translation: "commanded them to take his bones to the promised land" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 11:23

Here the author refers to a story about a man named **Moses**. The king of Egypt, where **Moses** was born, had commanded that all the boys born to the Israelites should be killed. When **Moses** was born to his parents, they defied the command and hid Moses for **three months**. You can read this story about **Moses** in Exodus 1:22–2:3. You might want to include this information in a footnote.

Moses, having been born, was hidden for three months by his parents

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Moses** rather than on Moses' parents. Alternate translation: "Moses' parents hid him for three months after his mother gave birth to him" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

for three months

Alternate translation: "for one quarter of a year"

they were not afraid of the decree

Here the author means that Moses' parents were **not afraid** to break or disobey **the decree**. If it would be helpful in your language, you could make this more explicit. Alternate translation: "they were not afraid of breaking the decree" or "they did not fear the consequences of breaking the decree" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

of the decree of the king

If your language does not use an abstract noun for the idea of **decree**, you could express the idea by using a verb such as "decree" or "command." Alternate translation: "of what the king decreed" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

of the decree of the king

Here the author assumes that his audience knew who the **king** was and what the **decree** was about. The **king** is the ruler over the land of Egypt, sometimes also called a "Pharaoh." The **decree** required all the sons born to the Israelites to be drowned in the river Nile. If your readers would not make these inferences, you could make them more explicit. Alternate translation: "of the king of Egypt's decree that all the male children of the Israelites should be drowned" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 11:24

In 11:24–27, the author refers to a story about **Moses**. This man **Moses** grew up as the adopted son of Pharaoh's daughter. However, one day Moses saw an Egyptian hitting one of his fellow Israelites. He killed the Egyptian, but Pharaoh found out and wanted to kill Moses. Moses escaped to a land called Midian. You can read about this story in Exodus 2:11–15. You might want to include this information in a footnote.

refused to be called the son of Pharaoh's daughter

Here, the phrase **to be called** indicates more than just a name. It refers also to the power and status that comes along with that name. The author means that Moses **refused** to live and act as **the son of Pharaoh's daughter**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "refused to be treated as the son of Pharaoh's daughter" or "refused to be honored as the son of Pharaoh's daughter" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

refused to be called

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Moses**, who is **called**, rather than on the people doing the calling. If you must state who did the action, you could use an indefinite subject. Alternate translation: "refused to have people to call him" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 11:25

to have the temporary enjoyment of sin

If your language does not use abstract nouns for the ideas of **enjoyment** and **sin**, you could express the ideas by using verbs such as "enjoy" and "sin." Alternate translation: "temporarily to relish acting in sinful ways" or "to benefit briefly from doing sinful things" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 11:26

the reproach of the Christ

Here the author could be referring to a **reproach** that is: (1) for the sake of or because of **the Christ**. Alternate translation: "the reproach for the sake of the Christ" or "the reproach because of the Christ" (2) like the **reproach** that **the Christ** experienced. Alternate translation: "the reproach that Christ experienced" or "reproach, which is like what Christ suffered," (See: **Possession (p.557)**) (See: **Possession (p.557)**)

the reproach of the Christ

If your language does not use an abstract noun for the idea behind **reproach**, you could express the idea by using a verb such as "reproach." Alternate translation: "being reproached for Christ to be" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

for

Here, the word **For** introduces a reason why Moses **considered** the **reproach of Christ** to be more valuable than **the treasures of Egypt**. If it would be helpful in your language, you could use a different word or phrase that introduces a reason or basis. Alternate translation: "since" (See: **Connect — Reason-and-Result Relationship (p. 472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

he was looking away toward

Here the author speaks as if Moses was **looking away** from the **treasures of Egypt** and **toward his reward**. He speaks in this way to indicate that Moses thought about and focused on the **reward** from God rather than **the treasures of Egypt**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "for he was concentrating instead on" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

toward his reward

If your language does not use an abstract noun for the idea behind **reward**, you could express the idea by using a verb such as "reward" or "repay." Alternate translation: "toward how God would repay him" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 11:27

the wrath of the king

If your language does not use an abstract noun for the idea of **wrath**, you could express the idea by using an adjective such as "angry" or "furious." Alternate translation: "how furious the king was" (See: **Abstract Nouns (p. 439)**) (See: **Abstract Nouns (p.439)**)

for

Here, the word **for** introduces a reason why Moses **left Egypt behind** and did not fear **the wrath of the king**. If it would be helpful in your language, you could use a different word or phrase that introduces a reason or basis. Alternate translation: "since" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

as if he were seeing

Here, the word translated **as if** could indicate that Moses: (1) did not actually "see" God but rather acted like he could. Alternate translation: "as though he could see" (2) did "see" God and acted as one who could do so. Alternate translation: "as one who could see"

the & as if he were seeing & unseen one

Here the author compares the way that Moses **endured** to how someone who was **seeing the unseen one** would endure. The author's point is that Moses endured because he was totally sure that God was trustworthy, as sure as if God were right beside him. If it would be helpful in your language, you could make the comparison more explicit. Alternate translation: "as one who could see the unseen one endures" (See: **Simile (p.580)**) (See: **Simile (p.580)**)

the & unseen one

Here, the audience would have known that **the unseen one** is God. If it would be helpful in your language, you could make who **the unseen one** is more explicit. Alternate translation: "the unseen God" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 11:28

Here the author refers to the story of the first **Passover**, a festival that the Israelites continued to celebrate to remember what happened when God delivered them from Egypt. God had warned the king of Egypt that if he did not let the Israelites go free, he would kill the **firstborn** son in each Egyptian family. God told Moses to have the Israelites spread blood from a sacrificed lamb on their doors so that their **firstborn** sons would not die. Then, God sent a destroying angel, who killed the **firstborn** sons of the Egyptians. When that happened, the king of Egypt let the Israelites go free. You can read about the first **Passover** in Exodus 11:1–12:32. You might want to include this information in a footnote.

he has performed

Here the author implies that Moses led all the Israelites in doing these things. It was not just Moses who sprinkled blood and **performed the Passover**. If it would be helpful in your language, you could make the implication about all the Israelites more explicit. Alternate translation: "he had them perform" or "he and the Israelites have performed" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the sprinkling of the blood

Here, the phrase **the sprinkling of the blood** refers to God's command to the Israelites to kill a lamb and spread its **blood** on the doorposts of every house where Israelites lived. This would prevent **the destroyer** from harming their **firstborn**. If it would be helpful in your language, you could make what **the sprinkling of the blood** refers to more explicit. Alternate translation: "the sprinkling of blood from sacrifices on their doorframes" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the destroyer {of} the firstborn

Here, the phrase **the destroyer {of} the firstborn** refers to the spiritual being whom God commanded to kill the **firstborn** of the Egyptians. If it would be helpful in your language, you could clarify that **the destroyer** is a spiritual being. Alternate translation: "the angel who destroyed the firstborn" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

would not touch

Here, the word **touch** refers to harming or killing someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "would not harm" or "would not destroy" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

them

Here, the word **them** refers to the Israelites, perhaps more specifically to the firstborn of the Israelites. If it would be helpful in your language, you could make whom **them** refers to explicit. Alternate translation: "the Israelites" or "the Israelite firstborn" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p. 563)**)

Hebrews 11:29

Here the author refers to a story about how God rescued the Israelites from Egypt. After the king of Egypt let them go free, the Israelites traveled until they reached the edge of the **Red Sea**. However, the king of Egypt decided that he had made a mistake and wanted to take the Israelites back. His army surrounded them as they camped next to the **Red Sea**. However, God opened a path through the **Red Sea**, and the Israelites walked right through. When the Egyptian army followed, God sent the water back over the path he had created, and the Egyptians drowned. You can read this story in Exodus 14. You might want to include this information in a footnote.

as if through dry land

Here the author compares the way that the Israelites **passed through the Red Sea** to how a person would pass **through dry land**. In other words, the Israelites were able to walk **through** the **Red Sea** just like they would walk on a path. The audience would know that God separated the water of the **Red Sea** to create this path. If it would be helpful in your language, you could make what the author is comparing more explicit. Alternate translation: "like they were walking on a dry path" (See: **Simile (p.580)**) (See: **Simile (p.580)**)

the Egyptians, having taken an attempt, were swallowed up

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who **were swallowed up** rather than on what did the "swallowing. If you must state who did the action, the author implies that "the Red Sea" did it. Alternate translation: "swallowed up the Egyptians when they had taken an attempt" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

were swallowed up

Here the author speaks of dying by drowning as water had **swallowed** someone **up**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "were drowned" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 11:30

Here the author refers to a story about a city named **Jericho**. This city was the first city that the Israelites attacked when they entered the land that God had promised to give to them. God told them to march around the city once a day for six days and then to march around the city seven times on the seventh day. When the Israelites completed their last march around the city and shouted loudly, the walls fell down and the Israelites conquered the city. You can read about **Jericho** in Joshua 6:1–25. You might want to include this information in a footnote.

having been encircled

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **walls** that are **encircled** rather than on the people doing the encircling. If you must state who did the action, the author implies that "the Israelites" did it. Alternate translation: "the Israelites having encircled them" (See: **Active or Passive (p. 442)**) (See: **Active or Passive (p.442)**)

Hebrews 11:31

Here the author refers to a story about a woman named **Rahab**. She was a **prostitute** who lived in the city of Jericho. When Joshua sent **spies** to see what Jericho was like, Rahab hid them from the leaders of the city and sent them safely back to Joshua. Because she did that, Joshua had the Israelites keep Rahab and her family alive when they conquered Jericho and killed everyone else. You can read about **Rahab** in Joshua 2:1–21 and Joshua 6:22–25. You might want to include this information in a footnote.

with the ones having disobeyed

Here, the phrase **the ones having disobeyed** refers to everyone else who lived in Jericho. They did not respond to God and God's people like **Rahab** did, so the author describes them as "disobedient." If it would be helpful in your language, you could make who **the ones having disobeyed** are more explicit. Alternate translation: "with everyone else in Jericho who disobeyed" or "with the people who lived in Jericho and who disobeyed" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

having welcomed

Here, the phrase **having welcomed** introduces the reason or cause for why Rahab **did not perish**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "since she welcomed" or "for she welcomed" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

the spies

Here, the word **spies** refers to men whom Joshua had sent out to examine what the people and cities in the promised land were like before he and the Israelites attacked. If it would be helpful in your language, you could use a word or phrase that refers to this kind of task. Alternate translation: "the scouts" or "those sent to investigate the land" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

with peace

If your language does not use an abstract noun for the idea of **peace**, you could express the idea by using an adverb such as "peacefully." Alternate translation: "who had peacefully received the spies" (See: **Abstract Nouns (p. 439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 11:32

what more might I say

The author uses this question to emphasize that there are many more examples that he could have discussed. If it would be helpful in your language, you could express the idea by using a strong statement and include the emphasis in another way. Alternate translation: "I could talk about so many more examples!" (See: **Rhetorical Question (p.577)**) (See: **Rhetorical Question (p.577)**)

For

Here, the word **For** introduces a further explanation of why the author cannot **say** any **more**. If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: "But" or "In fact," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

the time will fail me

Here, the phrase **the time will fail me** indicates that the author does not have enough time to speak about more people. If it would be helpful in your language, you could use an expression that refers to a lack of time. Alternate translation: "I will not have enough time" or "it would take too much time" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

me, fully relating

Here, the phrase **fully relating** indicates the condition in which **the time will fail me**. Of course, the author indicates that he will not meet this condition. If it would be helpful in your language, you could make the relationship more explicit by using a form that introduces a non-real condition. Alternate translation: "me if I were to fully relate" or "me were I to fully relate" (See: **Connect — Contrary to Fact Conditions (p.463)**) (See: **Connect — Contrary to Fact Conditions (p.463)**)

the prophets

Here, the phrase **the prophets** refers in general to anyone who spoke God's word to his people. The man **Samuel** was considered a prophet, so make sure that your translation does not imply that **Samuel** was not a prophet. Alternate translation: "the others who spoke for God" (See: **Assumed Knowledge and Implicit Information (p. 445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 11:33

who

Here, the word **who** does not mean that each person listed in 11:32 did all the things the author is about to mention. The author means that these are the kinds of things that those with faith were able to do in general. Alternate translation: "who, along with many others," (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

worked justice

If your language does not use an abstract noun for the idea of **justice**, you could express the idea by using an adverb such as "justly" or "rightly." Alternate translation: "led rightly" or "reigned justly" (See: **Abstract Nouns (p. 439)**) (See: **Abstract Nouns (p.439)**)

promises

Here, the word **promises** refers to the contents of the **promises**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of the **promises**. Alternate translation: "the things from God's promises" or "the things that God promised" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

promises

If your language does not use an abstract noun for the idea of **promises**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: "what God pledged" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

shut the mouths of lions

Here, the phrase **shut the mouths of lions** means that the lions cannot eat anything, particularly the person who is with the lions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "stopped lions from devouring them" or "restrained the hunger of lions" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 11:34

the power of fire

Here the author uses the possessive form to describe **fire** that has **power**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "fire that has power" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

the power of fire

If your language does not use an abstract noun for the idea of **power**, you could express the idea by using an adjective such as "powerful." Alternate translation: "powerful fire" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

escaped the mouth of the sword

Here, the phrase **the mouth of the sword** refers to how the **sword** destroys people as if it ate them up with a **mouth**. The expression refers to someone killing someone else with a **sword**. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "escaped violent death" or "survived someone trying to kill them" (See: **Personification (p.555)**) (See: **Personification (p. 555)**)

were empowered out of weakness

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who **were empowered** rather than on the person doing the empowering. If you must state who did the action, the author implies that God did it. Alternate translation: "received empowering from God out of weakness" or "became powerful out of weakness" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

out of weakness

If your language does not use an abstract noun for the idea of **weakness**, you could express the idea by using an adjective such as "weak." Alternate translation: "out of being weak" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 11:35

their dead

The author is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. The word **their** indicates that these **dead** people belong to the families of the **Women**. Alternate translation: "their dead relatives" (See: **Nominal Adjectives (p.543)**) (See: **Nominal Adjectives (p.543)**)

others

Here, the word **others** does not refer to other **Women**. Rather, it refers to other people in general. If it would be helpful in your language, you could make this explicit. Alternate translation: "other Israelites" or "other believers" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

others were tortured

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who **were tortured** rather than on the people doing the torturing. If you must state who did the action, you could use an indefinite subject. Alternate translation: "others accepted torture" or "others were those whom people tortured" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

not accepting their release

Here the audience would understand that the "torture" would stop if the people being **tortured** did what the torturer asked. In this case, the author implies that the people are being **tortured** to make them disobey or deny God. To "accept release," then, would require disobeying or denying God. If it would be helpful in your language, you could make what the author implies more explicit. Alternate translation: "refusing to disobey God in order to be released" or "not being willing to be released by denying God" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

not accepting their release

If your language does not use an abstract noun for the idea of **release**, you could express the idea by using a verb such as "release." Alternate translation: "not asking to be released" or "not trying to be released" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

a better resurrection

Here the author does not state what this **resurrection** is **better** than. The phrase **better resurrection** could mean: (1) that this is a final **resurrection** and is thus better than the temporary **resurrection** mentioned at the beginning of the verse. Alternate translation: "resurrection better than a temporary return to life" (2) that **resurrection** is **better** than a temporary **release** from being **tortured**. Alternate translation: "a resurrection better than release" (3) these people will have a **better resurrection** than those who did not have faith. Everyone experiences **resurrection**, but those who trusted God receive a **better** one. Alternate translation: "a resurrection better than what their enemies will obtain" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

Hebrews 11:36

of whippings

Here, the word **whippings** refers to punishment that consisted in one person hitting another person's back with ropes. The one doing the **whipping** would hit the other person until his or her back was cut open. If it would be helpful in your language, you could use a word or phrase that refers to this kind of punishment. Alternate translation: "of floggings" or "of beatings" (See: **Translate Unknowns (p.590)**) (See: **Translate Unknowns (p.590)**)

and even more

Here, the phrase **and even more** indicates that what the author says next are worse or more difficult to bear than the **mockings** and **whippings** he has already mentioned. If it would be helpful in your language, you could use a word or phrase that makes this comparison clear. Alternate translation: "and even worse," or "and more difficult," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

of chains and of imprisonment

Here, the words **chains** and **imprisonment** function together to refer to forced confinement. The word **chains** refers to how a person could be restrained by bonds or ropes, while the word **imprisonment** refers to how a person could be locked in a room. If you do not have two words for these categories, you could use a single word or phrase to refer to restraining someone in a specific location. Alternate translation: "of being in jail" or "of being locked up" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

of chains

Here, the word **chains** refers to being "chained." If it would be helpful in your language, you could express the idea plainly. Alternate translation: "of being chained" or "of being tied up" (See: **Metonymy (p.541)**) (See: **Metonymy (p. 541)**)

Hebrews 11:37

They were stoned, they were sawn in two, they were tried

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who experience these sufferings rather than on whoever makes them suffer. If you must state who did the action, you could use an indefinite subject. Alternate translation: "People stoned them, people sawed them in two, people tried them" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

they were tried

Many early manuscripts do not include **they were tried** in this list. Consider whether translations that your readers are familiar with include **they were tried**. Otherwise, consider including the phrase as the ULT does. (See: **Textual Variants (p.587)**) (See: **Textual Variants (p.587)**)

with slaughter of a sword

If your language does not use an abstract noun for the idea of **slaughter**, you could express the idea by using a verb such as "slaughter" or "kill." Alternate translation: "when people slaughtered them with swords" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

in sheepskins {and} in goatskins

Here, the words **sheepskins** and **goatskins** refer to skins from animals. In the author's culture, clothing was not made from animal skins but from the fur from the animals. So, people who wore "skins" were not able to get normal clothes. If it would be helpful in your language, you could clarify what wearing **sheepskins** and **goatskins** would mean. Alternate translation: "wearing only the skins from sheep and goats" or "without proper clothing, wearing only sheepskins and goatskins" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

in sheepskins {and} in goatskins

Here the author refers to both **sheepskins** and **goatskins** to emphasize that the people he is discussing did not have any other clothing. If you do not have two words for these categories, or if it would be unclear why the author refers to both kinds of skins, you could use a single word or phrase that refers to the skins from animals. Alternate translation: "in skins from animals" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

Hebrews 11:38

of which {people} the world was not worthy), being caused to wander about in deserts and mountains and caves and the holes in the ground

The author puts the clause **of which {people} the world was not worthy** here to contrast with how these same **{people}** are "destitute, oppressed, mistreated" (see 11:37). If possible, retain this clause where it stands. If keeping the clause here is not possible, you could move it to the end of the verse. Alternate translation: "being caused to wander about in deserts and mountains and caves and the holes in the ground, of which {people} the world was not worthy" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

the world was

Here, the word **world** refers primarily to the people who live in the world and the societies that they make up. If it would be helpful in your language, you could use a word or phrase that refers to the people and societies of **the world**. Alternate translation: "those who live in this world were" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

being caused to wander about

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **caused to wander** rather than on the people doing the causing. If you must state who did the action, you could use an indefinite subject. Alternate translation: "having to wander about" or "people causing them to wander about" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

caves and the holes in the ground

Here, the words **caves** and **holes** function together to identify any type of hiding place or shelter **in the ground**. The word **caves** refers to openings in the ground or in the side of a cliff or hill that a person can walk into, while **holes** refers to openings in the ground that a person has to climb or drop down into. If you do not have two words for these categories, you could use a single word or phrase to identify any kind of hiding place or shelter **in the ground**. Alternate translation: "cavities in the ground" or "shelters in the ground" or "cavities in a rocky place" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

Hebrews 11:39

all these {people

Here, the phrase **all these {people}** refers to everyone who trusted God that the author has mentioned in this chapter. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "all these people I have mentioned" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

having been commended

Here, the phrase **having been commended** introduces something that contrasts with how they **did not receive the promise**. One would expect those who were **commended** to receive the promise, but the author says the opposite. If it would be helpful in your language, you could use a word or phrase that introduces a contrast, especially something that is unexpected or contrary to expectations. Alternate translation: "even though they were commended" (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p.466)**)

having been commended

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **commended** rather than on the person doing the commending. If you must state who did the action, the author implies that God did it. Alternate translation: "whom God commended" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

the promise

Here, the word **promise** refers to the contents of the **promise**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **promise**. Alternate translation: "the things from God's promise" or "the things that God promised" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

the promise

If your language does not use an abstract noun for the idea of **promise**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: "what God pledged" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 11:40

God having provided

Here, the phrase **God having provided** introduces an idea that contrasts with what the author said in the previous verse (11:39) about how the faithful people did not "receive the promise." If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: "but God has provided" (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p.466)**)

something better concerning us

Here, the author states that something is **better**, but he does not specify what it is **better** than. It is clear from the previous verse (11:39) that the author considers receiving what God promised to be **better** than only receiving the promise itself. If it would be helpful in your language, you could clarify what the author is comparing **something better** with. Alternate translation: "something better concerning us than the promise that he gave them" or "what he promised to us, which is better than receiving just the promise itself" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

without us, they would not be made perfect

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **made perfect** rather than on the person doing the perfecting. If you must state who did the action, the author implies that God did it. Alternate translation: "God would not perfect them without us" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

without us, they would not be made perfect

The phrases **without us** and **not be made perfect** together use two negative words to emphasize that **they** and **us** need to be together to **be made perfect**. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **they** and **us** together. Alternate translation: "they would be made perfect only with us" (See: **Double Negatives (p.488)**) (See: **Double Negatives (p.488)**)

Hebrews 12

Hebrews 12 General Notes

Structure and Formatting

Faith and endurance (10:26–12:29)
Exhortation: Imitate Jesus in rejecting sin and enduring discipline (12:1–17)
Exhortation: Mount Sinai and Mount Zion (12:18–29)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 12:5–6, which are words from the Old Testament.

Special Concepts in this Chapter

Sons

In 12:5–11, the author identifies the audience as "sons" and explains what that means. In the author's culture, "sons" were the children who inherited property and received training from fathers and other teachers. The author is not excluding the women in his audience; rather, he is naming them "sons" of God too, since they receive God's training. You may need to translate "sons" with a gender-neutral word to get this idea across. The author assumes that all true "sons" receive training and discipline. Only those who are not fully "sons," that is, those who are "illegitimate" children, do not receive such training and discipline. The author's point is that when the audience experiences suffering and painful events, it is training or discipline that proves that they are "sons." If possible, preserve the language of children and parents in your translation. If your readers would not assume that parents train or discipline their children, you may need to explain in a footnote that this was common practice in the author's culture. (See: [[rc://*/tw/dict/bible/kt/son]])

"Discipline"

In 12:5–11, the author frequently uses a word that the ULT translates as "discipline." Scholars debate whether this word focuses primarily on education and training on the one hand or punishment and discipline on the other hand. Most likely, the word "discipline" refers to the entire education process, including both learning, training, punishment, and discipline. In fact, Greco-Roman education often included athletic training, which the author refers to directly in 12:1. If you have a word or short phrase for the whole process of education, you could use it to translate "discipline." (See: [[rc://*/tw/dict/bible/kt/discipline]])

Mount Sinai and Mount Zion

In 12:18–24, the author contrasts two mountains, Mount Sinai and Mount Zion. Mount Sinai is where God came down to meet with Moses and the Israelites to make a covenant with them and give them his commandments and promises. The author refers to all the terrifying natural phenomenon that went along with God coming to meet them: fire, darkness, and loud sounds. You can read about these events in Exodus 19:9–20:21 and Deuteronomy 4:9–5:31. The author contrasts this mountain with Mount Zion, which on earth is the mountain on which the city of Jerusalem was built. However, the author is referring to the Mount Zion that is in heaven, much like John does in Revelation 14:1. On this mountain are God, Jesus, angels, and God's people. The author contrasts these mountains because Mount Sinai is the place where God gave the first covenant, and Mount Zion is the place where God gives the new covenant. You should preserve the language that refers to mountains while making it clear what happened on these mountains. (See: **Zion, Mount Zion (p.631)**)

"Shaking" and "removal"

In 12:26–28, the author quotes from Haggai 2:6, which is God's promise that he will "shake" heaven and earth one more time. The author clarifies that this means the "removal" of everything that is "shaken," while everything that is not "shaken" will "remain." Scholars debate what the "shaking" and "removal" indicate. These words could mean that: (1) God will "remove" everything that is evil and disobedient from the creation in a way that is like "shaking" dust or dirt off clothing. In this way, the "removal" of the shaken things can be understood as a "transformation" of heaven and earth. It is this transformed heaven and earth that "remain." (2) God will totally "remove" the creation in a way that is like "shaking" something so hard that it breaks or falls apart. Some scholars think that God will then recreate heaven and earth, and it is this completely new heaven and earth that "remain." Other scholars think that God will not recreate anything, and only the part of "heaven" that is not "shaken" will "remain." The first option is slightly more likely, but consider whether there are ways to translate these verses that allow readers to infer either option.

The "unshakable kingdom"

In 12:28, the author states that believers are receiving an "unshakable kingdom" from God. While some scholars argue that "kingdom" refers primarily to the act of ruling, most likely the author is referring to a place: the heavenly "city" that he described in 12:22–24. Scholars also debate whether "unshakable" identifies the city as something that is impossible to "shake" or as something that God chooses not to "shake." In your translation, use words that clearly connect the "unshakable kingdom" to the "shaking" that the author has discussed in 12:26–27. (See: **kingdom of God, kingdom of heaven (p.619)**)

Important Figures of Speech in this Chapter

The "race"

In 12:1, the author refers to the Christian life as a "race" (specifically a race that includes running). He does not mean that believers are competing against each other. Rather, he is emphasizing how running a race requires training, endurance, and focus. Just as runners remove all possible weight and anything that might trip them, believers need to get rid of sins and any other distractions. Just as a runner must endure and persevere, they need to endure and persevere. It is possible that the author continues the race metaphor when he encourages the audience to make their hands and knees straight and to go on straight paths in 12:12–13. He may be encouraging them to think of themselves as tired runners who need to renew their strength and endurance. Since this is an important metaphor in this chapter, preserve the language of running a race, either by using the metaphor or expressing the idea as a simile. (See: [[rc:///*tw/dict/bible/other/run*]] *and* [[rc:///ta/man/translate/figs-metaphor]])

The "root of bitterness"

In 12:15, the author refers to a "root" that can "grow up" and cause trouble. He identifies this "root" as "bitterness." The author's point is that "bitterness" is something that is not always noticeable or large, just as a "root" is hidden underneath the ground. However, "bitterness" can cause much trouble, just like a "root" can nourish a large and very noticeable plant. If you cannot preserve the metaphor of the "root," you could express the idea with a simile or use plain language. See the notes on this verse for translation options. (See: **Metaphor (p.535)**)

The "consuming fire"

In 12:29, the author identifies God as a "consuming fire." What he means is that when God punishes people who disobey or disbelieve, it is as if a "fire" totally "consumes" them. In other words, people should fear and respect God like they fear and respect a "consuming fire." If possible, preserve the "fire" language, especially since the author is

probably referring to how God is described as a "fire" in Deuteronomy 4:24. See the notes on this verse for translation options. (See: [[rc:///*tw/dict/bible/other/fire]] and [[rc:///*ta/man/translate/figs-metaphor]])

Other Possible Translation Difficulties in this Chapter

The comparison to Esau

In 12:16–17, the author urges his audience not to be "sexually immoral" or "profane." Then, he identifies Esau, the son of Isaac and the brother of Jacob, as an example of someone who was both of these things. The Old Testament does not directly describe Esau as "sexually immoral," but it does tell how he had multiple wives from pagan nations. Later tradition sometimes described him as "immoral" because of this. However, the author focuses particularly on how Esau was "profane," that is, someone who treats sacred or holy things as if they were ordinary and not holy. As an example, he briefly refers to how Esau was hungry and sold his "birthright" to his brother Jacob to get some food. A "birthright" is a valuable and important thing, but Esau considered it to be less important than one meal. You can read this story in Genesis 25:29–34. The author then goes on to describe how Esau could not regain his "birthright," even though he tried to do so. As the story in the Old Testament tells it, Jacob received the special blessing from his father, and Esau did not. You can read this story in Genesis 27:1–41. If your readers would not know these stories about Esau, you may need to include some extra information in a footnote. (See: **Esau (p. 611)**)

"You have come"

In 12:18, the author states that the audience "has not come" to the mountain to which the Israelites came. Rather, he states in 12:22 that they "have come" to Mount Zion. Since the Israelites could only approach but not go on top of Mount Sinai, it is likely that the phrase "have come" refers to getting near something but not going into or on it. This means that the audience has not entered the heavenly Mount Zion or Jerusalem. Rather, it has gotten close or near it while still on earth. Use words in these verses that refer to approaching or getting close to something.

Hebrews 12:1

For that very reason

Here, the phrase **For that very reason** draws an inference or exhortation from all of 11:1–40, but especially from 11:39–40. If it would be helpful in your language, you could use a word or phrase that clearly draws an inference or exhortation from a previous section. Alternate translation: "Because of all that" or "Therefore" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

having

Here, the word **having** introduces a basis or reason for why we should **run with endurance**. If it would be helpful in your language, you could use a word or phrase that introduces a basis or reason. Alternate translation: "since we have" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

so great a cloud of witnesses surrounding us

Here, the author speaks of the **witnesses**, that is, the faithful people the author mentioned in the previous chapter, as if they were a **cloud** that "surrounds" **us**. In the author's culture, a large crowd of people was often described as a **cloud**, and the fact that it "surrounds" means that the author and audience stand in the middle of the crowd. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "so great a crowd of witnesses around us" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

of witnesses

Here, the word **witnesses** could refer to one or both of the following ideas: (1) the **witnesses** could "witness" or watch **us** as we **run** the **race**. Alternate translation: "of spectators" (2) the **witnesses** could "witness" or testify to what it means to have faith and endurance. Alternate translation: "of witnesses to faith"

having laid aside every weight and the easily entangling sin, let us run

Here, the phrase beginning with **having laid aside** is part of the author's exhortation or command to his audience. If it would be helpful in your language, you could make it clearer that this phrase is part of the command. Alternate translation: "let us lay aside every weight and the easily entangling sin, and let us run" (See: **Imperatives — Other Uses (p.523)**) (See: **Imperatives — Other Uses (p.523)**)

having laid aside every weight and the easily entangling sin

Here the author speaks of **sin** and other hindrances to the Christian life as if they were **weight** and something that "entangles." The author pictures the Christian life as a race, and **sin** and other hindrances make this race hard and difficult, just like extra **weight** and anything that "entangles" makes a race harder for a runner. If it would be helpful in your language, you could express the idea as a simile or use plain language. Alternate translation: "having laid aside sin and distractions like they were extra weight or things that entangle" or "avoiding sin and any other hindrance" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

every weight and the easily entangling sin

Here, the words **weight** and **sin** refer to very similar things. It is likely that **weight** refers in general to anything that hinders people from "running the race," while **sin** is a specific type of **weight**. It is also possible that these two

words mean basically the same thing. If it would be helpful in your language, you could express the idea by linking the two words together with a word besides **and**. Alternate translation: "every weight, especially the easily entangling sin" or "every weight, that is, the easily entangling sin" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

let us run with endurance the race that is placed before us

Here, the author speaks of persevering in trusting God and obeying him as if it were a **race** that he and his audience need to **run**. This was a common metaphor in his culture and emphasized the need to have **endurance** despite any obstacles or difficulties. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: "let us persist in trusting God, just like a runner keeps running until the race is over" or "let us continue to have faith as we endure whatever happens to us" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

let us run with endurance

If your language does not use an abstract noun for the idea behind **endurance**, you could express the idea by using a verb such as "endure" or "persevere." Alternate translation: "let us endure as we run" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

that is placed before us

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **race** that is **placed before us** rather than on the person doing the placing. If you must state who did the action, the author implies that God did it. Alternate translation: "that God placed before us" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 12:2

looking away to

Here the author speaks as if the audience could "look away" from any trouble or persecution and toward **Jesus**. He speaks in this way to indicate that he wants his audience to think about and focus on **Jesus** rather than trouble or persecution. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "concentrating instead on" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the founder and perfecter of the faith

Here, the form that the author uses could indicate that: (1) Jesus is **the founder and perfecter** of other people's **faith**. In other words, he enables them to "begin" and "complete" their **faith**. Alternate translation: "the one who founds and perfects our faith" (2) Jesus was the **founder and perfecter** of his own **faith**. In this case, Jesus is an example of someone who had faith from the beginning to the end, that is, always. Alternate translation: "the one with faith from beginning to end" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

of the faith

If your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as "believe" or "trust." Alternate translation: "believing God" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

for the joy

Here, the phrase **for the joy** could mean that: (1) Jesus **endured a cross** for the sake of the **joy**, that is, because he knew he would have **joy** as a result. Alternate translation: "for the sake of the joy" (2) Jesus **endured a cross** instead of the **joy** that he could have been experiencing. Alternate translation: "instead of the joy"

for the joy that is placed before him

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using an adjective such as "joyful." Alternate translation: "for how joyful he would eventually be" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

that is placed before him

Here, the phrase **placed before him** identifies the **joy** as something that he could expect and be about to experience. If it would be helpful in your language, you could use a phrase that naturally refers to something that is about to happen. See how you translated the similar phrase "placed before us" in 12:1. Alternate translation: "that he was about to experience" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

that is placed before him

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **joy** that is **placed before him** rather than on the person doing the placing. If you must state who did the action, the author implies that God did it. Alternate translation: "that God placed before him" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

that is placed before him

Here, the phrase **is placed** refers to something that was happening when Jesus **endured the cross**. It does not mean that the **joy** is still **placed before him** now. If it would be helpful in your language, you could use a verb tense that naturally refers to the time when Jesus **endured the cross**. Alternate translation: "that was placed before him" (See: **Predictive Past (p.561)**) (See: **Predictive Past (p.561)**)

a cross

Here, the word **cross** refers to dying on a **cross**. If it would be helpful in your language, you could refer to death on a **cross**. Alternate translation: "dying on a cross" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

its} shame

If your language does not use an abstract noun for the idea of **shame**, you could express the idea by using an adjective such as "shameful" or a verb such as "shame." Alternate translation: "how it shamed him" or "how shameful it was" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

has sat down at the right hand of the throne of God

When someone sits **at the right hand of the throne of God**, it symbolizes that person's honor, authority, and ability to rule. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: "he sat down to rule at the right hand of the throne of God" or "he took the place of honor and authority at the right hand of the throne of God" (See: **Symbolic Action (p.583)**) (See: **Symbolic Action (p.583)**)

at the right hand of the throne

Here, the phrase **at the right hand** refers to the place next to a person's **right hand**, which would be the "right side." In the author's culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the "right side." Make sure that your readers understand that this side indicates that Jesus has honor and authority when he sits there. See how you translated the similar phrase in 8:1. Alternate translation: "at the right side of the throne" or "in the honorable place on the throne" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

Hebrews 12:3

For

Here, the word **For** introduces a further explanation of what the author said in the previous two verses (12:1–2) about "looking away to Jesus" and about who Jesus is. If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

the one that

Here, the word **one** refers to Jesus. If it would be helpful in your language, you could make whom **one** refers to explicit. Alternate translation: "Jesus, the one who" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

such opposition

Here, the phrase **such opposition** implies that there was much or great **opposition**. If it would be helpful in your language, you could make this explicit. Alternate translation: "great opposition" or "much opposition" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

such opposition by sinners

If your language does not use an abstract noun for the idea of **opposition**, you could express the idea by using a verb such as "oppose." Alternate translation: "how sinners greatly opposed him" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

sinners against themselves

Here, the author indicates that the **opposition** that Jesus **endured** was actually **against** the people who opposed Jesus. By including **against themselves**, the author indicates that their **opposition** to Jesus actually hurt themselves. If it would be helpful in your language, you could clarify that **against themselves** means that they hurt or injured themselves. Alternate translation: "sinners, who actually harmed themselves" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

themselves

Here some early manuscripts have "him" or "himself" instead of **themselves**. The best manuscripts have **themselves**, but scholars often argue that "himself" makes more sense here. Consider whether your readers are familiar with a version that uses "himself" here. Otherwise, you could follow the ULT by using **themselves**. (See: **Textual Variants (p.587)**) (See: **Textual Variants (p.587)**)

so that you might not become weary in your souls, giving up

Here, the author continues to speak as if the audience are running a race. He wishes them to persevere in trusting God, just like a runner who does not **become weary** or "give up." If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: "so that you, like a runner, might not become weary in your souls, giving up" or "so that you might not become discouraged in your souls, ceasing to trust God" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

you might not become weary in your souls, giving up

Here, the phrase **in your souls** could go with: (1) **become weary**. See the ULT. (2) **giving up**. Alternate translation: "you might not become weary, giving up in your souls" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

in your souls

Here, the phrase **your souls** is a way to refer to the audience members while focusing on their inner life. If it would be helpful in your language, you could use a word or phrase that refers to the inner life of a person, or you could simply refer to the person as a whole. Alternate translation: "in your hearts" or "inside" (See: **Synecdoche (p.585)**) (See: **Synecdoche (p.585)**)

giving up

Here, the phrase **giving up** introduces what the result would be if the audience became **weary** in their **souls**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "with the result that you give up" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

Hebrews 12:4

You have not yet resisted

Here the author does not state explicitly what they have **resisted**. The rest of the verse implies that it is **sin**, which probably includes both their own sinful deeds and the sinful acts of others that injure the audience. If it would be helpful in your language, you could make what they have **resisted** against clearer. Alternate translation: "You have not yet resisted sin" or "You have not yet resisted sinners" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

to the point of blood

The author is referring to death by association with the way that someone might shed their **blood** when they dies. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "to the point of death" or "so that you have died" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

struggling

Here, the word **struggling** introduces how the audience have **resisted**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "as you struggle" or "while you are struggling" (See: **Connect — Simultaneous Time Relationship (p.477)**) (See: **Connect — Simultaneous Time Relationship (p.477)**)

struggling against sin

Here the author speaks of **sin** as if it were an opponent that the audience was fighting against. The author speaks in this way to indicate how serious and dangerous resisting **sin** is. If it would be helpful in your language, you could use a simile or plain language. Alternate translation: "struggling against sin as if it were an enemy" or "striving against sin" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

Hebrews 12:5

and you have completely forgotten the exhortation that instructs you as sons

Here the words that the author uses to introduce the quotation could be: (1) a statement of reproach. See the ULT. (2) a rhetorical question. Alternate translation: "and have you completely forgotten the exhortation that instructs you as sons?"

the exhortation that instructs you

Here the author speaks as if the quotation or **exhortation** were a person that could "instruct" his audience. He speaks in this way to show that the **exhortation** that he quotes should teach them something about what it means to be **sons**. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: "the exhortation from which you should learn" (See: **Personification (p.555)**) (See: **Personification (p. 555)**)

the exhortation that instructs you as sons

Here, the author introduces a quotation that continues through the following verse. He quotes from Proverbs 3:11–12, which are words that Solomon wrote to his children. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "the exhortation from Scripture that instructs you as sons" or "the exhortation from Proverbs that instructs you as sons" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

as sons: My son

Although the words **sons** and **son** are masculine, the author is using them to refer to all children, both male and female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "as sons and daughters: 'My child" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

do not make light of the discipline of the Lord, nor become weary {when} being reproved by him

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both sentences in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **nor** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "do not make light of the discipline of the Lord; yes, do not become weary when being reproved by him" (See: **Parallelism (p. 552)**) (See: **Parallelism (p.552)**)

do not make light & nor become weary

Since the quotation is addressed to one **son**, the commands in this verse are also addressed to only one person. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

do not make light of the discipline

Here, the phrase **make light of** indicates that a person does not take something seriously or considers it to be unimportant. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: "take seriously the discipline" or "do not ignore the discipline" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

nor become weary

See how you translated the same idea in 12:3, where the ULT translates the same word with the phrase "giving up."

when} being reproved by him

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **son**, who is **reproved**, rather than on the **Lord**, who does the reproving. Alternate translation: "when God is reproving you" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 12:6

whom the Lord loves, he disciplines, and he whips every son whom he welcomes

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both sentences in your translation rather than combining them. However, 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: "whom the Lord loves, he disciplines; yes, he whips every son whom he welcomes" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

he whips

Here the author of the quotation speaks as if the **Lord** "whipped" or flogged his "sons." He speaks in this way because "whipping" was a common form of punishment and training in his culture. He means that God acts in ways that cause his "sons" pain, but he does this to train and discipline them. If it would be helpful in your language, you could use a simile or express the idea in plain language. Alternate translation: "he is like a father who whips" or "he painfully disciplines" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

son

Although the word **son** is masculine, the author is using it to refer to any child, either male or female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "son and daughter" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

he welcomes

Here the author speaks of God acknowledging or claiming someone as a **son** as if God were "welcoming" the **son** into his house. If it would be helpful in your language, you could use a comparable metaphor or plain language. Alternate translation: "he acknowledges" or "he approves of" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 12:7

Endure

Here the context makes it clear that the audience should **Endure** any suffering or persecution they might experience. If it would be helpful in your language, you could make this implication explicit. Alternate translation: "Endure suffering" or "Endure trouble" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

for discipline

Here, the phrase **for discipline** could indicate: (1) the purpose for which the audience should **Endure**. Alternate translation: "so that you are disciplined" or "for the sake of discipline" (2) how they should understand the sufferings that they **Endure**. Alternate translation: "suffering as discipline" or "suffering, since it is discipline"

for discipline

If your language does not use an abstract noun for the idea of **discipline**, you could express the idea by using a verb such as "discipline" or "train." Alternate translation: "so that you are disciplined" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

God is treating you as sons

Here the author is not stating that God is treating them "as if" they were sons, although they are really not. Rather, he means that God is treating them **as** what they are: **sons**. If it would be helpful in your language, you could make it clearer that the audience really are **sons**. Alternate translation: "God is treating you as the sons that you are" or "God is treating you like this since you are sons" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

sons. & son {is there} whom his father does not discipline

Although the words **sons**, **son**, and **father** are masculine, the author of the quotation is using them to refer to any children and parents, whether male or female. He uses the masculine forms because **discipline** was most commonly given by fathers to sons in his culture. If it would be helpful in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: "sons and daughters … son or daughter is there whom his or her parents do not discipline" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

For

Here, the word **For** introduces a further explanation of how "enduring" suffering means that **God is treating** the audience **as sons**. If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

what son {is there} whom his father does not discipline

The author is using the question form to remind his readers of something he thinks they already know. If you would not use the question form for this purpose in your language, you could translate the question with a strong

negative or positive statement. Alternate translation: "there is no son whom his father does not discipline!" or "every son is disciplined by his father!" (See: **Rhetorical Question (p.577)**) (See: **Rhetorical Question (p.577)**)

Hebrews 12:8

But

Here, the word **But** introduces a further development in the author's argument. It does not introduce a contrast with what the author just said. If it would be helpful in your language, you could use a word or phrase that introduces the next part of an argument, or you could leave **But** untranslated. Alternate translation: "Now" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

if you are without discipline, & then you are

Here the author uses the conditional form to show that being **without discipline** means that they are **illegitimate and not his sons**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: "were you without discipline … then you would be" or "if ever you were without discipline … then you would be" (See: **Connect — Hypothetical Conditions (p.470)**) (See: **Connect — Hypothetical Conditions (p.470)**)

you are without discipline, of which all {men} have become partakers

If your language does not use an abstract noun for the idea of **discipline**, you could express the idea by using a verb such as "discipline" or "train." Alternate translation: "if you are not disciplined, which all men have participated in" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

all {men} & his sons

Although the words **{men}** and **sons** are masculine, the author is using them to refer to all people, both men and women. If it would be helpful in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: "all people … his sons and daughters" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

illegitimate and not his sons

Here, the words **illegitimate** and **not his sons** function together to identify children who do not have the status of **sons**. In the author's culture, an **illegitimate** child had one parent who was not fully recognized as a spouse. For example, the woman might not be married to the man, or one of the parents might not be a citizen of the city or country, or one parent might be a slave or concubine. In each of these cases, the child would not receive the full status of "son" and would thus be **illegitimate**. If you do not have two words for these categories, you could use a single word or phrase to identify a child who does not have full status or honor. Alternate translation: "illegitimate sons" or "not true sons" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

Hebrews 12:9

Furthermore, on the one hand, & on the other hand

Here, the word **Furthermore** indicates that the author is about to make another argument for why the audience should accept God's discipline. The phrase **on the one hand** indicates that this argument is in two parts. The second part begins with the phrase **on the other hand**. If it would be helpful in your language, you could use words and phrases that clearly introduce a further argument that is in two parts. Alternate translation: "In addition, at one time … but now" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p. 479)**)

the fathers of our flesh

The author is referring to physical descent by association with the way that the physical body is composed of **flesh**. If it would be helpful in your language, you could use a word or phrase that refers to these kinds of **fathers** in contrast to God as a Father. Alternate translation: "our physical fathers" or "our earthly fathers" (See: **Metonymy (p. 541)**) (See: **Metonymy (p.541)**)

will we not much more be subjected to the Father of the spirits and live

The author is using the question form to encourage the audience to agree with him. If you would not use the question form for this purpose in your language, you could translate the question as an exhortation or exclamation. Alternate translation: "we should much more be subjected to the Father of the spirits and live." or "we will much more be subjected to the Father of the spirits and live!" (See: **Rhetorical Question (p.577)**) (See: **Rhetorical Question (p.577)**)

will we not much more be subjected

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, the author implies that "we" subject ourselves. Alternate translation: "will we not much more subject ourselves" or "will we not much more submit" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

to the Father of the spirits

Here the author uses the possessive form to indicate that God is **Father** in connection with **the spirits**, probably the **spirits** of the author and audience. The author uses this construction to contrast God as **Father** with the **fathers of our flesh**. So, God is a **Father** in relation to our **spirits**, while humans are **fathers** in relation to our **flesh**. If possible, use a construction that is similar to how you translated **fathers of our flesh**. Alternate translation: "to the heavenly Father" or "to the Father in heaven" (See: **Possession (p.557)**) (See: **Possession (p. 557)**)

of the spirits

Here, the phrase **the spirits** could refer to: (1) the **spirits** of the author and audience, in contrast to their **flesh**. Alternate translation: "of our spirits" (2) all **spirits**, including human **spirits** and angels, who are **spirits** (see 1:7). Alternate translation: "of all spirits"

and live

Here, the word **and** introduces the result of being **subjected to the Father of the spirits**. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: "so that we will live" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p. 472)**)

live

Here, the word **live** refers to receiving eternal life from God, not just to staying alive. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "receive everlasting life" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 12:10

For indeed, & but

Here, the word **For** indicates that the author is about to explain further the contrast between how earthly fathers train people and how God trains people. The word **indeed** indicates that this argument is in two parts. The second part begins with the word **but**. If it would be helpful in your language, you could use words and phrases that clearly introduce an explanation that is in two parts. Alternate translation: "Even more, on the one hand … but on the other hand" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

for a few days

Here, the phrase **for a few days** refers to a brief period of time, specifically the time in which a person is a child. If it would be helpful in your language, you could use a comparable phrase that refers to a short period of time. Alternate translation: "during our childhood" or "for a few years" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

what} seems {best

Here, the author uses the present tense to refer to what "seemed" best during the time when the parents **were disciplining {us}**. If it would be helpful in your language, you could use whatever tense is most appropriate for this time. Alternate translation: "what seemed best" (See: **Predictive Past (p.561)**) (See: **Predictive Past (p.561)**)

he, to benefit {us

The second half of this verse leaves out some words that in many languages a sentence might need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the verse. Alternate translation: "he disciplines us to benefit us" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

so that we might share his holiness

Here, to **share** God's **holiness** means to be like God in being "holy," that is, set apart and free from sin. It does not mean that we take some **holiness** from God, who would now be less holy. If it would be helpful in your language, you could make it clearer that we are holy like God is, not that we take God's **holiness** away. Alternate translation: "so that we might participate in the holiness that God has" or "so that we might have the kind of holiness that God has" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

his holiness

If your language does not use an abstract noun for the idea of **holiness**, you could express the idea by using an adjective such as "holy." Alternate translation: "how he is holy" or "the way that he is holy" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 12:11

Now

Here, the word **Now** introduces a further development in the author's argument. If it would be helpful in your language, you could use a word that introduces development or leave **Now** untranslated. Alternate translation: "Further," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

every discipline does not seem to be joy at the present, but pain

If your language does not use abstract nouns for the ideas of **discipline**, **joy**, and **pain**, you could express the ideas by using a verb such as "discipline" and adjectives such as "joyful" and "painful." Alternate translation: "being disciplined does not seem like a joyful thing at the present, but a painful thing" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

it produces & it

In both places, the word **it** refers back to **discipline**. If it would be helpful in your language, you could clarify to what **it** refers. Alternate translation: "the discipline produces … this discipline" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

it produces the peaceful fruit of righteousness

Here, the author speaks of the result or outcome of discipline as if it were **fruit** that the discipline **produces**. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "it leads to the peaceful result of righteousness" or "it brings about a peaceful outcome of righteousness" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the peaceful fruit of righteousness

Here the author uses the possessive form to identify **peaceful fruit** that could: (1) be **righteousness**. In this case, the **fruit** is **peaceful** because the result of the discipline is **peaceful** instead of being painful. Alternate translation: "peaceful fruit that is righteousness" (2) be **righteousness** as well as "peace." In this case, both **peaceful** and **righteousness** describe what the **fruit** is. Alternate translation: "the fruit that is peace and righteousness" (3) have its source in **righteousness**. Alternate translation: "the peaceful fruit that comes from righteousness" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

of righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as "just" or "righteous." Alternate translation: "of righteous living" or "of acting justly" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

for the ones having been trained by it

Here, the phrase **having been trained** refers to how athletes physically "train" themselves for competition. The author uses this language to indicate that the "training" is difficult but produces results. If it would be helpful in your language, you could use a comparable figure of speech or express the idea in plain language. Alternate translation: "for the ones having been instructed through it" or "for the ones who learned from it" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

for the ones having been trained by it

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **trained** rather than on the person doing the training. If you must state who did the action, the author implies that God did it by using **it**, that is, the **discipline**. Alternate translation: "for the ones whom God has trained by it" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 12:12

In this verse, the author uses language that is very similar to Isaiah 35:3. He does not seem to be quoting from Isaiah, but the language is similar enough that you may want to include a footnote that indicates the similarity.

make straight the drooping hands and the knees that have been paralyzed

Here the author encourages the audience as if they were tired athletes. He speaks in this way to urge them to strengthen themselves and continue to persevere in trusting God. If possible, use words and phrases that would be used to encourage a tired athlete. If you must express the idea in another way, you could use a simile or express the idea in plain language. Alternate translation: "tighten your grip and pick up your knees" or "strengthen yourselves like athletes strengthen their hands and knees" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

make straight the drooping hands and the knees that have been paralyzed

The author is speaking of the people he is addressing as if their **hands** were **drooping** and their **knees** were **paralyzed**. He is using physical strength and fitness to represent the spiritual strength that comes from cooperating with God's discipline. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "cooperate with God's discipline so that you will become spiritually strong" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

make straight

The expression **make straight** refers to to returning something to the way it was before. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "restore" or "renew strength in" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

the knees that have been paralyzed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could use a phrase that simply describes the **knees**. Alternate translation: "the paralyzed knees" or "the knees that do not move" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 12:13

make straight paths for your feet

These words are very similar to the first half of Proverbs 4:26. The author does not seem to be quoting directly from Proverbs, but the language is similar enough that you may want to include a footnote that indicates the similarity.

make straight paths for your feet

Here the author speaks as if his audience were runners who needed to **make straight paths** for their **feet** to run on. If it would be helpful in your language, you could express the idea by using a simile or plain language. The author could be referring to how **straight paths** are: (1) the quickest and best way to reach a destination. In this case, he wants the audience to direct all their attention to trusting and obeying God, which is the quickest and best way to receive what God has promised. Alternate translation: "direct your attention to following God" (2) the correct **paths**. In this case, the author is encouraging his audience to do what is right. Alternate translation: "do what is just and right" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

for your feet

Here, the word **feet** refers to what one does with **feet**, which is running or walking. If it would be helpful in your language, you could refer directly to running or walking here. Alternate translation: "to walk on" or "for you to run on" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

the lame might not be dislocated

Here the author speaks of those who are not confidently trusting and obeying God as if they were **lame**. These people are in danger of ceasing to believe at all, which the author refers to as if it were a joint being **dislocated**. If it would be helpful in your language, you could express the idea by using a simile or plain language. Alternate translation: "the weak in faith might not be lost" or "those who are struggling might not give up" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

the lame

The author is using the adjective **lame** as a noun in order to refer to any body part that is **lame**, and by extension, any person with a **lame** body part. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "the lame body parts" or "the people who are lame" (See: **Nominal Adjectives (p.543)**) (See: **Nominal Adjectives (p.543)**)

the lame might not be dislocated

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the people who are **dislocated** rather than on whatever does the "dislocating." If it would be helpful in your language, you could rephrase the clause so that it is active in form. Alternate translation: "nothing would dislocate the lame" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

but rather might be healed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **healed** rather than on whatever does the healing. If it would be helpful in your language, you could rephrase the clause so that it is active in form. Alternate translation: "but rather might become well" or "but rather might heal" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 12:14

Pursue

Here the author speaks as if he wants the audience to run after and try to capture **peace** and **sanctification**. He speaks in this way because he wants them to act for **peace** and **sanctification** as persistently as someone who "pursues" someone or something. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or plain language. Alternate translation: "Consistently act in" or "Seek after" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

peace with all {men}, and the sanctification

If your language does not use abstract nouns for the ideas of **peace** and **sanctify**, you could express the ideas by using adjectives such as "peaceful" and "holy." Alternate translation: "peaceful ways of living with all men, and the holy way of living" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

with all {men

Here, the phrase **with all {men}** could describe: (1) whom the audience should be at **peace** with. Alternate translation: "in your relationships with all men" (2) who else "pursues peace." Alternate translation: "along with all men"

all {men

Here, the phrase **all {men}** could refer to: (1) all people, both believers and unbelievers. Alternate translation: "all humans" (2) all believers. Alternate translation: "all fellow believers" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

all {men

Although the phrase **all {men}** is masculine, the author is using it to refer to all people, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "all people" or "all men and women" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

without which no one will see

The phrases **without which** and **no one will see** use two negative words to emphasize that **sanctification** is required for anyone to **see the Lord**. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **sanctification**. Alternate translation: "which is the only way that anyone will see" (See: **Double Negatives (p.488)**) (See: **Double Negatives (p.488)**)

no one will see the Lord

Here, the phrase **see the Lord** refers to being in the Lord's presence. If it would be helpful in your language, you could use a phrase that refers to entering the Lord's presence. Alternate translation: "no one will enter the Lord's presence" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 12:15

is falling short from

Here, the phrase **falling short from** refers to lacking something or failing to get something. If it would be helpful in your language, you could use a word or phrase that refers to failing to attain something or not having something. Alternate translation: "is lacking" or "fails to receive" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

the grace of God

If your language does not use an abstract noun for the idea of **grace**, you could express the idea by using an adverb such as "kindly" or "graciously." Alternate translation: "what God graciously does" or "how God acts kindly" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

not any root of bitterness is growing up to cause trouble

Here the author speaks of "bitter" or resentful thinking and behavior as if it were a **root** that could "grow up" and produce something, in this case **trouble**. The author speaks of **bitterness** as a plant in order to show how even a little **bitterness** can lead to much **trouble**, just like a small **root** grows into a large plant. If it would be helpful in your language, you could use a simile or plain language. Alternate translation: "not any bitterness is, like a root, growing up to cause trouble" or "not any little bitterness is spreading to cause trouble" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

not any root of bitterness is growing up

These words are very similar to the second half of Deuteronomy 29:17. The author does not seem to be quoting directly from Deuteronomy, but the language is similar enough that you may want to include a footnote that indicates the similarity.

root of bitterness

Here, the author uses the possessive form to describe: (1) a **root** that is "bitter." Alternate translation: "bitter root" or "root, that is, bitterness," (2) a **root** that produces things that are "bitter." Alternate translation: "root that produces bitter things" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

to cause trouble

If your language does not use an abstract noun for the idea of **trouble**, you could express the idea by using a verb such as "trouble" or "annoy." Alternate translation: "to trouble people" or "to annoy people" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

by this many might become defiled

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "this might defile many" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

this

Here, the word **this** refers to the **root of bitterness**. If it would be helpful in your language, you could make whom **this** refers to explicit. Alternate translation: "this root" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

might become defiled

Here, the phrase **become defiled** refers to being directly affected by something bad or nasty. In this case, the author's point is that being exposed to the **root of bitterness** might affect **many** believers so that they also become "bitter." If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "might be affected" or "might also become bitter" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 12:16

who in exchange for one meal sold his own birthright

Here the author refers to a story about a man named **Esau**, who was the oldest son of Isaac. One day, Esau was very hungry. He saw his younger brother Jacob making food, and to get some of that food, he gave his **birthright** as the firstborn son to his younger brother. You can read this story in Genesis 25:29–34. You might want to include this information in a footnote.

Hebrews 12:17

Here the author refers to a story about what happened to Esau after he sold his birthright. When Esau's father Isaac was about to die, he wanted to give Esau a blessing. However, Esau's brother Jacob tricked his father Isaac and took the blessing for himself. When Esau found out, he wept and asked his father to bless him. However, his father had already given the blessing to Jacob. You can read this story in Genesis 27:1–41. You might want to include this information in a footnote.

For

Here, the word **For** introduces a reason why the audience should avoid being like Esau and stay away from those who are like Esau. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "Do not be like that, because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

to inherit the blessing

If your language does not use an abstract noun for the idea of **blessing**, you could express the idea by using a verb such as "bless." Alternate translation: "to be blessed by his father" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

he was rejected

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on Esau, who **was rejected**, rather than on the person doing the rejecting. If you must state who did the action, the author could imply that: (1) Esau's father Isaac did it. Alternate translation: "Isaac his father rejected him" (2) God did it. Alternate translation: "God rejected him" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

he found no place {for} repentance

The author is speaking as if Esau were literally looking for a **place** where he could repent. He means that Esau did not have the opportunity to repent. If it would be clearer in your language, you could state the meaning plainly. This could mean: (1) that Esau had no opportunity to correct what he had done. Alternate translation: "he had no opportunity to correct what he had done" (2) that Esau did not have the ability to feel remorse or sorrow for what he had done. Alternate translation: "he could not feel remorse for what he had done" or "he could not regret what he had done" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

for} repentance

If your language does not use an abstract noun for the idea of **repentance**, you could express the idea by using a verb such as "repent." The person who does the **repentance** could be (1) Esau. Alternate translation: "to repent" or "to reverse his actions" (2) Isaac, Esau's father. Alternate translation: "to change his father's mind" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

it

Here, the word **it** could refer to: (1) **repentance**. Alternate translation: "repentance" or "to reverse his actions" (2) **the blessing**. Alternate translation: "the blessing" or "to be blessed" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

with tears

Here, the word **tears** refers to the action of crying or weeping. If it would be helpful in your language, you could refer to the action of creating the **tears**. Alternate translation: "with weeping" or "while he cried" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

Hebrews 12:18

In 12:18–21, the author refers to what happened when the Israelites left Egypt and arrived a mountain named **Sinai**. God came down to this mountain to create a covenant with the Israelites, and Moses met him on the mountain and received God's commands and promises. When God came to the mountain, there were loud sounds, fire, and dark clouds, and God commanded that nobody should go up the mountain except for Moses and Aaron. The Israelites were afraid and asked Moses to speak to God for them. You can read about this story in Exodus 19:9–20:21 and Deuteronomy 4:9–5:31. You might want to include this information in a footnote.

For

Here, the word **For** introduces a further reason (which is found in 12:18–24) for why the audience should do what the author has encouraged them to do in 12:14–17. If it would be helpful in your language, you could use a word or phrase that introduces a reason for exhortations or commands, or you could leave **For** untranslated. Alternate translation: "You should do all those things, because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

you have not come to {what} can be touched

Here the author assumes that his audience knows that **{what} can be touched** is the mountain named Sinai that the Israelites did **come to** after they left the land of Egypt. If your readers would not make these inferences, you could make the ideas more explicit. Alternate translation: "you have not come, as the Israelites did, to a mountain that can be touched" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

what} can be touched

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to emphasize that the mountain is something that people can touch. If you must state who did the action, you could use an indefinite subject. Alternate translation: "what humans can touch" or "what is touchable" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

what} can be touched

The author is referring to physical things by association with the way those things can be **touched**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "physical things" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

and to a blazing fire

Here, the word **blazing** could: (1) modify **fire**. Alternate translation: "and to a fire that blazes" (2) be parallel with **{what} can be touched**. Alternate translation: "and is burning, to fire" or "and is blazing with fire" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

to darkness and to gloom

Here, the words **darkness** and **gloom** function together to refer to how "dark" it was when they came to the mountain. It is possible that **darkness** refers to shadows, while **gloom** refers to when the sun sets. If you do not have two words for these categories, you could use a single word or phrase to refer to deep **darkness**. Alternate translation: "to gloomy darkness" or "to intense gloom" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

Hebrews 12:19

to a sound of a trumpet

Here the author uses the possessive form to refer to the **sound** that a **trumpet** makes when someone plays it. Your language may have its own expression that refers to the **sound** that a **trumpet** makes. Alternate translation: "to a trumpet blast" or "a call from a trumpet" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

to a voice of words

Here the author uses the possessive form to describe a **voice** that speaks **words**. Your language may have its own way of referring to someone speaking words. In the context, it is clear that God is the one who speaks the **words**. Alternate translation: "words spoken by a voice" or "God's voice saying words" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

to a voice of words

Here, the word **voice** refers to someone speaking. If it would be helpful in your language, you could use a word or phrase that makes this clear. Alternate translation: "to the speaking of words" or "to words being spoken" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

of which

Here, the word **which** refers to the **voice**. If it would be helpful in your language, you could make what **which** refers to explicit. Alternate translation: "of which voice" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

not a word to be added to them

Here, the phrase **a word to be added to them** refers to speaking more words to the people who are listening. If it would be helpful in your language, you could use a form that naturally refers to saying more words to people. Alternate translation: "no more words to be spoken to them" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

not a word to be added

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to avoid stating who would add any more words. If you must state who would do the action, the author implies that God would do it. Alternate translation: "God not to add a word" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

to them

Here, the word **them** refers to **the ones having heard**. If it would be helpful in your language, you could make whom **them** refers to explicit. Alternate translation: "to them, the ones who heard" or "to themselves" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

Hebrews 12:20

For

Here, the word **For** introduces a reason why the Israelites "begged for not a word to be added" (12:19). If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: "That was because" or "They begged for this since" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

what} was ordered

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what was **ordered** rather than on the person doing the ordering. If you must state who did the action, the author implies that God did it. Alternate translation: "what God ordered" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

what} was ordered

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that God ordered the Israelites to do. However, the audience would have understood that these were words from the Old Testament, specifically a summary of parts of Exodus 19:12–13. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "what was ordered when God said" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

If even an animal might touch the mountain, it must be stoned

Here God uses the conditional form to require anyone who "touches" the **mountain** to be **stoned**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: "Were even an animal to touch the mountain, it must be stoned" or "Suppose even an animal touches the mountain. In that case, it must be stoned" (See: **Connect — Hypothetical Conditions (p.470)**) (See: **Connect — Hypothetical Conditions (p.470)**)

If even an animal

Here, the phrase **even an animal** implies that humans are certainly included, and **even** animals too are included. If it would be helpful in your language, you could clarify that this command refers to both humans and animals. Alternate translation: "If a human or even an animal" (See: **Assumed Knowledge and Implicit Information (p. 445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

it must be stoned

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **stoned** rather than on who does the stoning. If you must state who would do the action, the author implies that the Israelites themselves would do it. Alternate translation: "you must stone it" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 12:21

the thing being made visible

Here, the phrase **the thing being made visible** refers to everything that went along with God appearing on Mount Sinai. The author is referring back to everything he described in 12:18–19. If it would be helpful in your language, you could make what these **things** are more explicit. Alternate translation: "everything I have described being made visible" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the thing being made visible

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what was **made visible** rather than on the person making it **visible**. If you must state who did the action, the author implies that God did it. Alternate translation: "the thing that God made visible" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

said

Here, the author could be referring to Deuteronomy 9:19, where Moses expresses fear when the people make an idol and worship it. On the other hand, the author could be referring to Exodus 3:6, which describes how Moses "trembled" when God appeared to him in a burning bush. Most likely, the author is simply describing Moses' reaction to what he experienced without quoting directly from any Old Testament passage. Introduce the quotation as words that Moses said, and if it would be helpful to your readers, you could include a footnote that references one or both of the passages that the quotation could refer to. Alternate translation: "spoke" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

terrified and trembling

Here, the words **terrified** and **trembling** function together to show that **Moses** was very afraid. It is likely that **terrified** describes how Moses felt, while **trembling** describes what happened when he felt **terrified**. If you do not have two words for these categories, you could use a single word or phrase to identify God as the creator of the city. Alternate translation: "terrified so that I tremble" or "very afraid" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

Hebrews 12:22

But

Here, the word **But** introduces a contrast with what the audience have not "come to," which the author has described in 12:18–21. If it would be helpful in your language, you could use a word or phrase that introduces a contrast with the previous section or idea. Alternate translation: "On the other hand," or "On the contrary," (See: **Connect — Contrast Relationship (p.466)**) (See: **Connect — Contrast Relationship (p.466)**)

Mount Zion and to the city of the living God, to the heavenly Jerusalem

Here, the phrases **city of the living God** and **heavenly Jerusalem** could: (1) identify what is on **Mount Zion**. Alternate translation: "Mount Zion and on it the city of the living God, the heavenly Jerusalem" (2) give other names for **Mount Zion**. Alternate translation: "Mount Zion, that is, the city of the living God, the heavenly Jerusalem"

Mount Zion and to the city of the living God, to the heavenly Jerusalem

Here the author is not referring to any earthly **Mount** or **city**. Rather, he is referring to things in heaven. If it would be helpful in your language, you could make this clear from the beginning. Alternate translation: "Mount Zion that is in heaven and to the city of the living God, the Jerusalem that is in heaven" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

of the living God

Here, much as in 10:31, the phrase **the living God** identifies **God** as the one who "lives" and possibly as the one who gives "life." The primary point is that **God** actually "lives," unlike idols and other things that people call "god." If it would be helpful in your language, you could use a word or phrase that emphasizes that God really "lives." Alternate translation: "of the God who lives" or "of the true God" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

to myriads of angels

Here, the word "myriad" names the number 10,000. The plural **myriads** refers generally to any large number. If it would be helpful in your language, you could use a word or phrase that refers to a very large number. Alternate translation: "to millions of angels" or "innumerable angels" (See: **Numbers (p.545)**) (See: **Numbers (p.545)**)

of angels, to the assembly

Here, the word **assembly** could: (1) rename or describe **myriads of angels**. Alternate translation: "of angels in assembly," or "of angels—an assembly—" (2) be in parallel with "church" in the following verse, going with "firstborn." Alternate translation: "of angels, and to the assembly" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

Hebrews 12:23

to the church of the firstborn ones

This group of people could be: (1) all God's people from the past, present, and future. Alternate translation: "to the church of all God's people, the firstborn ones" (2) all God's people who are currently alive. Alternate translation: "to the church of the firstborn ones who currently live" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

of the firstborn ones

Here the author speaks as if God's people were **firstborn** children. He speaks in this way to connect them with Jesus, who is God's **firstborn** son (see 1:6). Further, the **firstborn** were particularly important and honored. If it would be helpful in your language, you could use a word or phrase that refers to the most honored child, or you could express the idea in plain language that indicates the importance and significance of these people. Alternate translation: "of the eldest children" or "of the honored people" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

who} have been registered in the heavens

Here, the phrase **registered in the heavens** refers to how people who lived in or belonged to a city or region would have their names **registered** in a book to indicate that they belonged in that place. Here, people who have their names **registered** in the **heavens** belong to and will receive what is in the **heavens**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "whose names have been registered in the heavens" or "whose names are recorded as those who will inherit what is in the heavens" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

who} have been registered

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **registered** rather than on the person doing the registering. If you must state who did the action, the author implies that God did it. Alternate translation: "whom God has registered" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p. 442)**)

to God the Judge of all

Here, the phrase **of all** could go with: (1) **Judge**. Alternate translation: "to God, who is Judge of all" (2) **God**. Alternate translation: "to a Judge, who is God of all"

the Judge of all

Here the author uses the possessive form to describe to refer to a **Judge** who judges **all** people. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "the Judge over all" or "the Judge who judges all" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

of all

The author is using the adjective **all** as a noun in order to refer to **all** people. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "of all humans" (See: **Nominal Adjectives (p.543)**) (See: **Nominal Adjectives (p.543)**)

to the spirits of the righteous ones

This group of people could be: (1) all the people of God who have died. Alternate translation: "to the spirits of the dead righteous ones" (2) the same group as the **church of the firstborn ones**, that is, all the people of God without distinction. Alternate translation: "to the spirits of all God's righteous people" (3) all the people of God who lived before Jesus came. Alternate translation: "to the spirits of the righteous Israelites" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

made perfect

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **made perfect** rather than on the person doing the perfecting. If you must state who did the action, the author implies that God did it. Alternate translation: "whom God has made perfect" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 12:24

the mediator of a new covenant

Here the author uses the possessive form to describe how Jesus functions as the **mediator** for a **new covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. See how you translated the similar phrase in 9:15. Alternate translation: "who mediates a new covenant" (See: **Possession (p. 557)**) (See: **Possession (p.557)**)

to the sprinkled blood speaking better than Abel

Here the author speaks as if the **blood** were a person who could be **speaking**. He speaks in this way to refer to what the **blood** means or accomplishes. If it would be helpful in your language, you could use a simile or plain language. Alternate translation: "to the sprinkled blood which is like a person who speaks better than Abel" or "to the sprinkled blood which means more to us than that of Abel" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

to the sprinkled blood

Here, the phrase **sprinkled blood** refers to Jesus' blood. The word **sprinkled** indicates that the **blood** accomplishes cleansing and purification. If it would be helpful in your language, you could make either or both of these implications more explicit. Alternate translation: "to the cleansing blood of Jesus" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

to the sprinkled blood

Scholars debate what the **blood** of Jesus represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on what Jesus' **blood** refers to. Since **blood** is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: "to the sprinkled blood, which is his sacrifice," or "to the sprinkled blood of Jesus, that is, his death, which is" (See: **Metonymy (p. 541)**) (See: **Metonymy (p.541)**)

speaking better than Abel

Here the author is referring to a story about how **Abel** was killed by his brother. He has already referred to this story in 11:4. Here, he focuses on how God tells Abel's brother that Abel's blood "cries out" from the ground, with the implication being that Abel's blood asks God to take vengeance on his brother (see Genesis 4:10). The author here contrasts the blood of **Abel** that cries out for vengeance with the **sprinkled blood** of Jesus, which purifies his people and brings salvation. If it would be helpful in your language, you could make this comparison more explicit. Alternate translation: "speaking of a better salvation than Abel" or "speaking of salvation rather than the vengeance that Abel spoke of" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

than Abel

This phrase leaves out some words that in many languages a sentence might need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. The author might be implying: (1) **blood speaking**. Alternate translation: "than Abel's blood speaks" (2) Abel **speaking**. Alternate translation: "than Abel speaks" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

Hebrews 12:25

See that you do not refuse

Here, the phrase **see that you do not** is a strong command to diligently or vigilantly avoid doing something. If it would be helpful in your language, you could use a comparable form that expresses a strong command to pay attention or focus on something. Alternate translation: "Watch out that you do not refuse" or "Be careful to avoid refusing" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

you do not refuse & having refused

Here, the words **refuse** and **refused** imply that people are "refusing" to do something, but the author does not state what it is directly. If it would be helpful in your language, you could clarify that people are "refusing" to listen and obey. Alternate translation: "you do not refuse to listen to … having refused to listen to" or "you do not refuse to obey … having refused to obey" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the one speaking

Here, the phrase **the one speaking** could refer to: (1) God generally. Alternate translation: "the one speaking, God" (2) Jesus specifically, whose blood "spoke" in the previous verse. Alternate translation: "the one speaking, Jesus" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

For if those did not escape, having refused the one warning {them} on earth, much less we {who} are turning away from the one from heaven

Here the author could have meant: (1) a strong statement. Alternate translation: "For if those did not escape, having refused the one warning them on earth, we will so much less escape, we who are turning away from the one from heaven" (2) a rhetorical question. If you use the following alternate translation, you will need to start a new sentence at the beginning of the following verse. Alternate translation: "For if those did not escape, having refused the one warning them on earth, how much less will we who are turning away from the one from heaven?"

if

Here the author is speaking as if the lack of "escape" of those who **refused the one warning {them} on earth** were a hypothetical possibility, but he means that it is actually true that they **did not escape**. If your language does not state something as a condition if it is certain or true, and if your readers might think that what the author is saying is not certain, then you could express the idea by using a word such as "because" or "since." Alternate translation: "since" (See: **Connect — Factual Conditions (p.468)**) (See: **Connect — Factual Conditions (p.468)**)

those

Here, the word **those** refers to the Israelites who "refused" to obey God. He may have in mind particularly the Israelites who did not obey God and died in the wilderness (see what the author said in 3:7–4:11). If it would be helpful in your language, you could make it clear to whom **those** refers. Alternate translation: "those Israelites" or "those who drew near to Mount Sinai" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

the one warning {them} on earth

Here, the phrase **the one warning {them} on earth** could refer to: (1) God generally. Alternate translation: "God when he warned them on earth" (2) Moses, who spoke God's words to the people at Mount Sinai. Alternate translation: "Moses when he warned them on earth" (3) Jesus specifically. Alternate translation: "Jesus when he warned them on earth" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p. 563)**)

on earth, & from heaven

Here, the phrases **on earth** and **from heaven** indicate the places from which God gave his warnings. The phrase **on earth** refers to how God spoke to the Israelites from Mount Sinai when he made the first covenant. The phrase **from heaven** refers to how God speaks from Mount Zion in heaven as he makes the second covenant. If it would be helpful in your language, you could clarify what **on earth** and **from heaven** refer to specifically. Alternate translation: "from a mountain on earth … from a mountain in heaven" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

we {who} are turning away from

Here the author refers to rejecting and disobeying God as if a person were changing direction and **turning away from** him. So, **turning away from** God indicates serious disobedience and rejection. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "we who are rejecting" or "we who are renouncing" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

we {who} are turning away from the one from heaven

The author 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 first half of the sentence. Alternate translation: "will we escape who are turning away from the one warning us from heaven" (See: **Ellipsis (p. 493)**) (See: **Ellipsis (p.493)**)

we {who} are turning away from

Here the author does not mean that all of the audience were **turning away from** God when he wrote this letter. Rather, he means that every person in the audience could be someone who "turns away from" God, and they will certainly **not escape**. If it would be helpful in your language, you could use a form that shows that the audience **turning away from** God is a possibility, not a current fact. Alternate translation: "we, if we turn away from" or "any one of us who turns away from" (See: **Connect — Hypothetical Conditions (p.470)**) (See: **Connect — Hypothetical Conditions (p.470)**)

the one

Here, the phrase **the one** could refer to: (1) God generally. Alternate translation: "God" (2) Jesus specifically. Alternate translation: "Jesus" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

Hebrews 12:26

the voice of whom

Here, the word **voice** refers to the act of speaking. If it would be helpful in your language, you could refer directly to the act of speaking. Alternate translation: "whose speech" or "whose speaking" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

at that time & now

Here, the phrase **at that time** refers to the time when God spoke from Mount Sinai. In contrast, the word **now** refers to the present time, the time when the author is writing this letter. If it would be helpful in your language, you could make the time references more explicit. Alternate translation: "at the time of the first covenant … right now" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

shook & I myself will shake

Here the author uses words that refer to earthquakes. If it would be helpful in your language, you could use words that describe the earth shaking in an earthquake. Alternate translation: "quaked … I myself will quake" (See: **Translate Unknowns (p.590)**) (See: **Translate Unknowns (p.590)**)

he has promised, saying

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that God says to his people. However, the audience would have understood that these were words from the Old Testament, specifically from Haggai 2:6. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "he has promised in the Scriptures, saying" or "he has promised when he said in the Scriptures" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p. 566)**)

Still once

Here, the phrase **Still once** indicates that something has already happened and will happen again, but only one more time. If it would be helpful in your language, you could use a word or phrase that indicates that something will happen one more time. Alternate translation: "Again, but one time only," or "Once more" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

Hebrews 12:27

But this {phrase}, "Still once" indicates

Here the author uses **But this {phrase}** to requote a part of the quotation that he introduced in the previous verse (see 12:26). If your readers would misunderstand that the author is requoting the previous quotation to focus on a specific portion of it, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: "Now when God says 'Still once,' it indicates" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

Still once

Since the author repeats here the same words that he quoted in 12:26, you should translate these words in exactly the same way as you did in that verse.

the removal

Here the word translated **removal** could refer to: (1) a change in content or position. Alternate translation: "the change" or "the transfer" (2) removal or destruction. Alternate translation: "the elimination" or "the eradication"

the removal of the things being shaken, that is, of {the things} created

If your language does not use an abstract noun for the idea behind **removal**, you could express the idea by using a verb such as "remove." Alternate translation: "that God will remove the things being shaken, that is, the things created" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

of the things being shaken, & the things not being shaken

Here, the phrase **being shaken** could refer to: (1) how something is or is not **shaken**. Alternate translation: "of the things that are shaken … the things that are not shaken" (2) whether something can be **shaken** or not. Alternate translation: "of the things that can be shaken … the things that cannot be shaken"

of the things being shaken, & the things not being shaken

See how you translated "shook" and "shake" in Hebrews 12:26.

of the things being shaken

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **shaken** rather than on the person doing the shaking. If you must state who did the action, the author implies that God did it. Alternate translation: "of things that God will shake" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

that is, of {the things} created

Here, the phrase **that is** could introduce: (1) the way in which things are shaken. In other words, God **created** everything by speaking, and he "shakes" everything by speaking. Alternate translation: "just as they were created" (2) the type of things that are shaken. In other words, only **created** things are **shaken**. Alternate translation: "which are the created things" (3) the reason why things are shaken. In other words, things are **shaken** because they are

created. Alternate translation: "since they are created" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

of {the things} created

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **created** rather than on the person doing the creating. If you must state who did the action, the author implies that God did it. Alternate translation: "of the things that God created" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p. 442)**)

the things not being shaken

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is not **shaken** rather than on the person who would do the shaking. If you must state who would do the action, the author implies that God would do it. Alternate translation: "the things that God will not shake" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 12:28

Therefore

Here, the word **Therefore** introduces an inference or conclusion that the author draws from what he has said about "shaking" in 12:26–27. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion from an argument. Alternate translation: "Because of that" or "So then" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

receiving

Here, the word **receiving** introduces the reason why we should **have gratitude**. If it would be helpful in your language, you could include a word or phrase that makes this relationship clear. Alternate translation: "because we are receiving" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

an unshakeable kingdom

Here, the word **unshakable** could refer to: (1) how something is not "shaken." Alternate translation: "a kingdom that is not shaken" (2) whether something can be "shaken" or not. Alternate translation: "a kingdom that cannot be shaken"

unshakeable

See how you translated "shook," "shake," and "shaken" in Hebrews 12:26–27.

let us have gratitude

If your language does not use an abstract noun for the idea behind **gratitude**, you could express the idea by using an adjective such as "grateful." Alternate translation: "let us be grateful" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

through which

Here, the word **which** refers to **gratitude**. If it would be helpful in your language, you could make what **which** refers to explicit. Alternate translation: "through which gratitude" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

with reverence and awe

If your language does not use abstract nouns for the ideas of **reverence** and **awe**, you could express the ideas by using adverbs such as "reverently" and "fearfully." Alternate translation: "both reverently and fearfully" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

with reverence and awe

Here, the words **reverence** and **awe** function together to identify a reverent and fearing attitude. It is possible that **reverence** refers to proper respect towards a deity, while **awe** refers to fear in general. If you do not have two words for these categories, you could use a single word or phrase to identify an attitude of fearing reverence. Alternate translation: "with respectful fear" or "with reverent piety" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

Hebrews 12:29

for indeed

Here, the phrase **for indeed** indicates that the author is adding more information (**indeed**) that supports the exhortation in the previous verse (**for**). If it would be helpful in your language, you could use words that introduce added information that supports a previous exhortation. Alternate translation: "Further, the reason we should serve with reverence and awe is that" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

our God {is} a consuming fire

Here the author uses words that match the words in Deuteronomy 4:24. However, he does not introduce these words as a quotation. Some translations mark the words **God {is} a consuming fire** with quotation marks, while others do not. Consider what is the best way to show your readers that these words match Deuteronomy 4:24 without using words that introduce a quotation. Alternate translation: "our 'God is a consuming fire.'" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

our God

Here, the author refers to God as **our God** to indicate that he is speaking about the only God that all believers serve. If it would be helpful in your language, you could use a form that identifies God as the only God and as the God that believers worship and obey. Alternate translation: "the God whom we serve" or "God, whom we call our God," (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

is} a consuming fire

Here the author speaks of **God** as if he were a **fire** that is so powerful that it burns everything up. The author speaks in this way to refer to God's powerful and complete judgment on those who disobey him and do not believe in him. If it would be helpful in your language, you could use a simile or express the idea in plain language. Alternate translation: "is like a consuming fire" or "completely punishes everyone who disobeys him" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 13

Hebrews 13 General Notes

Structure and Formatting

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

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 13:6, which are words from the Old Testament.

Special Concepts in this Chapter

Hospitality and friendship

Throughout this chapter, the author urges his readers to be hospitable, friendly, and caring towards others. This includes "brotherly love" (13:1), "hospitality" (13:2), "remembering" the prisoners (13:3), "doing good" and "sharing" (13:16), and "greeting" one another (13:24). The author wishes his audience to know that loving and caring for others is one thing that they should do as a result of what he has said. In your translation, make it clear that the author is consistently exhorting his audience to love and care for others.

"Outside the camp"

In 13:11, 13, the author refers to a place "outside the camp." The phrase "outside the gate" in 13:12 is almost synonymous, although it refers to the place outside a city rather than a place outside camp. The author identifies this "outside" place as where the Israelites would burn the carcasses from the Day of Atonement sacrifices and also the place where Jesus suffered and died. He then exhorts the audience to "go out" to this place of suffering, death, and destruction. Scholars debate exactly what the author had in mind. Did he mean leaving Judaism to suffer as a Christian? Did he mean abandoning all cultic and sacred systems to live in the "secular" world? Did he mean accepting the shame and dishonor that came with being a Christian in the Greco-Roman world? What is most likely is that the author intended his audience to leave and abandon anything that would keep them from Christ, even though doing so might mean suffering and death. In your translation, you should try to express this general idea clearly.

"The word of exhortation"

In 13:22, the author refers to the content of his letter as a "word of exhortation." Many scholars argue that this would have been a well-known phrase and referred to a sermon or homily, particularly one given at a synagogue meeting after someone read from the Scriptures. If possible, translate this phrase in such a way that it refers to a spoken message, especially one that is like a sermon or a homily.

Important Figures of Speech in this Chapter

The "altar" in 13:10

In this verse, the author briefly mentions that "we have an altar." Scholars debate what this "altar" is. Some suggest that it is an altar in the heavenly sanctuary. However, the author has not mentioned such an altar in heaven, even

though he mentioned earthly altars in 7:13 and in 9:4. Others argue that the altar refers to believers' worship. Some argue that it refers specifically to the Lord's Supper. However, the author's use of "we have" earlier in the letter (see 6:19; 8:1) suggests that what "we have" is a gift from God, not something that believers do. Further, the author never refers explicitly to the Lord's Supper. What is most likely is that the "altar" refers to the place where Jesus died (Golgotha) or to the death itself. This fits with how Hebrews connects Jesus' death and offering of himself to the Day of Atonement, in which an animal would be killed near the altar, and a priest would take its blood into the inner part of the tabernacle. See the notes on this verse for translation ideas. (See: **altar (p.602)**)

Shepherd and sheep

In 13:20, the author refers to Jesus as "the great shepherd of the sheep." This metaphor identifies Jesus as a "shepherd" who guides, protects, and leads the "sheep," who are everyone who believes in him. The Bible uses "shepherd" language frequently to describe how God the Father and Jesus relate to God's people. If possible, you should preserve this metaphor or use a simile to express the idea. See the notes on this verse for translation options. (See: [[rc:///tw/dict/bible/other/shepherd]] and [[rc:///tw/dict/bible/other/sheep]])

Other Possible Translation Difficulties in this Chapter

What are the "teachings" and "foods" in 13:9?

In this verse, the author refers generally to "various and strange teachings" that he warns his audience against. The author uses very general language and implies that there are many different kinds of "teachings" that he is warning them against. It is possible, however, that these teachings instruct people about the "foods" that the author mentions later in the verse. There are two general ways to understand what the author means by using the word "foods." First, he could be referring to instructions that forbid or require eating certain kinds of food. These instructions could be Jewish food laws or other pagan or Christian food laws. Second, and more likely, he could be referring to instructions about eating sacred or ritual meals. These meals could be Jewish, Christian, or pagan. In the end, it is unclear exactly what the author was referring to with the words "teachings" and "foods." He may have used these general words to refer to multiple different kinds of "teachings" about "foods." If possible, use general words for false "teachings" and eating "foods." (See: **doctrine, teaching, beliefs, instructions, knowledge (p.610)**)

What is 13:10 describing?

As suggested above, the "altar" probably refers to Jesus' sacrificial death. The two other difficult phrases in this verse are "the ones serving in the tabernacle" and "authority to eat." First, "the ones serving in the tabernacle" could refer to anyone who worships God in the ways that the old covenant required. In this case, the author is saying that they do not "have" Jesus and his death. On the other hand, the phrase could refer specifically to the priests who offered sacrifices in the tabernacle. In this case, the author is arguing from Scripture that Jesus' sacrifice is so much greater than those sacrifices that the levitical priests could not participate in it. Second, "authority to eat" could refer to receiving the benefit of the sacrifice, just like priests who offered sacrifices in the tabernacle often received parts of the sacrifices to eat. Sometimes, the person who presented the sacrifice also received some of it to eat. In this case, the author is saying that "the ones serving in the tabernacle" do not have "authority" to benefit from Jesus' death. On the other hand, "authority to eat" could refer specifically to how no one was allowed to eat the animals that were sacrificed on the Day of Atonement. In this case, the author is identifying Jesus' death with the Day of Atonement rituals, and he is saying that Jesus' death was one that atoned for sins. Most likely, the author is indicating generally that Jesus' sacrificial death is greater and more effective than any sacrifice performed under the old covenant, and only those who believe in him can benefit from it. See the notes on this verse for specific explanations and translation options.

Hebrews 13:1

Let brotherly love continue

Here the author uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "Brotherly love must continue" (See: **Third-Person Imperatives (p.589)**) (See: **Third-Person Imperatives (p.589)**)

Let brotherly love continue

If your language does not use an abstract noun for the idea behind **love**, you could express the idea by using a verb such as "love." Alternate translation: "Continue to love each other as brothers" or "Let each of you continue to love each other in a brotherly way" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

brotherly love

Here the author refers to **brotherly love** because he has identified all believers as "brothers" (see 3:1; 10:19). If possible, express the word **brotherly** here with a word that is related to how you translated "brothers" in those verses. Alternate translation: "love for fellow believers" or "brotherly and sisterly love" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

brotherly love

Although the word **brotherly** is masculine, the author is using it to refer to all siblings, both male and female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "love for family" or "sibling love" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

Hebrews 13:2

Do not neglect

The phrase **Do not neglect** is a negative understatement that emphasizes how much the audience should focus on **hospitality**. If it would be helpful in your language, you could express the meaning positively and include emphasis in another way. Alternate translation: "Focus on showing" or "Strive to always be" (See: **Litotes (p.531)**) (See: **Litotes (p.531)**)

through this

Here, the word **this** refers to **hospitality**. If it would be helpful in your language, you could make what **this** refers to explicit. Alternate translation: "through hospitality" or "by being hospitable" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

without knowing {it

Here the audience would have inferred that these people did not "know" that the strangers they had **shown hospitality to** were angels. If it would be helpful in your language, you could make this more explicit. Alternate translation: "without knowing that they were angels" (See: **Assumed Knowledge and Implicit Information (p. 445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 13:3

Remember

Here, the word **Remember** implies not just thinking about someone but also acting to help that person. If it would be helpful in your language, you could make this implication more explicit. Alternate translation: "Remember to care for" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

as having been bound with {them

Here the author knows that the people he is addressing have not actually **been bound with** the **prisoners**. However, he wants them to care for the **prisoners** as if they were prisoners with them. In other words, they should care for the **prisoners** as they would want others to care for them were they in prison. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "as if having been bound with them" or "imagining that you have been bound with them" (See: **Connect — Contrary to Fact Conditions (p.463)**) (See: **Connect — Contrary to Fact Conditions (p.463)**)

having been bound with {them

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **bound** rather than on the people doing the binding. If you must state who did the action, you could use an indefinite subject. Alternate translation: "someone having bound you with them" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

being mistreated

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **mistreated** rather than on the people doing the mistreating. If you must state who did the action, you could use an indefinite subject. Alternate translation: "whom people mistreat" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p. 442)**)

as yourselves also being in body

Here, the word **as** introduces something about the nature of the audience that should lead them to **Remember** the **ones being mistreated**. If it would be helpful in your language, you could use a word or phrase that introduces something that supports an exhortation. Alternate translation: "since you yourselves also are in body" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

yourselves also

Here, the phrase **yourselves also** could refer to: (1) the audience. Alternate translation: "also you yourselves" (2) the **ones being mistreated**. Alternate translation: "they also being" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

as yourselves also being in body

Here, the phrase **being in body** indicates by association that the people the author is addressing, like the **ones being mistreated**, are human and so capable of suffering and being hurt. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "since you too are human and able to suffer" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

Hebrews 13:4

Marriage {must be} honorable among all, and the marriage bed pure

In these two clauses, the author does not include any verbs. If your language needs these verbs, you could include verbs of command or exhortation in the first clause (as the ULT does) or in both clauses. Alternate translation: "Let marriage be honorable among all, and let the marriage bed be pure" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

Marriage {must be} honorable among all, and the marriage bed pure

These two commands are very similar. It is likely that the second command is a more specific version of the first general command. If the repetition might be confusing, you could connect the clauses with a word other than **and** in order to show that the second phrase is repeating the first one in a specific way, not saying something additional. Alternate translation: "Marriage must be honorable among all; specifically, the marriage bed must be pure" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

among all

Here, the phrase translated **among all** could refer: (1) to **all** people. Alternate translation: "among all people" (2) to **all** things or areas. Alternate translation: "in all things" or "in every way"

the marriage bed

Here, the phrase **the marriage bed** is a polite way to refer to married people having sex. If it would be helpful in your language, you could use a comparable polite expression or plain language. Alternate translation: "the marital rights" or "having marital sex" See: **Euphemism (p.496)**) (See: **Euphemism (p.496)**)

sexually immoral {people} and adulterers

Here, the words **sexually immoral {people}** and **adulterers** function together to identify people who have improper sex. The phrase **sexually immoral {people}** refers generally to anyone who has improper sex. The word **adulterers** refers particularly to married people who have sex with someone besides their own spouse. If you do not have two words for these categories, you could use a single word or phrase that refers to people who have improper sex. Alternate translation: "those who have improper sex" or "all sexually immoral people" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

Hebrews 13:5

Your manner of life {must be} free from the love of money

Much as in the first half of the previous verse (13:5), here the author does not include any verbs. You should use the same form that you used in 13:5. Alternate translation: "Let your manner of life be free from the love of money" (See: **Ellipsis (p.493)**) (See: **Ellipsis (p.493)**)

Your manner of life {must be} free from the love of money

If your language does not use abstract nouns for the ideas behind **life** and **love**, you could express the ideas by using verbs such as "live" and "love." Alternate translation: "How you live must be free from loving money" or "You should live in such a way that you do not love money" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

being content

Here, the phrase **being content** could introduce: (1) the means by which peoples' **manner of life** can be **free from the love of money**. Alternate translation: "by being content" or "which you can accomplish by being content" (2) a second, positive command. Alternate translation: "and you must be content"

for he himself has said

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that God says to the audience. However, the audience would have understood that these were words from the Old Testament. The words do not exactly match any verse in the Greek translation of the Old Testament that we have, but they are very close to the words found in Deuteronomy 31:6, 8. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "for he himself has spoken" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

he himself has said

Here, the phrase **he himself** refers to God. If it would be helpful in your language, you could make whom **he himself** refers to explicit. Alternate translation: "God himself has said" (See: **Pronouns — When to Use Them (p. 563)**) (See: **Pronouns — When to Use Them (p.563)**)

he himself has said

Here, the word translated **himself** emphasizes **he**, that is, God. Consider using a natural way to emphasize **he** in your language. Alternate translation: "he, yes he, has said" (See: **Reflexive Pronouns (p.574)**) (See: **Reflexive Pronouns (p.574)**)

I will never leave you, nor never will I forsake you

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the clauses with a word other than **nor** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "I will never leave you; indeed, never will I forsake you" (See: **Parallelism (p.552)**) (See: **Parallelism (p.552)**)

never & nor never

The words translated **never** are two negative words in both places. In the author's culture, two negative words made the statement even more negative. English speakers would think that the two negatives form a positive, so the ULT expresses the idea with one strong negative. The word **nor** before the second occurrence of **never** makes the statement even more strongly negative. If your language can use two negatives as the author's culture did, you could use double negatives here. If your language does not use two negatives in this way, you could translate with one strong negative word, as the ULT does. Alternate translation: "certainly not … and most certainly not" (See: **Double Negatives (p.488)**) (See: **Double Negatives (p.488)**)

you

God is speaking to each person individually, so **you** is singular in both places in this quotation. (See: **Forms of 'You' — Singular (p.504)**) (See: **Forms of 'You' — Singular (p.504)**)

Hebrews 13:6

so that

Here, the phrase **so that** introduces the result of what God "has said" as recorded in the previous verse (13:5). If it would be helpful in your language, you could use a word or phrase that introduces the result or outcome of an action. Alternate translation: "so in response" or "and as a result" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

being confident, we say

Alternate translation: "we confidently say" or "we say with confidence"

say

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that the audience says, either to God or to other people. However, the audience would have understood that these were words from the Old Testament, specifically from Psalm 118:6. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "to speak these words from the Scriptures:" (See: **Quotations and Quote Margins (p.566)**) (See: **Quotations and Quote Margins (p.566)**)

and

Here, the word **and** introduces the result of the **Lord** being a **helper**. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: "so" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

What will a man do to me

The author of the quotation is using the question form to emphatically express the idea that **a man** cannot **do** anything to him. If you would not use the question form for this purpose in your language, you could translate the question as a strong statement. Alternate translation: "A man cannot do anything to me!" (See: **Rhetorical Question (p.577)**) (See: **Rhetorical Question (p.577)**)

a man

Although the word **man** is masculine, the author is using it to refer to any people, whether male or female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "a person" or "a man or woman" (See: **When Masculine Words Include Women (p.597)**) (See: **When Masculine Words Include Women (p.597)**)

a man

Here the author is speaking of "men" in general, not of one particular **man**. If it would be helpful in your language, you could use a form that refers to "men" or "people" in general. Alternate translation: "any man" or "any person" (See: **Generic Noun Phrases (p.506)**) (See: **Generic Noun Phrases (p.506)**)

will a man do to me

Here, the phrase **do to me** implies that what is "done" is something bad or hurtful. If it would be helpful in your language, you could make it more explicit that the author of the quotation is referring to hurtful or harmful actions. Alternate translation: "will a man do to harm me" or "will a man do that injures me" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 13:7

Remember

Here, the word **Remember** implies thinking carefully about or considering someone. It does not mean that the audience have forgotten the **leaders**. If it would be helpful in your language, you could make it more explicit that the author is referring to carefully thinking about something. Alternate translation: "Bring to mind" or "Think about" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

your leaders

Here, the author implies that **leaders** he is speaking about have died. If it would be helpful in your language, you could make this more explicit. Alternate translation: "your former leaders" or "your leaders who have died" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

who

Here, the word **who** introduces a description of the **leaders**. The author is not distinguishing between **leaders** who **spoke the Word** and **leaders** who did not. If it would be helpful in your language, you could use a form that makes it clear that **who** introduces a description, not a distinction. Alternate translation: "people who" (See: **Distinguishing Versus Informing or Reminding (p.485)**) (See: **Distinguishing Versus Informing or Reminding (p.485)**)

the Word of God

Here the author uses the possessive to describe **the Word** that could: (1) be about **God** and what he has done. Alternate translation: "the Word about God" (2) be from **God**. Alternate translation: "the Word from God" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

the Word

Here, the word **Word** refers to what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "the Message" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

of whom considering the outcome of their conduct

Here, the phrase **of whom** identifies to whom the **outcome** of **conduct** belongs. If it would be helpful in your language, you could rearrange these words so that it is clear what **of whom** modifies. Alternate translation: "considering the outcome of their conduct" (See: **Information Structure (p.526)**) (See: **Information Structure (p.526)**)

the outcome

Here the author implies that the **outcome** is good. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the good outcome" or "the positive outcome" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

their faith

If your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as "believe" or "trust." Alternate translation: "how they believed" or "the way they believed," (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 13:8

yesterday and today

Here, the author uses names for specific days to refer to entire periods of time. The word **yesterday** refers to the past, and the word **today** refers to the present. If it would be helpful in your language, you could refer to these time periods in a natural way in your language. Alternate translation: "in the past and in the present" or "back then and now" (See: **Synecdoche (p.585)**) (See: **Synecdoche (p.585)**)

yesterday and today and forever

Here the author uses words that refer to past time, present time, and future time to refer to all of time, that is, to any time during which things happen. If it would be helpful in your language, you could use a comparable construction that refers to all time. Alternate translation: "for all time" or "as he was and as he will be" (See: **Merism (p.533)**) (See: **Merism (p.533)**)

Hebrews 13:9

Do not be carried away

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **carried away** rather than on the people doing the carrying. If you must state who does the action, you could use an indefinite subject. Alternate translation: "Do not allow people to carry you away" or "You must not let others carry you away" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Do not be carried away

Here the author speaks as if the true gospel were a place from which the audience could **be carried away**. By speaking in this way, he means that the **teachings** that the audience have heard will cause them to stop believing the true gospel. If it would be helpful in your language, you could use a comparable figure of speech or express the idea in plain language. Alternate translation: "Do not be led astray" or "Do not be deceived" (See: **Metaphor (p. 535)**) (See: **Metaphor (p.535)**)

by various and strange teachings

Scholars debate what these **teachings** are. What is clear is that these teachings are contrary to the gospel that the author proclaims. If it would be helpful in your language, you could use a word or phrase that refers to "false" or "wrong" **teachings**, but you should not specify what these **teachings** are. Alternate translation: "by various and strange false teachings" (See: **When to Keep Information Implicit (p.599)**) (See: **When to Keep Information Implicit (p.599)**)

For

Here, the word **For** introduces a basis or reason why the audience should **not be carried away** by these **teachings**. If it would be helpful in your language, you could use a different word or phrase that introduces basis or reason. Alternate translation: "Avoid that because" or "In reality," (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

the heart to be confirmed by grace

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **confirmed** rather than on the what does the confirming. If you must state who does the action, the author implies that God does it by means of **grace**. Alternate translation: "God to confirm the heart by grace" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

the heart

In the author's culture, the **heart** is the place where humans think and plan. If it would be helpful in your language, you could refer to the place where humans think in your culture or express the idea plainly. See how you translated this word in 10:22. Alternate translation: "the mind" or "who you are" (See: **Metonymy (p.541)**) (See: **Metonymy (p. 541)**)

the heart

Here the author is speaking of "hearts" in general, not of one particular **heart**. If it would be helpful in your language, you could use a form that refers to "hearts" in general. Alternate translation: "every heart" or "your hearts" (See: **Generic Noun Phrases (p.506)**) (See: **Generic Noun Phrases (p.506)**)

by grace

If your language does not use an abstract noun for the idea behind **grace**, you could express the idea by using a verb such as "give" or an adverb such as "graciously." Alternate translation: "by what we are given" or "by how God acts graciously" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

by foods

Scholars debate what the word **foods** refers to here. Here are just a few of the options for what **foods** could indicate: (1) Jewish ceremonial meals (2) pagan ceremonial meals (3) Old Testament sacrifices (4) Jewish food laws. Since there is no agreement on what **foods** refers to, it is best to use a very general word for "food," or what is eaten. Alternate translation: "not by things that you eat," (See: **When to Keep Information Implicit (p.599)**) (See: **When to Keep Information Implicit (p.599)**)

with which the ones walking {in them} were not benefitted

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **not benefitted** rather than on what does not "benefit" them. If you must state who would do the action, the author implies that the "foods" would do it. Alternate translation: "which did not benefit the ones walking in them" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

the ones walking {in them

Here the author speaks of behavior in life as if it were **walking**. In this case, the author speaks of **walking** in the "foods," by which he means behaving as if the **foods** are important or significant for one's life. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the ones behaving according to them" or "the ones treating them as important" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

Hebrews 13:10

an altar

Here, the word **altar** could refer to: (1) Jesus' offering of himself (2) the cross (3) believers' worship and obedience (4) an altar or sanctuary in heaven (5) the Lord's Supper. Since the author never mentions a heavenly **altar** elsewhere, it is likely that the author intends **altar** to indicate some sort of "sacrifice," whether that is Jesus' offering of himself or our offering of worship to God. If it would be helpful in your language, you could use a word for "sacrifice" to express the idea here. Alternate translation: "a sacrifice" (See: **Metonymy (p.541)**) (See: **Metonymy (p. 541)**)

the ones serving in the tabernacle

Here, the phrase **the ones serving in the tabernacle** could refer to: (1) the priests who performed sacrifices in the tabernacle. Alternate translation: "the priests who served in the tabernacle" (2) everyone who worships God in the ways of the old covenant. Alternate translation: "anyone who worships according to the tabernacle" or "the ones who worship as they did in the tabernacle" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

serving in the tabernacle

Here, the author could be referring to: (1) the **tabernacle** that is described in the Old Testament. In this case, he is not describing something that was happening when he wrote the letter. Instead, he is describing what God required for the **tabernacle** in Scripture. Alternate translation: "who served in the tabernacle" (2) the "temple" that existed when he wrote this letter. The temple replaced the **tabernacle**, and the author simply uses the name **tabernacle** for both the Old Testament sanctuary and the temple that existed in his time. Alternate translation: "serving in the temple" or "serving in the sanctuary" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

have no authority to eat

Here, the author could speak of "eating" in order to refer to: (1) how the priests often ate parts of the sacrifices they offered. This was a way of participating in the sacrifice. However, these priests do not have the **authority** to participate in Christ's sacrifice. Alternate translation: "have no authority to eat and thus participate" (2) how the priests could not eat the offerings presented on the Day of Atonement, which were instead burned outside the camp (see Leviticus 16:27). The author would be identifying Jesus' sacrifice as this kind of Day of Atonement sacrifice. Alternate translation: "have no authority to eat, since this is a sin offering" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

have no authority

If your language does not use an abstract noun for the idea behind **authority**, you could express the idea by using a verb such as "authorize." Alternate translation: "are not authorized" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 13:11

Here the author refers to some of the commands that God gave for what to do on the special day called "the Day of Atonement." Once every year, the high priest would slaughter a bull and a goat and sprinkle some of their blood in the inner, most sacred part of the tabernacle. Later, a person would take the carcasses of the bull and the goat and burn them completely outside the area where the Israelites were staying. You can read about these instructions in Leviticus 16:3–34. You might want to include this information in a footnote.

For

Here, the word **For** introduces a further explanation of what "the ones serving in the tabernacle" do, specifically what the **high priest** does on the Day of Atonement once every year. If it would be helpful in your language, you could use a word or phrase that introduces explanation or more information. Alternate translation: "Now" or "Concerning the tabernacle," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

the blood of which animals is brought on behalf of sin by the high priest

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **blood** that is **brought** rather than on the **high priest** who does the "bringing." Alternate translation: "the high priest brings the blood of which animals on behalf of sins" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

is brought & are burned up

Here the author could use the present tense because: (1) he is speaking about what God commanded in the Old Testament, which he can read in the present time. Alternate translation: "was brought … were burned up" (2) he is speaking about how, when he wrote this letter, high priests still presented this kind of offering in the temple every year. "is brought every year … are burned up" (See: **Predictive Past (p.561)**) (See: **Predictive Past (p.561)**)

on behalf of sin

Here, the phrase **on behalf of sin** means that the **blood** is intended to deal with that **sin**. It does not mean that the **blood** from the animals allows the **sin** or encourage the **sin**. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: "to deal with own sin" or "for the forgiveness of sin" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

sin

Here the author is speaking of "sins" in general, not of one particular **sin**. If it would be helpful in your language, you could use a form that refers to "sins" in general. Alternate translation: "sins" (See: **Generic Noun Phrases (p. 506)**) (See: **Generic Noun Phrases (p.506)**)

the holy {places

Here, the phrase **the holy {places}** could refer to: (1) the inner section of the earthly sanctuary. Alternate translation: "the inner section of the sanctuary" (2) the earthly sanctuary generally. Alternate translation: "the sanctuary" or "the tabernacle" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

but} the bodies of these {animals} are burned up

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **bodies** that are **burned** rather than on the person doing the burning. If you must state who did the action, you could use an indefinite subject. Alternate translation: "but a person burns up the bodies of these animals" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

outside the camp

The author assumes that his audience will understand that by the word **camp**, he is referring to the area in which the Israelites set up their tents and stayed for the night when they were traveling through the desert. The area **outside the camp** refers to any space outside the area in which the Israelites set up tents. If it would be helpful in your language, you could use a word or phrase that refers to the space outside the area where human dwellings are set up. Alternate translation: "outside the tent area" or "away from the place where they stayed the night" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 13:12

So

Here, the word **So** introduces a result or inference from what the author said in the previous verse about how the "bodies" of the sacrificed animals "are burned up outside the camp" (see 13:11). The author means that how God set up the sacrifices in the tabernacle helps us understand what Jesus did. If it would be helpful in your language, you could use a different word or phrase that introduces a result or inference. Alternate translation: "Because of that," (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

suffered

Here the author uses the word **suffer** to refer specifically to Jesus' death on the cross. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: "suffered and died" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

outside the gate

Here the author is referring to how Jesus died in a place named "Golgotha," which was outside the walls and "gates" of the city of Jerusalem. If it would be helpful in your language, you could clarify what place **outside the gate** refers to. Alternate translation: "outside the gates of Jerusalem" or "outside the city gate" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the people

Here, the phrase **the people** refers to God's people in general. It does not distinguish between Israelites and Christians. If it would be helpful in your language, you could use a word or phrase that makes it clear that **the people** refers to God's people, to anyone who trusts God. Alternate translation: "his people" or "the people of God" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

his own blood

Scholars debate what the **blood** of Jesus represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on what Jesus' **blood** refers to. Since **blood** is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: "his own blood, which is his sacrifice" or "his own blood, that is, his death" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

Hebrews 13:13

Let us therefore go

Here, the word **therefore** introduces an inference or exhortation based on what the author has said in 13:11–12. If it would be helpful in your language, you could use a different word or phrase that introduces an inference or exhortation. Alternate translation: "Because he did that for us, let us go" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

Let us & go to him

In a context such as this, it may be more natural in your language to say "come" instead of **go**. Alternate translation: "Let us come to him" (See: **Go and Come (p.508)**) (See: **Go and Come (p.508)**)

Let us therefore go to him outside the camp

Here, the author speaks of following Christ as if it were leaving the **camp** (see 13:11) to be with him outside that **camp**. Scholars debate what the **camp** and **outside** that camp refer to. The author could be encouraging the audience to: (1) abandon what society considers valuable and honorable in order to follow Christ. Alternate translation: "Let us therefore ignore our society to trust in him" (2) abandon the Old Testament sacrificial system to trust in Christ's sacrifice. Alternate translation: "Let us therefore leave the Old Testament sacrifices behind and trust in his work" (3) abandon the physical world to enter heaven. Alternate translation: "Let us therefore go to him in heaven outside this world" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

bearing

Here the author speaks as if **reproach** were an object that believers were **bearing** on their backs. He speaks in this way to refer to "enduring" or "accepting" the **reproach**. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "enduring" or "accepting" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

his reproach

Here the author could be referring to a **reproach** that is: (1) like the reproach that Christ experienced. Alternate translation: "the reproach that he experienced" or "reproach, which is like what he suffered" (2) for the sake of or because of Christ. Alternate translation: "the reproach for his sake" or "the reproach because of him" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

his reproach

If your language does not use an abstract noun for the idea of **reproach**, you could express the idea by using a verb such as "reproach." Alternate translation: "being reproached for him" or "it when people reproach us for his sake" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

Hebrews 13:14

For

Here, the word **For** introduces a reason or basis for the exhortation in the previous verse. If it would be helpful in your language, you could use a different word or phrase that introduces a reason or basis. Alternate translation: "We should act that way, because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

a lasting city

Here the author claims that there is **lasting city** on earth. Some scholars think that the author is speaking about how a specific city will not "last," usually identifying either: (1) Rome, since Romans called it "the eternal city." (2) Jerusalem, since the author spoke about a "heavenly Jerusalem" in the previous chapter. However, the author does not identify any city directly, so you should use a general term for a **city** in your language. Alternate translation: "any lasting town" (See: **When to Keep Information Implicit (p.599)**) (See: **When to Keep Information Implicit (p.599)**)

here

Here, the word **here** refers to the world that believers currently live, that is, this earth before God "shakes" and "changes" everything (see 12:25–29). If it would be helpful in your language, you could make where **here** indicates more explicit. Alternate translation: "here in this world" (See: **Assumed Knowledge and Implicit Information (p. 445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

the one coming

Here, the word **one** refers to a city. If it would be helpful in your language, you could make what **one** refers to explicit. Alternate translation: "the city that is coming" or "the coming city" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

the one coming

Here, the author directly implies that the city that is **coming** is the heavenly city, the new Jerusalem, which he already mentioned in 11:10, 16, 12:22–24. If it would be helpful in your language, you could make what city the author is referring to more explicit. Alternate translation: "the heavenly one that is coming" or "the coming heavenly Jerusalem" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

coming

Here the author speaks as if the city were a person who could "come" or arrive at a destination. He means that believers will certainly and quickly receive this city, as surely as someone who is "coming" will soon arrive. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "that believers will receive soon" or "that we will certainly experience in the future" (See: **Personification (p.555)**) (See: **Personification (p.555)**)

Hebrews 13:15

him

Here, the word **him** refers to Christ. If it would be helpful in your language, you could make whom **him** refers to explicit. Alternate translation: "Christ" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

let us continually offer up a sacrifice of praise to God

Here the author speaks of "praising God" as if it were "offering up" a **sacrifice**. He speaks in this way to indicate that **praise** is what believers present to God rather than any **sacrifice**. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: "let us continually praise God, which is like a sacrifice that we offer to him" or "let us continually present praise to God" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

a sacrifice of praise

Here the author uses the possessive form to describe a **sacrifice** that is **praise**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "a sacrifice, which is praise to God" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

the fruit of lips

Here the author speaks as if **lips** were a plant that could produce **fruit**. The author speaks in this way to refer to what the **lips** produce, which are words and sentences. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "the product of lips" or "the words from lips" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

of lips

Here, the word **lips** refers to the people who are speaking. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: "of voices" or "of those" (See: **Synecdoche (p.585)**) (See: **Synecdoche (p.585)**)

his name

Here, the word **name** refers primarily to the person who has that **name**, and it focuses especially on who that person is. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: "him" or "who he is" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

Hebrews 13:16

But

Here, the word **But** introduces another exhortation. It does not introduce a contrast. If it would be helpful in your language, you could use a word or phrase that introduces a second command or exhortation, or you could leave **But** untranslated. Alternate translation: "Even more," or "Also," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

let us not neglect

The phrase **let us not neglect** is a negative understatement that emphasizes how much the audience should focus on **the doing of good and sharing**. If it would be helpful in your language, you could express the meaning positively and include emphasis in another way. See how you translated the similar phrase in 13:2. Alternate translation: "let us focus on living out" or "let us strive toward" (See: **Litotes (p.531)**) (See: **Litotes (p.531)**)

the doing of good and sharing

This phrase expresses a single idea by using a phrase and a word connected with **and**. The phrase **doing of good** refers generally to helping others, while the word **sharing** refers to one specific way of **doing** what is **good**. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: "the doing of good by sharing" or "the doing of good, particularly sharing" (See: **Hendiadys (p.510)**) (See: **Hendiadys (p.510)**)

the doing of good and sharing

Here the author implies that the **doing of good and sharing** are directed toward other people. He is probably focusing particularly on fellow believers, but he does not emphasize this. If it would be helpful in your language, you could clarify to whom believers should "do good" and with whom they should "share." Alternate translation: "the doing of good to people and sharing with them" (See: **Assumed Knowledge and Implicit Information (p. 445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

doing of good

The author is using the adjective **good** as a noun in order to refer to any act or deed that is **good**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "doing of good deeds" or "doing of good things" (See: **Nominal Adjectives (p.543)**) (See: **Nominal Adjectives (p. 543)**)

God is well-pleased with such sacrifices

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **God** who is **well-pleased** rather than on what pleases him. Alternate translation: "such sacrifices please God" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

with such sacrifices

Here the author speaks of "doing good and sharing" as if they were **sacrifices**. He speaks in this way to indicate that "doing good and sharing" is what believers present to God, just like the Israelites presented **sacrifices**. If it

would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: "with these things, which are like sacrifices that we offer to him" or "when we do such things for him" (See: **Metaphor (p. 535)**) (See: **Metaphor (p.535)**)

Hebrews 13:17

Obey your leaders and submit {to them

Here, the words **Obey** and **submit** function together to exhort the audience to follow their leaders completely. It is possible that **Obey** refers to trust that leads to obedience, while **submit** refers to respecting and obeying a person even if you disagree with him or her. If you do not have two words for these ideas, you could use a single word or phrase that exhorts people to respectfully follow and obey leaders. Alternate translation: "Obediently submit to your leaders" or "Follow your leaders no matter what" (See: **Doublet (p.491)**) (See: **Doublet (p.491)**)

keep watch over your souls

Here, the author speaks of how the leaders **watch over** the audience as if they stayed up at night guarding their **souls**. He speaks in this way to indicate how much time and energy the leaders spend as they take care of and protect the audience. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: "guard your lives" or "diligently take care of you" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

as

Here, the word **as** introduces what the leaders know about themselves. They know that they will **give account** for what they do, and that is why they **keep watch**. If it would be helpful in your language, you could use a word or phrase that introduces a person's motivation for doing something. Alternate translation: "knowing that they are" or "with the recognition that they are" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

ones {who} will give account

The implication is that these **leaders** will **give account** to God for what they have done. This means that God will hold them responsible for what they have done. If it would be helpful in your language, you could use a form that refers to how God holds people responsible for what they do. Alternate translation: "ones whom God will hold accountable" or "ones who will answer to God for what they have done" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

in order that

Here, the phrase **in order that** introduces the purpose for which the audience should **Obey** and **submit** to their **leaders**. If it would be helpful in your language, you could clarify what **in order that** relates to. Alternate translation: "so you should obey them in order that"

with joy

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using an adverb such as "joyfully" or "gladly." Alternate translation: "gladly" or "cheerfully" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

not {with} groaning

Here, the word **groaning** refers to an emotion that leads to **groaning**, particularly sadness or exhaustion. If it would be helpful in your language, you could refer to the emotion directly instead of its result. Alternate translation: "not with grief" or "without mourning" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

for

Here, the word **for** introduces a reason why the audience should try to keep their leaders from **groaning**. If it would be helpful in your language, you could make this relationship clearer. Alternate translation: "because" or "so you should obey them because" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

this

Here, the word **this** refers to how the leaders might **keep watch** with **groaning**. If it would be helpful in your language, you could make what **this** refers to more explicit. Alternate translation: "were they to keep watch over you with groaning, that" or "them leading you with groaning" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

Hebrews 13:18

us, & we are persuaded & we have & to conduct ourselves

Here, the words **us**, **we**, and **ourselves** do not include the audience. They could refer to: (1) the author and those working with him. Alternate translation: "us who proclaim the good news … we are persuaded … we have … to conduct ourselves" (2) the author and other people who lead the audience. Alternate translation: "us leaders … we are persuaded … we have … to conduct ourselves" (3) just the author. Alternate translation: "me … I am persuaded … I have … to conduct myself" (See: **Exclusive and Inclusive 'We' (p.500)**) (See: **Exclusive and Inclusive 'We' (p. 500)**)

for

Here, the word **for** could introduce: (1) a reason why he can ask them to pray for him. Alternate translation: "which we request because" (2) another statement that is loosely connected. Alternate translation: "as" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

we are persuaded

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **we** who are **persuaded** rather than on whatever persuaded them. Alternate translation: "we are confident" or "we know" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

desiring

Here, the word **desiring** could introduce: (1) the reason why they **are persuaded**. Alternate translation: "because we desire" (2) what they do as people with **a good conscience**. Alternate translation: "so we desire" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

in all things

Here, the phrase **in all** could refer to: (1) every act or deed. Alternate translation: "in all we do" (2) every person. Alternate translation: "toward all people"

Hebrews 13:19

But

Here, the word **But** introduces a further development. It does not introduce a contrast. If it would be helpful in your language, you could use a word or phrase that introduces a further development or another related exhortation. Alternate translation: "Indeed," or "Now" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

I encourage {you} even more to do this

Here, the phrase **even more** could go with: (1) **I encourage**. Alternate translation: "even more I encourage you to do this" (2) **do this**. Alternate translation: "I encourage you to do this even more" (See: **Information Structure (p. 526)**) (See: **Information Structure (p.526)**)

even more

Here, the phrase **even more** could mean that the author: (1) is encouraging them to pray more strongly than he did in the previous verse. Alternate translation: "more urgently" or "even more strongly" (2) is urging them more specifically than he did in the previous verse. Alternate translation: "more specifically" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

to do this

Here, the phrase **do this** refers back to what the author asked them to do in the previous verse: to pray (see 13:18). If it would be helpful in your language, you could make what **do this** refers to more explicit. Alternate translation: "to pray" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

so that

Here, the phrase **so that** could introduce: (1) what he wants them to pray for. Alternate translation: "that" (2) the purpose of their prayers. Alternate translation: "in order that"

I will be restored

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on himself, who would be **restored**, rather than on the person who would do the restoring. If you must state who would do the action, the author implies that God would do it. Alternate translation: "God will restore me" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

Hebrews 13:20

Now

Here, the word **Now** introduces a new section, a blessing from the author to the audience. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: "Next," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

the God of peace

Here Paul uses the possessive form the God of peace, which is a title for God found in the New Testament (See Romans 15:33; 16:20; Philippians 4:9; 1 Thessalonians 5:23). In this context, the phrase **the God of peace** could refer to: (1) what God does. Alternate translation: "the God who gives peace" (2) who God is. Alternate translation: "the God who is characterized by peace" (3) Both. Alternate translation: "the peaceful God who gives peace" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

the God of peace

If your language does not use an abstract noun for the idea of **peace**, you could express the idea by using an adjective such as "peaceful." Make sure that your translation fits the option you chose in the previous note about how **God** and **peace** relate. Alternate translation: "the God who makes people peaceful" or "the peaceful God" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

the one having brought up from the dead ones

Here the author uses the phrase **brought up** to refer to how God makes someone who has died come back to life. If it would be helpful in your language, you could use a comparable expression or express the idea plainly. Alternate translation: "having restored to life" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

the dead ones

The author is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "the dead people" or "the corpses" (See: **Nominal Adjectives (p.543)**) (See: **Nominal Adjectives (p.543)**)

the great shepherd of the sheep

Here, the author speaks of how Jesus leads and cares for his people as if he were a **shepherd** taking care of and directing his **sheep**. This is an important figure of speech in the Bible, so you should try to preserve the idea. If it would be helpful in your language, you could use a simile or a footnote to explain the idea. Alternate translation: "the one who is like a shepherd who guides and cares for us who are like his sheep" or "the one who takes care of us like a shepherd takes care of sheep" (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

by

Here, the word **by** could introduce: (1) a reason why God resurrected Jesus. Alternate translation: "because of" (2) what Jesus had with him when God resurrected him. Alternate translation: "with" (3) the means by which God resurrected Jesus. Alternate translation: "through"

the blood of the eternal covenant

Here the author uses the possessive form to describe how the **blood** of Jesus inaugurates or confirms the **covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. See how you translated the similar phrase in 9:20; 10:29. Alternate translation: "the blood that confirms the eternal covenant" or "the blood that inaugurates the eternal covenant" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

the blood

Scholars debate what the **blood** of Jesus represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on Jesus' **blood**. Since **blood** is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: "the blood, which is a sacrifice," or "the blood (that is, Jesus' death)" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

of the eternal covenant

Here, the phrase **eternal covenant** identifies what the author has named a "better covenant" (7:22) and a "new covenant" (9:15). It is **eternal** because it will never stop being effective. If it would be helpful in your language, you could use a word or phrase that clarifies which **covenant** this is. Alternate translation: "of the new and eternal covenant" or "of the new covenant that is forever" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 13:21

may he prepare

Here, the verb forms indicate that this is a blessing or prayer. Use a form that people would recognize as a blessing or prayer in your language. Alternate translation: "we ask him to prepare" (See: **Blessings (p.455)**) (See: **Blessings (p.455)**)

in every thing good

Here, the phrase **every thing good** refers to all the **good** gifts that God gives to his people, including salvation, forgiveness, Jesus as high priest, and a heavenly city. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "with every good thing that he gives" or "in all the good things he offers" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

to do

Here, the phrase **to do** could introduce: (1) a result from God "preparing" them. Alternate translation: "with the result that you do" (2) a purpose of God "preparing" them. Alternate translation: "in order that you might do" (See: **Connect — Reason-and-Result Relationship (p.472)**) (See: **Connect — Reason-and-Result Relationship (p.472)**)

his will

If your language does not use an abstract noun for the idea of **will**, you could express the idea by using a verb such as "want" or "desire." Alternate translation: "what he desires" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

in us

Here, the phrase **in us** could refer to how God "works": (1) among the members of the group. Alternate translation: "among us" (2) within each member of the group. Alternate translation: "inside each of us"

us

Here the word **us** includes both the author and the audience. (See: **Exclusive and Inclusive 'We' (p.500)**) (See: **Exclusive and Inclusive 'We' (p.500)**)

what} {is} well-pleasing before him

Here, the phrase **well-pleasing before him** refers to God's opinion by association with the way that God would assess anything that came to his attention in front of him. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: "what is well-pleasing to God" or "what God considers to be pleasing" See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

to whom {be

Here, the word **whom** could refer to: (1) **God**, the primary subject of the blessing and prayer. Alternate translation: "to whom, that is, God, be" (2) **Jesus Christ**, the closest named person. Alternate translation: "to whom, that is, Jesus, be" (See: **Pronouns — When to Use Them (p.563)**) (See: **Pronouns — When to Use Them (p.563)**)

to whom {be} the glory

If your language does not use an abstract noun for the idea behind **glory**, you could express the idea by using a verb such as "honor" or "glorify." Alternate translation: "who should be glorified" or "whom we should honor" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

forever {and} ever

Here, the phrase **forever {and} ever** identifies an action that will never end, and it strongly emphasizes that it will never end. If it would be helpful in your language, you could use a comparable phrase that emphasizes that an action will never end. Alternate translation: "without ever ceasing" or "from now on and always" (See: **Idiom (p. 521)**) (See: **Idiom (p.521)**)

Hebrews 13:22

Now

Here, the word **Now** introduces a new section, which includes finals comments from the author. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: "Next," (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

brothers

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "brothers and sisters" (See: **When Masculine Words Include Women (p. 597)**) (See: **When Masculine Words Include Women (p.597)**)

bear with

Here, the phrase **bear with** refers to listening to something charitably. In other words, the author wants his readers to listen to and accept what he has said. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: "listen willingly to" or "take kindly" (See: **Idiom (p.521)**) (See: **Idiom (p. 521)**)

the word of exhortation

Here the author uses the possessive form to describe a **word** that is meant to "exhort." If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "the exhorting word" or "the word that exhorts you" (See: **Possession (p.557)**) (See: **Possession (p.557)**)

the word

Here, the word **word** refers to what the author has said in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "my message" or "this message" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

the word of exhortation

If your language does not use an abstract noun for the idea of **exhortation**, you could express the idea by using a verb such as "encourage" or "exhort." Alternate translation: "the word that encourages" (See: **Abstract Nouns (p. 439)**) (See: **Abstract Nouns (p.439)**)

for only

Here, the word **for** introduces a reason for why the audience should **bear with** this **word**. The word **only** indicates that the author is adding additional information. If it would be helpful in your language, you could use words and phrases that refer to additional information that provides a reason for a previous exhortation. Alternate translation: "which you should do because" or "since indeed" (See: **Connecting Words and Phrases (p.479)**) (See: **Connecting Words and Phrases (p.479)**)

through a few {words

Here, the phrase **through a few {words}** indicates that the **word** or message has been relatively short. If it would be helpful in your language, you could use a comparable expression that describes a short message or letter. Alternate translation: "briefly" or "in short fashion" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

I have written

Here the author uses the past tense to refer to writing this letter. He uses the past tense because, when the letter would be read to the audience, the "writing" would be in the past. If it would be helpful in your language, you could use whatever tense or form is natural for referring to a letter within that letter. Alternate translation: "I am writing" or "I wrote" (See: **Predictive Past (p.561)**) (See: **Predictive Past (p.561)**)

Hebrews 13:23

Know that

Here, the phrase **Know that** introduces information that the author wants the audience to know. If it would be helpful in your language, you could use a form that introduces information that someone wants to share with someone else. Alternate translation: "I wish to inform you that" or "I am letting you know that" (See: **Idiom (p.521)**) (See: **Idiom (p.521)**)

our brother Timothy

Here the author uses the term **our brother** to mean that Timothy also trusts in the Messiah. Christians often spoke of each other as members of a family together. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "Timothy, who belongs to the group of believers," (See: **Metaphor (p.535)**) (See: **Metaphor (p.535)**)

has been set free

Here, the word translated **has been set free** could refer to: (1) being released from jail or other confinement. Alternate translation: "has been released from jail" (2) departing or leaving a place, in this case where the author is. Alternate translation: "departed" or "left from this place"

our brother Timothy has been set free

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Timothy**, who **has been set free**, rather than on the person who set him free. If you must state who did the action, you could use an indefinite subject. Alternate translation: "our brother Timothy is no longer in prison" or "they have set our brother Timothy free" (See: **Active or Passive (p.442)**) (See: **Active or Passive (p.442)**)

I will see

Here the author speaks of visiting the audience as he were going to **see** them. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: "I will pay a visit to" or "I will stay with" (See: **Metonymy (p.541)**) (See: **Metonymy (p.541)**)

if

Here the author uses the conditional form to indicate that **Timothy** coming **soon** will lead to the author "seeing them" with Timothy. In other words, Timothy arriving soon will allow the author to travel with Timothy to see the audience. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: "given that" or "as long as" (See: **Connect — Hypothetical Conditions (p.470)**) (See: **Connect — Hypothetical Conditions (p.470)**)

he comes

This could mean implicitly that **Timothy** will: (1) arrive where the author is. Alternate translation: "he arrives here" or "he travels here" (2) arrive where the audience is. Alternate translation: "he arrives there" or "travels to you" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Hebrews 13:24

Greet

As was customary in this culture, the author concludes this letter by asking the audience to extend greetings for him to other people that both he and the audience know. He may also be extending greetings from the people who are with him. Your language may have a particular way of sharing greetings in a letter. If so, you could use that form here. Alternate translation: "Remember me to" or "Send our regards to"

The ones from Italy

The phrase **The ones from Italy** is important for understanding where the author wrote this letter and where he sent it. See the book introduction for more discussion of these issues. Here, the phrase could refer to believers who: (1) used to live in **Italy** but now live somewhere else. This fits with the idea that the author sent this letter to Rome, which is in Italy. The people who used to live in **Italy** are greeting their friends back home. Alternate translation: "The ones who used to live in Italy" (2) live in **Italy** now. This fits with the idea that the author sends this letter from Rome to some other place, probably Jerusalem or Alexandria. The people who live **Italy** are greeting Christians in another city. Alternate translation: "The ones who live in Italy" (See: **Assumed Knowledge and Implicit Information (p.445)**) (See: **Assumed Knowledge and Implicit Information (p.445)**)

Italy

Italy is the name of a country. At that time, Rome was the capital city of **Italy**. (See: **How to Translate Names (p. 513)**) (See: **How to Translate Names (p.513)**)

greet

As was customary in his culture, the author concludes this letter by extending greetings from people who are with him and who know the people to whom he is writing. Your language may have a particular way of sharing greetings in a letter. If so, you could use that form here. Alternate translation: "ask to be remembered" or "send regards to"

Hebrews 13:25

Grace {be} with all of you

As was customary in his culture, the author closes his letter with a blessing for the audience. Use a form that people would recognize as a blessing in your language. Alternate translation: "May all of you experience kindness within you" or "I pray that you all will have grace" (See: **Blessings (p.455)**) (See: **Blessings (p.455)**)

Grace {be} with

If your language does not use an abstract noun for the idea of **Grace**, you could express the idea by using an adjective such as "gracious." Alternate translation: "May God be gracious to" (See: **Abstract Nouns (p.439)**) (See: **Abstract Nouns (p.439)**)

of you

After **you**, many early manuscripts add the word "Amen." However, some of the earliest manuscripts do not include it, and people who copied the letter may have added it later. Consider whether translations that your readers are familiar with include "Amen" here. Otherwise, it is recommended that you follow the ULT and do not include "amen." (See: **Textual Variants (p.587)**) (See: **Textual Variants (p.587)**)

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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**.

"

Hebrews 11:34; Hebrews 11:35; Hebrews 11:37; Hebrews 11:39; Hebrews 12:1; Hebrews 12:2; Hebrews 12:3; Hebrews 12:7; Hebrews 12:8; Hebrews 12:10; Hebrews 12:11; Hebrews 12:14; Hebrews 12:15; Hebrews 12:17; Hebrews 12:27; Hebrews 12:28; Hebrews 13:1; Hebrews 13:5; Hebrews 13:7; Hebrews 13:9; Hebrews 13:10; Hebrews 13:13; Hebrews 13:17; Hebrews 13:20; Hebrews 13:21; Hebrews 13:22; Hebrews 13:25

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

> • Active: **My father** built the house in 2010.
> • Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

> This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*
>
> In order to understand this topic, it would be good to read:
>
> *Sentence Structure (UTA PDF)*
>
> *Verbs (UTA PDF)*

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: Hebrews 1:12; Hebrews 1:14; Hebrews 2:1; Hebrews 2:2; Hebrews 2:3; Hebrews 2:8; Hebrews 2:9; Hebrews 2:11; Hebrews 2:15; Hebrews 2:18; Hebrews 3:3; Hebrews 3:4; Hebrews 3:5; Hebrews 3:13; Hebrews 3:15; Hebrews 4:2; Hebrews 4:3; Hebrews 4:7; Hebrews 4:13; Hebrews 4:15; Hebrews 5:1; Hebrews 5:2; Hebrews 5:3; Hebrews 5:4; Hebrews 5:7; Hebrews 5:9; Hebrews 5:10; Hebrews 6:4; Hebrews 6:7; Hebrews 6:9; Hebrews 6:18; Hebrews 7:2; Hebrews 7:3; Hebrews 7:7; Hebrews 7:8; Hebrews 7:11; Hebrews 7:12; Hebrews 7:13; Hebrews 7:17; Hebrews 7:23; Hebrews 7:28; Hebrews 8:1; Hebrews 8:3; Hebrews 8:5; Hebrews 8:6; Hebrews 8:7; Hebrews 9:2; Hebrews 9:3; Hebrews 9:4; Hebrews 9:6; Hebrews 9:8; Hebrews 9:9; Hebrews 9:10; Hebrews 9:11; Hebrews 9:15; Hebrews 9:16; Hebrews 9:18; Hebrews 9:19; Hebrews 9:22; Hebrews 9:23; Hebrews 9:24; Hebrews 9:26; Hebrews 9:27; Hebrews 9:28; Hebrews 10:2; Hebrews 10:7; Hebrews 10:8; Hebrews 10:10; Hebrews 10:13; Hebrews 10:14; Hebrews 10:22; Hebrews 10:29; Hebrews 10:32; Hebrews 10:33; Hebrews 11:1; Hebrews 11:2; Hebrews 11:3; Hebrews 11:4; Hebrews 11:5; Hebrews 11:7; Hebrews 11:8; Hebrews 11:12; Hebrews 11:16; Hebrews 11:17; Hebrews 11:18; Hebrews 11:23; Hebrews 11:24; Hebrews 11:29; Hebrews 11:30; Hebrews 11:34; Hebrews 11:35; Hebrews 11:37; Hebrews 11:38; Hebrews 11:39; Hebrews 11:40; Hebrews 12:1; Hebrews 12:2; Hebrews 12:5; Hebrews 12:9; Hebrews 12:11; Hebrews 12:12; Hebrews 12:13; Hebrews 12:15; Hebrews 12:17; Hebrews 12:18; Hebrews 12:19; Hebrews 12:20; Hebrews 12:21; Hebrews 12:23; Hebrews 12:27; Hebrews 13:3; Hebrews 13:9; Hebrews 13:11; Hebrews 13:16; Hebrews 13:18; Hebrews 13:19; Hebrews 13:23

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

> This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

Examples From the Bible

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But

> I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you. (Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

> Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

> > Jesus said to him, "Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep."

> It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon,** than for you.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

> Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

> Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man**, have **no home to rest in. If you want to follow me, you will live as I live**."

> It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

> At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you**. or: At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

Next we recommend you learn about:

Making Assumed Knowledge and Implicit Information Explicit *(UTA PDF)*

Referenced in: Hebrews 1:3; Hebrews 1:10; Hebrews 2:1; Hebrews 2:2; Hebrews 2:3; Hebrews 2:5; Hebrews 2:7; Hebrews 2:9; Hebrews 2:11; Hebrews 2:17; Hebrews 3:1; Hebrews 3:5; Hebrews 3:8; Hebrews 3:9; Hebrews 3:11; Hebrews 3:12; Hebrews 3:13; Hebrews 3:19; Hebrews 4:1; Hebrews 4:2; Hebrews 4:3; Hebrews 4:4; Hebrews 4:6; Hebrews 4:7; Hebrews 4:8; Hebrews 4:9; Hebrews 4:10; Hebrews 4:11; Hebrews 4:12; Hebrews 4:14; Hebrews 4:16; Hebrews 5:3; Hebrews 5:6; Hebrews 5:7; Hebrews 5:8; Hebrews 5:9; Hebrews 6:2; Hebrews 6:3; Hebrews 6:6; Hebrews 6:8; Hebrews 6:9; Hebrews 6:10; Hebrews 6:11; Hebrews 6:13; Hebrews 6:15; Hebrews 6:16; Hebrews 6:18; Hebrews 6:19; Hebrews 7:1; Hebrews 7:2; Hebrews 7:3; Hebrews 7:4; Hebrews 7:5; Hebrews 7:6; Hebrews 7:7; Hebrews 7:8; Hebrews 7:9; Hebrews 7:11; Hebrews 7:13; Hebrews 7:14; Hebrews 7:15; Hebrews 7:16; Hebrews 7:18; Hebrews 7:20; Hebrews 7:22; Hebrews 7:23; Hebrews 7:24; Hebrews 7:26; Hebrews 7:27; Hebrews 7:28; Hebrews 8:1; Hebrews 8:2; Hebrews 8:3; Hebrews 8:4; Hebrews 8:5; Hebrews 8:6; Hebrews 8:7; Hebrews 8:8; Hebrews 8:9; Hebrews 8:13; Hebrews 9:1; Hebrews 9:2; Hebrews 9:3; Hebrews 9:4; Hebrews 9:5; Hebrews 9:6; Hebrews 9:7;

Hebrews 9:8; Hebrews 9:9; Hebrews 9:10; Hebrews 9:11; Hebrews 9:12; Hebrews 9:13; Hebrews 9:14; Hebrews 9:15; Hebrews 9:16; Hebrews 9:17; Hebrews 9:18; Hebrews 9:19; Hebrews 9:20; Hebrews 9:21; Hebrews 9:22; Hebrews 9:23; Hebrews 9:24; Hebrews 9:25; Hebrews 9:26; Hebrews 9:27; Hebrews 9:28; Hebrews 10:1; Hebrews 10:2; Hebrews 10:4; Hebrews 10:5; Hebrews 10:6; Hebrews 10:9; Hebrews 10:10; Hebrews 10:13; Hebrews 10:15; Hebrews 10:19; Hebrews 10:20; Hebrews 10:21; Hebrews 10:22; Hebrews 10:25; Hebrews 10:26; Hebrews 10:27; Hebrews 10:28; Hebrews 10:29; Hebrews 10:34; Hebrews 10:35; Hebrews 10:38; Hebrews 11:2; Hebrews 11:3; Hebrews 11:4; Hebrews 11:6; Hebrews 11:7; Hebrews 11:9; Hebrews 11:10; Hebrews 11:11; Hebrews 11:12; Hebrews 11:15; Hebrews 11:17; Hebrews 11:20; Hebrews 11:21; Hebrews 11:22; Hebrews 11:23; Hebrews 11:24; Hebrews 11:27; Hebrews 11:28; Hebrews 11:31; Hebrews 11:32; Hebrews 11:35; Hebrews 11:37; Hebrews 12:3; Hebrews 12:4; Hebrews 12:7; Hebrews 12:9; Hebrews 12:10; Hebrews 12:14; Hebrews 12:15; Hebrews 12:18; Hebrews 12:20; Hebrews 12:21; Hebrews 12:22; Hebrews 12:23; Hebrews 12:24; Hebrews 12:25; Hebrews 12:26; Hebrews 12:29; Hebrews 13:2; Hebrews 13:3; Hebrews 13:6; Hebrews 13:7; Hebrews 13:10; Hebrews 13:11; Hebrews 13:12; Hebrews 13:14; Hebrews 13:16; Hebrews 13:19; Hebrews 13:20; Hebrews 13:21; Hebrews 13:23; Hebrews 13:24

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: Hebrews 9:1; Hebrews 9:2; Hebrews 9:4

Biblical Imagery — Extended Metaphors

An **extended metaphor** is an explicit metaphor that uses multiple images and multiple ideas at the same time. This is in contrast to a simple metaphor, which uses only a single Image and a single Idea. The difference between an extended metaphor and a complex metaphor is that an extended metaphor is explicitly stated by a writer/speaker, but a complex metaphor is not.

> This page answers the question: *What is an extended metaphor?*
>
> In order to understand this topic, it would be good to read:
>
> *Metaphor (UTA PDF)*
> *Simile (UTA PDF)*

Explanation of an Extended Metaphor

When using a metaphor, a writer/speaker uses a physical Image in order to express an abstract Idea about some immediate Topic, with at least one point of comparison between the Topic and the Image. In an extended metaphor, the writer/speaker explicitly states the Topic, and then describes multiple images and communicates multiple ideas.

In Isaiah 5:1b-7, the prophet Isaiah uses a vineyard (the **Image**) to express God's disappointment (the **Idea**) with the nation of Israel (the **Topic**) for their unfaithfulness to God and his covenant with them as his people. Farmers care for their gardens, and a farmer would feel disappointed if his vineyard produced bad fruit. If a vineyard produced only bad fruit for a long enough time, the farmer would eventually stop caring for it. We call this an extended metaphor because the prophet describes in detail multiple images relating to a vineyard as well as multiple aspects of God's disappointment.

> 1b My well beloved had a **vineyard** on a very fertile hill. 2 He **spaded it, removed the stones**, and **planted it** with an excellent kind of vine. He **built a tower** in the middle of it, and also **built a winepress**. **He waited for it to produce grapes, but it produced wild grapes**. 3 So now, inhabitant of Jerusalem and man of Judah; judge between me and my vineyard. 4 What more could have been done for my vineyard, that I have not done for it? **When I looked for it to produce grapes, why did it produce wild grapes**? 5 Now I will tell you what I will do to my vineyard; I will remove the hedge; I will turn it into a pasture; I will break down its wall, and it will be trampled down. 6 I will lay it waste, and it will not be pruned nor hoed. Instead, briers and thorns will spring up. I will also command the clouds not to rain on it. 7 For **the vineyard of Yahweh of hosts is the house of Israel**, and the man of Judah his pleasant planting; **he waited for justice, but instead, there was killing**; **for righteousness, but, instead, a shout for help**. (Isa 5:1b-7 ULT)

Other Examples From the Bible

In Psalm 23, the psalmist uses the physical **Image** of a shepherd to describe the way that God (the **Topic**) shows great concern and care (the **Idea**) for his people. The psalmist describes multiple aspects of what shepherds do for sheep (leads them to pasture and to water, protects them, etc.). The psalmist also describes multiple aspects of how God takes care of him (gives him life, righteousness, comfort, etc.). Shepherds give sheep what they need, take them to safe places, rescue them, guide them, and protect them. What God does for his people is like these actions.

> 1 Yahweh is my shepherd; I will lack nothing. 2 He **makes me** to lie down in green pastures; he **leads me** beside tranquil water. 3 He **brings back** my life; he **guides me** along right paths for his name's sake. 4 Even though I walk through a valley of darkest shadow, I will not fear harm since you are with me; your rod and your staff comfort me. (Psalm 23:1-4 ULT)

Reasons This Is a Translation Issue

- People may not realize that the images represent other things.
- People may not be familiar with the things that are used as images.
- Extended metaphors are often so profound that it would be impossible for a translator to show all of the meaning generated by the metaphor.

Translation Principles

- Make the meaning of the extended metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning more clear to the target audience than it was to the original audience.
- When someone uses an extended metaphor, the images are an important part of what he is trying to say.
- If the target audience is not familiar with some of the images, you will need to find some way of helping them understand the images so that they can understand the whole extended metaphor.

Translation Strategies

Consider using the same extended metaphor if your readers will understand it in the same way the original readers would have understood it. If not, here are some other strategies:

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as "like" or "as." It may be enough to to do this in just the first sentence or two. (2) If the target audience would not know the image, find a way of translating it so they can understand what the image is. (3) If the target audience still would not understand, then state it clearly.

Examples of Translation Strategies Applied

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as "like" or "as." It may be enough to to do this in just the first sentence or two. See Psalm 23:1-2 as an example:

> Yahweh is **my shepherd**; I will lack nothing. He makes **me** to lie down in green pastures; **he leads me** beside tranquil water. (ULT)

Can be translated as:

> "Yahweh is **like** a shepherd to me, so I will lack nothing. **Like** a shepherd who makes his sheep lie down in green pastures and leads them by peaceful waters, Yahweh helps me to rest peacefully."

(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.

> My well beloved had a **vineyard** on a very fertile hill. He **spaded** it, removed the stones, and planted it with **an excellent kind of vine**. He built **a tower** in the middle of it, and also built a **winepress**. He waited for it to produce grapes, but it only produced **wild grapes.** (Isaiah 5:1b-2 ULT)

May be translated as:

> My well beloved had a **grapevine garden** on a very fertile hill. He **dug up the ground** and removed the stones, and planted it with **the best grapevines**. He built a **watchtower** in the middle of it, and also built **a tank where he could crush the juice out of the grapes**. He

> waited for it to produce grapes, but it produced **wild grapes that were not good for making wine**.

(3) If the target audience still would not understand, then state it clearly.

> Yahweh is **my shepherd**; I will lack nothing. (Psalm 23:1 ULT)

> > "Yahweh **cares for me** like a shepherd that cares for his sheep, so I will lack nothing."

> For the vineyard of Yahweh of hosts **is** the house of Israel, and the men of Judah his pleasant planting; he waited for justice, but instead, there was killing; for righteousness, but, instead, a shout for help. (Isaiah 5:7 ULT)

Can be translated as:

> > For the vineyard of Yahweh of hosts **represents** the house of Israel, and the men of Judah **are like** his pleasant planting; he waited for justice, but instead, there was killing; for righteousness, but, instead, a cry for help.

or as:

> > **So as a farmer stops caring for a grapevine garden that produces bad fruit**, **Yahweh will stop protecting** Israel and Judah, **because they do not do what is right.** He waited for justice, but instead, there was killing; for righteousness, but, instead, a cry for help.

Next we recommend you learn about:
Biblical Imagery — Common Patterns (UTA PDF)

"

Referenced in:

Blessings

Description

Blessings are short sayings that people use to ask God to do something good for another person. In the Bible, the person saying the blessing speaks or writes directly to the person who will receive the blessing. The person who says the blessing does not directly speak to God, but it is understood that God is the one who will do the good thing mentioned. It is also understood that God hears the blessing, whether he is mentioned by name or not.

This page answers the question: *What are blessings, and how can I translate them?*

In order to understand this topic, it would be good to read:

Writing Styles *(UTA PDF)*
Poetry *(UTA PDF)*

Reason This Is a Translation Issue

Each language has its own ways of saying blessings. There are many blessings in the Bible. They need to be translated in the way that people say blessings in your language, so that people recognize them as blessings and understand what one person wants God to do for another.

Examples From the Bible

In the Bible, people often said a blessing when they met someone or when they were leaving someone or sending someone off.

In the book of Ruth, when Boaz meets his workers in the fields, he greets them with a blessing:

> Then behold, Boaz coming from Bethlehem! And he said to the reapers, "Yahweh be with you." And they said to him, "May Yahweh bless you." (Ruth 2:4 ULT)

Similarly, when Rebekah leaves her family, they say farewell with a blessing:

> They blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

In a similar way, the writers of letters in the New Testament often wrote a blessing at the beginning of their letters as well as at the end. Here are examples from the beginning and end of Paul's second letter to Timothy:

> Grace, mercy, and peace from God the Father and Christ Jesus our Lord. (2 Tim 1:2 ULT) The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

Translation Strategies

Find out how people say blessings in your language. Collect a list of common blessings, noting the form of the verb, the use of certain words, and the words that are not used in a blessing but would normally be in a sentence. Also find out what differences there might be between blessings that people use when they are speaking to each other and when they are writing to each other.

If translating a blessing literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

Add a verb if that is natural in your language.
Mention God as the subject of a blessing if that is natural in your language.
Translate the blessing in a form that is natural and clear in your language.

Examples of Translation Strategies Applied

(1) Add a verb if that is natural in your language.

> The Lord with your spirit. The grace with you. (2 Tim 4:22, literal from the Greek)

In the Greek of this verse, there is no verb 'be.' However, in blessings in English, it is natural to use a verb. The idea that the 'grace' from God will be or remain with the person is implied in Greek.

The Lord **be** with your spirit. Grace **be** with you. (2 Tim 4:22 ULT)

(2) Mention God as the subject of a blessing if that is natural in your language.

If people expect a blessing to refer to God in your language, you might have to provide 'God' as the subject or as the source of the blessing. In Greek and Hebrew, usually God is not explicitly mentioned in the blessing, but it is implied that God is the one acting to show his kindness to the person being addressed.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

The Lord be with your spirit. **May God give** grace to you.

> They blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

They blessed Rebekah, and said to her, "Our sister, may **God grant that** you be the mother of thousands of ten thousands, and may **God empower** your descendants **to** possess the gate of those who hate them."

(3) Translate the blessing in a form that is natural and clear in your language.

Here are some ideas for ways that people might say a blessing in their language.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

May the Lord be with your spirit. May God cause his grace to be with you.

May you have God's presence with you. May you experience grace from God.

> "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

"Our sister, we pray to God that you may be the mother of thousands of ten thousands, and appeal to him that your descendants may possess the gate of those who hate them."

"Our sister, by God's power you will be the mother of thousands of ten thousands, and your descendants will possess the gate of those who hate them."

"

Referenced in:

Collective Nouns

Description

> This page answers the question: *What are collective nouns and how can I translate them?*

A collective noun is a singular noun that refers to a group of
something. Examples: a **family, clan,** or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.
Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):
a singular noun with a singular verb: The team *is* in the dressing room.
a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.
Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.
Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

> Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated "your" and "you" are plural, referring to many people. The word "heart" is singular in form, but it refers to all of their hearts as a group.

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

> And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go." (Exodus 5:2 ULT)

Here, "Israel" is singular, but means "the Israelites" by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

(1) Translate the collective noun with a plural noun.
(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

(1) Translate the collective noun with a plural noun.

> And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go." (Exodus 5:2 ULT)

And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go."

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

> And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go." (Exodus 5:2 ULT)

And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go."

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

> Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

> You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

"

Referenced in: Hebrews 8:10

Connect — Background Information

Time Relationship

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

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: Hebrews 5:10

Connect — Contrary to Fact Conditions

Conditional Relationships

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.

> This page answers the question: *How can I translate contrary-to-fact conditions?*

Contrary-to-Fact Conditions

Description

A Contrary-to-Fact Condition is a condition that sounds hypothetical, but the speaker is already certain that it is NOT true.

Reason This Is a Translation Issue

Usually there are no special words that indicate a Contrary-to-Fact Condition. The writer assumes that the reader knows that it is NOT a true condition. For this reason it often requires knowledge of implied information to know that it is not true. If this kind of condition is difficult for translators to communicate, they may want to consider using the same strategies that they used for Rhetorical Questions or Implied Information.

Examples From OBS and the Bible

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)
>
> Elijah came near to all the people and said, "How long will you keep changing your mind? If Yahweh is God, follow him. But **if Baal is God**, then follow him." Yet the people did not answer him a word. (1 Kings 18:21 ULT)

Baal is not God. Elijah is not suggesting that Baal might be God, and he does not want the people to follow Baal. But Elijah used a conditional statement to show them that what they were doing was wrong. In the example above, we see two conditions that have the same construction. The first one, "If Yahweh is God," is a Factual Condition because Elijah is certain that it is true. The second one, "if Baal is God," is a Contrary-to-Fact Condition because Elijah is certain that it is not true. You will need to consider if people would say both of these in the same way in your language or if they would say them in different ways.

> But his wife replied to him, "**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this." (Judges 13:23 ULT)

Manoah's wife thinks that the second part of her conditional statement is not true, therefore the first part is also not true. God received their burnt offering; therefore, He does not want to kill them.

> "**If only we had died** by Yahweh's hand in the land of Egypt, sitting by a pot of meat and eating bread to the full." (Exodus 16b:3 ULT)

Of course the people speaking here did not die in Egypt, and so this is a Contrary-to-Fact condition that is used to express a wish.

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)

The English reader knows that these last two examples are Contrary-to-Fact conditions because of the past-tense verbs used in the first part (they are not things that might happen). The last example also has a second part that uses "would have." These words also signal something that did not happen.

Translation Strategies

If Contrary-to-Fact conditions are clear in your language, then use them as they are.

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.
(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.
(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.
(4) If the condition is expressing something that did not happen, restate it as a negative statement.
(5) Often Factual and Contrary-to-Fact conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

Examples of Translation Strategies Applied

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)
>
> > If you believe that Baal is God, then worship him!

(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.

> > If Baal is not God, then you should not worship him!

But his wife replied to him, "**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this." (Judges 13:23 ULT)

> > "**Yahweh does not want to kill us**, or he would not have received the burnt offering and the offering we gave him."

(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.

> "**If only we had died** by Yahweh's hand in the land of Egypt, sitting by a pot of meat and eating bread to the full." (Exodus 16b:3 ULT)
>
> > "**I wish we had died** by Yahweh's hand in the land of Egypt…"

(4) If the condition is expressing something that did not happen, restate it as a negative statement.

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)
>
> > "Woe to you, Chorazin! Woe to you, Bethsaida! The mighty deeds which were done in you **were not done** in Tyre and Sidon. But **if they had been**

> > **done there, those people would have repented** long ago in sackcloth and ashes."

(5) Often Factual and Contrary-to-Fact Conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

> > Is Baal the one who is truly God? Should you worship him?

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)

> > "Woe to you, Chorazin! Woe to you, Bethsaida! You think that you are better than Tyre and Sidon, but you are not! **They would have repented** long ago in sackcloth and ashes at seeing the mighty deeds that you have seen! **You should be like them**!"

"

Referenced in:

Connect — Contrast Relationship

Logical Relationships

This page answers the question: *How can I translate a contrast relationship?*

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 — Factual Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, "if … then." Often, however, the word "then" is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker's mind. In English, a sentence containing a Factual Condition can use the words "even though," "since," or "this being the case" to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

> "**If** Yahweh is God, worship him!" (Story 19 Frame 6 OBS)

> Elijah came near to all the people and said, "How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him." Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is "if Yahweh is God." If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with "if," it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as "since" or "you know that …" or "it is true that …" can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

"**If** Yahweh is God, worship him!" (Story 19 Frame 6 OBS)

> "**It is true that** Yahweh is God, so worship him!"

"A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

> "A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?"

"

Referenced in: Hebrews 2:2; Hebrews 3:7; Hebrews 7:15; Hebrews 9:13; Hebrews 12:25

Connect — Hypothetical Conditions

Conditional Relationships

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: Hebrews 2:3; Hebrews 3:6; Hebrews 3:14; Hebrews 6:8; Hebrews 10:26; Hebrews 10:38; Hebrews 12:8; Hebrews 12:20; Hebrews 12:25; Hebrews 13:23

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, of chunks of text.

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.

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Referenced in: Hebrews 2:1; Hebrews 2:2; Hebrews 2:10; Hebrews 2:11; Hebrews 2:14; Hebrews 2:16; Hebrews 2:17; Hebrews 2:18; Hebrews 3:1; Hebrews 3:7; Hebrews 3:14; Hebrews 4:1; Hebrews 4:2; Hebrews 4:6; Hebrews 4:9; Hebrews 4:11; Hebrews 4:14; Hebrews 4:16; Hebrews 5:4; Hebrews 6:1; Hebrews 6:4; Hebrews 6:10; Hebrews 7:12; Hebrews 7:17; Hebrews 7:19; Hebrews 7:25; Hebrews 7:27; Hebrews 8:4; Hebrews 8:7; Hebrews 8:8; Hebrews 8:9; Hebrews 8:12; Hebrews 9:13; Hebrews 9:15; Hebrews 9:16; Hebrews 9:23; Hebrews 10:4; Hebrews 10:5; Hebrews

10:7; Hebrews 10:14; Hebrews 10:19; Hebrews 10:26; Hebrews 10:30; Hebrews 10:34; Hebrews 10:35; Hebrews 11:3; Hebrews 11:6; Hebrews 11:10; Hebrews 11:16; Hebrews 11:19; Hebrews 11:26; Hebrews 11:27; Hebrews 11:31; Hebrews 12:1; Hebrews 12:3; Hebrews 12:9; Hebrews 12:17; Hebrews 12:18; Hebrews 12:20; Hebrews 12:28; Hebrews 12:29; Hebrews 13:3; Hebrews 13:6; Hebrews 13:9; Hebrews 13:12; Hebrews 13:13; Hebrews 13:14; Hebrews 13:17; Hebrews 13:18; Hebrews 13:21

Connect — Sequential Time Relationship

Time Relationships

> This page answers the question: *How do I translate clauses with a sequential time relationship?*

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: Hebrews 1:1; Hebrews 4 General Notes; Hebrews 5:9; Hebrews 6:20; Hebrews 7:27; Hebrews 10:12; Hebrews 10:13; Hebrews 10:15; Hebrews 10:17; Hebrews 10:36

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: Hebrews 3:12; Hebrews 6:13; Hebrews 7:1; Hebrews 7:25; Hebrews 8:5; Hebrews 9:8; Hebrews 9:12; Hebrews 10:5; Hebrews 12:4

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: Hebrews 1:5; Hebrews 2:5; Hebrews 3:11; Hebrews 3:16; Hebrews 3:19; Hebrews 4:2; Hebrews 4:3; Hebrews 4:4; Hebrews 4:8; Hebrews 4:10; Hebrews 4:12; Hebrews 4:15; Hebrews 5:1; Hebrews 5:12; Hebrews 5:13; Hebrews 6:7; Hebrews 6:13; Hebrews 6:16; Hebrews 6:17; Hebrews 7:1; Hebrews 7:4; Hebrews 7:5; Hebrews 7:6; Hebrews 7:7; Hebrews 7:11; Hebrews 7:13; Hebrews 7:14; Hebrews 7:18; Hebrews 7:19; Hebrews 7:20; Hebrews 7:21; Hebrews 7:22; Hebrews 7:23; Hebrews 7:24; Hebrews 7:26; Hebrews 7:28; Hebrews 8:1; Hebrews 8:3; Hebrews 8:6; Hebrews 8:10; Hebrews 9:1; Hebrews 9:2; Hebrews 9:11; Hebrews 9:17; Hebrews 9:18; Hebrews 9:19; Hebrews 9:24; Hebrews 9:27; Hebrews 9:28; Hebrews 10:1; Hebrews 10:2; Hebrews 10:11; Hebrews 10:18; Hebrews 10:33; Hebrews 10:34; Hebrews 10:36; Hebrews 11:1; Hebrews 11:2; Hebrews 11:6; Hebrews 11:14; Hebrews 11:15; Hebrews 11:32; Hebrews 11:36; Hebrews 12:3; Hebrews 12:7; Hebrews 12:8; Hebrews 12:9; Hebrews 12:10; Hebrews 12:11; Hebrews 12:27; Hebrews 13:6; Hebrews 13:11; Hebrews 13:16; Hebrews 13:17; Hebrews 13:19; Hebrews 13:20; Hebrews 13:22

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

> 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)](UTA PDF)*

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.)

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:

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)*

Referenced in: Hebrews 3:16; Hebrews 7:5; Hebrews 13:7

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** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)
> ...iota one or one serif **not not** may pass away from the law
>
> > ...**not even** one iota or one serif may pass away from the law
> > or:
> > ...**certainly no** iota or serif may pass away from the law

> Next we recommend you learn about:
>
> *Verbs* *(UTA PDF)*

Referenced in: Hebrews 2:8; Hebrews 4:15; Hebrews 7:20; Hebrews 8:11; Hebrews 8:12; Hebrews 9:7; Hebrews 9:18; Hebrews 9:22; Hebrews 10:37; Hebrews 11:6; Hebrews 11:16; Hebrews 11:40; Hebrews 12:14; Hebrews 13:5

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: Hebrews 1:1; Hebrews 1:9; Hebrews 2:2; Hebrews 2:4; Hebrews 2:7; Hebrews 3:9; Hebrews 4:13; Hebrews 4:16; Hebrews 5:1; Hebrews 5:7; Hebrews 6:8; Hebrews 6:19; Hebrews 7:18; Hebrews 7:26; Hebrews 8:3; Hebrews 8:5; Hebrews 8:13; Hebrews 9:4; Hebrews 9:9; Hebrews 9:11; Hebrews 9:12; Hebrews 9:13; Hebrews 9:19; Hebrews 10:4; Hebrews 10:5; Hebrews 10:6; Hebrews 11:10; Hebrews 11:13; Hebrews 11:36; Hebrews 11:37; Hebrews 11:38; Hebrews 12:1; Hebrews 12:8; Hebrews 12:18; Hebrews 12:21; Hebrews 12:28; Hebrews 13:4; Hebrews 13:17

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: Hebrews 1:4; Hebrews 1:8; Hebrews 2:6; Hebrews 3:6; Hebrews 4:2; Hebrews 4:15; Hebrews 5:4; Hebrews 5:5; Hebrews 6:12; Hebrews 7:21; Hebrews 9:23; Hebrews 9:25; Hebrews 9:26; Hebrews 10:27; Hebrews 11:1; Hebrews 11:4; Hebrews 11:16; Hebrews 11:35; Hebrews 11:40; Hebrews 12:10; Hebrews 12:24; Hebrews 12:25; Hebrews 13:4; Hebrews 13:5

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: Hebrews 1:8; Hebrews 1:10; Hebrews 2:13; Hebrews 9:14; Hebrews 10:29

Exclusive and Inclusive 'We'

Description

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive

> 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.

we/us (inclusive)
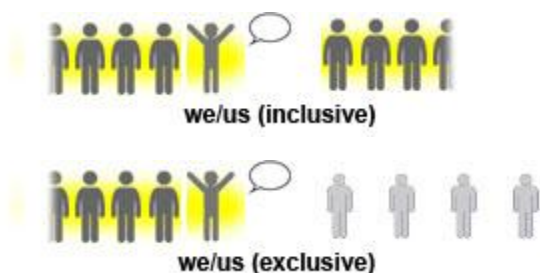
we/us (exclusive)

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: Hebrews 2:5; Hebrews 6:9; Hebrews 6:11; Hebrews 13:18; Hebrews 13:21

First, Second or Third Person

Normally a speaker refers to himself as "I" and the person he is speaking to as "you." Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than "I" or "you."

Description

> 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.

> [!NOTE]
> Next we recommend you learn about:
>
> *Forms of You (UTA PDF)*

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: Hebrews 1:5; Hebrews 1:8; Hebrews 1:9; Hebrews 1:10; Hebrews 1:11; Hebrews 1:12; Hebrews 1:13; Hebrews 2:6; Hebrews 2:7; Hebrews 2:8; Hebrews 2:12; Hebrews 5:6; Hebrews 6:14; Hebrews 8:5; Hebrews 8:11; Hebrews 10:5; Hebrews 10:6; Hebrews 12:5; Hebrews 13:5

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: Hebrews 4:12; Hebrews 9:9; Hebrews 10:38; Hebrews 10:39; Hebrews 13:6; Hebrews 13:9; Hebrews 13:11

Go and Come

Description

Different languages have different ways of determining whether

> This page answers the question: *What do I do if the word "go" or "come" is confusing in a certain sentence?*

to use the words "go" or "come" and whether to use the words "take" or "bring" when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say "I'm coming," while Spanish speakers say "I'm going." You will need to study the context in order to understand what is meant by the words "go" and "come" (and also "take" and "bring"), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words "go" and "come" or "take" and "bring" differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

> Yahweh said to Noah, "**Come**, you and all your household, into the ark." (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham's relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ... (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land ..."

> They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

> Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.
(2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)

>> But you will be free from my oath if you **go** to my relatives and they will not give her to you.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

>> What did you come out into the desert to see? A reed shaken by the wind?

(2) Use another word that expresses the right meaning.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14 ULT)

>> "When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it …"

> Yahweh said to Noah, "**Come**, you and all your household, into the ark …" (Genesis 7:1 ULT)

>> Yahweh said to Noah, "**Enter**, you and all your household, into the ark …"

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

>> What did you travel out into the desert to see? A reed shaken by the wind?

"

Referenced in:

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: Hebrews 2:14; Hebrews 13:16

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 Hebrews; Hebrews 5:4; Hebrews 7:1; Hebrews 7:2; Hebrews 13:24

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

> 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: Hebrews 9:6; Hebrews 11:12

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

> 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: Hebrews 1:2; Hebrews 1:8; Hebrews 1:12; Hebrews 2:6; Hebrews 3:8; Hebrews 3:17; Hebrews 4:13; Hebrews 4:16; Hebrews 7:3; Hebrews 7:5; Hebrews 8:8; Hebrews 8:9; Hebrews 8:10; Hebrews 8:12; Hebrews 9:14; Hebrews 9:26; Hebrews 10:7; Hebrews 10:8; Hebrews 10:14; Hebrews 10:18; Hebrews 10:26; Hebrews 10:31; Hebrews 11:5; Hebrews 11:8; Hebrews 11:18; Hebrews 11:19; Hebrews 11:32; Hebrews 12:2; Hebrews 12:5; Hebrews 12:10; Hebrews 12:12; Hebrews 12:15; Hebrews 12:19; Hebrews 12:22; Hebrews 12:25; Hebrews 12:26; Hebrews 13:11; Hebrews 13:17; Hebrews 13:20; Hebrews 13:21; Hebrews 13:22; Hebrews 13:23

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: Hebrews 12:1

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.

> 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)*

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, "What did Peter paint yesterday?" The person asking the question already knows all of the information in our sentence above except for the object, "his house." Therefore, that becomes the most important part of the information, and a person answering in English might say "His house is what Peter painted (yesterday)."

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, "Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place." (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> 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)

Hebrews 6:6; Hebrews 6:17; Hebrews 6:20; Hebrews 7:8; Hebrews 7:11; Hebrews 7:16; Hebrews 7:20; Hebrews 7:27; Hebrews 9:15; Hebrews 10:2; Hebrews 10:7; Hebrews 10:11; Hebrews 10:12; Hebrews 10:39; Hebrews 11:3; Hebrews 11:5; Hebrews 11:20; Hebrews 11:38; Hebrews 12:3; Hebrews 12:18; Hebrews 12:22; Hebrews 13:7; Hebrews 13:19

Kinship

Description

Kinship terms refer to those words used to describe people

> This page answers the question: *What are kinship terms and how can I translate them?*

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:

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

> 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)*

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."

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:

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech* *(UTA PDF)*

> "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: Hebrews 8:11; Hebrews 13:8

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: Hebrews 1:2; Hebrews 1:3; Hebrews 1:4; Hebrews 1:6; Hebrews 1:7; Hebrews 1:9; Hebrews 1:10; Hebrews 1:13; Hebrews 1:14; Hebrews 2:1; Hebrews 2:7; Hebrews 2:8; Hebrews 2:9; Hebrews 2:10; Hebrews 2:15; Hebrews 2:16; Hebrews 3:2; Hebrews 3:4; Hebrews 3:5; Hebrews 3:6; Hebrews 3:10; Hebrews 3:12; Hebrews 3:13; Hebrews 3:14; Hebrews 3:19; Hebrews 4 General Notes; Hebrews 4:3; Hebrews 4:8; Hebrews 4:11; Hebrews 4:12; Hebrews 4:13; Hebrews 4:14; Hebrews 5:11; Hebrews 5:14; Hebrews 6:1; Hebrews 6:4; Hebrews 6:5; Hebrews 6:6; Hebrews 6:12; Hebrews 6:14; Hebrews 6:17; Hebrews 6:18; Hebrews 6:19; Hebrews 7:10; Hebrews 7:11; Hebrews 7:14; Hebrews 7:15; Hebrews 8:5; Hebrews 8:7; Hebrews 8:8; Hebrews 8:9; Hebrews 8:10; Hebrews 9:8; Hebrews 9:12; Hebrews 9:14; Hebrews 9:15; Hebrews 9:28; Hebrews 10:1; Hebrews 10:7; Hebrews 10:9; Hebrews 10:13; Hebrews 10:20; Hebrews 10:21; Hebrews 10:23; Hebrews 10:27; Hebrews 10:29; Hebrews 10:30; Hebrews 10:31; Hebrews 10:32; Hebrews 10:35; Hebrews 10:38; Hebrews 10:39; Hebrews 11:4; Hebrews 11:6; Hebrews 11:7; Hebrews 11:8; Hebrews 11:9; Hebrews 11:16; Hebrews 11:17; Hebrews 11:26; Hebrews 11:28; Hebrews 11:29; Hebrews 11:33; Hebrews 12 General Notes; Hebrews 12:1; Hebrews 12:2; Hebrews 12:3; Hebrews 12:6; Hebrews 12:11; Hebrews 12:12; Hebrews 12:13; Hebrews 12:14; Hebrews 12:15; Hebrews 12:17; Hebrews 12:23; Hebrews 12:25; Hebrews 12:29; Hebrews 13:1; Hebrews 13:9; Hebrews 13:13; Hebrews 13:15; Hebrews 13:16; Hebrews 13:17; Hebrews 13:20; Hebrews 13:23

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: Hebrews 1:3; Hebrews 1:8; Hebrews 1:10; Hebrews 2:3; Hebrews 2:12; Hebrews 3:10; Hebrews 3:12; Hebrews 4:12; Hebrews 4:13; Hebrews 4:16; Hebrews 5:4; Hebrews 5:7; Hebrews 6:10; Hebrews 6:12; Hebrews 6:15; Hebrews 6:17; Hebrews 7:9; Hebrews 7:19; Hebrews 7:28; Hebrews 8:1; Hebrews 8:10; Hebrews 10:4; Hebrews 10:11; Hebrews 10:12; Hebrews 10:19; Hebrews 10:20; Hebrews 10:22; Hebrews 10:23; Hebrews 10:25; Hebrews 10:28; Hebrews 10:31; Hebrews 10:36; Hebrews 11:3; Hebrews 11:7; Hebrews 11:10; Hebrews 11:13; Hebrews 11:33; Hebrews 11:36; Hebrews 11:38; Hebrews 11:39; Hebrews 12:2; Hebrews 12:4; Hebrews 12:9; Hebrews 12:13; Hebrews 12:17; Hebrews 12:18; Hebrews 12:19; Hebrews 12:24; Hebrews 12:26; Hebrews 13:3; Hebrews 13:7; Hebrews 13:9; Hebrews 13:10; Hebrews 13:12; Hebrews 13:15; Hebrews 13:17; Hebrews 13:20; Hebrews 13:22; Hebrews 13:23

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:

Numbers

Description

There are many numbers in the Bible. They can be written as words ("five") or as numerals ("5"). Some numbers are very large, such as "two hundred" (200), "twenty-two thousand" (22,000), or "one hundred million" (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

> This page answers the question: *How do I translate numbers?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns (UTA PDF)*

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: Hebrews 12:22

Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true that includes a punishment if the person does not do it.

Description

As a guarantee that the person taking the oath will do what he promises, the person calls on God to punish him severely if he does not do the thing promised, or if what he testifies to is not true. Sometimes the person will name a deity different than God as punisher or will name something that the person holds sacred. In the case of a sacred object, the idea is that the person is willing to let that object be desecrated if he does not fulfill his oath. So an oath has four parts, some of which are often left implied: 1. Calling on God to witness the oath and judge the person making it 2. Making the promise (may be implied as the opposite of the violation) 3. Telling what would be a violation of the oath (may be implied as the opposite of the promise) 4. Saying what punishment God would do if the person violates the oath

Reasons This Is a Translation Issue:

People in some cultures may not be familiar with the practice of taking oaths, and so they may not understand what the people in the Bible are doing. In many languages, people would not take an oath the way that people did in the Bible, and so they might not recognize that the person is taking an oath. In the Old Testament, people often did not speak one or more parts of the oath, leaving those parts implied. The part that was most often left unspoken was the part that would tell what they are asking God to do if they break the oath. People believed that spoken words have power, and that speaking the part about punishment might cause the punishment to happen, so they often left that part to be understood silently. Because of these things, people might think that the person in the Bible is not making a real oath or they may not understand what the verse is talking about at all.

Examples From the Bible

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

In the verse above, Abram describes a symbolic action (raising his hand to Yahweh) to signal that he is taking an oath and calling on Yahweh as witness and judge. He says what would violate his oath (thus promising to do the opposite). Then he leaves out the part that would describe how Yahweh would punish him if he fails to do what he is promising.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Ruth calls on Yahweh and includes the part about Yahweh punishing her, says what the violation would be (thus promising to do the opposite), but does not say what the punishment would be.

> And Saul said, "Thus may God do and thus may he add, for dying you will die, Jonathan." (1 Samuel 14:44 ULT)

Saul takes an oath that Jonathan will die, but does not specifically say whom God would punish, what the punishment would be, or what the person would do that would violate the oath and bring about God's punishment.

Translation Strategies

If people who speak your language would recognize the oath as it is in the ULT, consider translating it in its current form. If not, consider using the following strategies.

(1) Add in the missing parts so that people recognize it as an oath.
(2) If oaths are unfamiliar, add a short explanation of what an oath is.
(3) Put the oath into a form that would be natural in your language.

Examples of Translation Strategies Applied

(1) Add in the missing parts so that people recognize it as an oath.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, **and ask him to punish me severely** if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.'

> And Saul said, "Thus may God do and thus may he add, for dying you will die, Jonathan." (1 Samuel 14:44 ULT)

And Saul said, "May God **punish me severely** and may he add **even more punishment if I do not kill you**, for dying you will die, Jonathan."

(2) If oaths are unfamiliar, add a short explanation of what an oath is.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Then Ruth called on Yahweh to enforce her promise: "May Yahweh do thus to me, and thus may he add, if death separates between me and between you."

(3) Put the oath into a form that would be natural in your language.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"**I solemnly swear before** Yahweh, God Most High, the possessor of heaven and earth, **that I will not take** from a thread even to the strap of a sandal, or from anything that {belongs} to you, **so help me God**, so that you will not say, 'I made Abram rich.'

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

May Yahweh **strike me dead right where I stand** if death separates between me and between you.

"

Referenced in: Hebrews 3:11

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: Hebrews 4:4; Hebrews 8:7; Hebrews 9:2; Hebrews 9:3; Hebrews 9:6; Hebrews 9:7; Hebrews 9:8; Hebrews 9:15; Hebrews 9:28; Hebrews 10:9

Parallelism

Description

> This page answers the question: *What is parallelism?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

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)*

Referenced in: Hebrews 1 General Notes; Hebrews 1:2; Hebrews 1:5; Hebrews 1:7; Hebrews 1:10; Hebrews 1:12; Hebrews 2:6; Hebrews 2:12; Hebrews 3:10; Hebrews 8:10; Hebrews 8:11; Hebrews 8:12; Hebrews 10:37; Hebrews 11:1; Hebrews 11:17; Hebrews 12:5; Hebrews 12:6; Hebrews 13:4; Hebrews 13:5

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

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: Hebrews 4:12; Hebrews 6:1; Hebrews 6:7; Hebrews 6:19; Hebrews 7:19; Hebrews 7:28; Hebrews 10:1; Hebrews 10:25; Hebrews 10:35; Hebrews 11:13; Hebrews 11:34; Hebrews 12:4; Hebrews 12:5; Hebrews 12:24; Hebrews 13:14

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: Hebrews 1:2; Hebrews 1:7; Hebrews 1:9; Hebrews 2:9; Hebrews 2:10; Hebrews 2:14; Hebrews 3:1; Hebrews 3:6; Hebrews 3:8; Hebrews 3:12; Hebrews 3:13; Hebrews 3:14; Hebrews 4:2; Hebrews 4:11; Hebrews 4:12;

Hebrews 4:16; Hebrews 5:13; Hebrews 6:1; Hebrews 6:2; Hebrews 6:4; Hebrews 6:5; Hebrews 6:11; Hebrews 7:2; Hebrews 7:16; Hebrews 7:28; Hebrews 8:2; Hebrews 8:6; Hebrews 9:5; Hebrews 9:8; Hebrews 9:10; Hebrews 9:13; Hebrews 9:15; Hebrews 9:20; Hebrews 10:23; Hebrews 10:27; Hebrews 10:29; Hebrews 10:32; Hebrews 10:39; Hebrews 11:26; Hebrews 11:34; Hebrews 12:2; Hebrews 12:9; Hebrews 12:11; Hebrews 12:15; Hebrews 12:19; Hebrews 12:23; Hebrews 12:24; Hebrews 13:7; Hebrews 13:13; Hebrews 13:15; Hebrews 13:20; Hebrews 13:22

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.

> 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)*

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

> For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) If it refers to something in the immediate future, use a form that would show that.
(3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> 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: Hebrews 1:6; Hebrews 4:10; Hebrews 10:28; Hebrews 11:8; Hebrews 11:13; Hebrews 12:2; Hebrews 12:10; Hebrews 13:11; Hebrews 13:22

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: Hebrews 1:7; Hebrews 1:11; Hebrews 1:12; Hebrews 1:13; Hebrews 1:14; Hebrews 2:4; Hebrews 2:8; Hebrews 2:10; Hebrews 2:11; Hebrews 2:13; Hebrews 2:14; Hebrews 3:2; Hebrews 3:3; Hebrews 3:5; Hebrews 3:6;

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: Hebrews 1 General Notes; Hebrews 1:5; Hebrews 1:6; Hebrews 1:7; Hebrews 1:8; Hebrews 1:10; Hebrews 1:13; Hebrews 2:6; Hebrews 2:8; Hebrews 2:12; Hebrews 2:13; Hebrews 3 General Notes; Hebrews 3:7; Hebrews 3:13; Hebrews 3:15; Hebrews 3:18; Hebrews 4 General Notes; Hebrews 4:3; Hebrews 4:4; Hebrews 4:5; Hebrews 4:7; Hebrews 5:5; Hebrews 5:6; Hebrews 6:14; Hebrews 7:17; Hebrews 7:21; Hebrews 8:5; Hebrews 8:8; Hebrews 8:13; Hebrews 10 General Notes; Hebrews 10:5; Hebrews 10:7; Hebrews 10:8; Hebrews 10:9; Hebrews 10:15; Hebrews 10:16; Hebrews 10:30; Hebrews 10:37; Hebrews 11:5; Hebrews 11:18; Hebrews 12:5; Hebrews 12:20; Hebrews 12:21; Hebrews 12:26; Hebrews 12:27; Hebrews 12:29; Hebrews 13:5; Hebrews 13:6

Quote Markings

Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark " immediately before a quote and " immediately after it.

> • John said, "I do not know when I will arrive."

Quotation marks are not used with indirect quotes.

> • John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

> • Mary said, "John said, 'I do not know when I will arrive.' "
> • Bob said, "Mary told me, 'John said, "I do not know when I will arrive." ' "

Some languages use other kinds of quotation marks: Here are some examples: ‚ ' ' „ " " ‹ › « » ⌐ — .

> This page answers the question: *How can quotes be marked, especially when there are quotes within quotes?*
>
> In order to understand this topic, it would be good to read:
>
> *Direct and Indirect Quotations* *(UTA PDF)*

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

> So the king replied, "That is Elijah the Tishbite." (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

> They asked him, "Who is the man who said to you, **'Pick it up and walk'**?" (John 5:12 ULT)

> He sent two of the disciples, saying, "Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, **'Why are you untying it?'** you will say thus, **'The Lord has need of it.'**" (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

> Abraham said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.' Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father's

> house and travel from place to place, I said to her, 'You must show me this faithfulness as my
> wife: At every place where we go, say about me, "**He is my brother**."'" (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you,
> and say to him, "Yahweh says this: **'Is it because there is no God in Israel that you sent men
> to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the
> bed to which you have gone up; instead, you will certainly die.'** " ' " (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

(1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.

(2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See Direct and Indirect Quotations.)

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

(1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you,
> and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to
> consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to
> which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

(2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you,
> and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to
> consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to
> which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

> > They told him **that** a man came to meet them who said to them, "Go back
> > to the king who sent you, and say to him, 'Yahweh says this: "Is it because
> > there is no God in Israel that you sent men to consult with Baal Zebub, the
> > god of Ekron? Therefore you will not come down from the bed to which
> > you have gone up; instead, you will certainly die."'"

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you,
> and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to
> consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to
> which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

They said to him,

> A man came to meet us who said to us, "Go back to the king who sent you, and say to him, 'Yahweh says this: "Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die."'"

"

Next we recommend you learn about:

Quotes within Quotes *(UTA PDF)*

Referenced in: Hebrews 10:37

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are "layers" of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

> This page answers the question: *What is a quote within a quote, and how can I help the readers understand who is saying what?*
>
> In order to understand this topic, it would be good to read:
>
> *Direct and Indirect Quotations (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: Hebrews 3:10; Hebrews 3:11; Hebrews 7:21; Hebrews 8:11; Hebrews 10:7

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: "myself," "yourself," "himself," "herself," "itself," "ourselves," "yourselves," and "themselves." Other languages may have other ways to show this.

> This page answers the question: *What are reflexive pronouns?*
>
> In order to understand this topic, it would be good to read:
>
> *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: Hebrews 1:11; Hebrews 1:12; Hebrews 2:18; Hebrews 4:10; Hebrews 9:19; Hebrews 9:23; Hebrews 10:39; Hebrews 11:11; Hebrews 13:5

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: Hebrews 1 General Notes; Hebrews 1:5; Hebrews 1:13; Hebrews 1:14; Hebrews 2:3; Hebrews 2:6; Hebrews 3 General Notes; Hebrews 3:16; Hebrews 3:17; Hebrews 3:18; Hebrews 7:11; Hebrews 10:2; Hebrews 11:32; Hebrews 12:7; Hebrews 12:9; Hebrews 13:6

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words "like," "as," or "than."

> This page answers the question: *What is a simile?*
>
> In order to understand this topic, it would be good to read:
>
> *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: Hebrews 1:11; Hebrews 1:12; Hebrews 8:10; Hebrews 11:12; Hebrews 11:27; Hebrews 11:29

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: Hebrews 1:3; Hebrews 1:13; Hebrews 8:1; Hebrews 10:12; Hebrews 10:22; Hebrews 12:2

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was 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: Hebrews 1:3; Hebrews 1:13; Hebrews 7:1; Hebrews 9:11; Hebrews 9:24; Hebrews 10:38; Hebrews 10:39; Hebrews 12:3; Hebrews 13:8; Hebrews 13:15

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added

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. [15]There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. [16] If any man has ears to hear, let him hear." [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

Next we recommend you learn about:

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 Hebrews; Hebrews 1:8; Hebrews 2:7; Hebrews 3:2; Hebrews 4:2; Hebrews 9:11; Hebrews 9:14; Hebrews 10:34; Hebrews 11:11; Hebrews 11:37; Hebrews 12:3; Hebrews 13:25

Third-Person Imperatives

Description

This is the placeholder for an article about third-person imperatives in biblical literature. This article is still being developed.

This page answers the question: *How do I translate third-person imperatives into my language?*

Reasons This Is a Translation Issue:

Text

Examples From the Bible

Text

Translation Strategies

Text

Examples of Translation Strategies Applied

Text

"

Referenced in: Hebrews 1:6; Hebrews 13:1

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: Hebrews 4:12; Hebrews 6:7; Hebrews 6:19; Hebrews 6:20; Hebrews 9:5; Hebrews 9:13; Hebrews 9:19; Hebrews 10:7; Hebrews 11:36; Hebrews 12:26

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

"Father" and "Son" are names that God calls himself in the Bible.

The Bible shows that God called Jesus his Son:

> After he was baptized, Jesus came up immediately from the water, and ... a voice came out of the heavens saying, "**This is my beloved Son**. I am very pleased with him." (Matthew 3:16-17 ULT)

The Bible shows that Jesus called God his Father:

> Jesus ... said, "I praise you **Father**, Lord of heaven and earth ... no one knows the **Son** except the **Father**, and no one knows the **Father** except the **Son**." (Matthew 11:25a, 27b ULT) (See also: John 6:26-57)

Christians have found that "Father" and "Son" are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

> Baptize them into **the name of the Father, and of the Son, and of the Holy Spirit**. (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

> I **love** the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)
>
> **No one knows who the Son is except the Father, and who the Father is except the Son**. (Luke 10:22b ULT)

The terms "Father" and "Son" also communicate that the Father and the Son are of the same essence; they are both eternal God.

> Jesus said, "Father, ... glorify your Son so that the Son will glorify you ... I glorified you on the earth ... Now Father, glorify me ... with the glory that **I had with you before the world was made**." (John 17:1, 4a, 5 ULT)
>
> But in these last days, {God the Father} has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God's glory and **the very exact representation of his being**. He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)
>
> Jesus said to him, "I have been with you for so long and you still do not know me, Philip? **Whoever has seen me has seen the Father**. How can you say, 'Show us the Father'?" (John 14:9 ULT)

This page answers the question: *Why are these concepts important in referring to God?*

In order to understand this topic, it would be good to read:

Create Faithful Translations *(UTA PDF)*
Son of God and God the Father *(UTA PDF)*

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: Introduction to Hebrews; Hebrews 1 General Notes; Hebrews 1:2; Hebrews 1:8; Hebrews 3:6; Hebrews 4:14; Hebrews 5:8; Hebrews 6:6; Hebrews 7:3; Hebrews 7:28; Hebrews 10:29

Verse Bridges

Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

> This page answers the question: *Why are some verse numbers combined in the UST, such as "3-5" or "17-18"?*
>
> In order to understand this topic, it would be good to read:
>
> *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: Hebrews 3:3; Hebrews 7:20

When Masculine Words Include Women

In the Bible, sometimes the words "men," "brothers," and "sons" refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

> This page answers the question: *How do I translate "brother" or "he" when it could refer to anyone, male or female?*
>
> In order to understand this topic, it would be good to read:
>
> *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: Hebrews 1:4; Hebrews 1:9; Hebrews 3:2; Hebrews 3:5; Hebrews 5:8; Hebrews 6:13; Hebrews 7:13; Hebrews 9:11; Hebrews 9:27; Hebrews 10:1; Hebrews 11:8; Hebrews 13:9; Hebrews 13:14

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Version 76

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

Bible References:

- Genesis 8:20
- Genesis 22:9
- James 2:21
- Luke 11:49-51
- Matthew 5:23
- Matthew 23:19

Examples from the Bible stories:

- **3:14** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **5:8** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **13:9** A priest would kill the animal and burn it on the **altar**.
- **16:6** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

"

Referenced in: Hebrews 13 General Notes

angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term "archangel" refers to the angel who rules or leads all the other angels.

- The word "angel" literally means "messenger."
- The term "archangel" literally means "chief messenger." The only angel referred to in the Bible as an "archangel" is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God's authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, "angel of Yahweh," has more than one possible meaning: (1) It may mean "angel who represents Yahweh" or "messenger who serves Yahweh." (2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel's use of "I" as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate "angel" could include "messenger from God" or "God's heavenly servant" or "God's spirit messenger."
- The term "archangel" could be translated as "chief angel" or "head ruling angel" or "leader of the angels."
- Also consider how these terms are translated in a national language or another local language.
- The phrase "angel of Yahweh" should be translated using the words for "angel" and "Yahweh." This will allow for different interpretations of that phrase. Possible translations could include "angel from Yahweh" or "angel sent by Yahweh" or "Yahweh, who looked like an angel."

(See also: How to Translate Unknowns)

(See also: chief, head, messenger, Michael, ruler, servant)

Bible References:

- 2 Samuel 24:16
- Acts 10:3-6
- Acts 12:23
- Colossians 2:18-19
- Genesis 48:16
- Luke 2:13
- Mark 8:38
- Matthew 13:50
- Revelation 1:20
- Zechariah 1:9

Examples from the Bible stories:

- **2:12** God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- **22:3** The **angel** responded to Zechariah, "I was sent by God to bring you this good news."
- **23:6** Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, "Do not be afraid, because I have some good news for you."
- **23:7** Suddenly, the skies were filled with **angels** praising God.
- **25:8** Then **angels** came and took care of Jesus.
- **38:12** Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- **38:15** "I could ask the Father for an army of **angels** to defend me."

Word Data:

- Strong's: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

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Referenced in: Hebrews 1 General Notes; Hebrews 2 General Notes

clean, wash

Definition:

The term "clean" generally refers either to removing dirt or stains from someone/something or to not having any dirt or stain in the first place. The term "wash" refers specifically to action of removing dirt or stains from someone/something.

- "Cleanse" is the process of making something "clean." It could also be translated as "wash" or "purify."
- In the Old Testament, God told the Israelites which animals he had specified as ritually "clean" and which ones were "unclean." Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term "clean" means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared "clean" again.
- Sometimes "clean" is used figuratively to refer to moral purity, meaning to be "clean" from sin.

In the Bible, the term "unclean" is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were "clean" and which ones were "unclean." The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be "unclean" until they were healed.
- If the Israelites touched something "unclean," they themselves would be considered unclean for a certain period of time.
- Obeying God's commands about not touching or eating unclean things kept the Israelites set apart for God's service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an "unclean spirit" refers to an evil spirit.

Translation Suggestions:

- This term could be translated with the common word for "clean" or "pure" (in the sense of being not dirty).
- Other ways to translate this could include, "ritually clean" or "acceptable to God."
- "Cleanse" could be translated by "wash" or "purify."
- Make sure that the words used for "clean" and "cleanse" can also be understood in a figurative sense.
- The term "unclean" could also be translated as "not clean" or "unfit in God's eyes" or "physically unclean" or "defiled."
- When referring to a demon as an unclean spirit, "unclean" could be translated as "evil" or "defiled."
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: defile, demon, holy, sacrifice)

Bible References:

- Genesis 7:2
- Genesis 7:8
- Deuteronomy 12:15
- Psalms 51:7
- Proverbs 20:30
- Ezekiel 24:13
- Matthew 23:27

- Luke 5:13
- Acts 8:7
- Acts 10:27-29
- Colossians 3:5
- 1 Thessalonians 4:7
- James 4:8

Word Data:

- Strong's: H1249, H1252, H1305, H2134, H2135, H2141, H2398, H2548, H2834, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3001, H3722, H5079, H5352, H5355, H5356, H6172, H6565, H6663, H6945, H7137, H8552, H8562, G01670, G01690, G25110, G25120, G25130, G28390, G28400, G33940, G36890

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Referenced in: Hebrews 9 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: Introduction to Hebrews; Hebrews 8 General Notes; Hebrews 9 General Notes

day

Definition:

The term "day" generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- "Day" is sometimes used in contrast to "night." In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as "today."
- Sometimes the term "day" is used figuratively to refer to a longer period of time, such as the "day of Yahweh" or "last days." Some languages will use a different expression to translate these figurative uses or will translate "day" non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as "day" or "daytime" using the word in your language that refers to the part of the day when there is light.
- Other translations of "day" could include "daytime," "time," "season," "occasion" or "event," depending on the context.

(See also: time, judgment day, last day)

Bible References:

- Acts 20:6
- Daniel 10:4
- Ezra 6:15
- Ezra 6:19
- Matthew 9:15

Word Data:

- Strong's: H3117, H3118, H6242, G22500

"

Referenced in: Hebrews 3 General Notes; Hebrews 4 General Notes

doctrine, teaching, beliefs, instructions, knowledge

Definition:

The word "doctrine" literally means "teaching." It usually refers to religious teaching.

- In the context of Christian teachings, "doctrine" refers to all teachings about God—Father, Son and Holy Spirit—including all his character qualities and everything he has done.
- It also refers to everything God teaches Christians about how to live holy lives that bring glory to him.
- The word "doctrine" is sometimes also used to refer to false or worldly religious teachings that come from human beings. The context makes the meaning clear.
- This term could also be translated as "teaching."

(See also: teach)

Bible References:

- 1 Timothy 1:3
- 2 Timothy 3:16-17
- Mark 7:6-7
- Matthew 15:7-9

Word Data:

- Strong's: H3948, G13190, G13220, G20850

"

Referenced in: Hebrews 13 General Notes

Esau

Facts:

Esau was one of the twin sons of Isaac and Rebekah. He was the first baby born to them. His twin brother was Jacob.

- Esau sold his birthright to his brother Jacob in exchange for a bowl of food.
- Since Esau was born first, his father Isaac was supposed to give him a special blessing. But Jacob tricked Isaac into giving him that blessing instead. At first Esau was so angry that he wanted to kill Jacob, but later he forgave him.
- Esau had many children and grandchildren, and these descendants formed a large people group living in the land of Canaan.

(Translation suggestions: How to Translate Names)

(See also: Edom, Isaac, Jacob, Rebekah)

Bible References:

- Genesis 25:26
- Genesis 25:29-30
- Genesis 26:34
- Genesis 27:11-12
- Genesis 32:5
- Hebrews 12:17
- Romans 9:13

Examples from the Bible stories:

- **6:7** When Rebekah's babies were born, the older son came out red and hairy, and they named him **Esau**.
- **7:2** So __Esau __ gave Jacob his rights as the oldest son.
- **7:4** When Isaac felt the goat hair and smelled the clothes, he thought it was **Esau** and blessed him.
- **7:5 Esau** hated Jacob because Jacob had stolen his rights as oldest son and also his blessing.
- **7:10** But __Esau __ had already forgiven Jacob, and they were happy to see each other again.

Word Data:

- Strong's: H6215, G22690

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Referenced in: Hebrews 12 General Notes

faith

Definition:

In general, the term "faith" refers to a belief, trust or confidence in someone or something.

- To "have faith" in someone is to believe that what he says and does is true and trustworthy.
- To "have faith in Jesus" means to believe all of God's teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes "faith" refers generally to all the teachings about Jesus, as in the expression "the truths of the faith."
- In contexts such as "keep the faith" or "abandon the faith," the term "faith" refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, "faith" can be translated as "belief" or "conviction" or "confidence" or "trust."
- For some languages these terms will be translated using forms of the verb "believe." (See: abstractnouns)
- The expression "keep the faith" could be translated by "keep believing in Jesus" or "continue to believe in Jesus."
- The sentence "they must keep hold of the deep truths of the faith" could be translated by "they must keep believing all the true things about Jesus that they have been taught."
- The expression "my true son in the faith" could be translated by something like "who is like a son to me because I taught him to believe in Jesus" or "my true spiritual son, who believes in Jesus."

(See also: believe, faithful)

Bible References:

- 2 Timothy 4:7
- Acts 6:7
- Galatians 2:20-21
- James 2:20

Examples from the Bible stories:

- **5:6** When Isaac was a young man, God tested Abraham's **faith** by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- **31:7** Then he (Jesus) said to Peter, "You man of little **faith**, why did you doubt?"
- **32:16** Jesus said to her, "Your **faith** has healed you. Go in peace."
- **38:9** Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail."

Word Data:

- Strong's: H0529, H0530, G16800, G36400, G41020, G60660

"

Referenced in: Hebrews 11 General Notes

heaven, sky, heavens, heavenly

Definition:

The term that is translated as "heaven" usually refers to where God lives. The same word can also mean "sky," depending on the context.

- The term "heavens" refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can't directly see from the earth.
- The term "sky" refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be "up in the sky."
- In some contexts in the Bible, the word "heaven" could refer to either the sky or the place where God lives.

Translation Suggestions:

- For "kingdom of heaven" in the book of Matthew, it is best to keep the word "heaven" since this is distinctive to Matthew's gospel.
- The terms "heavens" or "heavenly bodies" could also be translated as "sun, moon, and stars" or "all the stars in the universe."
- The phrase, "stars of heaven" could be translated as "stars in the sky" or "stars in the galaxy" or "stars in the universe."

(See also: kingdom of God)

Bible References:

- 1 Kings 8:22-24
- 1 Thessalonians 1:8-10
- 1 Thessalonians 4:17
- Deuteronomy 9:1
- Ephesians 6:9
- Genesis 1:1
- Genesis 7:11
- John 3:12
- John 3:27
- Matthew 5:18
- Matthew 5:46-48

Examples from the Bible stories:

- **4:2** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called "manna."
- **23:7** Suddenly, the skies were filled with angels praising God, saying, "Glory to God in **heaven** and peace on earth to the people he favors!"
- **29:9** Then Jesus said, "This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart."
- **37:9** Then Jesus looked up to **heaven** and said, "Father, thank you for hearing me."
- **42:11** Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong's: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

"

Referenced in: Introduction to Hebrews

high priest, chief priests

Definition:

The term "high priest" refers to a special priest who was appointed to serve for one year as the leader of all of the other Israelite priests. In New Testament times, some other priests were also considered very important Jewish religious leaders, with authority over other priests and the people. These were the chief priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the tabernacle or the temple to offer a special sacrifice once per year.
- The Israelites had many priests, but only one high priest at a time.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office. For example, Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- The chief priests were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus' main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- "High priest" could be translated as "supreme priest" or "highest ranking priest."
- The term "chief priests" could be translated as "head priests" or "leading priests" or "ruling priests."

(See also: Annas, Caiaphas, priest, temple)

Bible References:

- Acts 5:27
- Acts 7:1
- Acts 9:1
- Exodus 30:10
- Hebrews 6:19-20
- Leviticus 16:32
- Luke 3:2
- Mark 2:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Examples from the Bible stories:

- **13:8** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **21:7** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **38:3** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **39:1** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- **39:3** Finally, the **high priest** looked directly at Jesus and said, "Tell us, are you the Messiah, the Son of the living God?"
- **44:7** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.

- **45:2** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **46:1** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- **48:6** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could to take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong's: H7218, H1419, H3548, G07480, G07490

"

Referenced in: Introduction to Hebrews; Hebrews 2 General Notes; Hebrews 4 General Notes; Hebrews 5 General Notes

house

Definition:

The term "house" refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term "house" could be translated as "dwelling place" or "dwelling structure" or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong's:

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Referenced in: Hebrews 3 General Notes; Hebrews 8 General Notes

kingdom of God, kingdom of heaven

Definition:

The terms "kingdom of God" and "kingdom of heaven" both refer to God's rule and authority over his people and over all creation.

- The Jews often used the term "heaven" to refer to God, to avoid saying his name directly. (See: metonymy)
- In the New Testament book that Matthew wrote, he referred to God's kingdom as "the kingdom of heaven," probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God's kingdom forever.

Translation Suggestions:

- Depending on the context, "kingdom of God" can be translated as "God's rule (as king)" or "when God reigns as king" or "God's rule over everything."
- Depending on the context, the term "kingdom of heaven" could also be translated as "God's rule from heaven as king" or "God in heaven reigning" or "heaven's reign" or "heaven ruling over everything." If it is not possible to translate this simply and clearly, the phrase "kingdom of God" could be translated instead.
- Some translators may prefer to capitalize "Heaven" to show that it refers to God. Others may include a note in the text, such as "kingdom of heaven (that is, 'kingdom of God')."
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of "heaven" in this expression.

(See also: God, heaven, king, kingdom, King of the Jews, reign)

Bible References:

- 2 Thessalonians 1:5
- Acts 8:12-13
- Acts 28:23
- Colossians 4:11
- John 3:3
- Luke 7:28
- Luke 10:9
- Luke 12:31-32
- Matthew 3:2
- Matthew 4:17
- Matthew 5:10
- Romans 14:17

Examples from the Bible stories:

- **24:2** He (John) preached to them, saying, "Repent, for the **kingdom of God** is near!"
- **28:6** Then Jesus said to his disciples, "It is extremely hard for rich people to enter into the **kingdom of God**! Yes, it is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God**."
- **29:2** Jesus said, "The **kingdom of God** is like a king who wanted to settle accounts with his servants."
- **34:1** Jesus told many other stories about the **kingdom of God**. For example, he said, "The **kingdom of God** is like a mustard seed that someone planted in his field."

- **34:3** Jesus told another story, "The **kingdom of God** is like yeast that a woman mixes into some bread dough until it spreads throughout the dough."
- **34:4** "The **kingdom of God** is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again."
- **34:5** "The **kingdom of God** is also like a perfect pearl of great value."
- **42:9** He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- **49:5** Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- **50:2** When Jesus was living on earth he said, "My disciples will preach the good news about the **kingdom of God** to people everywhere in the world, and then the end will come."

Word Data:

- Strong's: G09320, G23160, G37720

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Referenced in: Hebrews 12 General Notes

Melchizedek

Facts:

During the time when Abram lived, Melchizedek was the king of the city of Salem (later "Jerusalem")

- Melchizedek's name means "king of righteousness" and his title "king of Salem" means "king of peace."
- He was also called a "priest of God Most High."
- Melchizedek is first mentioned in the Bible when he served Abram bread and wine after Abram rescued his nephew Lot from powerful kings. Abram gave Melchizedek one-tenth of the plunder from his victory.
- In the New Testament, Melchizedek is described as someone who had no father or mother. He was called a priest and king who will reign forever.
- The New Testament also says that Jesus is a priest according to the priestly "order of Melchizedek." Jesus was not descended from Levi as the Israelite priests were. His priesthood is directly from God, as Melchizedek's was.
- Based on these descriptions of him in the Bible, Melchizedek was a human priest who was also chosen by God to represent or point forward to Jesus, the eternal king of peace and righteousness and our great high priest.

(Translation suggestions: How to Translate Names)

(See also: Abraham, everlasting, high priest, Jerusalem, Levite, priest, righteous)

Bible References:

- Genesis 14:18
- Hebrews 6:20
- Hebrews 7:17
- Psalm 110:4

Word Data:

- Strong's: H4442, G31980

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Referenced in: Hebrews 5 General Notes; Hebrews 7 General Notes

oath, vow, swear, swearing, swear by

Definition:

The term "oath" in the Bible refers to a formal promise, usually made in a legal or religious context, in which the person making the oath accepts some kind of accountability or punishment if he does not fulfill his promise. In the Bible, the term "swear" means to make an oath. A "vow" is a solemn promise or oath that a person makes to God.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In modern times, one meaning of the word "swear" is to use foul or vulgar language. This is never its meaning in the Bible.
- The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made.
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham's relatives.
- God also made oaths in which he made promises to his people.
- If a person in ancient Israel made a vow to God, that person was obligated to fulfill the vow. The ancient Israelites believed that God might punish a person who did not fulfill a vow that he made.
- In ancient Israel, sometimes a person would ask God to protect him or provide for him in exchange for making the vow. However, the ancient Israelites did not believe that God was obligated to fulfill these requests.

Translation Suggestions:

- Depending on the context, "an oath" could also be translated as "a pledge" or "a solemn promise."
- To "swear" could be translated as to "formally promise" or to "pledge" or to "commit to do something."
- Other ways to translate "swear by my name" could include "make a promise using my name to confirm it."
- To "swear by heaven and earth" could be translated as to, "promise to do something, stating that heaven and earth will confirm it."
- Make sure the translation of "swear" or "oath" does not refer to cursing. In the Bible it does not have that meaning.
- Depending on the context, the term "vow" can be translated as "solemn promise" or "solemn oath" or "promise made to God."

(See also: Abimelech, covenant, promise)

Bible References:

- Genesis 21:23
- Genesis 24:3
- Genesis 31:51-53
- Genesis 47:31
- Luke 1:73
- Mark 6:26
- Matthew 5:36
- Matthew 14:6-7
- Matthew 26:72
- 1 Corinthians 7:27-28
- Acts 21:23
- Genesis 28:21
- Genesis 31:12-13
- Jonah 1:14-16

• Jonah 2:9-10
• Proverbs 7:14

Word Data:

• Strong's: H0422, H0423, H3027, H5375, H7621, H7650, G03320, G36600, G37270, G37280, H5087, H5088, G21710

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Referenced in: Hebrews 6 General Notes; Hebrews 7 General Notes

perfect, complete

Definition:

In the New Testament, the term "perfect" means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be "perfect" or "complete," that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term "perfect" also has the meaning of being "complete" or "whole."
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as "without flaw" or "without error" or "flawless" or "without fault" or "not having any faults."

(See also: blemish)

Bible References:

- Hebrews 12:2
- James 3:2
- Matthew 5:46-48
- Psalms 19:7-8

Word Data:

- Strong's: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

"

Referenced in: Introduction to Hebrews

sacrifice, sacrifices, offering

Definition:

In the Bible, the terms "sacrifice" and "offering" refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God's perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word "offering" generally refers to anything that is offered or given. The term "sacrifice" refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as "burnt offering" and "peace offering," indicated what kind of offering was being given.

Translation Suggestions

- The term "offering" could also be translated as "a gift to God" or "something given to God" or "something valuable that is presented to God."
- Depending on the context, the term "sacrifice" could also be translated as "something valuable given in worship" or "a special animal killed and presented to God."
- The action to "sacrifice" could be translated as to "give up something valuable" or to "kill an animal and give it to God."
- Another way to translate "present yourself as a living sacrifice" could be "as you live your life, offer yourself to God as completely as an animal is offered on an altar."

(See also: altar, burnt offering, drink offering, false god, fellowship offering, freewill offering peace offering, priest, sin offering, worship)

Bible References:

- 2 Timothy 4:6
- Acts 7:42
- Acts 21:25
- Genesis 4:3-5
- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- **3:14** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.

- **5:6** "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- **5:9** God had provided the ram to be the **sacrifice** instead of Isaac.
- **13:9** Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- **17:6** David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- **48:6** Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- **48:8** But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- **49:11** Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

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Referenced in: Hebrews 10 General Notes

sin, sinful, sinner, sinning

Definition:

The term "sin" refers to actions, thoughts, and words that are against God's will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don't know about.
- Thoughts and actions that disobey God's will are called "sinful."
- Because Adam sinned, all human beings are born with a "sinful nature," a nature that 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: Hebrews 10 General Notes

tabernacle

Definition:

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take the tabernacle apart and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when the temple was built in Jerusalem by Solomon.

Translation Suggestions:

- The word "tabernacle" means "dwelling place." Other ways to translate it could include, "sacred tent" or "tent where God was" or "God's tent."
- Make sure that the translation of this term is different from the translation of "temple."

(See also: altar, altar of incense, ark of the covenant, temple, tent of meeting)

Bible References:

- 1 Chronicles 21:30
- 2 Chronicles 1:2-5
- Acts 7:43
- Acts 7:45
- Exodus 38:21
- Joshua 22:19-20
- Leviticus 10:16-18

Word Data:

- Strong's: H0168, H4908, H5520, H5521, H5522, H7900, G46330, G46340, G46360, G46380

"

Referenced in: Introduction to Hebrews; Hebrews 9 General Notes

tenth, tithe

Definition:

The terms "tenth" and "tithe" refer to "ten percent" or "one-out-of-ten portion" of one's money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as "one-tenth" or "one out of ten."

(See also: believe, Israel, Levite, livestock, Melchizedek, minister, sacrifice, tabernacle, temple)

Bible References:

- Genesis 14:19-20
- Genesis 28:20-22
- Hebrews 7:4-6
- Isaiah 6:13
- Luke 11:42
- Luke 18:11-12
- Matthew 23:23-24

Word Data:

- Strong's: H4643, H6237, H6241, G05860, G11810, G11830

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Referenced in: Hebrews 7 General Notes

Zion, Mount Zion

Definition:

Originally, the term "Zion" or "Mount Zion" referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, "Zion" and "Mount Zion" became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: metonymy)
- David named Zion, or Jerusalem, the "City of David." This is different from David's hometown, Bethlehem, which was also called the City of David.
- The term "Zion" is used in other figurative ways, to refer to Israel or to God's spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, David, Jerusalem, Bethlehem, Jebusites)

Bible References:

- 1 Chronicles 11:5
- Amos 1:2
- Jeremiah 51:35
- Psalm 76:1-3
- Romans 11:26

Word Data:

- Strong's: H6726

"

Referenced in: Hebrews 12 General Notes

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