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Mark

Version 86

[en]

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Mark

Introduction to Mark

Part 1: General Introduction

Outline of Mark

Introduction (1:1–13)
Jesus' early ministry (1:14–3:6)
Jesus teaches and performs miracles (3:7–6:6)
Jesus expands his ministry and encounters opposition (6:7–8:21)
Jesus instructs his disciples and journeys toward Jerusalem (8:22–10:52)
Jesus in Jerusalem (11:1–13:37)
Jesus' last days and death (14:1–15:47)
Jesus' resurrection (16:1–8)

What is the book of Mark about?

The Gospel of Mark is one of four books in the New Testament that describe some of the life of Jesus Christ. These books are called "Gospels," which means "good news." Their authors wrote about different aspects of who Jesus was and what he did. Mark wrote much about what Jesus did and how Jesus suffered and died on the cross. Mark also explained Jewish customs and some Aramaic words. This may indicate that Mark expected most of his first readers to be Gentiles. Many Christians believe that this Gospel was the first one to be written.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, "The Gospel of Mark," or "The Gospel According to Mark." Or they may choose a different title, such as, "The Good News about Jesus that Mark Wrote." (See: **How to Translate Names (p.864)**)

Who wrote the book of Mark?

The book does not give the name of the author. However, since early Christian times, most Christians have thought that the author was Mark, also known as John Mark. This Mark did not know Jesus during his life on earth, and he did not witness the events that he writes about in this Gospel. However, he was a close friend of the Apostle Peter. Most likely, Mark recorded what Peter said about Jesus and then wrote this Gospel based on that eyewitness testimony.

Part 2: Important Religious and Cultural Concepts

What does the phrase "the kingdom of God" mean?

Mark refers to "the kingdom of God" 14 times. This phrase is both important and difficult to translate. In general, the word "kingdom" refers to a monarch ruling over a group of people in a specific area. In various contexts, the word can primarily emphasize the area, the people, or the ruling. However, the term usually refers to all three of these elements, even if one is emphasized more than the others. Consider how you might express the idea of "kingdom" in your language. Some translations emphasize the idea of ruling and express the idea with a clause like "God ruling as king" or "God's reign." Other translations emphasize the idea of the people who are ruled and express the idea with a clause like "belonging to God's people." However, both of these options do not fully express the idea of "kingdom." If you have a word or phrase that describes a situation in which a king rules over people in a

specific area, you could use it here. Since that word in English is “kingdom,” the ULT and UST both use “kingdom.” (See: [[rc:*///tw/dict/bible/other/kingdom]] and [[rc:*///tw/dict/bible/kt/kingdomofgod]])

What were “disciples” in Jesus’ culture?

In both Jewish culture and in Greco-Roman culture, teachers had “disciples” who learned from them and were committed to them. Sometimes these disciples would go wherever their teacher went and imitate what the teacher did. Jesus’ disciples similarly were committed to him and learned from him. Some of his closest disciples traveled and lived with Jesus, particularly those whom Mark refers to as The Twelve. Other disciples would go to see Jesus and learn from him, but they did not always travel or live with him. Consider how you might refer to these kinds of relationships in your language. The ULT expresses the idea with the word “disciple,” and the UST uses the word “apprentice.” (See: **disciple (p.983)**)

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

In the gospels, Jesus calls himself the “Son of Man.” This phrase can express two primary ideas:

It can refer to someone who is a human. This meaning for the phrase appears frequently in the book of Ezekiel (for example, see Ezekiel 2:1 or Ezekiel 47:6). So, Jesus uses the phrase to refer to himself in the third person while identifying himself as a human being.
It can refer more specifically to a specific person who appears in Daniel 7:13–14. This person approaches God, who gives him dominion and authority. So, when he uses the phrase, Jesus is identifying himself with this person. Scholars are not sure whether people in Jesus’ culture used the title “Son of Man” to refer to the Messiah. However, Jesus is probably using the title to implicitly claim a special role, perhaps that of the Messiah.

There are three primary issues to consider when translating the phrase “the Son of Man”:

When Jesus uses the phrase, he is referring to himself in the third person. If your readers would not understand this, you may need to express the idea in the first person. See the notes on the phrase “the Son of Man” throughout the book for ways to do this.
The phrase figuratively refers to someone who is human by identifying that person’s father as a “man.” If that figure of speech does not make sense in your language, you could refer to someone who is human in another way. Some translations use a phrase like “the human one” to express the idea.
The phrase refers to the specific figure from the book of Daniel. If you have a translation of the book of Daniel, you could translate the phrase as it is expressed there. If you do not have a translation of the book of Daniel, you could consider translating the phrase as a title that refers to a special person, implicitly the Messiah. You could make this clear by capitalizing the phrase (for example, “the Human One”) or by using a different form that indicates that this is a title (for example, “the one called Son of Man”).

A note related to translating the idea of “Son of Man” appears at its first occurrence. After that, if possible express the idea consistently throughout the rest of the book. Notes providing translation options for expressing the idea in first person instead of third person appear at every occurrence. (See: **Son of Man, son of man (p.993)**)

Part 3: Important Translation Issues

What are the Synoptic Gospels?

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

The texts are considered “parallel” when they are the same or almost the same among two or three gospels. The ULT represents these parallels by using the same words whenever the parallel passages are exactly the same.

When the parallel passages are slightly different, the ULT represents the differences as much as possible by using different words. Make sure that your translation represents these similarities and differences as closely as possible.

Why does Mark use the word “immediately” so frequently?

Mark uses the word “immediately” 42 times. Most likely, he does this to make his narration more exciting and vivid. It is not always clear how close together events connected by the word “immediately” are. Because of that, it is best to use a general word or phrase that indicates that something happens soon after something else. If possible, express the idea with the same word or phrase throughout the book. The UST often expresses the idea with the phrase “as soon as.”

When is “you” singular, and when is “you” plural?

As he is telling his story, Mark uses both singular and plural forms of “you.” These were distinct in his language, but in English both singular and plural are expressed with the word “you.” So, in the introduction to each chapter, there is a section stating whether Mark uses the singular or plural form of “you” more frequently in that chapter. Then, notes throughout the chapter will indicate whenever Mark uses the less frequent form of “you.” Look for this section in each chapter introduction if your language distinguishes between singular and plural forms of “you.” (See: **Forms of ‘You’ — Singular (p.855)**)

Why does Mark uses present tense verbs for actions that happened in the past?

Throughout this book, Mark often uses present tense verbs to refer to actions that happened in the past. Sometimes he uses a present tense verb in the same sentence with past tense verbs. He does this particularly frequently with verbs that introduce speech. Scholars debate why Mark uses these present tense verbs. Most likely, he included them to highlight or call attention to the action that they describe. In other words, when Mark uses a present tense verb in past narration, he probably does so in order to make his readers pay attention. If present tense verbs in past narration would not accomplish this goal in your language, you could use past tense verbs in your translation and draw the attention of your readers in another way. Since Mark uses these present tense verbs frequently, there are not translation notes at each occurrence. Instead, each chapter introduction lists the verses in which Mark uses present tense verbs in this way. Make sure that your translation deals with this issue consistently. (See: **Irregular Use of Tenses (p.892)**)

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

Some versions of the Bible include some verses in Matthew that other versions do not include. This is because some ancient manuscripts include these verses. However, the best ancient manuscripts do not include them. Here are the verses:

- “If anyone has ears to hear, let him hear” (7:16).
- “where their worm does not end, and the fire is not quenched” (9:44).
- “where their worm does not end, and the fire is not quenched” (9:44).
- “But if you do not forgive, neither will your Father in the heavens forgive your trespasses” (11:26).
- “And the scripture was fulfilled that says, “And he was counted with lawless ones”’ (15:28).

It is recommended that you do not include these passages. However, if in your region, there are older versions of the Bible that include one or more of these passages, you may include them. If they are included, they should be put in footnotes or inside square brackets to indicate that they were probably not originally part of Matthew.

Further, the manuscripts that scholars consider to be the most reliable do not include the words in 16:9–20. So, the ULT and UST put these words in brackets, and there are no translation notes on these verses. It is recommended

that you also indicate in some way that Mark probably did not write these words. See the introduction to chapter 16 for more information.

Finally, 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 with which your readers may be familiar 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.966)**)

- “Jesus Christ, the Son of God” (1:1). Some ancient manuscripts have this: “Jesus Christ.”
- “having had compassion” (1:41). Some ancient manuscripts have this: “having become angry.”
- “he appointed 12, whom he also named apostles” (3:14). Some ancient manuscripts have this: “he appointed 12.”
- “And he appointed the Twelve, and he added” (3:16). Some ancient manuscripts have this: “And he added.”
- “guilty of an eternal sin” (3:29). Some ancient manuscripts have this: “deserving of eternal judgment.”
- “your brothers” (3:32). Some ancient manuscripts have this: “your brothers and your sisters.”
- “Gerasenes” (5:1). Some ancient manuscripts have this: “Gadarenes.” Other manuscripts have this: “Gergesenes.”
- “for a testimony against them” (6:11). Some ancient manuscripts have this: “for a testimony against them. Truly I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city.”
- “they were saying” (6:14). Some ancient manuscripts have this: “he was saying.”
- “he was much perplexed” (6:20). Some ancient manuscripts have this: “he was doing many things.”
- “his daughter, of Herodias” (6:22). Some ancient manuscripts have this: “the daughter of Herodias herself.”
- “copper vessels” (7:4). Some ancient manuscripts have this: “copper vessels and beds.”
- “the tradition of men” (7:8). Some ancient manuscripts have this: “the tradition of men, washings of pitchers and cups and many other similar such things you do.”
- “you may keep” (7:9). Some ancient manuscripts have this: “you may establish.”
- “enter into the town” (8:26). Some ancient manuscripts have this: “enter into the town nor speak to anyone in the town.”
- “prayer and fasting” (9:29). Some ancient manuscripts have this: “prayer.”
- “in your name” (9:38). Some ancient manuscripts have this: “in your name, who does not follow us.”
- “into Gehenna” (9:45). Some ancient manuscripts have this: “into Gehenna, into the unquenchable fire.”
- “salted with fire” (9:49). Some ancient manuscripts have this: “salted with fire, and every sacrifice will be salted with salt here.”
- “will leave his father and mother” (10:7). Some ancient manuscripts have this: “will leave his father and mother and will be joined to his wife.”
- “follow me” (10:21). Some ancient manuscripts have this: “follow me, having taken up the cross.”
- “how hard it is” (10:24). Some ancient manuscripts have this: “how hard it is for the ones trusting in riches.”
- “saying to him” (10:26). Some ancient manuscripts have this: “saying to themselves.”
- “he sends it back” (11:3). Some ancient manuscripts have this: “he sends it.”
- “under your feet” (12:36). Some ancient manuscripts have this: “as a footstool of your feet.”
- “famines” (13:8). Some ancient manuscripts have this: “famines and troubles.”
- “Stay awake and pray” (13:33). Some ancient manuscripts have this: “Stay awake.”
- “blood of the covenant” (14:24). Some ancient manuscripts have this: “blood of the new covenant.”
- “into the forecourt” (14:68). Some ancient manuscripts have this: “into the forecourt, and a rooster crowed.”
- “having come up” (15:8). Some ancient manuscripts have this: “having cried out.”
- “I do {with the one} you call the King of the Jews” (15:12). Some ancient manuscripts have this: “I do {with} the King of the Jews.”
- “he expired in this way” (15:37). Some ancient manuscripts have this: “crying out in this way he expired.”

Mark 1

Mark 1 Chapter Introduction

Structure and Formatting

Introduction (1:1–13)

- Opening (1:1–3)
- The ministry of John the Baptist (1:4–8)
- Jesus is baptized and tempted (1:9–13)

Jesus' early ministry (1:14–3:6)

- Jesus calls four disciples (1:14–20)
- Jesus teaches and casts out a demon (1:21–28)
- Jesus heals Simon's mother-in-law and many others (1:29–34)
- Jesus teaches and heals people throughout Galilee (1:35–39)
- Jesus heals a leper (1:40–45)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 1:2–3, which is made up of quotations from Malachi 3:1 and Isaiah 40:3.

Religious and Cultural Concepts in This Chapter

Baptism

The word "baptism" refers to a ritual washing, usually with water. John's baptism is similar to Christian baptism, but it does not mean exactly the same thing (see Acts 18:24–26). Mark writes that John's baptism is "of repentance" (see 1:4). Most likely, it symbolized the removal of the sins that people were repenting of and the beginning of a new way of living. However, even Jesus received this baptism despite the fact that he did not need to repent of any sins. In this case, the baptism may symbolize complete dedication to God. Consider how you might refer to this kind of ritual washing in your language.

Translation Issues in This Chapter

Singular and plural forms of "you"

Many of the forms of "you" in this chapter appear in speeches that John the Baptist delivers to groups of people. Because of this, most forms of "you" in this chapter are plural. You should assume forms of "you" are plural unless a note specifies that the form is singular. (See: **Forms of 'You' — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 12, 21, 30, 37, 38, 40, 41, and 44. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

Mark 1:1

The beginning of the gospel

If your language does not use an abstract noun for the idea of **beginning**, you could express the same idea in another way. Alternate translation: [Here begins the gospel] (See: **Abstract Nouns (p.781)**)

of the gospel of Jesus Christ

Here, Mark is using the possessive form to describe a **gospel** that is about **Jesus Christ**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [of the gospel concerning Jesus Christ] (See: **Possession (p.932)**)

the Son of God

Son of God is an important title for Jesus that describes his relationship with God the Father. (See: **Translating Son and Father (p.974)**)

the Son of God

Many ancient manuscripts include the phrase **the Son of God**. The ULT follows that reading. A few ancient manuscripts do not include these words. 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 the ULT. (See: **Textual Variants (p.966)**)

The beginning of the gospel of Jesus Christ, the Son of God & Just as it has been written in Isaiah the prophet, Behold, I am sending my messenger before your face, who will prepare your way & a voice of one calling out in the wilderness, Make ready the way of the Lord; make his paths straight & John came

The phrase **Just as it is written in Isaiah the prophet** and the quotation that follows could go with: (1) verse 1: **The beginning of the gospel of Jesus Christ, the Son of God**. In this case, Mark means that the **gospel** had its **beginning** just as Isaiah prophesied. Alternate translation: [The beginning of the gospel of Jesus Christ, the Son of God, happened just as it is written in Isaiah the prophet, “Behold, I am sending my messenger before your face, who will prepare your way; a voice crying out in the wilderness, ‘Make ready the way of the Lord; make his paths straight.’” And so John came]; (2) verse 4: **John came**. In this case, Mark means that **John came** as Isaiah had prophesied. Alternate translation: [This is the beginning of the gospel of Jesus Christ, the Son of God. Just as it is written in Isaiah the prophet, “Behold, I am sending my messenger before your face, who will prepare your way; a voice crying out in the wilderness, ‘Make ready the way of the Lord; make his paths straight,’” John came] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 1:2

Just as it has been written in Isaiah the prophet

In Mark's culture, **Just as it has been written** is a normal way to introduce quotations from important texts, in this case, the Old Testament books written by the prophet Malachi and by **Isaiah the prophet** (see Malachi 3:1 and Isaiah 40:3). If it would be helpful in your language, you could use a comparable phrase that indicates that Mark is quoting from important texts. Alternate translation: [Just as you can read in what Isaiah the prophet wrote] or [Just as it says in the Scriptures connected with Isaiah the prophet] (See: **Quotations and Quote Margins (p.941)**)

Just as it has been written in Isaiah the prophet

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [Just as Isaiah the prophet wrote] (See: **Active or Passive (p.783)**)

in Isaiah the prophet

Here, **Isaiah the prophet** represents the book written by Isaiah. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [in the scroll of Isaiah the prophet] (See: **Metonymy (p.910)**)

Behold

Here, the word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [See] or [Pay attention] (See: **Exclamations (p. 847)**)

before your face

Here, the phrase **before your face** means before or in front of the person. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [in front of you] or [before I send you] (See: **Idiom (p.875)**)

will prepare your way

Here the author of the quotation speaks of helping people to get ready for the coming of the Messiah as if it were preparing the **way** or road for the Messiah. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [will help people get ready for you to arrive] (See: **Metaphor (p.904)**)

Mark 1:3

a voice of one calling out

The author of the quotation is using **voice** to represent a person speaking. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [a person calling out] or [someone calling out] (See: **Synecdoche (p.964)**)

of one calling out in the wilderness

Consider natural ways of introducing direct quotations in your language. Alternate translation: [of one calling out in the wilderness and saying] or [of one calling out in the wilderness, declaring] (See: **Quotations and Quote Margins (p.941)**)

in the wilderness, Make ready the way of the Lord; make his paths straight

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. If you do, you will need to delete the single quotation mark at the end of this quotation. Alternate translation: [the wilderness that people must make ready the way of the Lord, that they must make his paths straight] (See: **Quotes within Quotes (p.943)**)

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

These two phrases 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 it would be helpful to your readers, you could connect the phrases with a connecting word in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [Make ready the way of the Lord, yes, make his paths straight] (See: **Parallelism (p.927)**)

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

Here the author of the quotation speaks as if people should build or maintain roads for **the Lord** to travel on as he comes to visit his people. He means that people need to be living and acting in proper ways when **the Lord** appears to his people. If it would be helpful in your language, you could express the metaphor in simile form or state the meaning plainly. Alternate translation: [Live and behave in a way that pleases God, as if you were making a road ready for him to travel on] (See: **Metaphor (p.904)**)

Make ready & make

Because the person who is **crying out** is speaking to many people, the commands **Make ready** and **make** are plural. (See: **Forms of 'You' — Singular (p.855)**)

Mark 1:4

John came, the one baptizing in the wilderness and preaching

Here, the phrase translated **the one baptizing** could be: (1) a description of what John did, in parallel with the word **preaching**. Alternate translation: [John came. He was baptizing in the wilderness and preaching]; (2) a title ("the Baptist") that people called **John**. Alternate translation: [John the Baptist came in the wilderness, preaching] (See: **Assumed Knowledge and Implicit Information (p.788)**)

John came

This phrase introduces a new character into the story. If your language has an expression of its own that serves this purpose, you could use it here. Alternate translation: [There was a man named John] or [A man called John appeared] (See: **Introduction of New and Old Participants (p.886)**)

preaching a baptism of repentance for forgiveness of sins

It may be more natural in your language to have a direct quotation here. Alternate translation: [preaching, "Receive a baptism of repentance for forgiveness of sins."] (See: **Direct and Indirect Quotations (p.830)**)

preaching a baptism of repentance

Here Mark implies that John was **preaching** that people should undergo **a baptism of repentance**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [preaching that people should receive a baptism of repentance] or [preaching that people should ask to receive a baptism of repentance] (See: **Assumed Knowledge and Implicit Information (p.788)**)

a baptism of repentance for forgiveness of sins

If your language does not use abstract nouns for the ideas behind **repentance** and **forgiveness**, you could express the same ideas in another way. Alternate translation: [that people should be baptized to show that they had repented, so that their sins would be forgiven] (See: **Abstract Nouns (p.781)**)

a baptism of repentance

Here, Mark is using the possessive form to describe a **baptism** that shows or expresses **repentance**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [a baptism that expresses repentance] or [a baptism that demonstrates repentance] (See: **Possession (p.932)**)

for forgiveness of sins

Here, the phrase **for the forgiveness of sins** indicates the goal of the **baptism of repentance**. If it would be helpful in your language, you could use a different word or phrase that indicates the goal of an action. Alternate translation: [that would lead to forgiveness of sins] (See: **Connect — Goal (Purpose) Relationship (p.812)**)

Mark 1:5

all the Judea region and all the Jerusalemites

Mark twice writes **all** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [most of the Judea region and most of the Jerusalemites] (See: **Hyperbole (p.868)**)

all the Judea region

Here, the phrase **all the Judea region** represents the people who live in that area. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [all the inhabitants of the Judea region] (See: **Synecdoche (p.964)**)

were going out

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [were coming out] (See: **Go and Come (p.859)**)

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

Here the people were **confessing their sins** before they **were being baptized**. If it would be helpful in your language, you could rearrange the elements so that these events are in sequential order, or you could use another form to indicate the sequence. Alternate translation: [confessing their sins, they were being baptized by him in the Jordan River] or [were being baptized by him in the Jordan River after they confessed their sins] (See: **Connect — Sequential Time Relationship (p.820)**)

were being baptized by him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he was baptizing them] (See: **Active or Passive (p.783)**)

confessing

Here it is the people who are **confessing**, not John. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [as they confessed] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 1:6

And John

Here Mark uses the word **And** to introduce background information that will help readers understand what happens next. The word does not introduce another event in the story. This background information is found in 1:6–8. Use a natural form in your language for introducing background information. Alternate translation: [Concerning this John, he] (See: **Background Information (p.792)**)

was clothed with

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [clothed himself with] (See: **Active or Passive (p.783)**)

was clothed with camel hair

Here Mark implies that John wore clothes made from **camel hair**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [wore clothing made from the hair of camels] (See: **Assumed Knowledge and Implicit Information (p.788)**)

a leather belt

A **leather belt** is a thin strap made from animal skin that holds clothing in place. If your readers would not be familiar with this type of clothing, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [an animal skin strap] or [a band made from animal skin] (See: **Translate Unknowns (p.971)**)

Mark 1:7

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.941)**)

is coming after me

Here John speaks as if someone is walking behind him. He means that soon someone will continue what he has started doing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will preach after I have preached] (See: **Metaphor (p.904)**)

is coming

Here John uses the present tense to refer to something that will certainly happen in the future. If it would be helpful in your language, you could use the future tense here. Alternate translation: [will come] (See: **Irregular Use of Tenses (p.892)**)

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

Here, **to untie the strap** of someone's **sandals** was a duty of a slave. John means that he is not worthy to be a slave to this person who is **coming after** him. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: [I am not worthy to be the slave who, stooping down, unties the strap of his sandals] or [I am not worthy to act as his slave] (See: **Assumed Knowledge and Implicit Information (p.788)**)

worthy, stooping down, to untie

The expression **stooping down** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [worthy to untie] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

to untie the strap of his sandals

In Jesus' culture, people wore **sandals** on their feet by tying them on with a **strap**. To take off the **sandals**, someone had to **untie the strap**. If it would be helpful in your language, you could state more explicitly what it means **to untie the strap**, or you could use a more general term. Alternate translation: [to help him remove his sandals by untying the strap] or [to remove his sandals] (See: **Translate Unknowns (p.971)**)

Mark 1:8

baptized

Here John could be using the past tense: (1) to refer generally to how he baptizes people. Alternate translation: [always baptize]; (2) to refer specifically to how he just baptized some people. Alternate translation: [I have baptized] (See: **Irregular Use of Tenses (p.892)**)

you & you

Since John is speaking to many people, the word **you** is plural throughout this verse. (See: **Forms of 'You' — Singular (p.855)**)

but he will baptize you with the Holy Spirit

Here John indicates that the one coming after him will cause people to experience **the Holy Spirit**, just as John caused people to experience **water** in baptism. If possible, preserve the baptism metaphor or express the idea in simile form. Alternate translation: [but he will baptize you, as it were, with the Holy Spirit] or [and he also will perform something like baptism, but he will use the Holy Spirit] (See: **Metaphor (p.904)**)

but

Here, the word **but** introduces what the one coming after John will use for baptism in contrast to what John uses. If it would be helpful in your language, you could use a different word or phrase that introduces a contrast. Alternate translation: [and, in contrast,] (See: **Connect — Contrast Relationship (p.806)**)

Mark 1:9

And it happened that

The phrase **And it happened that** marks the beginning of a new event in the story. Use a natural form in your language for introducing a new event. Alternate translation: [Then,] or [Next,] (See: **Introduction of a New Event (p.883)**)

in those days

Here, Matthew uses the term **days** to refer to a particular period of time. If it would be helpful in your language, you could use a different word or phrase that identifies a particular period of time. Alternate translation: [during that time] (See: **Idiom (p.875)**)

in those days

The phrase **those days** refers to the time period when John was preaching and baptizing people at the Jordan River. If it would be helpful in your language, you could state it more clearly. Alternate translation: [John was preaching and baptizing people when] (See: **Assumed Knowledge and Implicit Information (p.788)**)

came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went] (See: **Go and Come (p.859)**)

he was baptized by John

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [John baptized him] (See: **Active or Passive (p.783)**)

Mark 1:10

immediately, coming up out of the water, he saw

Here, the word **immediately** indicates that as soon as John baptized Jesus, Jesus **saw the heavens being split open** as he was **coming up out of the water**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [right away, as he was coming up out of the water, he saw] (See: **Assumed Knowledge and Implicit Information (p.788)**)

coming up out of the water

Here Mark implies that Jesus was in the Jordan River when he was baptized. Afterwards, he came up out of the river. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [leaving the water of the river] or [stepping out of the river] (See: **Assumed Knowledge and Implicit Information (p.788)**)

coming up & coming down

In contexts such as these, your language might say “going” instead of **coming**. Alternate translation: [going up … going down] (See: **Go and Come (p.859)**)

he saw the heavens being split open and

Here Mark is referring to a phenomenon in which heaven and earth are connected in a special way so that someone or something can move from one place to the other. Jesus was able to see this happening. If it would be helpful in your language, you could state more explicitly what it means for the heavens to be **split open**. Alternate translation: [he could see the heavens being split open to connect heaven and earth, and he saw] or [he saw the entrance to the heavens opening and] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the heavens being split open

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [the heavens splitting open] or [God splitting the heavens open] (See: **Active or Passive (p. 783)**)

the Spirit coming down on him like a dove

The phrase **like a dove** could mean: (1) the Spirit looked like a dove as he was **coming down** upon Jesus. Alternate translation: [the Spirit coming down on him, looking like a dove]; (2) the Spirit descended upon Jesus as a dove descends from the sky toward the ground. Alternate translation: [the Spirit coming down on him as a dove comes down to earth] (See: **Simile (p.955)**)

coming down on him

Here Mark implies that **the Spirit** came down from **the heavens**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [coming down on him from the heavens] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 1:11

a voice came

Mark is using **voice** to represent the person who is speaking, which is God the Father. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [a person spoke] or [God the Father spoke] (See: **Synecdoche (p.964)**)

my beloved Son

Son is an important title for Jesus that describes his relationship with God the Father. (See: **Translating Son and Father (p.974)**)

beloved Son

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Son, whom I love] (See: **Active or Passive (p.783)**)

With you, I am well pleased

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [You please me] (See: **Active or Passive (p.783)**)

Mark 1:12

And immediately

Here, the phrase **And immediately** introduces the next major event in the story. Mark implies that this event began soon after the event he just finished narrating. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: [Soon after that] (See: **Introduction of a New Event (p.883)**)

casts him out

Here Mark speaks as if **the Spirit** physically picked up Jesus and **casts him out** into the wilderness. He means that **the Spirit** compelled Jesus to go to the wilderness, although he did not force Jesus to go against his will. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [compels him to go] or [leads him out] (See: **Metaphor (p.904)**)

Mark 1:13

being tempted by Satan

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and Satan was tempting him] (See: **Active or Passive (p.783)**)

he was with the wild animals

Alternate translation: [Jesus was living among the wild animals]

Mark 1:14

But

Here, the word **But** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then,] (See: **Introduction of a New Event (p.883)**)

after John was handed over

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context (see 6:17–29) that it was the soldiers of King Herod Antipas, the ruler of **Galilee**. Alternate translation: [after soldiers handed John over to the authorities] or [after the king of Galilee arrested John] (See: **Active or Passive (p.783)**)

came to Galilee

Here Mark implies that Jesus was going back **to Galilee**, since he had originally come from there to meet John (see 1:9). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [came to Galilee again] or [returned to Galilee] (See: **Assumed Knowledge and Implicit Information (p.788)**)

came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went] (See: **Go and Come (p.859)**)

the gospel of God

Here, Mark is using the possessive form to describe a **gospel** that relates to **God**. More specifically, the **gospel** could: (1) come from **God**. Alternate translation: [the gospel that came from God]; (2) be about **God**. Alternate translation: [the gospel about God] (See: **Possession (p.932)**)

Mark 1:15

and saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.941)**)

The time has been fulfilled

When **time has been fulfilled**, that means that it is now the moment that God has appointed for something to happen. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [The time that God appointed has arrived] or [The time is right] (See: **Idiom (p.875)**)

The time has been fulfilled

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 time has come] or [The time is here] (See: **Active or Passive (p.783)**)

has come near

Here Mark uses this phrase in the sense of **near** in time. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [is about to begin] or [is about to happen] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Repent & believe

Since Jesus is speaking to many people, the commands **Repent** and **believe** are plural. (See: **Forms of 'You' — Singular (p.855)**)

Mark 1:16

And

Here, the word **And** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Then,] or [One time,] (See: **Connecting Words and Phrases (p.824)**)

Simon and Andrew, the brother of Simon, net-casting into the sea, for they were fishermen

Here Mark introduces two new characters into the story. Consider how you might introduce new characters into a story, and follow that form here. You may need to rearrange some elements of the sentence to do so. Alternate translation: [two fishermen who were net-casting into the sea. They were Simon and Andrew, Simon's brother] (See: **Introduction of New and Old Participants (p.886)**)

the brother of Simon

Mark never says whether **Simon** or **Andrew** was older, but he mentions **Simon** first, which could imply that he was the older brother. If you have to use a form that refers to an older or younger brother, you could state that **Andrew** was younger. Alternate translation: [the younger brother of Simon] (See: **Kinship (p.896)**)

net-casting into the sea

Here Mark implies that they were **net-casting** in order to catch fish. If it would be helpful in your language, you make that idea more explicit. Alternate translation: [net-casting into the sea to catch fish] (See: **Assumed Knowledge and Implicit Information (p.788)**)

net-casting into

Some cultures use a **net** to catch fish. A **net** is a mesh or network of cords or ropes which fishermen throw into the water to trap fish. If it would be helpful in your language, you could refer to how people catch fish in your culture, or you could use a general phrase. Alternate translation: [fishing in] or [trying to catch fish in] (See: **Translate Unknowns (p.971)**)

for

Mark is providing this background information to help readers understand why **Simon and Andrew** were **net-casting**. If it would be helpful in your language, you could use a form that introduces this kind of background information. Alternate translation: [which they did because] or [since] (See: **Background Information (p.792)**)

Mark 1:17

Come after me

Here, the phrase **Come after me** is a command to travel with Jesus and be his disciples. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [Be my disciples] or [Travel with me as my students] (See: **Idiom (p.875)**)

Come & you

Since Jesus is speaking to Simon and Andrew, the command **Come** and the word **you** are plural. (See: **Forms of 'You' — Singular (p.855)**)

I will make you to become fishers of men

Here Jesus speaks of preaching the gospel and helping people believe in Jesus as if it were fishing. He means that, just as fishermen catch many fish, so Simon and Andrew will help many people believe. If possible, preserve the metaphor here, since it relates directly to what Simon and Andrew were doing when Jesus saw them. If it would be helpful in your language, you could express the idea as a simile. Alternate translation: [I will make you to become people who collect men for me, just as you now collect fish] (See: **Metaphor (p.904)**)

of men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of humans] or [of men and women] (See: **When Masculine Words Include Women (p.978)**)

Mark 1:18

having left the nets

See how you expressed the idea of “net-casting” in 1:16. Alternate translation: [having stopped fishing] (See: **Translate Unknowns (p.971)**)

they followed him

Here, the phrase **they followed him** indicates that they traveled with Jesus and were his disciples. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they became his disciples] or [they traveled with him as his students] (See: **Idiom (p.875)**)

Mark 1:19

having gone on a little farther

Here Mark means that Jesus walked a short distance beside the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having gone a short way along the shore] (See: **Assumed Knowledge and Implicit Information (p.788)**)

James, the {son} of Zebedee, and John, his brother, and they {were} mending the nets in the boat

Here Mark introduces two more new characters into the story. Consider how you might introduce new characters into a story, and follow that form here. You may need to rearrange some elements of the sentence to do so. Alternate translation: [two men who were in a boat, mending their nets. They were James, the son of Zebedee, and his brother John] (See: **Introduction of New and Old Participants (p.886)**)

his brother

Mark never says whether **James** or **John** was older, but he mentions **James** first, which could imply that he was the older brother. If you have to use a form that refers to an older or younger brother, you could state that **John** was younger. Alternate translation: [his younger brother] (See: **Kinship (p.896)**)

the nets

Translate the word **nets** as you did in 1:18. Alternate translation: [the tools they used for fishing] (See: **Translate Unknowns (p.971)**)

Mark 1:20

he called them

Here Mark implies that Jesus **called them** to “come after him,” that is, to travel with him and be his disciples. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he called them to come after him] or [he called them to travel with him as his students] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they went away after him

See how you expressed the similar clause “they followed him” in 1:18. Alternate translation: [they became his disciples] or [they traveled with him as his students]

they went away

Here, **they** refers to James and John. It does not refer to the servants, who stayed in the boat. If it would be helpful in your language, you could refer to James and John more directly. Alternate translation: [James and John went away] (See: **Pronouns — When to Use Them (p.936)**)

Mark 1:21

they enter

The pronoun **they** refers to Jesus and the four disciples he just called to follow him: Simon, Andrew, James, and John. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [Jesus and his disciples enter] (See: **Pronouns — When to Use Them (p.936)**)

on the Sabbaths

Here Mark uses the phrase **on the Sabbaths** to indicate that this event occurred on one specific Sabbath day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [on one of the Sabbath days] or [during a Sabbath day] (See: **Idiom (p.875)**)

Mark 1:22

And they were astonished at his teaching, for he was teaching them as having authority and not as the scribes

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [And he was teaching them as having authority and not as the scribes. So, they were astonished at his teaching] (See: **Connect — Reason-and-Result Relationship (p.817)**)

they were astonished at his teaching

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus taught. Alternate translation: [his teaching astonished them] (See: **Active or Passive (p.783)**)

they were astonished

The pronoun **they** refers to the people who in the “synagogue” (see 1:21). If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [those who were in the synagogue were astonished] (See: **Pronouns — When to Use Them (p.936)**)

at his teaching

If your language does not use an abstract noun for the idea of **teaching**, you could express the same idea in another way. Mark could be focusing primarily on: (1) the way in which Jesus taught. Alternate translation: [at how he taught]; (2) what Jesus taught. Alternate translation: [at what he taught] (See: **Abstract Nouns (p.781)**)

having authority

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [one having been authorized] (See: **Abstract Nouns (p.781)**)

and not as the scribes

Mark is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. If you use the following alternate translation, you may need to put a comma before it. Alternate translation: [and he was not teaching them as the scribes were teaching them] (See: **Ellipsis (p.840)**)

Mark 1:23

there was in their synagogue a man with an unclean spirit

Here Mark is introducing this **man** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a man in their synagogue. He had an unclean spirit] (See: **Introduction of New and Old Participants (p.886)**)

their synagogue

The pronoun **their** refers to the Jewish people living in this region. Mark means that this is the same **synagogue** that Jesus was teaching in. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [that Jewish synagogue] or [that synagogue] (See: **Pronouns — When to Use Them (p.936)**)

a man with an unclean spirit

Here Mark implies that an **unclean spirit**, or demon, was possessing or controlling this **man**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [a demon-possessed man] or [a man controlled by an unclean spirit] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 1:24

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he asked] (See: **Quotations and Quote Margins (p.941)**)

What to us and to you, Jesus of Nazareth

The demon is using the question form to confront Jesus. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [There is nothing to us and to you, Jesus of Nazareth!] (See: **Rhetorical Question (p.951)**)

What to us and to you

Here, the question **What to us and to you** asks whether **you** and **us** have anything in common or have any reason to be together. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [What do you and we have in common] or [What reason do you have to get involved with us] (See: **Idiom (p.875)**)

to us & us

In both places, the pronoun **us** could refer to: (1) the demon and other demons like it. Alternate translation: [to us demons ... all of us demons]; (2) the multiple demons controlling the man. Alternate translation: [to us who control this man ... us who control this man] (See: **Pronouns — When to Use Them (p.936)**)

Have you come to destroy us

This sentence could be: (1) a rhetorical question. In this case, the demon uses the question form to indicate what it thinks Jesus has **come** to do. Alternate translation: [I know that you have come to destroy us!] or [You have come to destroy us.]; (2) a true question. In this case, the demon is asking Jesus whether his mission includes destroying the demons. Alternate translation: [Tell me, have you come to destroy us?] (See: **Rhetorical Question (p.951)**)

the Holy One of God

Here, the demon could be using the possessive form to describe a **Holy One**: (1) whom **God** has made holy in a special way. Alternate translation: [the one whom God has made holy in a special way]; (2) whom **God** sent. Alternate translation: [the Holy One from God] or [the Holy One whom God sent] (See: **Possession (p.932)**)

Mark 1:25

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he commanded] (See: **Quotations and Quote Margins (p.941)**)

Be silenced

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Stop speaking] or [Keep quiet] (See: **Active or Passive (p.783)**)

come out from him

Here Jesus is commanding the demon to stop possessing or controlling the man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [stop controlling him] or [cease possessing him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 1:26

having convulsed him

Here Mark is referring to a fit or seizure in which a person cannot control his or her body, which shakes violently. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having caused him to have a seizure] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having cried out with a loud voice

Here, the phrase **cried out with a loud voice** means that the demon raised the volume of its voice. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [having yelled loudly] (See: **Idiom (p.875)**)

went out from him

See how you translated the similar phrase in 1:25. Alternate translation: [stopped controlling him] or [ceased possessing him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 1:27

they all were amazed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say what did the action, it is clear from the context that it was what Jesus did and taught. Alternate translation: [what they saw and heard amazed all of them] (See: **Active or Passive (p. 783)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they asked] (See: **Quotations and Quote Margins (p.941)**)

What is this

The people in the synagogue are using the question form to express their surprise and amazement. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [We are impressed.] or [This is amazing!] (See: **Rhetorical Question (p.951)**)

A new teaching according to authority! And he commands the unclean spirits

Here, the phrase **according to authority** could go with: (1) **A new teaching**. Alternate translation: [A new teaching, one according to authority! And he commands the unclean spirits]; (2) **And he commands the unclean spirits**. Alternate translation: [A new teaching! According to authority he commands even the unclean spirits] (See: **Information Structure (p.880)**)

according to authority

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [from one having been authorized] or [that sounds authoritative] (See: **Abstract Nouns (p.781)**)

Mark 1:28

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

This sentence marks the end of this story by describing how people in the area responded. Use the natural form in your language for expressing the conclusion of a story. Alternate translation: [After that, the hearing of him immediately went out everywhere into the whole surrounding region of Galilee] (See: **End of Story (p.843)**)

the hearing of him immediately went out

Mark speaks of **the hearing of him** as if it were something that could go out actively by itself. This expression means that those who heard about Jesus told other people about him, who then told even more people about him. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [people immediately spread the hearing of him] (See: **Personification (p.930)**)

went out

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [came out] (See: **Go and Come (p.859)**)

the hearing of him

Here, Mark is using the possessive form to describe what people were **hearing** about **Jesus**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [what people were hearing about Jesus] or [the news about him] (See: **Possession (p.932)**)

the whole surrounding region of Galilee

Here, Mark could be using the possessive form to describe a **surrounding region** that is: (1) the region of **Galilee**. Alternate translation: [the whole surrounding region, which is Galilee]; (2) the area within **Galilee** that is near Capernaum. Alternate translation: [all the regions of Galilee that surround Capernaum]; (3) made up of the regions that border on **Galilee**. Alternate translation: [all the regions that surround Galilee] (See: **Possession (p.932)**)

Mark 1:29

And immediately

Here, the phrase **And immediately** introduces the next major event in the story. Mark implies that this event began soon after the event he just finished narrating. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: [Soon after that] (See: **Introduction of a New Event (p.883)**)

having come out

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone out] (See: **Go and Come (p.859)**)

they came into the house of Simon and Andrew, along with James and John

Here Mark implies that Jesus and his four disciples (Simon, Andrew, James, and John) together went to **the house of Simon and Andrew**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Jesus went with Simon and Andrew into their home, and James and John went with them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [they went] (See: **Go and Come (p.859)**)

Mark 1:30

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

Here Mark provides background information that will help readers understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: [While all that was happening, the mother-in-law of Simon was sick with a fever and was lying down in the house. Immediately] (See: **Background Information (p.792)**)

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

Here Mark introduces **the mother-in-law of Simon** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [Now the mother-in-law of Simon was in the house. She was lying down, being sick with a fever] (See: **Introduction of New and Old Participants (p.886)**)

the mother-in-law

The word **mother-in-law** refers to the mother of Simon's wife. In your translation, you could use the term or expression in your own language for this relationship. (See: **Kinship (p.896)**)

being sick with a fever

A **fever** is a symptom of an illness in which the temperature of the body temporarily increases. People with fevers feel sick and weak. If your reader would not be familiar with fevers, you could use a descriptive phrase. Alternate translation: [having a high body temperature] or [being ill with an elevated temperature] (See: **Translate Unknowns (p.971)**)

they speak

Here, the pronoun **they** refers to people who were in the house of Simon and Andrew. If it would be helpful in your language, you could use a word or phrase that refers to these people. Alternate translation: [some people who were in the house speak] (See: **Pronouns — When to Use Them (p.936)**)

Mark 1:31

he raised her up, having taken hold of her hand

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause describes what Jesus did before what the first clause describes. Alternate translation: [having taken hold of her hand, he raised her up] (See: **Order of Events (p.921)**)

the fever left her

Here Mark speaks of **the fever** as if it were a person that **left her**. He means that she was no longer sick with the fever. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [she was no longer sick with a fever] or [her fever was gone] (See: **Personification (p.930)**)

the fever

See how you translated **fever** in 1:30. Alternate translation: [the high body temperature] or [the elevated temperature] (See: **Translate Unknowns (p.971)**)

she was serving them

Here Mark implies that she took food and offered it to Jesus and his disciples. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [she was giving them food] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 1:32

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Introduction of a New Event (p.883)**)

after the sun {had} set

The implication is that the people waited until **the sun set** because that marked the end of the Sabbath, and they could then do the work of bringing the sick to Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [after the sun set and the Sabbath had ended] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they were bringing

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: [other people were bringing] (See: **Pronouns — When to Use Them (p.936)**)

all

Mark says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [a large group of] (See: **Hyperbole (p.868)**)

the ones having sickness

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: [the sick people] (See: **Abstract Nouns (p.781)**)

the ones possessed by demons

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [the ones whom demons possessed] (See: **Active or Passive (p. 783)**)

Mark 1:33

the whole city

Here, the word **city** represents the people who lived in the city. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [everyone in the city] (See: **Metonymy (p.910)**)

whole

Mark says **whole** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [majority of] (See: **Hyperbole (p.868)**)

was gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gathered together] or [came together] (See: **Active or Passive (p. 783)**)

at the door

Here Mark implies that **the door** is the entrance to house where Simon and Andrew lived. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [at the door of the house of Simon and Andrew] or [at the door of the house where Jesus was] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 1:34

having sickness

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: [men and women who were ill] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he was not permitting the demons to speak, because they knew him

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [because the demons knew him, he was not permitting them to speak] (See: **Connect — Reason-and-Result Relationship (p.817)**)

they knew him

Here Mark implies that the **demons** knew that Jesus was the Christ, the Son of God. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they knew who he really was] or [they knew that he was the Christ] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 1:35

in the morning, {while it was} still very dark

Here Mark is referring to a time early in morning before the sun rose. Consider how you might naturally refer to this time period in your language. Alternate translation: [early the next day, before dawn] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he went out and went away to a desolate place

Here Mark implies that Jesus **went out** of Simon and Andrew's house and then **went away** from the town of Capernaum into **a desolate place**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he went out of Simon and Andrew's house and went away from the town of Capernaum to a desolate area] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he went out

In a context such as this, your language might say "came" instead of **went**. Alternate translation: [he came out] (See: **Go and Come (p.859)**)

Mark 1:36

the ones with him

Here Mark is referring to other people who were there with **Simon** in the house, including Andrew, James, and John and probably other people who were staying there. If it would be helpful in your language, you could refer more explicitly to people who were staying at the house of **Simon**. Alternate translation: [the other people staying in his house] (See: **Assumed Knowledge and Implicit Information (p.788)**)

pursued

Here Mark speaks as if **Simon and the ones with him** were hunting Jesus down or trying to capture him. He uses the word **pursued** as an overstatement to emphasize how urgently they were looking for Jesus. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [looked everywhere] or [diligently looked] (See: **Hyperbole (p.868)**)

Mark 1:37

All are seeking you

Here the disciples imply that they think that Jesus should come back with them to **All** the people who are **seeking** him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [All are seeking you! Will you come back with us?] (See: **Assumed Knowledge and Implicit Information (p.788)**)

All

Mark is using the adjective **All** as a noun to mean all the people in Capernaum. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [All people] (See: **Nominal Adjectives (p.912)**)

All

Simon and those with him say **All** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [Very many] (See: **Hyperbole (p.868)**)

Mark 1:38

Let us go elsewhere, into the surrounding towns, so that I may preach there also, because for this I went out

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the result that the first clauses describe. Alternate translation: [Because I went out to preach in many places, let us go elsewhere, into the surrounding towns, so that I may preach there also] (See: **Connect — Reason-and-Result Relationship (p.817)**)

Let us go elsewhere

Here Jesus implies that he will not go back to Capernaum to meet all the people who were looking for him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Instead of going back to Capernaum, let us go elsewhere] (See: **Assumed Knowledge and Implicit Information (p.788)**)

I went out

Here Jesus does not start where he **went out** from. He may be referring to how he left Capernaum, or he may be referring to how he came to the world as a human being, or he may be implying to both of these meanings. If possible, do not indicate where Jesus **went out** from. Alternate translation: [I came] or [I went here] (See: **When to Keep Information Implicit (p.980)**)

I went out

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [I came out] (See: **Go and Come (p.859)**)

for this

The pronoun **this** refers to Jesus preaching in **the surrounding towns**. If this is not clear for your readers, you could refer to that action more directly. Alternate translation: [to do that very thing] or [to preach in many places] (See: **Pronouns — When to Use Them (p.936)**)

Mark 1:39

he went in all Galilee, preaching

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. However, it was only Jesus who was **preaching** and **casting out demons**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he, along with his disciples, went in all Galilee, and he was preaching] (See: **Synecdoche (p.964)**)

he went

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he went] (See: **Go and Come (p.859)**)

their synagogues

The pronoun **their** refers to the Jewish people living in **Galilee**. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the Jewish synagogues] or [the synagogues in that area] (See: **Pronouns — When to Use Them (p.936)**)

Mark 1:40

a leper comes to him

Here Mark introduces **a leper** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [there was a man who was a leper. He comes to Jesus] (See: **Introduction of New and Old Participants (p.886)**)

comes

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [goes] (See: **Go and Come (p.859)**)

kneeling down

In this man’s culture, **kneeling down** before a person was a way to honor a greater person. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what **kneeling down** means. Alternate translation: [prostrating himself before him] or [bowing down to him in respect] (See: **Symbolic Action (p.962)**)

you are able to make me clean

The man is using this statement to make a request. If it would be helpful in your language, you could express the idea in request form. Alternate translation: [please make me clean] (See: **Statements — Other Uses (p.960)**)

to make me clean

The man talks about becoming **clean** ceremonially, but it is implicit that he has become unclean because of his leprosy, so he is primarily asking Jesus to heal him of this disease. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [to heal my disease] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 1:41

having had compassion

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: [having sympathized with him] (See: **Abstract Nouns (p.781)**)

having had compassion

Many ancient manuscripts read **having had compassion**. The ULT follows that reading. A few ancient manuscripts read “having become angry.” 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 the ULT. (See: **Textual Variants (p.966)**)

I am willing

Here Jesus implies that he is **willing** to cleanse or heal the man. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [I am willing to cleanse you] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 1:42

the leprosy departed from him

Here, Mark speaks of the man's **leprosy** as if it were a person who **departed from him**. He means that the man no longer had **leprosy**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his leprosy was gone] or [he was no longer a leper] (See: **Personification (p.930)**)

he was made clean

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: [he was clean] or [Jesus had made him clean] (See: **Active or Passive (p.783)**)

Mark 1:43

But having strictly warned him, he immediately sent him away & And he says to him, “See that you say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, for a testimony to them

Jesus **strictly warned** the man using the words recorded in 1:44 before he **sent him away**. It might be helpful to make it clear that Jesus **strictly warned** the man before he **sent him away**. Alternate translation: [While he was immediately sending him away, he strictly warned him by saying to him, “See that you say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, for a testimony to them] or [He immediately sent him away. Before he went, Jesus strictly warned him, saying to him, “See that you say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, for a testimony to them] (See: **Order of Events (p.921)**)

Mark 1:44

you say nothing to anyone

The implication is that the man is not to tell **anyone** that Jesus healed him. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [you tell no one that I healed you] (See: **Assumed Knowledge and Implicit Information (p.788)**)

you say nothing to anyone

The words translated **nothing** and **anyone** 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: [you certainly do not say anything to anyone] (See: **Double Negatives (p.835)**)

show yourself to the priest

Jesus told the man to **show** himself **to the priest** so that the priest could look at his skin to see if his leprosy was really gone. The law of Moses required people to present themselves to the priest for inspection if they had been unclean but were now clean. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [ask to be inspected by the priest] or [let yourself be examined by the priest] (See: **Assumed Knowledge and Implicit Information (p.788)**)

offer for your cleansing what Moses commanded

Jesus assumes that the man will know that the law required a person who had been healed from a skin disease to make a specific sacrifice. This made the person ceremonially clean, and they could participate once again in community religious activities. If it would be helpful in your language, you could state that explicitly. Alternate translation: [offer the sacrifice that Moses commanded so that you could become ceremonially clean once again] (See: **Assumed Knowledge and Implicit Information (p.788)**)

for a testimony to them

Here Jesus means that the man should show himself to the priest and offer the gift to prove or provide **testimony** that he had been healed. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [for a testimony to them that you have been cleansed] (See: **Assumed Knowledge and Implicit Information (p.788)**)

for a testimony to them

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Alternate translation: [so that it testifies to them] (See: **Abstract Nouns (p.781)**)

to them

The pronoun **them** could refer to: (1) Jewish people in general. Alternate translation: [to people]; (2) the priests specifically. Alternate translation: [to the priests] (See: **Pronouns — When to Use Them (p.936)**)

Mark 1:45

having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out] (See: **Go and Come (p.859)**)

to proclaim much and to report the word

The phrases **to proclaim often** and **to report the word** mean similar things. Mark is using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single clause. Alternate translation: [to proclaim the word much] or [to report the word much] (See: **Parallelism (p.927)**)

the word

Here, **word** represents what the man said about how Jesus healed him. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [what Jesus had done for him] (See: **Metonymy (p.910)**)

so that he was able no longer to enter into a town openly

Here Mark implies that Jesus **was able no longer to enter into a town openly** because people who had heard about him would crowd around him so much. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [so that, because so many people would crowd around him, he was able no longer to enter into a town openly] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they were coming

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: [they were going] (See: **Go and Come (p.859)**)

from all sides

The phrase **from all sides** is an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [from all over the region] or [from very many places] (See: **Hyperbole (p.868)**)

Mark 2

Mark 2 Chapter Introduction

Structure and Formatting

Jesus' early ministry (1:14–3:6)

- Jesus heals a paralytic (2:1–12)
- Jesus calls Levi and dines at his house (2:13–17)
- Jesus brings something new (2:18–22)
- Picking heads of grain on the Sabbath (2:22–28)

Religious and Cultural Concepts in This Chapter

"Sinners"

When Mark uses the word "sinners," he is describing a group of people whom many Jewish religious groups would have considered to be living in ways that were improper for those who were part of God's people. Some of these people may have committed significant sins, while others may have disagreed with many of the Jewish religious groups about how Jews could properly behave. If possible, use a word or phrase that identifies people who are not living as many religious groups think that people should live. (See: **sin, sinful, sinner, sinning (p.991)**)

Fasting and feasting

In Jesus' culture, people would "fast," or abstain from eating for a period of time, in order to honor God or to repent of their sins. They would "feast," or eat a lot of food, when they were celebrating some important event, such as a wedding. Consider how you will refer to these behaviors in 2:15–22, in which Jesus feasts and teaches about why he and his disciples do not fast. (See: **fast, fasting (p.986)**)

The Sabbath

In the law that God gave to Moses, God commanded the Israelites to rest on the seventh day, which was called the Sabbath. The Jewish religious leaders disagreed with each other about what kinds of things a person could do on the Sabbath and still rest as God had commanded. In 2:22–28, the Pharisees and Jesus engage in these kinds of debates about the Sabbath. Jesus disagrees with how the Pharisees understand the Sabbath, and he argues for a different view. If your readers may not understand what the Sabbath is and why Jesus and the Pharisees are debating about it, you may need to include some information in a footnote. (See: **Sabbath (p.989)**)

Translation Issues in This Chapter

The short parables in 2:19–22

In these verses, Jesus gives three short parables that emphasize how certain things do not go well together. Fasting does not happen during a wedding celebration. An unshrunk piece of cloth does not make a good patch for an old garment. Old wineskins do not make good containers for fresh wine that still needs to ferment. Jesus tells these parables to illustrate how his ministry and preaching do not match well with how people had previously done things. In other words, Jesus wants people to expect what he does to be new, and this may require thinking and doing many new things. You should preserve these parables, since they are not direct metaphors. If necessary, you

could introduce them in such a way that your readers recognize that they are parables or illustrations. See the notes on each verse for possible translation options. (See: **Parables (p.925)**)

Translation Issues in This Chapter

Singular and plural forms of “you”

Many of the forms of “you” in this chapter appear in dialogues between Jesus and other individuals. Because of this, most forms of “you” in this chapter are singular. You should assume forms of “you” are singular unless a note specifies that the form is plural. (See: **Forms of ‘You’ — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 3, 4, 5, 8, 10, 12, 14, 17, 18, and 25. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

Mark 2:1

after {some} days

Here, the phrase **after {some} days** indicates that the events Mark is about to narrate occurred a few, but not very many, days after the event he just narrated, the healing of the leper. If it would be helpful in your language, you could use a comparable word or phrase that indicates that a few **days** passed between the previous event and this event. Alternate translation: [a few days later] (See: **Idiom (p.875)**)

it was heard

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was people who were in **Capernaum**. Alternate translation: [the people there heard] (See: **Active or Passive (p.783)**)

in a house

Here Mark implies that this **house** was Jesus' home while he was in Capernaum. This **house** could belong to: (1) Simon and Andrew, since he stayed at their house previously (see 1:29). Alternate translation: [in Simon and Andrew's house]; (2) Jesus and his relatives, who may have moved to Capernaum. Alternate translation: [in his house] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 2:2

many

Mark is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many men and women] (See: **Nominal Adjectives (p.912)**)

were gathered

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gathered] or [came together] (See: **Active or Passive (p.783)**)

it could no longer receive

Here, the clause **it could no longer receive** means that the house was so full that no one else could fit inside. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [there was no space left] or [no one else could fit] (See: **Idiom (p.875)**)

not even the {areas} at the door

Here Mark means that there were so many people even outside the house that no one could get near **the door**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [and no one could even get to the door] or [and there was no space even at the door into the house] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the word

Mark is using the term **word** to mean the gospel, that Jesus preached using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the gospel] (See: **Metonymy (p.910)**)

Mark 2:3

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

Here Mark could be implying that: (1) more than four people came, but only **four** of them were carrying the paralytic. Alternate translation: [people come bringing to him a paralytic, being carried by four of them]; (2) **four** people came and were carrying the paralytic. Alternate translation: [four men come bringing to him a paralytic, whom they were carrying] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go] (See: **Go and Come (p.859)**)

a paralytic

A **paralytic** is someone who is not able to use or control some or all of his or her arms and legs because of injury or sickness. If your readers would not be familiar with this sickness, you could use the name of something like this in your language, or you could use a general expression. Alternate translation: [a paralyzed person] or [a person who could not move his limbs] (See: **Translate Unknowns (p.971)**)

being carried by four men

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom four men were carrying] (See: **Active or Passive (p.783)**)

being carried

As the next verse states, the **four men** carried the **paralytic** on a “mat.” If it would be helpful in your language, you could make that idea explicit here. Alternate translation: [being carried on a mat] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 2:4

not being able to bring {him} to him because of the crowd

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [when, because of the crowd, they were not able to bring to him] (See: **Connect — Reason-and-Result Relationship (p.817)**)

to bring {him} to him

Here Mark implies that they were not able to **bring** the paralytic to Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to bring the paralytic to Jesus] (See: **Assumed Knowledge and Implicit Information (p.788)**)

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

In the region where Jesus lived, houses usually had flat roofs that could be reached by staircases on the outside of the houses. These roofs were usually made of wooden beams, branches, and packed dirt or clay. Here Mark describes how these people **dug** through the branches and clay to create a hole in the roof through which they could lower the paralytic on his mat. If your readers would not be familiar with this kind of roof, you could use descriptive phrases, or you could use more general terms. Alternate translation: [they demolished the part of the flat roof above where he was, and having dug a hole in it, they lower] or [they cut a hole in the roof and lower through it] (See: **Translate Unknowns (p.971)**)

having dug {it} out

Here Mark uses the phrase **having dug {it} out** to indicate that they finished making a hole before they lowered the man down. If it would be helpful in your language, you could use a word or phrase that introduces this sequence more explicitly. Alternate translation: [once they had dug it out] or [after digging it out] (See: **Connect — Sequential Time Relationship (p.820)**)

they removed the roof where he was

Here Mark implies that they first climbed up onto **the roof** before they **removed** it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they climbed onto the roof of the house where he was and removed it] (See: **Assumed Knowledge and Implicit Information (p.788)**)

mat

A **mat** was a portable bed that could also be used to transport a person. If your readers would not be familiar with this type of bed, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a stretcher] (See: **Translate Unknowns (p.971)**)

the paralytic

See how you translated the word **paralytic** in 2:3. Alternate translation: [the paralyzed person] or [the person who could not move his limbs] (See: **Translate Unknowns (p.971)**)

Mark 2:5

having seen their faith

Here Mark implies that Jesus recognized that the friends of this paralyzed man strongly believed that he could heal him. Their actions proved that. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [having recognized that they were convinced that he could heal the paralytic] (See: **Assumed Knowledge and Implicit Information (p.788)**)

their faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [how they trusted] (See: **Abstract Nouns (p.781)**)

to the paralytic

See how you translated the word paralytic in 2:3. Alternate translation: [to the paralyzed person] or [to the person who could not move his limbs] (See: **Translate Unknowns (p.971)**)

Child

Here Jesus calls the paralytic **Child** to indicate that he cares for him. The word also implies that the paralytic was younger than Jesus. The paralytic was not actually Jesus' son. If it would be helpful in your language, you could use a form of address that an older person would use to show that they care for a younger person. Alternate translation: [My friend] or [Young one] (See: **Metaphor (p.904)**)

your sins are forgiven

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is Jesus. Alternate translation: [I forgive your sins] (See: **Active or Passive (p.783)**)

Mark 2:6

But

Here, the word **But** introduces something that was happening while Jesus was speaking to the paralytic. If it would be helpful in your language, you could use a word or phrase that introduces something that happened at the same time as something that has already been narrated. Alternate translation: [Meanwhile,] or [While that was happening,] (See: **Connecting Words and Phrases (p.824)**)

in their hearts

In Mark's culture, **hearts** are the places where humans think and feel. If it would be helpful in your language, you could translate **hearts** by referring to the places where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: [in their heads] or [within themselves] (See: **Metonymy (p.910)**)

Mark 2:7

Why does this one speak in this way

The scribes are using the question form to show that they disapprove of how Jesus was speaking. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [It is not right for this one to speak in this way.] or [This one should not be speaking in this way!] (See: **Rhetorical Question (p.951)**)

Who is able to forgive sins except one, God

If, in your language, it would appear that the scribes were making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [Only one, God, is able to forgive sins, right?] or [Who is able to forgive sins? It is only God, right?] (See: **Connect — Exception Clauses (p.808)**)

Who is able to forgive sins except one, God

The scribes are using the question form to indicate that they are confident that only God can forgive sins. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [No one is able to forgive sins except one, God.] or [No one can ever forgive sins except one, God!] (See: **Rhetorical Question (p.951)**)

Mark 2:8

Jesus, having known in his spirit

Here Mark implies that Jesus knew what the scribes were thinking even though they did not say it out loud. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Jesus, having known in his spirit their thoughts,] (See: **Assumed Knowledge and Implicit Information (p.788)**)

in his spirit

Here, the word **spirit** refers to inner parts of Jesus, the parts where he thought and willed. If it would be helpful in your language, you could refer to the inner part of Jesus or to Jesus more generally. Alternate translation: [in his mind] or [in himself] (See: **Metonymy (p.910)**)

Why are you debating these things in your hearts

Jesus is using the question form to rebuke the scribes. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [What you are debating in your hearts is wrong.] or [Stop debating in your hearts whether I am blaspheming!] (See: **Rhetorical Question (p.951)**)

are you debating & your

Because Jesus is speaking to the scribes, the words **you** and **your** are plural. (See: **Forms of 'You' — Singular (p. 855)**)

in your hearts

See how you translated **hearts** in 2:1. Alternate translation: [in your heads] or [within yourselves] (See: **Metonymy (p.910)**)

Mark 2:9

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

Jesus is using the question form to show the scribes which of these things is **easier** to say. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. He could mean: (1) that saying **Your sins are forgiven** is easier than saying **Get up and take up your mat and walk**. This is because it is easy to show that someone is lying when they try to heal a paralytic, but it is not easy to show that someone is lying when they claim to forgive sins. Alternate translation: [It is easier to say, ‘Your sins are forgiven,’ than to say, ‘Get up and take up your mat and walk.]; (2) that both things are equally easy to say. Alternate translation: [Saying ‘Your sins are forgiven’ is just as easy as saying, ‘Get up and take up your mat and walk.] (See: **Rhetorical Question (p.951)**)

to say to the paralytic, ‘Your sins are forgiven’ or to say, ‘Get up and take up your mat and walk

If it would be clearer in your language, you could translate this sentence so that there are no quotations within a quotation. Alternate translation: [to say to the paralytic that his sins are forgiven or to tell him to get up and take up his mat and walk] (See: **Quotes within Quotes (p.943)**)

to the paralytic

See how you translated the word paralytic in 2:3. Alternate translation: [to the paralyzed person] or [to the person who could not move his limbs] (See: **Translate Unknowns (p.971)**)

Your sins are forgiven

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is the person speaking. Alternate translation: [I have forgiven your sins] (See: **Active or Passive (p.783)**)

your mat

See how you translated **mat** in 2:4. Alternate translation: [your stretcher] (See: **Translate Unknowns (p.971)**)

Mark 2:10

But

Here, the word **But** introduces a slight contrast with the comparison in the previous verse. Jesus now shows that he will both forgive and heal the paralytic. If it would be helpful in your language, you could use a word or phrase that introduces a slight contrast, or you could leave But untranslated. Alternate translation: [But now,] or [Leaving that aside,] (See: **Connect — Contrast Relationship (p.806)**)

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

Here, the phrase **in order that** introduces the purpose for which Jesus **says to the paralytic** the commands that he gives. If it would be helpful in your language, you could use a form that provides the stated purpose for which a person performs an action. Alternate translation: [here is what I will do so that you might know that the Son of Man has authority on the earth to forgive sins.” Then he says to the paralytic,] (See: **Connect — Goal (Purpose) Relationship (p.812)**)

you may know

Because Jesus is speaking to the scribes, the word **you** is plural. (See: **Forms of ‘You’ — Singular (p.855)**)

the Son of Man has

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, have] (See: **First, Second or Third Person (p.851)**)

the Son of Man

Here Jesus for the first time in Mark uses the title **Son of Man** to refer to himself. He is using the title to refer to himself, a human, and also to implicitly identify himself with the important and powerful figure named “the son of man” in the Old Testament book of Daniel (see Daniel 7:13–14). See the book introduction for more information about this title. Consider how you might best translate this title here and throughout the rest of Mark. Alternate translation: [the Human One] or [the one called Son of Man] (See: **Assumed Knowledge and Implicit Information (p.788)**)

has authority

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [has been authorized] (See: **Abstract Nouns (p.781)**)

to the paralytic

See how you translated the word paralytic in 2:3. Alternate translation: [to the paralyzed person] or [to the person who could not move his limbs] (See: **Translate Unknowns (p.971)**)

Mark 2:11

your mat

See how you translated **mat** in 2:4. Alternate translation: [your stretcher] (See: **Imperatives — Other Uses (p.877)**)

Mark 2:12

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

The implication is that the man was able to get up because Jesus had healed him. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [having been healed, he got up, immediately took up the mat, went out] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the mat

See how you translated **mat** in 2:4. Alternate translation: [the stretcher] (See: **Translate Unknowns (p.971)**)

he went out

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came out] (See: **Go and Come (p.859)**)

all, & all

In both places, Mark is using the adjective **all** as a noun to mean all the people who were there. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [all the people there ... all those people] (See: **Nominal Adjectives (p.912)**)

were amazed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [marveled] (See: **Active or Passive (p.783)**)

saying, “We never saw thus

It may be more natural in your language to have an indirect quotation here. Alternate translation: [saying that they had never seen thus] (See: **Direct and Indirect Quotations (p.830)**)

saying

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.941)**)

Mark 2:13

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.883)**)

he went out

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came out] (See: **Go and Come (p.859)**)

was coming

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: [was going] (See: **Go and Come (p.859)**)

Mark 2:14

he saw Levi the {son} of Alphaeus sitting at the tax collector’s office

Here Mark introduces a tax collector named **Levi** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [he saw a man who was called Levi, the son of Alphaeus. Levi was sitting at the tax collector’s office] (See: **Introduction of New and Old Participants (p.886)**)

of Alphaeus

The word **Alphaeus** is the name of a man. (See: **How to Translate Names (p.864)**)

sitting at the tax collector’s office

Here Mark means that Levi worked as a tax collector. He would sit at **the tax collector’s office** and make sure that people paid their taxes to the Roman empire, who had control over this area. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [who worked to collect taxes for the Romans at the tax collection office] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Follow me.” & he followed him

Here, the phrase **Follow me** is a command to travel with Jesus and be his disciple. Similarly, the phrase **he followed him** indicates that Levi did travel with Jesus and become his disciple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [Be my disciple ... he was his disciple] or [Come with me as my student ... he went with him as his student] (See: **Idiom (p.875)**)

Mark 2:15

And it happens {that

Here, the phrase **And it happens {that}** introduces something that happened soon after what Mark previously narrated. If it would be helpful in your language, you use a word or phrase that introduces an event that came soon after the previous event. Alternate translation: [Soon after that,] (See: **Idiom (p.875)**)

reclined to eat

In Jesus' culture, people would usually recline, or lay on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: [was sitting down to eat] or [was eating] (See: **Assumed Knowledge and Implicit Information (p.788)**)

for

Here, the word **for** introduces an explanation that gives further information about the people who were dining with Jesus. If it would be helpful in your language, you could use a different word or phrase that introduces an explanation, or you could leave **for** untranslated. Alternate translation: [and indeed] (See: **Connecting Words and Phrases (p.824)**)

they were many

The pronoun **they** could refer to: (1) the **tax collectors and sinners** who were dining with Jesus. Alternate translation: [the tax collectors and sinners were many]; (2) Jesus' **disciples**. Alternate translation: [his disciples were many] (See: **Pronouns — When to Use Them (p.936)**)

they were following him

Here, the phrase **they were following him** indicates that these people were traveling with Jesus and were his disciple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they were his disciples] or [they were traveling with him as his students] (See: **Idiom (p.875)**)

Mark 2:16

the scribes of the Pharisees

Here, Mark is using the possessive form to describe **scribes** who were also **Pharisees**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the scribes, ones who were Pharisees] or [some scribes, who were also Pharisees] (See: **Possession (p.932)**)

Does he eat with the tax collectors and sinners

The scribes of the Pharisees are using the question form to criticize what Jesus is doing. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [He has no reason to eat with tax collectors and sinners.] or [He should by no means eat with tax collectors and sinners!] (See: **Rhetorical Question (p.951)**)

Mark 2:17

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

Jesus begins his response by quoting or creating a proverb, a short saying about something that is generally true in life. This proverb draws a figurative comparison. Just as sick people need to see a doctor to be healed, so sinners need to see Jesus in order to be forgiven and restored. But since Jesus explains the comparison in the following sentence, you do not need to explain it here. Rather, you could translate the proverb itself in a way that will be meaningful in your language and culture. Alternate translation: [People who are well do not need to see a doctor, but people who are unwell do] (See: **Proverbs (p.939)**)

the ones having sickness

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [the ones having sickness have need of a physician] (See: **Irony (p.889)**)

the ones having sickness

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: [the ones who are sick] (See: **Ellipsis (p.840)**)

I did not come

Here, the word **come** refers to Jesus entering this world as a human to do what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [I did not come to this world] or [I am not acting] (See: **Idiom (p.875)**)

the righteous

Jesus is using the adjective **righteous** as a noun to mean righteous people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [righteous people] (See: **Nominal Adjectives (p.912)**)

but sinners

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but I came to call sinners] (See: **Ellipsis (p.840)**)

Mark 2:18

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Later,] (See: **Introduction of a New Event (p.883)**)

the disciples of John and the Pharisees were fasting, and

Here Mark introduces background information that will help readers understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: [it happened that the disciples of John and the Pharisees were fasting. And] (See: **Background Information (p.792)**)

they come

The pronoun **they** refers to some people who asked Jesus this question. If this is not clear for your readers, you could use a form that refers to people without identifying who they are. Alternate translation: [certain people come] (See: **Pronouns — When to Use Them (p.936)**)

For what reason do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast

If it would be helpful in your language, you could turn this sentence into two sentences, one giving the reason for the question, and the other asking the question. Alternate translation: [The disciples of John and the disciples of the Pharisees fast. For what reason do your disciples not fast?] (See: **Information Structure (p.880)**)

Mark 2:19

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

Jesus is using the question form to teach the people who asked him the question. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [The sons of the bridal chamber are certainly not able to fast while the bridegroom is still with them.] or [The sons of bridal chamber cannot fast while the bridegroom is still with them!] (See: **Rhetorical Question (p.951)**)

The sons of the bridal chamber

The expression **sons of** describes people who share the qualities of something. In this case, Jesus is describing people who share the quality of being an integral part of a wedding. These are the male friends who attend the groom during the ceremony and the festivities. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [The groom's attendants] (See: **Idiom (p.875)**)

The sons of the bridal chamber are not able to fast while the bridegroom is still with them, are they? As much time as they have the bridegroom with them, they are not able to fast & But days will come when the bridegroom will be taken away from them, and in those days, then they will fast

To help the people who asked him the question understand why his disciples do not fast, Jesus offers a brief illustration. He wants them to think of him as if he were a **bridegroom** and of his disciples as if they were the **sons of the bridal chamber**. You should preserve the form of the parable, but if it would be helpful in your language, you could state explicitly that Jesus is like the **bridegroom**, and his disciples are like the **sons of the bridal chamber**. Alternate translation: [The sons of the bridal chamber are not able to fast while the bridegroom is still with them, are they? As much time as they have the bridegroom with them, they are not able to fast. But days will come when the bridegroom will be taken away from them, and in those days, then they will fast. I am like the bridegroom, and my disciples are like the sons of the bridal chamber.] (See: **Parables (p.925)**)

Mark 2:20

days will come when & in those days

Here Jesus is using the word **days** to refer to a particular time. If it would be helpful in your language, you could use a similar form or state the meaning plainly. Alternate translation: [a time will come when ... in that time] or [there will be a time when ... at that time] (See: **Idiom (p.875)**)

the bridegroom will be taken away

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could use an indefinite subject. Alternate translation: [someone will take the bridegroom away] (See: **Active or Passive (p.783)**)

in those days, then

The expression **in those days, then** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [in those days] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

Mark 2:21

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

To help the people who asked the question understand why his disciples do not fast, Jesus offers another brief illustration. He wants them to think of the new things that he teaches and does as **a patch of unshrunk cloth** and of the current ways of doing things as if they were **an old garment**. You should preserve the form of the parable, but if it would be helpful in your language, you could state explicitly that what Jesus does and teaches is like the **patch of unshrunk cloth**, and the normal way of doing things is like **an old garment**. Alternate translation: [no one sews a patch of unshrunk cloth on an old garment, but if not, the patch tears away from it, the new from the old, and a worse tear happens. What I say and do is like the unshrunk cloth, and the normal way of doing things is like an old garment.] (See: **Parables (p.925)**)

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

Here Jesus refers to the practice of patching a hole or tear in a **garment** by sewing or attaching a **patch** to the **garment** to cover the hole or tear. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [no one patches an old garment with a patch of unshrunk cloth] (See: **Assumed Knowledge and Implicit Information (p.788)**)

but if not

Jesus is using a hypothetical situation to teach. Use a natural method in your language for introducing a hypothetical situation. Alternate translation: [but if someone actually did] or [but were a person to do that] (See: **Hypothetical Situations (p.872)**)

the patch tears away from it

Here Jesus implies that **the patch** will tear away when the garment is washed, because **the patch** will shrink and rip the old garment. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [when the garment is washed, the patch shrinks and tears away from it] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the new from the old

Jesus is using the adjectives **new** and **old** as nouns to mean new and old cloth. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the new patch from the old garment] (See: **Nominal Adjectives (p.912)**)

Mark 2:22

And no one puts new wine into old wineskins, but if not, the wine will burst the wineskins and the wine and the wineskins are destroyed, but new wine into new wineskins

To help the people who asked the question understand why his disciples do not fast, Jesus offers another brief illustration. He wants them to think of the new things that he teaches and does as **new wine** and of the current ways of doing things as if they were **old wineskins**. You should preserve the form of the parable, but if it would be helpful in your language, you could state explicitly that what Jesus does and teaches is like the **new wine**, and the normal way of doing things is like **old wineskins**. Alternate translation: [And no one puts new wine into old wineskins, but if not, the wine will burst the wineskins and the wine and the wineskins are destroyed, but new wine into new wineskins. What I say and do is like the new wine, and the normal way of doing things is like the old wineskins.] (See: **Parables (p.925)**)

wineskins, & wineskins

These were bags made out of animal skins. They were used for holding wine. If your readers would not be familiar with wineskins, you could use a general expression. Alternate translation: [leather bags ... leather bags] (See: **Translate Unknowns (p.971)**)

but if not, the wine will burst the wineskins and the wine and the wineskins are destroyed

Jesus is using a hypothetical situation to teach. Use a natural method in your language for introducing a hypothetical situation. Alternate translation: [but if someone actually did, the wine would burst the wineskins and the wine and the wineskins would be destroyed] or [but were a person to do that, the wine would burst the wineskins and the wine and the wineskins would be destroyed] (See: **Hypothetical Situations (p.872)**)

the wine will burst the wineskins

Here Jesus implies that the new **wine**, when it ferments, will expand and burst the **wineskins**, which are old and so no longer able to stretch. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [when the wine ferments, the wineskins cannot stretch and will burst] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the wine and the wineskins are destroyed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the wine and the wineskins become useless] or [this destroys the wine and the wineskins] (See: **Active or Passive (p.783)**)

but new wine into new wineskins

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the verse if it would be clearer in your language. Alternate translation: [but people put new wine into new wineskins] (See: **Ellipsis (p.840)**)

Mark 2:23

And it happened {that

Here, the phrase **And it happened {that}** introduces the next event in the story. If it would be helpful in your language, you use a word or phrase that introduces a new event. Alternate translation: [Sometime later,] or [One time,] (See: **Introduction of a New Event (p.883)**)

on the Sabbaths

Here Mark uses the phrase **on the Sabbaths** to indicate that this event occurred on one specific Sabbath day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [on one of the Sabbath days] or [during a Sabbath day] (See: **Idiom (p.875)**)

he was passing

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he, along with his disciples, was passing] (See: **Synecdoche (p.964)**)

the grainfields

The word **grainfields** refers to places where grain is grown and harvested. This grain is usually ground and made into bread. If your readers would not be familiar with this type of field, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [fields where grain is grown] (See: **Translate Unknowns (p.971)**)

began to make a way

Here, the phrase **to make a way** means that the disciples were traveling or walking along. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [also began to travel along] or [started to go with him] (See: **Idiom (p.875)**)

picking the heads of grain

Here Mark implies that the disciples ate the **heads of grain** after **picking** them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [picking and eating the heads of grain] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the heads of grain

The **heads** are the topmost part of the **grain** plant, which is a kind of tall grass. The heads hold the mature grain or seeds of the plant, which are the parts that people eat. If it would be helpful in your language, you could state this more explicitly. Alternate translation: [the tops of the grain plants] or [the edible parts of the grain plants] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 2:24

Behold

Here, the word **Behold** is meant to draw the attention of Jesus. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the person to listen or pay attention. Alternate translation: [See] or [Listen:] (See: **Exclamations (p.847)**)

why are they doing what is not lawful on the Sabbaths

The Pharisees are using the question form to confront Jesus about the behavior of his disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [they are doing what is not lawful on the Sabbaths.] or [they should certainly not be doing what is not lawful on the Sabbaths!] (See: **Rhetorical Question (p.951)**)

are they doing what is not lawful on the Sabbaths

The Pharisees considered even the small action of picking heads of grain to be harvesting, and therefore work. This kind of work was prohibited on the Sabbath. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [are they harvesting grain, which is work that is not lawful to do on the Sabbaths] (See: **Assumed Knowledge and Implicit Information (p.788)**)

on the Sabbaths

See how you translated this phrase in 2:23. Alternate translation: [on any of the Sabbath days] or [during a Sabbath day] (See: **Idiom (p.875)**)

Mark 2:25

Have you never read

Because Jesus is speaking to the Pharisees, the word **you** is plural. (See: **Forms of 'You' — Singular (p.855)**)

he had need

Here Jesus is implying that David did not have everything that he needed, especially food. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he had need of something to eat] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Have you never read what David did when he had need and was hungry, he and the ones with him & how he went into the house of God in the time of Abiathar the high priest and ate the loaves of the presence, which is not lawful to eat except for the priests, and he also gave to the ones being with him

Jesus is using the question form to show the Pharisees that they should have learned a principle from the story about **David** that indicates that they are wrong to criticize the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You have not understood what you have read about what David did when he had need and was hungry, he and the ones with him—how he went into the house of God in the time of Abiathar the high priest and ate the loaves of the presence, which is not lawful to eat except for the priests, and he also gave to the ones being with him.] (See: **Rhetorical Question (p.951)**)

Have you never read what David did when he had need and was hungry, he and the ones with him & how he went into the house of God in the time of Abiathar the high priest and ate the loaves of the presence, which is not lawful to eat except for the priests, and he also gave to the ones being with him

Here Jesus refers to a story about **David** before he became king. The current king, Saul was trying to kill David. So, David ran away to the priest who was serving God at the time, **Abiathar**. David and the men who ran away with him were very hungry, so they asked the Abiathar for food. Abiathar gave them the special bread that was laid out in God's presence every day, and David and his men ate this bread. You can read this story in 1 Samuel 21:1–6. If it would be helpful in your language, you could include some extra information in your translation or in a footnote. Alternate translation: [Have you never read what David did when he had need and was hungry after he and the ones with him escaped from King Saul, who wanted to kill him? He visited the high priest Abiathar, went into the house of God, and ate the loaves of the presence, which was not lawful to eat except for the priests. He also gave some of it to the ones being with him.] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 2:26

he went

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came] (See: **Go and Come (p.859)**)

the house of God

Here Jesus uses the phrase **the house of God** to refer to the tabernacle, the place where God’s presence was. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the tabernacle] or [the sanctuary] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the loaves of the presence

The phrase **the loaves of the presence** refers to loaves of bread that were placed every day on a table in the tabernacle or temple as an offering to God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the loaves that were presented to God] or [the loaves of bread that were placed in God’s presence every morning] (See: **Assumed Knowledge and Implicit Information (p.788)**)

which is not lawful to eat except for the priests

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [which is lawful for only the priests to eat] (See: **Connect — Exception Clauses (p.808)**)

Mark 2:27

The Sabbath was made for man, and not man for the Sabbath

Here, Jesus uses or invents a proverb in order to teach that God set up the **Sabbath** for the sake of people. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: [Humans were made first, and then the Sabbath was set up because of them. It is not true that the Sabbath was set up first, and then humans were made because of it] (See: **Proverbs (p.939)**)

The Sabbath was made for man

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God made the Sabbath for man] (See: **Active or Passive (p.783)**)

man, & man

The word **man** represents men and women in general, not one particular man. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [people ... people] (See: **Generic Noun Phrases (p.857)**)

not man for the Sabbath

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [man was made not for the Sabbath] or [it is not that God made man for the Sabbath] (See: **Ellipsis (p.840)**)

Mark 2:28

Therefore

Here, the word **Therefore** introduces a conclusion or inference that Jesus draws from what he just said. If it would be helpful in your language, you could use a different word or phrase that introduces a conclusion or inference. Alternate translation: [Because of that] or [In the end, then] (See: **Connect — Reason-and-Result Relationship (p. 817)**)

the Son of Man is

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, am] (See: **First, Second or Third Person (p.851)**)

Lord, even of the Sabbath

Here, Jesus is using the possessive form to describe a **Lord** who rules over **the Sabbath**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [has authority over even the Sabbath] or [rules over even the Sabbath] (See: **Possession (p.932)**)

Mark 3

Mark 3 Chapter Introduction

Structure and Formatting

Jesus' early ministry (1:14–3:6)

- Healing a man on the Sabbath

Jesus teaches and performs miracles (3:7–6:6)

- Jesus ministers to many people (3:7–12)
- Jesus appoints the twelve apostles (3:13–19)
- Jesus and his family, part one (3:20–21)
- Jesus and the scribes debate whether he has a demon (3:22–30)
- Jesus and his family, part two (3:31–35)

Religious and Cultural Concepts in This Chapter

Sabbath

In this chapter, just as in chapter 2, the Pharisees and Jesus are in conflict about the Sabbath. For more information about the Sabbath, see the introduction to chapter 2.

Blaspheming against the Spirit

In 3:29, Jesus speaks about blaspheming against the Spirit. He indicates that God will forgive all kinds of sins, but he will not forgive people who blaspheme against the Holy Spirit. Jesus says these things because the Pharisees said that he cast out demons by the power of Beelzebul. Jesus implies that he actually cast out demons by the power of the Holy Spirit. So, since the Pharisees have called the Holy Spirit Beelzebul, they have blasphemed or spoken against the Spirit. Christians debate what counts as this kind of blasphemy and why God will not forgive people for it. In your translation, you should not be more specific than Jesus is. (See: [[rc:*///tw/dict/bible/kt/blasphemy]] and [[rc:*///tw/dict/bible/kt/holyspirit]])

Translation Issues in This Chapter

The parable about the strong man

In 3:27, Jesus describes how thieves must subdue and tie up a strong man before they can steal things from his house. Jesus does not directly state how to apply this proverb. However, most Christians think that Satan is like the strong man, and the demons that Jesus casts out are like the strong man's things. In this case, Jesus is like the thieves who tie up the strong man. Jesus is saying that, since he can cast out demons, it proves that he has subdued and conquered Satan, just as thieves can only steal things after they have subdued the strong man. You should not include this extra information in your translation, but if it would be helpful for your readers, you could include it in a footnote. (See: **Parables (p.925)**)

Jesus' mother and brothers

In 3:31–35, Jesus' mother and brothers arrive and want to talk with Jesus. In response, Jesus says that his disciples, those who do God's will, are his mother and brother and sister. In other words, Jesus calls his disciples, who are those who do God's will, his family members. He means that they are as close and important to him as his own family. This is an important metaphor that appears throughout the Bible, so preserve the metaphor or express the idea in simile form. See the notes on these verses for translation options. (See: **Metaphor (p.904)**)

Translation Issues in This Chapter

The 12 disciples

The following are the lists of the 12 disciples in Matthew, Mark, and Luke:

In Matthew 10:2–4:

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

In Mark 3:16–19:

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

In Luke 6:14:

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

These lists do not always follow the same order or use the same names for the disciples. In that culture, people often had two or three names. For example, it is likely that that Thaddaeus was also named Judas or Jude. So, do not harmonize these lists by using the same sequence or names in each case. You should translate Mark's list as Mark presents it.

Singular and plural forms of "you"

Many of the forms of "you" in this chapter appear in dialogues between Jesus and other individuals. Because of this, most forms of "you" in this chapter are singular. You should assume forms of "you" are singular unless a note specifies that the form is plural. (See: **Forms of 'You' — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 3, 4, 5, 13, 20, 31, 32, 33, and 34. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

Mark 3:1

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.883)**)

into a synagogue again

Here Mark implies that this is a **synagogue** that Jesus has already visited, most likely the one in Capernaum (see 1:21). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [again into the synagogue in Capernaum] (See: **Assumed Knowledge and Implicit Information (p.788)**)

there was a man there having a withered hand

Here Mark introduces a **man** with **a withered hand** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [a certain man was in the synagogue, and he had a withered hand] (See: **Introduction of New and Old Participants (p.886)**)

having a withered hand

This means that the man's **hand** was damaged in such a way that he could not stretch it out. It was probably bent almost into a fist, making it look smaller. Use a word or phrase that expresses this idea clearly. Alternate translation: [having a shriveled hand] or [whose hand was atrophied] (See: **Translate Unknowns (p.971)**)

Mark 3:2

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

If it would be more natural in your language, you could reverse the order of these phrases, since the last clause gives the reason for the result that the first and second clauses describe. Alternate translation: [And they wanted to accuse him. So, they were watching him closely, if he will heal him on the Sabbaths] (See: **Connect — Reason-and-Result Relationship (p.817)**)

they were watching him closely, & they might accuse

The pronouns **they** and **they** refer to the Pharisees who were there, as 3:6 shows. If this is not clear for your readers, you could refer to them more directly. Alternate translation: [the Pharisees were watching him closely ... they might accuse] (See: **Pronouns — When to Use Them (p.936)**)

on the Sabbaths

See how you translated this phrase in 2:23. Alternate translation: [on a Sabbath day] or [during a Sabbath day] (See: **Idiom (p.875)**)

they might accuse him

Here Mark implies that they would **accuse** Jesus of breaking the Sabbath commandments. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they might accuse him of wrongdoing] or [they might accuse him of breaking the law of Moses] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 3:3

having the withered hand

See how you expressed this idea in 3:1. Alternate translation: [having the shriveled hand] or [whose hand was atrophied] (See: **Translate Unknowns (p.971)**)

Get up in the midst

Here, the implication is that Jesus wanted this man to stand where everyone could see him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Stand up where everyone can see you] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 3:4

to them, “& they

Just as in 3:2, the pronouns **them** and **they** refer to the Pharisees who were there, as 3:6 shows. If this is not clear for your readers, you could refer to them more directly. Alternate translation: [to the Pharisees ... they] (See: **Pronouns — When to Use Them (p.936)**)

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

Jesus is using the question form to rebuke the Pharisees. He knows that they would agree with what his question implies. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I know that you realize that it is lawful on the Sabbaths to do good and not to do harm; to save a life and not to kill.] or [Surely you know that it is lawful on the Sabbaths to do good and not to do harm; to save a life and not to kill!] (See: **Rhetorical Question (p.951)**)

on the Sabbaths

See how you translated this phrase in 2:23. Alternate translation: [on any of the Sabbath days] or [during a Sabbath day] (See: **Idiom (p.875)**)

to do good or to do harm

Alternate translation: [to help people or to hurt people]

to save a life or to kill

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [is it lawful on the Sabbaths to save a life or to kill] (See: **Ellipsis (p.840)**)

to save a life

Here, the phrase **save a life** refers to preventing a person from dying. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to rescue from death] or [to keep people from dying] (See: **Idiom (p.875)**)

Mark 3:5

with anger

If your language does not use an abstract noun for the idea of **anger**, you could express the same idea in another way. Alternate translation: [in an angry way] (See: **Abstract Nouns (p.781)**)

being grieved by the hardness of their heart

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say what caused the action, it is clear from the context that it was **the hardness of their heart**. Alternate translation: [the hardness of their heart grieving him] (See: **Active or Passive (p.783)**)

the hardness of their heart

If your language does not use an abstract noun for the idea of **hardness**, you could express the same idea in another way. Alternate translation: [how hard their heart was] (See: **Abstract Nouns (p.781)**)

the hardness of their heart

Here, Jesus is speaking of the Pharisees' **heart** as if it were characterized by **hardness**. He means that the Pharisees are stubborn and refuse to listen and learn. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their stubbornness] or [their unwillingness to listen] (See: **Metaphor (p. 904)**)

of their heart

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: [of their hearts] (See: **Collective Nouns (p.797)**)

Stretch out your hand

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be healed. If it would be helpful in your language, you could express that idea more explicitly. Alternate translation: [I heal you. Now stretch out your hand!] (See: **Imperatives — Other Uses (p.877)**)

his hand was restored

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: [Jesus restored his hand] or [his hand became healthy] (See: **Active or Passive (p.783)**)

Mark 3:6

having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out] (See: **Go and Come (p.859)**)

were making counsel with the Herodians against him

The **Herodians** were a group of people who supported the ruler Herod Antipas. If it would be helpful in your language, you could use a short phrase to describe them. Alternate translation: [were making counsel against him with people who wanted King Herod to continue to rule] (See: **Translate Unknowns (p.971)**)

were making counsel with the Herodians against him

Here, the phrase **were making counsel with the Herodians against him** indicates that the Pharisees were working together with the Herodians to figure out ways to harm Jesus. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [were making plans with the Herodians concerning Jesus] or [were coming up with ideas with the Herodians about how they could harm Jesus] (See: **Idiom (p.875)**)

Mark 3:7

and a great multitude followed from Galilee. And from Judea & and from Jerusalem and from Idumea and beyond the Jordan and around Tyre and Sidon a great multitude, hearing how much he was doing, came to him

Here Mark twice uses the phrase **a great multitude**. He could be: (1) distinguishing between two groups, one group from Galilee who **followed** Jesus to the Sea of Galilee, and one group from all the other areas who traveled to meet Jesus by the Sea of Galilee. If you use the following alternate translation, you may need to create a verse bridge for these two verses. Alternate translation: [and a great multitude followed from Galilee. And hearing how much he was doing, a great multitude from Judea and from Jerusalem and from Idumea and beyond the Jordan and around Tyre and Sidon came to him]; (2) referring twice to the same group of people, who came from all these areas. Alternate translation: [and a great multitude followed from Galilee and from Judea and from Jerusalem and from Idumea and beyond the Jordan and around Tyre and Sidon. That great multitude, hearing how much he was doing, came to him] (See: **Information Structure (p.880)**)

Mark 3:8

beyond the Jordan

Here, the phrase **beyond the Jordan** refers to regions to the east of the Jordan River. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the areas on the east side of the Jordan River] (See: **Assumed Knowledge and Implicit Information (p.788)**)

how much he was doing

Here Mark refers to the powerful and amazing things that Jesus was doing. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [of the amazing things that he was doing] or [about all the miracles he was doing] (See: **Assumed Knowledge and Implicit Information (p.788)**)

came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went] (See: **Go and Come (p.859)**)

Mark 3:9

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

It may be more natural in your language to have a direct quotation here. Alternate translation: [he said to his disciples, “Make sure that a small boat is waiting for me because of the crowd, so that they do not press against me.”] (See: **Direct and Indirect Quotations (p.830)**)

a small boat might be ready for him because of the crowd

Here Mark implies that Jesus plans to get into this **small boat** to get away from **the crowd**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [a small boat might be ready for him to embark on to get away from the crowd] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they might not press against him

Here Mark implies that Jesus is concerned that the **crowd** will **press against him** and crush or injure him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they might not press against him and injure him] or [they might not hurt him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

And he spoke to his disciples so that a small boat might be ready for him because of the crowd, so that they might not press against him & For he healed many, so that as many as had afflictions pressed against him so that they might touch him

If it would be helpful to your readers, you could combine 3:9 and 3:10 into a verse bridge, as the UST does, in order to include the reason why Jesus wants to get into a boat before he gives his disciples instructions about the boat. Alternate translation: [And he healed many, so that as many as had afflictions pressed against him so that they might touch him. So, because of the crowd, he spoke to his disciples so that a small boat might be ready for him, so that the crowd might not press against him] (See: **Verse Bridges (p.976)**)

Mark 3:10

For

Here, the word **For** introduces a reason why Jesus was concerned about people pressing against him. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for something, or you could leave **For** untranslated. Alternate translation: [Here is why Jesus wanted a boat:] or [Indeed,] (See: **Connect — Reason-and-Result Relationship (p.817)**)

many

Mark is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many men and women] (See: **Nominal Adjectives (p.912)**)

had afflictions

If your language does not use an abstract noun for the idea of **afflictions**, you could express the same idea in another way. Alternate translation: [were afflicted] (See: **Abstract Nouns (p.781)**)

pressed against him

Here Mark implies that the people in the crowd **pressed** against each other, or were shoving and pushing each other, in order to get to **him**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [pressed against each other to reach him] or [shoved each other around] (See: **Assumed Knowledge and Implicit Information (p.788)**)

so that they might touch him

Here Mark implies that they wanted to **touch** Jesus because they thought that touching him would heal them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [so that they might touch him and be healed] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 3:11

they were falling down before him and crying out, saying

Here Mark implies that **the unclean spirits** forced the people whom they were possessing to do these things. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they were making the people they possessed fall down before him and cry out, saying] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they were falling down before him

In Mark's culture, the phrase **falling down before him** refers to kneeling down and putting one's face close to the ground in front of someone. This was a position used to show respect and reverence. If it would be helpful in your language, you could use a comparable expression for a physical position used to show respect or worship, or you could express the idea plainly. Alternate translation: [they were throwing themselves on the ground before him] or [they were lying down before him to show respect] (See: **Symbolic Action (p.962)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.941)**)

the Son of God

Son of God is an important title for Jesus that describes his relationship with God the Father. (See: **Translating Son and Father (p.974)**)

Mark 3:12

them much so that they might not make him known

It may be more natural in your language to have a direct quotation here. Alternate translation: [them much, “Do not make me known.”] (See: **Direct and Indirect Quotations (p.830)**)

they might not make him known

Here, the phrase **make him known** refers to telling people who Jesus was. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [they might not say who he was] or [they might not speak about him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 3:13

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.883)**)

he goes up

In a context such as this, your language might say “comes” instead of **goes**. Alternate translation: [he comes up] (See: **Go and Come (p.859)**)

the mountain

Mark does not clarify what **mountain** this is or how high up it is. If possible, use a general word for a hill or small mountain without indicating one particular place. Alternate translation: [a high place] or [a small mountain] (See: **When to Keep Information Implicit (p.980)**)

Mark 3:14

12

Mark is using the number **12** as a noun to mean 12 men. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [12 people] (See: **Nominal Adjectives (p.912)**)

whom he also named apostles

Many ancient manuscripts read **whom he also named apostles**. The ULT follows that reading. Other ancient manuscripts do not include these words. 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 the ULT. (See: **Textual Variants (p.966)**)

they might be with him

Here Mark means that these **12** men would go wherever Jesus went, listen to what he said, and spend much time with him as his closest disciples. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they might go everywhere with him] or [they might always follow him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 3:15

to have authority

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [to be authorized] (See: **Abstract Nouns (p.781)**)

Mark 3:16

And he appointed the Twelve,and

Here Mark repeats a phrase that he already used in 3:14. He does not mean that Jesus **appointed the Twelve** again. Rather, he is using this phrase to introduce who these **Twelve** were. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Here are the names of the Twelve that he appointed:] (See: **Assumed Knowledge and Implicit Information (p.788)**)

And he appointed the Twelve

Many ancient manuscripts read **And he appointed the Twelve**. The ULT follows that reading. Other ancient manuscripts do not include these words. 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 the ULT. (See: **Textual Variants (p.966)**)

the Twelve

Mark is using the adjective **Twelve** as a noun to refer to Jesus' closest disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the 12 apostles] or [the 12 men whom Jesus had chosen to be apostles] (See: **Nominal Adjectives (p.912)**)

and he gave to Simon the name Peter

Here Mark introduces the first person in the list of **the Twelve**, and he clarifies that Jesus gave a new name to **Simon**: **Peter**. If it would be helpful in your language, you could use a form that indicates both that **Simon** is the first in the list of twelve men and that Jesus named him **Peter**. Alternate translation: [and they were Simon, to whom he gave the name Peter] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 3:17

the brother of James

Mark never says whether **James** or **John** was older, but he mentions **James** first, which could imply that he was the older brother. If you have to use a form that refers to an older or younger brother, you could state that **John** was younger. Alternate translation: [the younger brother of James] (See: **Kinship (p.896)**)

Boanerges

The word **Boanerges** is a Hebrew word. Mark has spelled it out using Greek letters so his readers would know how it sounded. Since Mark states what this word means at the end of the verse, you also should spell it out the way it sounds in your language. (See: **Copy or Borrow Words (p.828)**)

Sons of Thunder

The expression **Sons of** describes people who shares the qualities of something. In this case, the name indicates that James and John share the qualities of **Thunder**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [People Like Thunder] or [Thunder-Like] (See: **Idiom (p.875)**)

Mark 3:18

Thaddaeus

The word **Thaddaeus** is the name of a man. (See: **How to Translate Names (p.864)**)

the Cananaios

Cananaios is a word borrowed from Aramaic that describes someone as a “zealot,” that is, someone who is very zealous about something. You will need to decide if you will also borrow this word into your language or if you will translate the meaning. If you borrow the word, you could spell it the way it sounds in your language and then put the translation in a footnote. If you translate the word’s meaning, **Cananaios** could be: (1) a title that indicates that this man was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: [the Patriot]; (2) a description that indicates that this man was zealous for God to be honored. Alternate translation: [the Passionate One] (See: **Copy or Borrow Words (p.828)**)

Mark 3:19

who also handed him over

Mark writes **who also handed him over** to provide some extra information about what Judas did to Jesus later. Use a natural way in your language for introducing background information. Alternate translation: [who would later also hand him over] (See: **Background Information (p.792)**)

Mark 3:20

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.883)**)

he comes

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he, along with his disciples, comes] (See: **Synecdoche (p.964)**)

he comes

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [he goes] (See: **Go and Come (p.859)**)

a house

This is probably the same **house** that Mark mentioned in 2:1. See how you expressed the idea there. Alternate translation: [Simon and Andrew’s house] or [his house] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

they were not able even to eat bread

Here Mark implies that the **crowd** was so large that Jesus and his disciples did not have time, or perhaps even space, to **eat**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they were so busy that they could not even eat bread] or [they had no opportunity even to eat bread] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to eat bread

Mark is using **bread** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [to eat anything] (See: **Synecdoche (p.964)**)

Mark 3:21

the ones from him

Here the phrase **the ones from him** could refer to: (1) Jesus' relatives, most specifically his mother and brothers, who are the ones who arrive at the house in 3:31. Alternate translation: [his family]; (2) Jesus' friends from his hometown, Nazareth. Alternate translation: [his friends] (See: **Idiom (p.875)**)

went out to seize him, for they were saying, "He is out of his mind

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first phrase describes. Alternate translation: [were saying, "He is out of his mind." Therefore, they went out to seize him] (See: **Connect — Reason-and-Result Relationship (p.817)**)

went out

In a context such as this, your language might say "came" instead of **went**. Alternate translation: [came out] (See: **Go and Come (p.859)**)

to seize him

Here Mark implies that **the ones from him** intend to compel Jesus to return with them in their custody or control. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to take him into their custody] or [to restrain him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they were saying, "He is out of his mind

It may be more natural in your language to have an indirect quotation here. Alternate translation: [they were saying that he was out of his mind] (See: **Direct and Indirect Quotations (p.830)**)

they were saying

The pronoun **they** could refer to: (1) **the ones from him**. Alternate translation: [the ones from him were saying] or [these ones were saying]; (2) people in general. Alternate translation: [people were saying] (See: **Pronouns — When to Use Them (p.936)**)

He is out of his mind

Here, the clause **He is out of his mind** means that these people think that Jesus is insane, that is, acting irrationally. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [He is crazy] or [He is acting irrationally] (See: **Idiom (p.875)**)

Mark 3:22

the scribes having come down from Jerusalem were saying

Here Mark uses the phrase **having come down from Jerusalem** to distinguish these **scribes** from any other scribes. Be sure that this distinction is clear in your translation. Alternate translation: [the scribes, the ones having come down from Jerusalem, were saying] (See: **Distinguishing Versus Informing or Reminding (p.832)**)

having come down

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone down] (See: **Go and Come (p.859)**)

were saying, “He has Beelzebul” and “By the ruler of the demons he casts out the demons

It may be more natural in your language to have indirect quotations here. Alternate translation: [were saying that he had Beelzebul and that by the ruler of the demons he was casting out the demons.] (See: **Direct and Indirect Quotations (p.830)**)

He has Beelzebul

Here the scribes mean that Jesus is possessed or controlled by **Beelzebul**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [He is possessed by Beelzebul] or [Beelzebul possesses him] (See: **Idiom (p.875)**)

By the ruler of the demons

Here the scribes mean that Jesus has power from **the ruler of the demons** to cast out demons. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [By the power of the ruler of the demons] or [As he is empowered by the ruler of the demons] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the ruler of the demons

The phrase **the ruler of the demons** refers to the devil, that is, **Beelzebul**. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [Beelzebul, the ruler of the demons,] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 3:23

them

The pronoun **them** refers to the scribes and the people who were nearby. If this is not clear for your readers, you could use refer to these people more directly. Alternate translation: [the scribes and the rest of the people] or [the people who were nearby] (See: **Pronouns — When to Use Them (p.936)**)

How is Satan able to cast out Satan

Jesus is using the question form to rebuke the scribes. The question shows that it does not make any sense for **Satan** to cast out **Satan**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Satan cannot cast out Satan.] or [It makes no sense for Satan to cast out Satan!] (See: **Rhetorical Question (p.951)**)

is Satan able to cast out Satan

In both places, **Satan** represents people who act by the power of **Satan**. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [are Satan's followers able to cast out Satan's followers] or [are those who act by Satan's power able to cast out others who also act by Satan's power] (See: **Synecdoche (p.964)**)

Mark 3:24

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

To teach the people, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this illustration: If a kingdom has been divided against itself, that kingdom is not able to stand] (See: **Parables (p.925)**)

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

Here Jesus uses an imaginary situation to help explain what would happen if a **kingdom** were **divided against itself**. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [imagine a kingdom that has been divided against itself. That kingdom is not able to stand] (See: **Hypothetical Situations (p.872)**)

a kingdom has been divided against itself

Here, the word **kingdom** represents the people who live in that kingdom. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [people in one kingdom have been divided against each other] (See: **Metonymy (p.910)**)

has been divided against itself

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [attacks itself] (See: **Active or Passive (p.783)**)

is not able to stand

Here, the phrase **is not able to stand** means that the **kingdom** will not exist much longer. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [will fall] or [will no longer exist] (See: **Metaphor (p.904)**)

Mark 3:25

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

To teach the people, Jesus offers a second story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to another illustration: If a house has been divided against itself, that house will not be able to stand] (See: **Parables (p.925)**)

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

Here Jesus uses an imaginary situation to help explain what would happen if a **house** were **divided against itself**. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [imagine a house that has been divided against itself. That house will not be able to stand] (See: **Hypothetical Situations (p. 872)**)

a house has been divided against itself

Here, the word **house** represents the people who live in that house. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [people in one house have been divided against each other] (See: **Metonymy (p.910)**)

has been divided against itself

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [attacks itself] (See: **Active or Passive (p.783)**)

will not be able to stand

Here, the phrase **will not be able to stand** means that the **house** will not exist much longer. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [will fall] or [will no longer exist] (See: **Metaphor (p.904)**)

Mark 3:26

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

Here Jesus uses an imaginary situation to help explain what would happen if **Satan rose up against himself and was divided**. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [imagine that Satan rose up against himself and was divided. In that case, he would not be able to stand, but he would have an end] (See: **Hypothetical Situations (p.872)**)

Satan rose up against himself and was divided

Jesus is using **Satan** to represent Satan and his demons. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Satan and the demons that obey him rose up against themselves and were divided] (See: **Synecdoche (p.964)**)

rose up against himself and was divided

The phrases **rose up against himself** and **was divided** mean similar things. Jesus is using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single clause. Alternate translation: [was divided against himself] (See: **Parallelism (p.927)**)

was divided

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [attacked himself] (See: **Active or Passive (p.783)**)

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

The clauses **he is not able to stand** and **he has an end** mean similar things. The first clause states the meaning negatively, and the second clause states the meaning positively. Jesus is using the two phrases together for emphasis. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second clause is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses. Alternate translation: [he is not able to stand; yes, he has an end] or [he has his end] (See: **Parallelism (p.927)**)

he is not able to stand

Here, the phrase **is not able to stand** means that **Satan** will not have authority or power much longer. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [he will no longer have power] or [he will not remain in control] (See: **Metaphor (p.904)**)

he has an end

Here, the word **end** refers to a time when Satan no longer has power and authority. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [his rule ends] or [his authority fails] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 3:27

But no one is able

To teach the people, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [But listen to this story: No one is able] (See: **Parables (p.925)**)

But

Here, the word **But** introduces what is true in contrast to the hypothetical situations he has been using to teach. If it would be helpful in your language, you could use a word or phrase that introduces what is true in contrast to a hypothetical situation, or you could leave **But** untranslated. Alternate translation: [In reality, though,] or [However, as it really is,] (See: **Connect — Contrast Relationship (p.806)**)

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

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [no one, unless he has first bound the strong man, is able, entering into the house of that strong man, to steal his belongings] (See: **Connect — Exception Clauses (p.808)**)

he has not first bound & he will plunder

Although the term **he** in both these places is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [that person has not first bound ... that person will plunder] (See: **Generic Noun Phrases (p. 857)**)

he will plunder his

Here, the word **he** refers to the person who is stealing. The word **his** refers to the strong man. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the thief will plunder the strong man's] (See: **Pronouns — When to Use Them (p.936)**)

Mark 3:28

to you

Because Jesus is speaking to the crowd, the word **you** is singular. (See: **Forms of 'You' — Singular (p.855)**)

all the sins and the blasphemies, as much as they may blaspheme, will be forgiven the sons of men

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: [God will forgive the sons of men for all the sins and the blasphemies, as much as they may blaspheme] (See: **Active or Passive (p.783)**)

all the sins and the blasphemies, as much as they may blaspheme, will be forgiven

Here Jesus is indicating that God forgives all kinds of **sins** and **blasphemies**, not that God will forgive every single sin or blasphemy. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [all sins and blasphemies, as much as they may blaspheme, can be forgiven] or [all kinds of sins and blasphemies, as much as they may blaspheme, will be forgiven men] (See: **Assumed Knowledge and Implicit Information (p.788)**)

all the sins and the blasphemies, as much as they may blaspheme, will be forgiven

If your language does not use abstract nouns for the ideas of **sins** and **blasphemies**, you could express the same ideas in another way. Alternate translation: [all sinful and blasphemous things, as much as they may blaspheme, will be forgiven] or [whenever anyone sins or blasphemes in any way, it will be forgiven] (See: **Abstract Nouns (p. 781)**)

the blasphemies, as much as they may blaspheme, will be forgiven

The expression **whatever they may blaspheme** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [all the blasphemies will be forgiven] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

the sons of men

Here, the phrase **the sons of men** refers to people in general, both men and women. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [men and women] or [humans] (See: **Idiom (p.875)**)

all the sins and the blasphemies, as much as they may blaspheme, will be forgiven the sons of men & but whoever blasphemes against the Holy Spirit

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [the only sin or blasphemy that will not be forgiven the sons of men is the blasphemy against the Holy Spirit. Whoever does that] or [most sins and

blasphemies, as much as they blaspheme, will be forgiven the sons of men, but the blasphemy against the Spirit will not be forgiven. Whoever has done that] (See: **Connect — Exception Clauses (p.808)**)

Mark 3:29

does not have forgiveness

If your language does not use an abstract noun for the idea of **forgiveness**, you could express the same idea in another way. Alternate translation: [will not be forgiven] (See: **Abstract Nouns (p.781)**)

to eternity

Here, the phrase **to eternity** means that something lasts forever. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [forever] (See: **Idiom (p.875)**)

guilty of an eternal sin

Many ancient manuscripts read **guilty of an eternal sin**. The ULT follows that reading. Other ancient manuscripts read “deserving of eternal judgment.” 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 the ULT. (See: **Textual Variants (p.966)**)

of an eternal sin

Here Jesus means that the **sin** has **eternal** consequences. In other words, the person who commits this **sin** will always be guilty for it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [a sin with eternal consequences] or [eternally of this sin] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 3:30

because

Here, the word **because** introduces a reason why Jesus gave the teaching that Mark quotes in 3:23–29. If it would be helpful in your language, you could use a different word or phrase that introduces this kind of reason. Alternate translation: [which things he said because] or [and the reason for his teaching was that] (See: **Connect — Reason-and-Result Relationship (p.817)**)

they were saying, “He has an unclean spirit

It may be more natural in your language to have an indirect quotation here. Alternate translation: [they were saying that he had an unclean spirit] (See: **Direct and Indirect Quotations (p.830)**)

He has an unclean spirit

Here the scribes meant that they thought that Jesus was possessed or controlled by **an unclean spirit**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [He is possessed by an unclean spirit] or [An unclean spirit possesses him] (See: **Idiom (p.875)**)

Mark 3:31

And

Here, the word **And** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] (See: **Connecting Words and Phrases (p.824)**)

his brothers

These were Jesus' younger **brothers**. They were sons of Mary and Joseph. Since the Father of Jesus was God, and their father was Joseph, they were actually his half-brothers. That detail is not normally translated, but if your language has a specific word for "younger brother," you could use it here. (See: **Kinship (p.896)**)

come

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [go] (See: **Go and Come (p.859)**)

standing outside

Here Mark implies that they are **standing outside** the house that Jesus is in, most likely the house mentioned in 3:20. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [standing outside the house] or [standing outside the place where Jesus was teaching] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they sent to him, calling him

Here Mark means that Jesus' mother and brothers sent a person to Jesus to ask him to come out and meet them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they sent a messenger to him to summon him] or [they had someone go in and tell him to come out] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 3:32

they say to him, “Behold, your mother and your brothers seek you outside

It may be more natural in your language to have an indirect quotation here. Alternate translation: [they say to him that his mother and his mothers were seeking him outside] (See: **Direct and Indirect Quotations (p.830)**)

Behold

Here, the word **Behold** is intended to draw the attention of Jesus and to ask him to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks someone to listen or pay attention. Alternate translation: [Listen] or [Excuse me] (See: **Exclamations (p.847)**)

your brothers

See how you translated **brothers** in 3:31. (See: **Kinship (p.896)**)

your brothers

Many ancient manuscripts read **your brothers**. The ULT follows that reading. Other ancient manuscripts read “your brothers and your sisters.” 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 the ULT. (See: **Textual Variants (p.966)**)

seek you outside

Alternate translation: [want to see you outside] or [are outside, and they want to talk with you]

Mark 3:33

Who are my mother and my brothers

Jesus is using the question form to teach his audience about whom he considers to be part of his family. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Since Jesus answers the question in 3:34–35, you should not include an implied answer here. Alternate translation: [I will inform you about whom I call my mother and my brothers.] or [Let me tell you whom I love as if they were my mother or my brothers.] (See: **Rhetorical Question (p.951)**)

my brothers

See how you translated **brothers** in 3:31. (See: **Kinship (p.896)**)

Mark 3:34

Behold, my mother

Here, the word **Behold** indicates that the audience should look where Jesus looked. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [Consider these people to be my mother] or [These are my mother] (See: **Assumed Knowledge and Implicit Information (p.788)**)

my mother and my brothers

Here Jesus speaks of **the ones sitting in a circle around him** as if they were his **mother** and **brothers**. He means that he considers them to be part of his family. If it would be helpful in your language, you could use simile form or state the meaning of the metaphor more explicitly. Alternate translation: [those whom I call my mother and my brothers] or [the people I love as if they were my mother and my brothers] (See: **Metaphor (p.904)**)

my brothers

See how you translated **brothers** in 3:31. (See: **Kinship (p.896)**)

Mark 3:35

For

Here, the word **For** introduces an explanation concerning why Jesus can call the people who are sitting around him his mother and brothers. 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,] or [I say that because] (See: **Connecting Words and Phrases (p.824)**)

the will of God

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: [what God desires] (See: **Abstract Nouns (p.781)**)

this is my brother and sister and mother

Here Jesus speaks of everyone who does God's will as if they were his **brother and sister and mother**. He means that he considers them to be part of his family. Express the idea as you did in the previous verse (3:34). Alternate translation: [I call this one my brother and sister and mother] or [this is a person whom I love as if he or she were my brother and sister and mother] (See: **Metaphor (p.904)**)

Mark 4

Mark 4 Chapter Introduction

Structure and Formatting

Jesus teaches and performs miracles (3:7–6:6)

- The parable of the sower (4:1–9)
- Jesus explains the parable of the sower (4:10–20)
- Jesus teaches about secrets and knowledge (4:21–25)
- The parable of the seeds growing by themselves (4:26–29)
- The parable of the mustard seed (4:30–32)
- Summary statement (4:33–34)
- Jesus calms a storm (4:35–41)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 4:12, which is a quotation from Isaiah 6:9–10.

Religious and Cultural Concepts in This Chapter

Farming

Jesus refers to several different farming practices in this chapter. In his culture, farmers often threw seeds over their fields, a process called sowing. After throwing the seeds, they would use a tool called a plow to cover the seeds with dirt. Then, they would water and take care of the seeds until they sprouted and grew. Finally, when the plants produced grain or other kinds of crops, they would cut down the plants, separate the edible parts from the inedible parts, and store the edible parts in a safe place. See the notes on the verses in which Jesus discusses farming practices for specific information and translation options.

Translation Issues in This Chapter

Parables

Throughout this chapter, Jesus uses several parables to teach the crowds and his disciples. Each parable is a short story that includes a specific lesson. Jesus uses parables to teach so that people who already know his message will learn more but people who do not know his message will not learn anything (see 4:11–12). Jesus explains one of the parables, but he does not explain any of the others. Possible explanations for each parable are included below, but only for help in translation. Your translation should not directly explain the meaning of any parable more than Jesus does. (See: **Parables (p.925)**)

- The parable of the sower—In 4:3–9, Jesus tells a story about a man who sows seed and about what happens to the seed. Jesus explains this parable in 4:14–20. Even with this explanation, Christians debate who the sower is, what the seed represents, and what the different areas in the field represent. The sower could be Jesus himself, God, or anyone who preaches the gospel. The seed could be the gospel or the person who hears the gospel. The different areas in the field could be regions or areas where people hear the gospel, different kinds of people, or different ways of responding to the gospel. Most likely, the seed and the area in the field together describe what happens when people respond to the gospel in these four ways.
- The parable of the seeds growing by themselves—In 4:26–29, Jesus tells a story about a farmer who sows seed. The seed sprouts, grows, and produces a crop all by itself, and the farmer does not know how it happens. However, when the crop is ready, he harvests it. Most likely, Jesus is describing how God's kingdom

grows and expands, even without help from people. By the time God judges everyone, which is like a harvest, the kingdom will be very large and productive, even though people do not always know how that happens.

- The parable of the mustard seed—In 4:30–32, Jesus tells a story about how a very small seed (a mustard seed) grows into a very large plant. Most likely, he is describing how his group of followers was very small but will eventually become very large. Jesus mentions that birds nest in the shadow of this large plant. Some people think that Jesus is referring to passages like Ezekiel 17:23, which could suggest that the birds represent Gentiles who become part of God's kingdom. Others think that the detail about the birds simply illustrates how large the plant is. If possible, your translation should allow for all of these interpretations.

Other Possible Translation Difficulties in this Chapter

Singular and plural forms of "you"

Most of the forms of "you" in this chapter appear in teaching that Jesus gives to his disciples and to the crowds. Because of this, most forms of "you" in this chapter are plural. You should assume forms of "you" are plural unless a note specifies that the form is singular. (See: **Forms of 'You' — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 13, 35, 36, 37, and 38. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

Mark 4:1

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] or [One day,] (See: **Introduction of a New Event (p.883)**)

the largest crowd

Mark says **the largest crowd** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [a huge crowd] or [an enormous crowd] (See: **Hyperbole (p.868)**)

is gathered to him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gathered to him] or [came to listen to him] (See: **Active or Passive (p.783)**)

sat down on the sea

In Jesus' culture, teachers usually **sat down** when they were going to teach. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [sat down on the sea to instruct them] or [sat down on the sea as a teacher does] (See: **Assumed Knowledge and Implicit Information (p.788)**)

on the sea

Here Mark means that Jesus sat down in the boat, which was floating **on the sea**. Jesus did not sit directly on top of the water. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [in the boat as it was on the sea] or [in it] (See: **Assumed Knowledge and Implicit Information (p.788)**)

on the land beside the sea

Alternate translation: [on the shore]

Mark 4:2

he was saying to them in his teaching

Consider natural ways of introducing direct quotations in your language. Alternate translation: [here is what he taught:] (See: **Quotations and Quote Margins (p.941)**)

Mark 4:3

Listen! Behold, the sower went out

To teach the people in the crowd, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this story: Behold, the sower went out] (See: **Parables (p. 925)**)

Listen! Behold

Here, the words **Listen** and **Behold** draw the attention of the audience and ask them to listen carefully. If it would be helpful in your language, you could express these words with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [Picture this:] or [Pay attention to this:] (See: **Imperatives — Other Uses (p.877)**)

the sower went out

Here Jesus introduces a **sower** as a character in his story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a sower. He went out] (See: **Introduction of New and Old Participants (p.886)**)

Mark 4:4

And it happened that

Here, the phrase **And it happened that** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next action, or you could leave **And it happened that** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.824)**)

as he sowed

While there are many ways to sow or plant seeds, here Jesus is describing a practice in which farmers pick up handfuls of seed and throw them so that they are scattered all over the top of the soil. This method is a quick and easy way to plant seeds in large fields, but some seeds land on ground that is not good for them to grow in. If it would be helpful in your language, you could make it more explicit what kind of sowing this is. Alternate translation: [as he threw the seeds over the ground] or [as he scattered the seeds over the field] (See: **Assumed Knowledge and Implicit Information (p.788)**)

some fell beside the road, and the birds came and devoured it

Here Jesus implies that the seeds that fall **beside the road** do not sink into the ground. Instead, they just sit on top of the hard-packed dirt by the **road** and are unprotected from birds. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [some fell on the hard ground beside the road, and the birds came and easily devoured them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

some

Jesus is using the adjective **some** as a noun to mean some of the seeds. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [some seed] (See: **Nominal Adjectives (p.912)**)

the birds

The phrase **the birds** represents any birds, not particular birds. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [birds] (See: **Generic Noun Phrases (p.857)**)

it

Here, although the pronoun **it** is singular, it refers to the seeds that the farmer sowed. If it would be helpful in your language, you could use the plural form here. Alternate translation: [them] (See: **Pronouns — When to Use Them (p.936)**)

Mark 4:5

other

Jesus is using the adjective **other** as a noun to mean some of the rest of the seed that did not fall beside the road. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [some of the rest of the seed] (See: **Nominal Adjectives (p.912)**)

the rocky ground, where it did not have much soil

Here Jesus describes an area that has a thin layer of soil on top of a layer of rocks. If it would be helpful in your language, you could use a word or phrase that describes this kind of area. Alternate translation: [a thin layer of soil on top of rocks] or [a rocky area, where there was very little soil] (See: **Assumed Knowledge and Implicit Information (p.788)**)

other & it did not have & it sprang up, & it did not have

In this verse, the word **other** and the word **it** throughout the verse are singular in form, but they refer to many seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [others ... they did not have ... they sprang up ... they did not have] (See: **Collective Nouns (p.797)**)

immediately it sprang up, because it did not have deep soil

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first phrase describes. Alternate translation: [because it did not have deep soil, immediately it sprang up] (See: **Connect — Reason-and-Result Relationship (p.817)**)

it sprang up

Here, the phrase **sprang up** refers to how plants sprout or begin to grow. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: [it came up] or [it began to grow] (See: **Idiom (p.875)**)

Mark 4:6

the sun rose

Here, the phrase **the sun rose** refers to the sun coming up over the horizon in the morning. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the sun came up] or [the sun began to shine in the morning] (See: **Idiom (p.875)**)

it was scorched, & it had no root, it withered

Here, although the pronoun **it** is singular throughout the verse, it refers to the seeds that the farmer sowed in 4:5. If it would be helpful in your language, you could use the plural form here. Alternate translation: [they were scorched ... they had no root, they withered] (See: **Pronouns — When to Use Them (p.936)**)

it was scorched

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the sun. Alternate translation: [the sun scorched it] (See: **Active or Passive (p.783)**)

it had no root

Jesus says **no root** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [it had almost no root] or [it had very small roots] (See: **Hyperbole (p.868)**)

Mark 4:7

other & it, & it did not give

In this verse, the word **other** and the word **it** throughout the verse are singular in form, but they refer to many seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [others ... them ... they did not produce] (See: **Collective Nouns (p.797)**)

other

Jesus is using the adjective **other** as a noun to mean some of the rest of the seed that did not fall beside the road or on rocky soil. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated the word in 4:5. Alternate translation: [some of the rest of the seed] (See: **Nominal Adjectives (p.912)**)

the thorns grew up and choked it

Here Jesus means that the **thorns** grew quickly and took all the nutrients, water, and sunlight, so the farmer's plants could not grow well. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the thorns grew very large and crowded it out] or [the thorns grew faster and kept it from growing well] (See: **Assumed Knowledge and Implicit Information (p.788)**)

it did not give fruit

Here the word **fruit** refers to the crop that the plants that grew from the seeds should have produced. Since the farmer is sowing wheat seeds, this crop would have been more wheat seeds. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [it did not produce more seeds] or [when it sprouted it did not produce a harvest] (See: **Assumed Knowledge and Implicit Information (p.788)**)

fruit

Here, the word **fruit** is singular in form, but it refers to many fruits as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [fruits] (See: **Collective Nouns (p.797)**)

Mark 4:8

others

Jesus is using the adjective **others** as a noun to mean some of the rest of the seeds that did not fall beside the road, on rocky soil, or onto thorns. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [some of the rest of the seeds] (See: **Nominal Adjectives (p.912)**)

it was giving fruit, growing up and being increased

If it would be more natural in your language, you could reverse the order of these phrases, since the phrases **growing up and being increased** describe something that happened before what the phrase **it was giving fruit** describes. Alternate translation: [growing up and being increased, it was giving fruit] (See: **Connect — Sequential Time Relationship (p.820)**)

it was giving fruit

Here the word **fruit** refers to the crop that the plants that grew from the seeds produced. Since the farmer is sowing wheat seeds, this crop would be more seeds. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [it was producing more seeds] or [it sprouted and produced a harvest] (See: **Assumed Knowledge and Implicit Information (p.788)**)

it was giving

Here, although the pronoun **it** is singular, it refers to the seeds that the farmer sowed. If it would be helpful in your language, you could use the plural form here. Alternate translation: [they were giving] (See: **Pronouns — When to Use Them (p.936)**)

fruit

Here, the word **fruit** is singular in form, but it refers to many fruits as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [fruits] (See: **Collective Nouns (p.797)**)

growing up and being increased

The terms **growing up** and **being increased** mean similar things. Jesus 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: [growing very large] or [quickly increasing in size] (See: **Doublet (p.838)**)

being increased

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [increasing] (See: **Active or Passive (p.783)**)

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

Here Jesus means that each of the plants produced either **30**, **60**, or **100** new seeds. Jesus does not mean that there were only three plants. Scholars estimate that these numbers of seeds are very good in Jesus' time period, although not impossible or unheard of. If it would be helpful in your language, you could make those ideas more

explicit. Alternate translation: [some plants were producing 30 seeds, and some plants were producing 60 seeds, and other plants were producing 100 seeds] or [they were bearing many times more than the farmer planted: one group of plants 30 times more, and one group of plants 60 times more, and one group of plants 100 times more] (See: **Assumed Knowledge and Implicit Information (p.788)**)

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

Jesus is using the number **one** as a noun to mean one of the plants. Your language may use numbers in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [one plant was bearing 30, and one plant, 60, and one plant, 100] (See: **Nominal Adjectives (p.912)**)

one, 60, and one, 100

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [one was bearing 60, and one was bearing 100] (See: **Ellipsis (p.840)**)

Mark 4:9

Whoever has ears to hear, let him hear

Here, the phrase **ears to hear** represents the willingness to understand and obey. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Whoever wishes to understand, let him understand and obey] or [Whoever can listen to me should pay attention] (See: **Metonymy (p.910)**)

Whoever has ears to hear, let him hear

Jesus is speaking directly to his audience, not about other people. If it would be helpful in your language, you could use the second person plural here. Alternate translation: [You who have ears to hear should hear] or [If you have ears to hear, then hear] (See: **First, Second or Third Person (p.851)**)

let him hear

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [he should hear] (See: **Third-Person Imperatives (p.968)**)

let him hear

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [let that person hear] (See: **When Masculine Words Include Women (p.978)**)

Mark 4:10

when he was alone

The phrase **he was alone** does not mean that there was no one at all with Jesus. Rather, it means that the crowds were gone, and Jesus was only with the 12 disciples and some of his other close followers. If it would be helpful in your language, you could state that explicitly. Alternate translation: [when the crowds left] or [when the crowds were gone] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the ones around him

Here, the phrase **the ones around him** refers to disciples who were near Jesus at the time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the disciples who were near him] (See: **Idiom (p.875)**)

the Twelve

See how you translated the phrase **the Twelve** in 3:16. Alternate translation: [the 12 apostles] or [the 12 men whom Jesus had chosen to be apostles] (See: **Nominal Adjectives (p.912)**)

were asking him about the parables

It may be more natural in your language to have a direct quotation here. Alternate translation: [were asking him, “Please tell us about the parables”] (See: **Direct and Indirect Quotations (p.830)**)

Mark 4:11

has been given

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God has given] (See: **Active or Passive (p.783)**)

the mystery of the kingdom of God

Here, Jesus is using the possessive form to describe **the mystery** that is about **the kingdom of God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the mystery concerning the kingdom of God] (See: **Possession (p.932)**)

to those, the ones outside

Here Jesus speaks of people who are not his disciples as if they were **outside**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to those, the ones who are not my disciples] (See: **Metaphor (p.904)**)

everything is in parables

Here Jesus implies that **everything** is what is he teaches, and he only teaches **in parables**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [everything I teach is in parables] or [I use parables whenever I teach anything] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 4:12

so that

Here, the phrase **so that** introduces the purpose for which Jesus uses parables when teaching people who are not his disciples. If it would be helpful in your language, you could use a different word or phrase that introduces a purpose. Alternate translation: [which is true in order that] or [and that is so that] (See: **Connect — Goal (Purpose) Relationship (p.812)**)

so that

Here Jesus quotes from the Old Testament scriptures, specifically from Isaiah 6:9–10. If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [so that, in the words of one of the prophets,] or [so that, as Isaiah the prophet wrote in the Scriptures,] (See: **Quotations and Quote Margins (p.941)**)

Looking, they may look & hearing, they may hear

Isaiah is repeating forms of the verbs **look** and **hear** in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [They will certainly look ... they will certainly hear] or [They will indeed look ... they will indeed hear] (See: **Reduplication (p. 946)**)

they might turn back

The author of the quotation is speaking of the people of Israel as if they had been traveling somewhere and had taken the wrong way and needed to **turn back** onto the right way. So, to **turn back** would be to start listening to and obeying God again. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [they might start obeying God again] (See: **Metaphor (p.904)**)

it might be forgiven to them

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [they might receive forgiveness] or [God might give them forgiveness] (See: **Active or Passive (p.783)**)

Mark 4:13

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

Jesus is using the question form to rebuke and teach his disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You do not understand this parable. Because of that, you will not understand all the parables.] or [If you do not understand this parable, you cannot understand all the parables!] (See: **Rhetorical Question (p.951)**)

Mark 4:14

The sower sows the word

Here Jesus speaks about what **the word** as if it were what the **sower sows** in the parable. If it would be helpful in your language, you could express the idea in simile form. Alternate translation: [what the sower sows is like the word] (See: **Metaphor (p.904)**)

sows the word

See how you translated “sow” in 4:4. Alternate translation: [throws the word like seeds over the ground] or [scatters the word like seeds over the field] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the word

Jesus is using the term **word** to mean the gospel, which people preach using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the gospel] (See: **Metonymy (p.910)**)

Mark 4:15

Now

Here, the word **Now** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.824)**)

these are the ones beside the road

Here Jesus speaks about what happens to these people as if it were what happened in the parable when the seeds were sown **beside the road**. If it would be helpful in your language, you could express the idea in simile form. Alternate translation: [what happens to some people is like what happened to the seeds that were sown beside the road] (See: **Metaphor (p.904)**)

the word is being sown, & that was sown

If your language does not use this passive form, you could express the ideas in active form or in another way that is natural in your language. If you need to say who did the actions, you could use an indefinite subject. Alternate translation: [someone is sowing the word ... that someone sowed] (See: **Active or Passive (p.783)**)

the word & the word

Just as in 4:14, Jesus is using the term **word** to mean the gospel, which people preach using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the gospel ... the gospel] (See: **Metonymy (p.910)**)

Satan immediately comes and takes away the word that was sown in them

Here Jesus speaks about the gospel as if it were seeds that had been **sown in** people. He speaks of **Satan** as if he were a bird that swoops down and **takes away** the seeds. Since these figures of speech connect to the parable that Jesus told, if possible you should preserve them or express the ideas in simile form. Alternate translation: [Satan immediately comes like a bird and takes away the word, which had been sown like seeds in them] (See: **Metaphor (p.904)**)

Mark 4:16

And similarly

Here, the phrase **And similarly** indicates that Jesus is about to describe what happens to other people and that what happens is similar to what happened to the people he described in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a similar event or experience. Alternate translation: [Likewise] or [In a similar way] (See: **Connecting Words and Phrases (p.824)**)

these are the ones being sown on the rocky ground, who

Here Jesus speaks about what happens to these people as if it were what happened in the parable when the seeds were **sown on the rocky ground**. If it would be helpful in your language, you could express the idea in simile form. Alternate translation: [what happened to the seeds having been sown on the rocky ground is like what happens to those who] (See: **Simile (p.955)**)

being sown

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the farmer who was sowing seed. Alternate translation: [whom the farmer sowed] (See: **Active or Passive (p.783)**)

the rocky ground

Here, just as in 4:5, Jesus refers to an area that has a thin layer of soil on top of a layer of rocks. Express the idea as you did in that verse. Alternate translation: [a thin layer of soil on top of rocks] or [a rocky area] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the word

Just as in 4:14, Jesus is using the term **word** to mean the gospel, which people preach using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the gospel] (See: **Metonymy (p.910)**)

with joy

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: [joyfully] (See: **Abstract Nouns (p.781)**)

Mark 4:17

and

Here, the word **and** introduces what happens to these people in contrast with how they at first received the good news. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [but] (See: **Connecting Words and Phrases (p.824)**)

they have no root in themselves, but are temporary

Here Jesus speaks about these people as if they were the plants in the parable that had **no root** and were only **temporary** since they withered when the sun rose. Since this figure of speech connects to the parable that Jesus told, if possible you should preserve it or express the ideas in simile form. Alternate translation: [they are like plants with no roots that do not live for long] (See: **Metaphor (p.904)**)

no root

Here, just as in 4:6, Jesus says **no root** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [almost no root] or [very small roots] (See: **Hyperbole (p.868)**)

tribulation or persecution having happened

If your language does not use abstract nouns for the ideas of **tribulation** and **persecution**, you could express the same ideas in another way. Alternate translation: [when they are afflicted or persecuted] (See: **Abstract Nouns (p. 781)**)

the word

Just as in 4:14, Jesus is using the term **word** to mean the gospel, which people preach using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the gospel] (See: **Metonymy (p.910)**)

they are caused to stumble

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they stumble] (See: **Active or Passive (p.783)**)

they are caused to stumble

Here, Jesus speaks of ceasing to believe the gospel as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the stop believing] or [they cease to trust the good news] (See: **Metaphor (p.904)**)

Mark 4:18

others are the ones being sown into the thorns

Here Jesus speaks about what happens to these people as if it were what happened in the parable when the seeds were sown **into the thorns**. If it would be helpful in your language, you could express the idea in simile form. Alternate translation: [what happened to the seeds having been sown into the thorns is like what happens to others] (See: **Metaphor (p.904)**)

being sown

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the farmer who was sowing seed. Alternate translation: [whom the farmer sowed] (See: **Active or Passive (p.783)**)

the word

Just as in 4:14, Jesus is using the term **word** to mean the gospel, which people preach using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the gospel] (See: **Metonymy (p.910)**)

Mark 4:19

and

Here, the word **and** introduces what happens to these people in contrast with how they received the good news. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [but] (See: **Connecting Words and Phrases (p.824)**)

the worries of the age and the deceitfulness of riches and the desires concerning other things

If your language does not use abstract nouns for the ideas of **worries**, **deceitfulness**, and **desires**, you could express the same ideas in another way. Alternate translation: [they worry about this age and are deceived by riches and desire other things. These things] (See: **Abstract Nouns (p.781)**)

the worries of the age

Here, Jesus is using the possessive form to describe **worries** that are related to **this age**. In other words, the **worries** are about things and problems that exist in **this age** or world. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the worries about things in this age] or [the worries about what happens in this age] (See: **Possession (p.932)**)

the deceitfulness of riches

Here, Jesus is using the possessive form to describe **riches** that are characterized by **deceitfulness**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [deceitful riches] or [riches that deceive] (See: **Possession (p.932)**)

entering in

Here Jesus speaks as if **the worries of the age and the deceitfulness of riches and the desires concerning other things** were people who could be **entering in** a place. He means that these things begin to be part of these people's lives. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [which these people start to experience] or [which characterize these people's lives] (See: **Personification (p.930)**)

choke the word, and it becomes unfruitful

Here Jesus continues to speak about what happens to these people as if it were what happened in the parable when the seeds were sown into the thorns. If it would be helpful in your language, you could express the idea in simile form. Alternate translation: [prevent the word from being effective, just as the thorns choked the seeds and made them unfruitful] (See: **Metaphor (p.904)**)

the word

Just as in 4:14, Jesus is using the term **word** to mean the gospel, which people preach using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the gospel] (See: **Metonymy (p.910)**)

Mark 4:20

those are the ones sown on the good soil, who hear the word and receive it and bear fruit—one, 30, and one, 60, and one, 100

Here Jesus speaks about what happens to this person as if it were what happened in the parable when the seeds were sown **on the good soil** and produced crops of various sizes. If it would be helpful in your language, you could express the idea in simile form. Alternate translation: [what happened to the seeds sown on the good soil is like what happens to the one hearing the word and receiving it. That person will be like a seed that bears fruit—one, 30, and one, 60, and one, 100] (See: **Metaphor (p.904)**)

sown

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the farmer who was sowing seed. Alternate translation: [whom the farmer sowed] (See: **Active or Passive (p.783)**)

the word

Just as in 4:14, Jesus is using the term **word** to mean the gospel, which people preach using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the gospel] (See: **Metonymy (p.910)**)

bear fruit

Here, the word **fruit** is singular in form, but it refers to many fruits as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [bear fruits] (See: **Collective Nouns (p.797)**)

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

Here Jesus means that each of the plants produced either 30, 60, or 100 new seeds. Jesus does not mean that there were only three plants. Scholars estimate that these numbers of seeds are very good in Jesus' time period, although not impossible or unheard of. If it would be helpful in your language, you could make those ideas more explicit. See how you expressed the idea in 4:8. Alternate translation: [some producing 30 seeds, and some producing 60 seeds, and some producing 100 seeds] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

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

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [one was bearing 30, and one was bearing 60, and one was bearing 100] (See: **Ellipsis (p.840)**)

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

Jesus is using the number **one** as a noun to mean one of the plants. Your language may use numbers in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [one plant, 30, and one plant, 60, and one plant, 100] (See: **Nominal Adjectives (p.912)**)

Mark 4:21

to them

The pronoun **them** could refer to: (1) all the people who were nearby, including both the disciples and the crowds. Alternate translation: [to the disciples and the crowds] or [everyone who was with him]; (2) just the disciples. Alternate translation: [to the disciples] (See: **Pronouns — When to Use Them (p.936)**)

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

Jesus is using the question form to teach his disciples. If you would not use the question form for this purpose in your language, you could translate these as statements or exclamations. Alternate translation: [The lamp does not come so that it might be put under a basket or under the bed but so that it might be put on the lampstand.] or [The lamp certainly does not come so that it might be put under a basket or under the bed! No, it comes so that it might be put on the lampstand!] (See: **Rhetorical Question (p.951)**)

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

The words **The lamp**, **the basket**, **the bed**, and **the lampstand** represent lamps, baskets, beds, and lampstands in general, not one particular lamp, basket, bed, or lampstand. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [Lamps do not come so that they might be put under baskets or under beds, do they? Is it not so that they might be put on lampstands] (See: **Generic Noun Phrases (p. 857)**)

The lamp does not come & does it

Here Jesus speaks as if the **lamp** were a person who could **come**. He means that someone lights the lamp and brings it into a house. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [The lamp is not lit ... is it] or [The lamp is not brought into a house ... is it] (See: **Personification (p. 930)**)

it might be put & Is it not so that it might be put

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [someone might put it ... Is it not so that someone might put it] (See: **Active or Passive (p.783)**)

under the basket

A **basket** is a large circular container that stores food or other items. If someone put a lamp under this kind of container, it would completely hide the light from the lamp. If your readers would not be familiar with this type of container, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [in a box] or [under a container that hides its light] (See: **Translate Unknowns (p.971)**)

under the bed

A **bed** is a piece of furniture that people would lie on when they were eating or sleeping. Most likely, this kind of **bed** had short legs that raised it off the floor. If someone put a lamp under this kind of furniture, it would hide the light from the lamp. If your readers would not be familiar with this type of container, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [under a couch] or [under furniture] (See: **Translate Unknowns (p.971)**)

on the lampstand

Here Jesus implies that the lamp can illuminate a large area when it is on a **lampstand**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [on the lampstand to that it illuminates the whole room] or [on the lampstand where it lights up the area] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 4:22

For

Here, the word **For** introduces an explanation of the illustration that Jesus gave in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [As you can see,] or [And so,] (See: **Connecting Words and Phrases (p.824)**)

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

Here, Jesus uses or invents a proverb in order to teach that things that are **hidden** or **secret** only in order that they might **be revealed** or **come into visibility**. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: [things are not hidden except so that they might be revealed. Things have not become secret except so that they might come into visibility] (See: **Proverbs (p.939)**)

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

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than and in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses into one. Alternate translation: [it is not hidden except so that it might be revealed; yes, it has not become secret except so that it might come into visibility] or [it is not hidden except so that it will come into visibility] (See: **Parallelism (p.927)**)

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

If, in your language, it would appear that Jesus was making statements here and then contradicting them, you could reword this sentence to avoid using exception clauses. Alternate translation: [it is only hidden so that it might be revealed, and it has only become secret so that it might come into visibility] (See: **Connect — Exception Clauses (p.808)**)

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

If your language does not use this passive form, you could express the ideas in active form or in another way that is natural in your language. If you need to say who did the actions, you could: (1) use indefinite subjects. Alternate translation: [they do not hide it except so that they might reveal it, nor do they make it secret except so that they might bring it into visibility]; (2) indicate that God did them. Alternate translation: [God has not hidden it except so that he might reveal it, nor has he made it secret except so that he might bring it into visibility] (See: **Active or Passive (p.783)**)

it is not & nor has it become

The pronoun **it** in both places refers generally to anything. Jesus may more specifically have in mind the meaning of his preaching or the kingdom of God. However, since Jesus uses a general proverb form, if possible you also

should use a general form that could refer to many things. Alternate translation: [nothing is ... nothing has become] or [something is not ... nor has something become] (See: **Pronouns — When to Use Them (p.936)**)

it might come into visibility

If your language does not use an abstract noun for the idea of **visibility**, you could express the same idea in another way. Alternate translation: [it might become visible] (See: **Abstract Nouns (p.781)**)

it might come into visibility

Here, the phrase **it will come into visibility** means that something will be revealed or become known. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [it will be known] (See: **Idiom (p.875)**)

Mark 4:23

If anyone has ears to hear, let him hear

See how you translated the similar sentence in 4:9.

Mark 4:24

to them

Here, just as in 4:21, the pronoun **them** could refer to: (1) all the people who were nearby, including both the disciples and the crowds. Alternate translation: [to the disciples and the crowds] or [everyone who was with him]; (2) just the disciples. Alternate translation: [to the disciples] (See: **Pronouns — When to Use Them (p.936)**)

Watch

Here Jesus speaks as if people who **Watch** things that they **hear**. He means that they need to pay attention to what they **hear**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Pay attention to] (See: **Metaphor (p.904)**)

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

Here, Jesus uses or invents a proverb. He could be using it to teach: (1) that people learn and understand only whatever they chose to listen carefully to. Alternate translation: [Whatever you pay attention to is what you will learn and know] or [How you listen shows what you will know and understand]; (2) that people eventually experience for themselves how they have treated other people. Alternate translation: [what you give to others is what you will get and acquire in return] or [what you do to others will be done to you] (See: **Proverbs (p.939)**)

With the measure by which you measure

If your language does not use an abstract noun for the idea of **measure**, you could express the same idea in another way. Alternate translation: [In the manner that you measure] (See: **Abstract Nouns (p.781)**)

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

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will measure it to you, and he will add it to you] (See: **Active or Passive (p.783)**)

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

In both places, the word **it** refers to what **you measure**. Jesus is speaking in general about anything that people **measure**, so you should avoid making the phrase specific. Alternate translation: [the same thing will be measured to you, and it will be added to you] or [that very thing will be measured to you, and it will be added to you] (See: **Pronouns — When to Use Them (p.936)**)

it will be added to you

Here Jesus uses the phrase **will be added to you** to indicate that God will give all what is **measured**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [it will be given to you] (See: **Idiom (p.875)**)

Mark 4:25

For

Here, the word **For** introduces a further explanation of what Jesus said in the previous verse about paying careful attention to what one hears. If it would be helpful in your language, you could use a word or phrase that introduces this kind of explanation, or you could leave **For** untranslated. Alternate translation: [Here is what I mean:] or [To put it another way,] (See: **Connecting Words and Phrases (p.824)**)

he who has, it will be given to him, and he who does not have, even what he has will be taken away from him

Here, Jesus uses or invents a proverb in order to teach that people who have something usually gain more of it, while people who have very little usually lose everything. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: [people who have things receive more, and people who do not have things lose what they used to have] (See: **Proverbs (p.939)**)

he who has, it will be given to him, and he who does not have, even what he has will be taken away from him

Here Jesus implies that what the person has or does not have is knowledge or understanding about the good news that Jesus proclaims. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [he who has understanding, it will be given to him, and he who does not have understanding, even what he has will be taken away from him] or [he who has knowledge about the gospel, more will be given to him, and he who does not have knowledge about the gospel, even what knowledge he has will be taken away from him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

it will be given & will be taken away

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will give ... God will take away] (See: **Active or Passive (p.783)**)

he who & to him, & he who does not have, & he has & him

Although the terms **he** and **him** are masculine in this verse, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [the person who ... to that person ... the person who does not have ... that person ... him or her] (See: **When Masculine Words Include Women (p.978)**)

and

Here, the word **and** introduces a person **who does not have** in contrast to the person **who has**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [but] (See: **Connecting Words and Phrases (p.824)**)

he who does not have

Jesus says **he who does not have** here as a generalization for emphasis. It is clear in the second half of the sentence that the person did have something. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [he who has almost nothing] or [he who does not have much] (See: **Hyperbole (p.868)**)

Mark 4:26

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

To teach his audience, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this story. Thus is the kingdom of God: As a man throws seed on the ground] (See: **Parables (p.925)**)

Thus is the kingdom of God: As a man

Jesus is saying that the **kingdom of God** is like **a man** who throws seed on the ground. The following verses will give further information about this comparison. If it would be helpful in your language, you could use a different form that introduces this kind of comparison. Alternate translation: [The kingdom of God is like a man who] (See: **Simile (p.955)**)

a man

Here and in the following verses, Jesus tells a story about a specific **man**. It is not important for the story whether the person is a man or a woman. If you have a form that refers to any person without identifying a gender, you could use it here. Otherwise, you could identify the person as a man, as the UST does. Alternate translation: [a person] (See: **When Masculine Words Include Women (p.978)**)

throws the seed on the ground

While there are many ways to sow or plant seeds, here Jesus is describing a practice in which a farmer picks up handfuls of **seed** and **throws** them so that they are scattered all over the top of the soil. If it would be helpful in your language, you could explain what the **man** is doing. Alternate translation: [sows the seed on the earth] or [scatters the seeds over the field] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the seed

Here, the word **seed** is singular in form, but it refers to many seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [the seeds] (See: **Collective Nouns (p.797)**)

Mark 4:27

he sleeps and gets up, night and day

Here Jesus means that the farmer **sleeps** at **night** and **gets up** when it is **day**. This indicates that the farmer lives a normal life and does what he normally does over a period of many days. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [he sleeps at night and gets up in the morning each day] or [he lives a normal life over the next days] (See: **Idiom (p.875)**)

the seed

See how you translated **the seed** in 4:26. Alternate translation: [the seeds] (See: **Collective Nouns (p.797)**)

how

Here Jesus implies that the farmer does not understand the process by which **the seed sprouts and grows**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [how the seed does that] or [the way in which that happens] (See: **Assumed Knowledge and Implicit Information (p.788)**)

himself

Jesus uses the word **himself** to emphasize how significant it was that the farmer **does not know**. Use a way that is natural in your language to indicate this significance. Alternate translation: [he indeed] (See: **Reflexive Pronouns (p.948)**)

Mark 4:28

The soil produces a crop

Here, Jesus speaks of **The soil** as if it were a person who could produce **a crop**. He means that the plants grow out of the **soil** and produce **a crop**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [The crop grows from the soil] or [Each plant sprouts out of the soil to produce a crop] (See: **Personification (p.930)**)

of its own accord

Here, the phrase **of its own accord** indicates that the **soil** produced the crop without help or assistance from anyone. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [by itself] or [without any help] (See: **Idiom (p.875)**)

a blade

Here, the word **blade** refers to a leaf of the grain plant. This is the first part of the plant that comes up through the soil. If it would be helpful in your language, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a leaf] or [a sprout] (See: **Translate Unknowns (p.971)**)

a head, & the head

The **head** is the topmost part of the grain plant. The **head** holds the **mature grain** or seeds of the plant, which are the parts that people eat. If it would be helpful in your language, you could state this more explicitly. Alternate translation: [the top of the grain plant ... the top of the grain plant] or [the edible part of the grain plant ... the edible part of the grain plant] (See: **Translate Unknowns (p.971)**)

a mature grain

Alternate translation: [full-grown grain] or [grain that is ready to eat]

Mark 4:29

the fruit hands over

Here, the word **fruit** is singular in form, but it refers to many fruits, or seeds of grain, as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [grain seeds hand over] (See: **Collective Nouns (p.797)**)

the fruit hands over

Here, the clause **the fruit hands over** means that the crop of grain is ripe and ready to be used for food. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the fruit is ripe] or [the fruit is ready] (See: **Idiom (p.875)**)

he immediately sends the sickle, because the harvest has come

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [because the harvest has come, he immediately sends the sickle] (See: **Connect — Reason-and-Result Relationship (p.817)**)

the sickle

Here, **the sickle** represents workers who use sickles to harvest the grain. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [people with sickles] or [workers who use sickles to harvest the crop] (See: **Metonymy (p.910)**)

sickle

A **sickle** is a tool with a curved blade that agricultural workers use to cut down standing crops in order to harvest them. If your readers would not be familiar with what a sickle is, you could use a general expression. Alternate translation: [sharp harvesting tool] (See: **Translate Unknowns (p.971)**)

the harvest has come

Here, the clause **the harvest has come** means that it is the right time for **the harvest** to begin. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [it is harvest time] or [it is the right time for the harvest] (See: **Idiom (p.875)**)

Mark 4:30

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

Jesus is using the question form to introduce what he is about to teach. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [We will now compare the kingdom of God to something. We will put it in a parable.] (See: **Rhetorical Question (p.951)**)

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

By **we**, Jesus means himself and his audience, so use the inclusive form of that word in your translation if your language marks that distinction. Jesus uses this form because he wants his audience to be involved in thinking about how parables can help explain the kingdom of God. Alternate translation: [What would be a good comparison for us to use for the kingdom of God, or what parable could we use for it] (See: **Exclusive and Inclusive 'We' (p.849)**)

or

Here, the word **or** introduces another similar question. If it would be helpful in your language, you could use a word or phrase that introduces a related question, or you could leave **or** untranslated. Alternate translation: [and] or [or again,] (See: **Connecting Words and Phrases (p.824)**)

in what parable will we put it

Here Jesus speaks as if **the kingdom of God** were an object that he could **put** in a **parable**, which he speaks about as if it were a container. He means that he can explain **the kingdom of God** by using a **parable**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [with what parable will we describe it] or [what parable can we use to explain it] (See: **Metaphor (p. 904)**)

Mark 4:31

It is} like a mustard seed

To teach his audience, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this story: It is like a mustard seed] (See: **Parables (p.925)**)

a mustard seed

A **mustard seed** is a very small seed that grows into a large plant. If your readers would not be familiar with this kind of seed, in your translation you could use the name of another seed like it, or you could use a general phrase. Alternate translation: [a very small seed] (See: **Translate Unknowns (p.971)**)

it has been sown

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [a person has sown it] or [they have sown it] (See: **Active or Passive (p.783)**)

the smallest of all the seeds

Jesus says **smallest of all the seeds** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [one of the smallest seeds] or [smaller than most seeds] (See: **Hyperbole (p.868)**)

which, when it has been sown in the soil, being the smallest of all the seeds on the earth & and when it has been sown, it grows

Here Jesus repeats the clause **when it has been sown**. This was a natural way in his language to describe the seed and the action. If repeating this clause would be redundant in your language, you could rearrange the clauses and only include the repeated clause once. Alternate translation: [which, being the smallest of all the seeds on the earth, when it has been sown, grows] (See: **Making Assumed Knowledge and Implicit Information Explicit (p. 900)**)

Mark 4:32

it has been sown

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. See how you expressed the idea in 4:31. Alternate translation: [a person has sown it] or [they have sown it] (See: **Active or Passive (p.783)**)

all the vegetable plants

The phrase **vegetable plants** refers to plants that people grow so that they can eat them or parts of them. If your readers would not be familiar with this type of plant, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [all the other plants that people grow to eat] or [all the plants that people have in their gardens] (See: **Translate Unknowns (p.971)**)

it makes large branches

Alternate translation: [it grows large branches]

the birds of the sky

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: [the birds] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

to nest

Here, the word **nest** could indicate that: (1) the birds are building nests in the **shadow** of the mustard plant. Alternate translation: [build nests]; (2) the birds are perching or resting in the **shadow** of the mustard plant. Alternate translation: [perch] or [roost] (See: **Assumed Knowledge and Implicit Information (p.788)**)

in its shadow

Here, the phrase **in its shadow** could imply that the birds are nesting: (1) in the lower branches of the plant, which are in the **shadow** of the higher branches. Alternate translation: [in its shadow in the lower branches]; (2) on the ground that is in the **shadow** of the plant. Alternate translation: [in its shadow on the ground] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 4:33

the word

Mark is using the term **word** to mean the gospel, which Jesus preached using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the gospel] (See: **Metonymy (p.910)**)

to them

The pronoun **them** refers to the people who were there with him, not just the disciples. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [to the crowds] or [to the people who were near him] (See: **Pronouns — When to Use Them (p.936)**)

just as they were able to hear

Here Mark could mean that: (1) Jesus told his audience as much as he knew that they could **hear**. Alternate translation: [teaching them all the things that they were able to hear]; (2) Jesus spoke to his audience in a way that he knew they could **hear**. Alternate translation: [teaching them in a way that they could hear] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to hear

Here Mark uses the word **hear** to refer to both hearing and understanding. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to realize what he meant] (See: **Assumed Knowledge and Implicit Information (p.788)**)

And with many such parables he was speaking the word to them, just as they were able to hear & but he was not speaking to them without a parable, but by himself he was explaining everything to his own disciples

This sentence marks the end of Jesus' teaching by summarizing how Jesus taught the crowds. Use a natural form in your language for expressing the conclusion of a speech. Alternate translation: [Before he stopped teaching them, he used many such parables to speak the word to them, just as they were able to hear; but he did not speak to them without a parable, but by himself he explained everything to his own disciples] (See: **End of Story (p.843)**)

Mark 4:34

he was not speaking to them without a parable

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative word **not** and the negative preposition **without**. Alternate translation: [he was only speaking to them with a parable] (See: **Double Negatives (p.835)**)

everything

Here, the word **everything** refers to every parable that Jesus spoke to the people. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [every parable] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 4:35

to the other side

Here Jesus implies that he wants to go with the disciples **to the other side** of the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to the other side of the lake] or [to the opposite side of the Sea of Galilee] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 4:36

they take him with {them

Here Mark implies that they took Jesus across the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they take him across the lake with them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

as he was, in the boat

Here Mark means that Jesus was already in the boat, so they could leave right away (see 4:1). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [as he was already in the boat] or [using the boat he was sitting in] (See: **Assumed Knowledge and Implicit Information (p.788)**)

other boats were with him

Here Mark implies that other people got into **boats** and sailed with Jesus and his disciples across the lake. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [many people got into other boats to sail with him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 4:37

were breaking into

When waves are **breaking into** a boat, they are high enough that they come over the side of the boat and splash water into it. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [were coming over the sides into] (See: **Idiom (p.875)**)

the boat was already filled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the waves. Alternate translation: [the waves were already filling the boat] (See: **Active or Passive (p.783)**)

Mark 4:38

he himself was

Mark uses the word **himself** to emphasize how significant it was that Jesus was **in the stern, sleeping**. Use a way that is natural in your language to indicate this significance. Alternate translation: [as for Jesus, he was] (See: **Reflexive Pronouns (p.948)**)

the stern

The word **stern** is a nautical term that means the back of a ship. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [the back end of the boat] (See: **Translate Unknowns (p.971)**)

the cushion

A **cushion** is a soft object that person would lie or rest on. If your readers would not be familiar with this type of object, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the sleeping pad] or [a soft surface] (See: **Translate Unknowns (p.971)**)

is it not a concern to you that we are perishing

The disciples are using the question form to show Jesus that they are afraid and to convince him to do something to help them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [it should be a concern to you that we are perishing.] or [it is clearly not a concern to you that we are perishing!] (See: **Rhetorical Question (p.951)**)

is it not a concern to you

If your language does not use an abstract noun for the idea of **concern**, you could express the same idea in another way. Alternate translation: [does it not concern you] (See: **Abstract Nouns (p.781)**)

to you

Because the disciples are speaking to Jesus, the word **you** here is singular. (See: **Forms of 'You' — Singular (p.855)**)

we are perishing

Here, the word **we** includes both Jesus and the disciples. Your language may require you to mark this form. (See: **Exclusive and Inclusive 'We' (p.849)**)

Mark 4:39

Be silent! Be still

The terms **Be silent** and **Be still** mean similar things. Jesus 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: [Be very calm!] or [Be completely still!] (See: **Doublet (p.838)**)

Be silent! Be still

Because Jesus is speaking to the sea, the commands **Be silent** and **Be still** are singular. (See: **Forms of 'You' — Singular (p.855)**)

there was a great calm

If your language does not use an abstract noun for the idea of **calm**, you could express the same idea in another way. Alternate translation: [the sea became very calm] (See: **Abstract Nouns (p.781)**)

Mark 4:40

Why are you cowardly? Do you not yet have faith

Jesus is using the question form to rebuke the disciples for being **cowardly** and for **not yet** having **faith**. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: [You should not be cowardly. I am disappointed that you do not have more faith.] or [Do not be cowardly! You should already have faith!] (See: **Rhetorical Question (p.951)**)

Do you not yet have faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Jesus could be implying that this **faith** is in: (1) God. Alternate translation: [Do you not yet believe God]; (2) himself. Alternate translation: [Do you not yet trust me] (See: **Abstract Nouns (p.781)**)

Mark 4:41

they feared a great fear

Here, the phrase **feared a great fear** means that they were extremely afraid. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they were extremely afraid] or [they were terrified] (See: **Idiom (p.875)**)

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

If it would be helpful in your language, you could turn this into two sentences, one asking the question, and the other giving the reason for the question. Alternate translation: [Who then is this? Even the wind and the sea obey him!] (See: **Information Structure (p.880)**)

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

This is a genuine question, not a statement in question form. The disciples are looking for information about what kind of person Jesus could be if he can do these things. Alternate translation: [Who then is this person, for even the wind and the sea obey him]

Who then

Here, the word **then** indicates that the disciples ask this question in response to what Jesus has done. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [So then, who] or [Given what he just did, who] (See: **Connect — Reason-and-Result Relationship (p.817)**)

Mark 5

Mark 5 Chapter Introduction

Structure and Formatting

Jesus teaches and performs miracles (3:7–6:6)

- Casting demons out of a man (5:1–20)
- Healing a woman and resurrecting a girl (5:21–43)

Religious and Cultural Concepts in This Chapter

Resurrecting the dead

In 5:21–24 and 5:35–43, Mark narrates how Jesus raised a girl from the dead. While Jesus describes her as only "sleeping," he uses this word to indicate that the girl will "wake up" from being dead. The story clearly indicates that the girl had died and that Jesus raises her from the dead by touching her.

Translation Issues in This Chapter

How to refer to the demons and the demon-possessed man

In 5:1–20, Jesus encounters a man whom demons had possessed. As Jesus interacts with this man, it becomes clear that there are three different entities who are involved. First, there is the man himself, but what he says and does is only what the demons want him to do. Second, there is a specific demon who seems to act as the spokesperson or leader for multiple demons. Third, there are the other demons, of whom there are so many that the man is called "Legion." As Mark narrates the story, he sometimes refers to the man, sometimes to the individual demon, and sometimes to all the demons. Further, it is not always clear which of these three entities speaks and is spoken to by Jesus. Consider how you might refer to a demon-possessed person in this situation. If possible, preserve Mark's switches between singular and plural, since learning that there are many demons is an important part of the story. Further, Mark implies that the man and the demons are so closely connected that referring to what the man did is the same as referring to what the demons did, and vice versa.

Singular and plural forms of "you"

Many of the forms of "you" in this chapter appear in dialogues between Jesus and other individuals. Because of this, most forms of "you" in this chapter are singular. You should assume forms of "you" are singular unless a note specifies that the form is plural. (See: **Forms of 'You' — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 7, 9, 15, 19, 22, 23, 35, 36, 38, 39, 40, and 41. If it would not be natural in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

Mark 5:1

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.883)**)

they came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [they came] (See: **Go and Come (p.859)**)

of the Gerasenes

The name **Gerasenes** refers to the people who lived in and near the town of Gerasa. (See: **How to Translate Names (p.864)**)

of the Gerasenes

Many ancient manuscripts read **Gerasenes**. The ULT follows that reading. Some ancient manuscripts read “Gadarenes,” and other ancient manuscripts read “Gergesenes.” 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 the ULT. (See: **Textual Variants (p.966)**)

Mark 5:2

having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out] (See: **Go and Come (p.859)**)

a man with an unclean spirit met him from the tombs

Here Mark introduces **a man with an unclean spirit** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [a certain man came from the tombs to meet him. This man had an unclean spirit] (See: **Introduction of New and Old Participants (p.886)**)

Mark 5:3

who had his dwelling in the tombs

Here Mark provides background information that will help readers understand what happens next. This background information continues in 5:4 and 5:5. Use a natural form in your language for introducing background information. Alternate translation: [and here is what that man was like. He had his dwelling in the tombs] (See: **Background Information (p.792)**)

no one was able to bind him anymore

Here Mark implies that people tried to **bind** this man to keep him from hurting people and breaking things. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [no one was able to bind him anymore to keep him from hurting others] or [no one was able to use bonds to restrain him anymore] (See: **Assumed Knowledge and Implicit Information (p.788)**)

no one was able & anymore

The words translated **no one** and **anymore** 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: [people were able ... no longer] (See: **Double Negatives (p.835)**)

with a chain

A **chain** is a long, flexible fastener that is made from multiple rings of metal connected together. Chains are usually used to secure objects or bind things together. If your readers would not be familiar with chains, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [with metal links connected together] (See: **Translate Unknowns (p.971)**)

and no one was able to bind him anymore, not even with a chain & because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles had been shattered, and no one was strong enough to subdue him

If it would be helpful to your readers, you could combine 5:3 and 5:4 into a verse bridge in order to include the basis for the claim that **no one was able to bind him anymore** before the claim. Alternate translation: [and he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles had been shattered. So, no one was strong enough to subdue him or to bind him anymore, not even with a chain] (See: **Verse Bridges (p.976)**)

Mark 5:4

he had often been bound

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the people who lived nearby. Alternate translation: [the people who lived there had often bound him] (See: **Active or Passive (p.783)**)

with shackles & the shackles

The word **shackles** refers to pieces of metal that are fastened around the ankles of prisoners. These pieces of metal are connected together by ropes or chains, which prevent the prisoners from moving quickly or far. If your readers would not be familiar with shackles, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [with leg irons ... the leg irons] or [with strong restraints ... the restraints] (See: **Translate Unknowns (p.971)**)

chains, & the chains

See how you translated the word **chains** in 5:3. Alternate translation: [metal links connected together ... the metal links] (See: **Translate Unknowns (p.971)**)

and

Here, the word **and** introduces what the demon-possessed man did in contrast to what the people who tied him up wanted him to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [but] (See: **Connecting Words and Phrases (p.824)**)

the chains had been torn apart by him and the shackles had been shattered

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he had torn apart the chains and had shattered the shackles] (See: **Active or Passive (p.783)**)

Mark 5:5

throughout every night and day

Here, the phrase **throughout every night and day** indicates that this man was **crying out and cutting himself with stones** during both the day and the night. This means that he was doing those things very often every day. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [all the time] or [during every day and every night] (See: **Idiom (p.875)**)

Mark 5:6

And having seen Jesus from a distance

Here Mark stops giving background information and returns to the events in the story that he is telling. He implies that the man saw Jesus when he arrived in the boat from the other side of the Sea of Galilee (see 5:1–2). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Now, having seen Jesus from a distance when he got out of the boat] (See: **Assumed Knowledge and Implicit Information (p.788)**)

bowed down to him

In the Jesus' culture, bowing down to a person was a way to honor a greater person. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what bowing down means. Alternate translation: [prostrated himself before him] or [bowed down to him in respect] (See: **Symbolic Action (p. 962)**)

Mark 5:7

crying out with a loud voice

Here, the phrase **crying out with a loud voice** means that the demon raised the volume of its voice. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [having yelled loudly] (See: **Idiom (p.875)**)

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

The man, controlled by the demon, is using the question form to insist on something urgently. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [There is nothing to me and to you, Jesus, Son of the Most High God!] (See: **Rhetorical Question (p.951)**)

What to me and to you

Here, the question **What to me and to you** asks whether **you** and **me** have anything in common or have any reason to be together. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [What do you and I have in common] or [What reason do you have to get involved with me] (See: **Idiom (p.875)**)

Son of the Most High God

Son of the Most High God is an important title for Jesus that describes his relationship with God the Father. (See: **Translating Son and Father (p.974)**)

I make you swear by God

Here the man, controlled by the demon, puts Jesus under oath, or makes him **swear by God** that he will not **torment** him. Use a natural way in your language to express an oath. Alternate translation: [I make you swear before God] or [I require that you solemnly promise God] (See: **Oath Formulas (p.917)**)

And crying out with a loud voice, he says, “What to me and to you, Jesus, Son of the Most High God? I make you swear by God, do not torment me & For he was saying to him, “Come out from the man, unclean spirit

If it would be helpful to your readers, you could combine 5:7 and 5:8 into a verse bridge, as the UST does, in order to include the reason why the man cried out as he did before stating that the man cried out. Alternate translation: [And Jesus was saying to him, “Come out from the man, unclean spirit.” So, crying out with a loud voice, he says, “What to me and to you, Jesus, Son of the Most High God? I make you swear by God, do not torment me] (See: **Verse Bridges (p.976)**)

Mark 5:8

For

Here, the word **For** introduces a reason why the man, controlled by the demon, acted as he did. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for an action, or you could leave **For** untranslated. Alternate translation: [He said that because] or [That was because] (See: **Connect — Reason-and-Result Relationship (p.817)**)

Mark 5:9

My name {is} Legion, for we are many

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [We are many, so my name is Legion] (See: **Connect — Reason-and-Result Relationship (p.817)**)

is} Legion

A **Legion** is the name of a group of about 6,000 soldiers. So, translate the word **Legion** with a word in your language that refers to a large number of soldiers. You could show that this was the name of the man by using the convention in your language for proper names. Alternate translation: [is Army] or [is Battalion] or [is Brigade] (See: **How to Translate Names (p.864)**)

we are many

Here the demon indicates that he is speaking for many demons who are together controlling the man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [I and the other demons with me are many] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 5:10

much that he would not send them out of the region

It may be more natural in your language to have a direct quotation here. Alternate translation: [much, “Do not send us demons out of this region.”] or [much, “Do not send the legion of demons out of this region.”] (See: **Direct and Indirect Quotations (p.830)**)

Mark 5:11

But

Mark uses the word **But** to introduce background information that will help readers understand what happens next. It does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: [Meanwhile,] or [At the same time,] (See: **Background Information (p.792)**)

Mark 5:12

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.941)**)

Send us into the pigs

Here the demons imply that they want Jesus to **Send** them **into the pigs** when Jesus casts them out of the man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Whenever you cast us out of this man, send us into the pigs] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Send

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [We ask that you send] (See: **Imperatives — Other Uses (p.877)**)

us & we might enter

Here, the words **us** and **we** refer only to the demons, not to Jesus or any of his disciples. Your language may require you to mark this form. (See: **Exclusive and Inclusive ‘We’ (p.849)**)

we might enter into them

Here the demons speak of wanting to **enter into** the herd of pigs. They mean that they want to enter and control the pigs. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [we might enter into them and possess them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 5:13

he permitted them

Here Mark implies that Jesus **permitted** the demons to enter into the pigs. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he permitted them to enter into the pigs] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he permitted them

It may be more natural in your language to have a direct quotation here. Alternate translation: [he told them, “You may do so,”] (See: **Direct and Indirect Quotations (p.830)**)

having come out

Here Mark implies that the demons came out of the man whom they had been controlling. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having come out of the man whom they had been possessing] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having come out

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone out] (See: **Go and Come (p.859)**)

entered into the pigs

See how you translated the similar phrase in 5:12. Alternate translation: [entered into the pigs and possessed them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

about 2, 000

Here Mark indicates that the herd was made up of **about 2,000** pigs. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [which was made up of about 2,000 pigs] or [about 2,000 pigs in all] (See: **Assumed Knowledge and Implicit Information (p.788)**)

were drowned

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [died by drowning] (See: **Active or Passive (p.783)**)

Mark 5:14

And the ones feeding them ran away

Here Mark introduces **the ones feeding them** as new characters in the story. Use a natural form in your language for introducing new characters. Alternate translation: [And the ones feeding them were there. They ran away] (See: **Introduction of New and Old Participants (p.886)**)

the ones feeding them

Alternate translation: [the ones who were herding the pigs]

in the city and in the countryside

Here, Mark is referring to that whole region by naming its two primary parts. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [throughout the whole area] (See: **Merism (p. 902)**)

in the city and in the countryside

Here, the **city** is most likely Gerasa, since Jesus got out of the boat near this town (see 5:1). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [in the town of Gerasa and in the countryside around it] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they went out

The pronoun **they** refers to the people who were living **in the city and in the countryside**. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the people who lived in those places went out] (See: **Pronouns — When to Use Them (p.936)**)

they went out

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [they came out] (See: **Go and Come (p.859)**)

Mark 5:15

they come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go] (See: **Go and Come (p.859)**)

the one being demon-possessed

Here Mark is referring to the man who had been **demon-possessed** until Jesus forced the demons out. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the one who used to be demon-possessed] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the one being demon-possessed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the one whom the demons possessed] (See: **Active or Passive (p. 783)**)

clothed and being sound-minded

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [wearing clothes and having a sound mind] (See: **Active or Passive (p.783)**)

being sound-minded

Here, the phrase **being sound-minded** means that the man was acting rationally and thinking like a normal person. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [thinking sanely] or [acting rationally] (See: **Idiom (p.875)**)

the one that had had the legion

Here Mark means that the man had been possessed or controlled by **the legion**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the one that had been possessed by the legion] or [the one whom the legion had possessed] (See: **Idiom (p.875)**)

the legion

See how you translated the word **legion** in Mark 5:9. Here, however, the word is a not a name, so use the appropriate form to refer to a large number of demons. Alternate translation: [the army] or [the battalion] or [the brigade] (See: **Translate Unknowns (p.971)**)

they were afraid

The implication is that **they were afraid** of what else such a powerful person as Jesus might do. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: [they were afraid of what else Jesus might do, since they recognized what great power he had] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 5:16

the ones having seen

Here Mark implies that these people saw what happened to the man and the pigs. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [those who had seen what had happened] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to the one being demon-possessed

Here Mark is referring to the man who had been **demon-possessed** until Jesus forced the demons out. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar phrase in 5:15. Alternate translation: [to the one who used to be demon-possessed] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to the one being demon-possessed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to the one whom the demons possessed] (See: **Active or Passive (p.783)**)

Mark 5:17

him to depart from their region

It may be more natural in your language to have a direct quotation here. Alternate translation: [him, “Please depart from our region.”] (See: **Direct and Indirect Quotations (p.830)**)

Mark 5:18

the one having been demon-possessed

Here Mark is referring to the man who had been **demon-possessed** until Jesus forced the demons out. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar phrase in 5:15. Alternate translation: [the one who used to be demon-possessed] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the one having been demon-possessed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the one whom the demons had possessed] (See: **Active or Passive (p.783)**)

him so that he might be with him

If it would be more natural in your language, you could express this as a direct quotation. Alternate translation: [him, “Please let me be with you!”] (See: **Direct and Indirect Quotations (p.830)**)

he might be with him

Here Mark means that the man wanted to go wherever Jesus went, listen to what he said, and spend much time with him as a disciple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he might go with him] or [he might follow him] (See: **Idiom (p.875)**)

Mark 5:19

And

Here, the word **And** introduces what Jesus said in contrast to what the man wanted him to say. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [But] (See: **Connecting Words and Phrases (p.824)**)

your {people

Here, the phrase translated **your {people}** could refer to: (1) the man's family, relatives, and friends. Alternate translation: [the people you know]; (2) just the man's family. Alternate translation: [your family] (See: **Assumed Knowledge and Implicit Information (p.788)**)

as much as the Lord has done for you and had mercy on you

The phrases **has done for you** and **had mercy on you** mean similar things. Jesus is using the two phrases together for emphasis. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two phrases. Alternate translation: [as much as the Lord has done for you; yes, as much as he has had mercy on you] or [as much as the Lord has mercifully done for you] (See: **Parallelism (p.927)**)

the Lord has done

Here, the phrase **the Lord** could refer to: (1) God. Alternate translation: [God, the Lord, has done]; (2) Jesus. Alternate translation: [I, the Lord, have done] (See: **Assumed Knowledge and Implicit Information (p.788)**)

had mercy on you

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: [been merciful to you] (See: **Abstract Nouns (p.781)**)

Mark 5:20

the Decapolis

The word **Decapolis** is a name for a region to the southeast of Galilee. It is known as “the Ten Towns.” (See: **How to Translate Names (p.864)**)

all

Mark is using the adjective **all** as a noun to mean all the people who heard what the man proclaimed. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [all the people who listened to him] (See: **Nominal Adjectives (p.912)**)

Mark 5:21

And Jesus having crossed over again to the other side in the boat, a great crowd was gathered around him, and he was beside the sea

This verse introduces the next major event in the story. If it would be helpful in your language, you could use a form that introduces a new event. Alternate translation: [At that time, Jesus crossed over again to the other side in the boat. When he arrived, a great crowd was gathered around him, and he was beside the sea.] (See: **Introduction of a New Event (p.883)**)

Jesus having crossed over

Mark is referring to **Jesus** to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Jesus, along with his disciples, having crossed over] (See: **Synecdoche (p.964)**)

to the other side

Here Mark implies that Jesus crossed over **to the other side** of the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to the other side of the lake] or [to the opposite side of the Sea of Galilee] (See: **Assumed Knowledge and Implicit Information (p.788)**)

was gathered

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gathered] or [came together] (See: **Active or Passive (p.783)**)

Mark 5:22

behold

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [picture this] or [suddenly] (See: **Exclamations (p.847)**)

one of the synagogue rulers, Jairus by name, comes

Here Mark introduces the synagogue ruler as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [a man comes. He was one of the synagogue rulers, Jairus by name] (See: **Introduction of New and Old Participants (p.886)**)

Jairus

The word **Jairus** is the name of a man. (See: **How to Translate Names (p.864)**)

comes

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: [goes] (See: **Go and Come (p.859)**)

he falls at his feet

In Jesus' culture, falling at someone's feet was a position used to show respect and reverence. If it would be helpful in your language, you could use a comparable expression for a physical position used to show respect or worship, or you could explain what this action means. Alternate translation: [he throws himself on the ground] or [he falls at his feet to show respect] (See: **Symbolic Action (p.962)**)

Mark 5:23

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Direct and Indirect Quotations (p.830)**)

is having {her} end

Jairus is using the phrase **is having {her} end** to indicate that his daughter is about to die. This is a polite way of referring to something unpleasant. If it would be helpful in your language, use a different polite way of referring to this, or you could state the meaning plainly. Alternate translation: [is on her deathbed] or [will soon breath her last] or [will die soon] (See: **Euphemism (p.845)**)

so that, coming, you might lay your hands on her

Here, the phrase **so that** introduces what Jairus wants Jesus to do in response to what Jairus has told him about his daughter. If it would be helpful in your language, you could use a different word or phrase that introduce a desired response to a situation. Alternate translation: [so I ask that you, coming, lay your hands on her] or [and so, coming, I wish that you will lay your hands on her] (See: **Connect — Reason-and-Result Relationship (p.817)**)

coming

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: [going] (See: **Go and Come (p.859)**)

she might be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be Jesus. Alternate translation: [you might heal her] (See: **Active or Passive (p.783)**)

Mark 5:24

he went away

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he, along with his disciples, went away] (See: **Synecdoche (p.964)**)

Mark 5:25

a woman, being with a flow of blood for 12 years

Here Mark introduces this **woman** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [there was a woman there. She had been with a flow of blood for 12 years] (See: **Introduction of New and Old Participants (p.886)**)

being with a flow of blood

Mark uses the phrase **a flow of blood** to refer discreetly to her condition or illness. She was probably experiencing menstrual bleeding at many times, even when it was not the normal time for that. If your language has a polite way of referring to this condition, you could use that expression here, or you could state the meaning plainly. Alternate translation: [suffering from abnormal menstruation] or [suffering from frequent menstrual bleeding] (See: **Euphemism (p.845)**)

Mark 5:26

and having suffered much from many physicians

Here Mark provides background information that will help readers understand what happens next. This background information continues in the first part of 5:27. Use a natural form in your language for introducing background information. Alternate translation: [and in the past having suffered much from many physicians] (See: **Background Information (p.792)**)

having suffered much from many physicians

Here Mark could mean that the woman: (1) **suffered** from the treatments that the **physicians** used. Alternate translation: [having suffered much from the physicians' treatments] or [being made to suffer by many physicians]; (2) suffering while being treated by the **physicians**. Alternate translation: [having suffered much as physicians tried to treat her] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having spent everything {that was} from herself

Mark implies that she **spent everything {that was} from herself** to pay the **physicians** to treat her. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having spent everything that was from herself to pay for her treatments] (See: **Assumed Knowledge and Implicit Information (p.788)**)

everything {that was} from herself

Here, the phrase **everything {that was} from herself** refers to all the money and belongings that the woman had. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [everything that she had] or [all her money and possessions] (See: **Idiom (p.875)**)

having come to the worse

Here, the phrase **having come to the worse** means that the woman's situation was getting **worse**. In other words, she was becoming more sick. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [getting worse] or [worsening] (See: **Idiom (p.875)**)

Mark 5:27

the things about Jesus

Here Mark implies that the woman heard **the things** that Jesus had done to heal people. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [that Jesus had healed people] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having come up

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone up] (See: **Go and Come (p.859)**)

touched his cloak

Here Mark does not explain why she touched the edge of his cloak. Since Mark does explain it in the next verse, you should not explain its meaning here. (See: **When to Keep Information Implicit (p.980)**)

having heard the things about Jesus, having come up behind him in the crowd, touched his cloak & For she was saying, “If I touch just his clothes, I will be saved

If it would be helpful to your readers, you could combine 5:27 and 5:28 into a verse bridge, as the UST does, in order to include what the woman is thinking before she acts based on what she is thinking. Alternate translation: [having heard the things about Jesus. She was saying, “If I touch just his clothes, I will be saved.” So, having come up behind him in the crowd, she touched his cloak] (See: **Verse Bridges (p.976)**)

Mark 5:28

For

Here, the word **For** introduces a reason why the woman touched Jesus' clothes. If it would be helpful in your language, you could use a word or phrase that introduces a reason for an action, or you could leave **For** untranslated. Alternate translation: [Here is why she did that:] or [She did that because] (See: **Connect — Reason-and-Result Relationship (p.817)**)

she was saying, "If I touch just his clothes, I will be saved

It may be more natural in your language to have an indirect quotation here. Alternate translation: [she was saying that if she could touch just his clothes, she would be saved] (See: **Direct and Indirect Quotations (p.830)**)

she was saying

Here Mark implies that the woman was **saying** these things to herself or that she was thinking these things. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [she was saying to herself] or [she was thinking] (See: **Assumed Knowledge and Implicit Information (p.788)**)

I touch just

Here, the word **just** indicates that the woman thinks that, to be healed, she does not need to do anything more than **touch** Jesus' clothes. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [all I do is touch] or [I can just touch] (See: **Assumed Knowledge and Implicit Information (p.788)**)

I will be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could indicate that is God or Jesus himself. Alternate translation: [God will save me] or [he will save me] (See: **Active or Passive (p.783)**)

Mark 5:29

was dried up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [dried up] or [ceased] (See: **Active or Passive (p.783)**)

she had been healed from the affliction

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could indicate that is God or Jesus himself. Alternate translation: [God had healed her from the disease] or [Jesus had healed her from the disease] (See: **Active or Passive (p.783)**)

from the affliction

If your language does not use an abstract noun for the idea of **affliction**, you could express the same idea in another way. Alternate translation: [from how she was afflicted] (See: **Abstract Nouns (p.781)**)

Mark 5:30

having realized in himself

Here Mark means that Jesus **realized** that power had gone out from him because of something inside him, not because he saw or felt what the woman had done. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having sensed] or [having felt inside] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the power having gone out from him

When the woman touched Jesus, Jesus felt **the power** going out from him to heal her. However, this does not mean that Jesus no longer had that **power**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the power from him effecting somebody else] or [the power from him healing someone] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the power having gone out from him

If your language does not use an abstract noun for the idea of **power**, you could express the same idea in another way. Alternate translation: [that something powerful had happened because of him] or [that how powerful he was had accomplished something] (See: **Abstract Nouns (p.781)**)

Mark 5:31

You see the crowd pressing around you

By saying this, the disciples were implying that anyone could have touched Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [You see the crowd pressing around you, so any one of them might have touched you] (See: **Assumed Knowledge and Implicit Information (p.788)**)

καὶ λέγεις, τίς μου ἥψατο?

The disciples are asking a rhetorical question and then quoting Jesus' real question that he asked in the previous verse. The disciples are using the question form to show that they think Jesus' question is absurd because so many people were pressing around him. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [and yet you ask us who touched you!"] (See: **Rhetorical Question (p.951)**)

and

Here, the word **and** introduces what Jesus asked in contrast to the situation that he was in. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [but] or [yet] (See: **Connecting Words and Phrases (p.824)**)

you say, 'Who touched me

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you ask who touched you.] (See: **Quotes within Quotes (p.943)**)

you say

Here the disciples repeat what Jesus said to show that they think this is an unreasonable or silly question. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you still say] or [for some reason you say] (See: **Irony (p.889)**)

Mark 5:32

And

Here, the word **And** introduces what Jesus did in contrast to what the disciples suggested he do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [But] or [Despite that,] (See: **Connecting Words and Phrases (p.824)**)

having done this

The pronoun **this** refers to touching Jesus' clothing. If this is not clear for your readers, you could refer to this action more directly. Alternate translation: [having touched his robe] or [having done the touching] (See: **Pronouns — When to Use Them (p.936)**)

Mark 5:33

having become afraid and trembling, having known what had happened to her, came

Here, the phrase **having known what had happened to her** gives a reason for why the woman behaved as she did. It could most specifically give the reason for why: (1) she **came** to Jesus. Alternate translation: [having become afraid and trembling, came because she knew what had happened to her]; (2) she was **afraid** and **trembling**. Alternate translation: [having become afraid and trembling because she knew what had happened to her, came] (See: **Connect — Reason-and-Result Relationship (p.817)**)

having become afraid and trembling

This phrase expresses a single idea by using two terms connected with **and**. The word **trembling** tells how the woman physically experienced being **afraid**. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [trembling with fear] or [trembling fearfully] (See: **Hendiadys (p.861)**)

came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went] (See: **Go and Come (p.859)**)

fell down before him

In the Jesus’ culture, falling down before a person was a way to honor a greater person. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what falling down means. Alternate translation: [prostrated herself before him] or [bowed down to him in respect] (See: **Symbolic Action (p. 962)**)

told him the whole truth

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [truthfully told him everything] (See: **Abstract Nouns (p.781)**)

the whole truth

Here Mark implies that the woman told **the whole truth** about what she had done and what happened to her. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the whole truth about what she had done] or [the whole truth about the events that had just occurred] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 5:34

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

Daughter

Here Jesus calls the woman **Daughter** to indicate that he cares for her. The word also implies that the woman was younger than Jesus. The woman was not actually Jesus' daughter. If it would be helpful in your language, you could use a form of address that an older person would use to show that they care for a younger person. Alternate translation: [My friend] or [Dear woman] (See: **Metaphor (p.904)**)

your faith has saved you

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [you believed, and that has caused you to be saved] (See: **Abstract Nouns (p.781)**)

your faith has saved you

Jesus speaks of the woman's **faith** as if it had actively **saved** her. He means that her faith was the necessary condition for the healing that she received from God. Alternate translation: [because of your faith, you have been saved] (See: **Personification (p.930)**)

Depart in peace

This is a way of saying goodbye and giving a blessing at the same time. Alternate translation: [May God give you peace as you go] or [As you go, do not worry anymore,] (See: **Idiom (p.875)**)

in peace

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [peacefully] (See: **Abstract Nouns (p.781)**)

be healed from your affliction

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [no longer have your affliction] or [be healthy, without your affliction] (See: **Active or Passive (p.783)**)

from your affliction

If your language does not use an abstract noun for the idea of **affliction**, you could express the same idea in another way. Alternate translation: [from how you were afflicted] (See: **Abstract Nouns (p.781)**)

Mark 5:35

He still speaking

Here Mark implies that Jesus was **still** saying what Mark recorded in the previous verse. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [He still saying those things] or [He still speaking to the woman] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go] (See: **Go and Come (p.859)**)

they come

The pronoun **they** refers to people who were at Jairus’ house. If this is not clear for your readers, you could refer to them more directly. Alternate translation: [people come] (See: **Pronouns — When to Use Them (p.936)**)

from the synagogue ruler

Here, **the synagogue ruler** represents the house of the synagogue ruler. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [from the synagogue ruler’s home] (See: **Metonymy (p.910)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.941)**)

Why trouble the teacher further

The people from Jairus’ house are using the question form to suggest how Jairus should behave. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [There is no need to bother the teacher further.] or [It is useless to bother the teacher further!] (See: **Rhetorical Question (p.951)**)

Why trouble the teacher further

This question implies that Jesus will not be able to do anything to help, since the girl is dead. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Since there is nothing more that Jesus can do for you, why make him come to your house] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

Mark 5:36

having overheard

Here, the word translated **having overheard** could mean that Jesus: (1) listened in on the conversation between the messengers and Jairus. Alternate translation: [having listened in on]; (2) ignored what the messengers told Jairus. Alternate translation: [having ignored] or [having disregarded]

the word being spoken

Here, **word** represents what the messengers said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [what they spoke] or [the news they brought] (See: **Metonymy (p.910)**)

being spoken

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the people who came from Jairus' house. Alternate translation: [that those people spoke] (See: **Active or Passive (p.783)**)

believe

Here Jesus implies that Jairus, the **synagogue ruler**, should **believe** in Jesus, specifically that Jesus can help his daughter. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [believe in me] or [believe that I can save your daughter] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

Mark 5:37

he did not allow anyone to accompany him except Peter and James and John the brother of James

If, in your language, it would appear that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [he allowed only Peter and James and John the brother of James to accompany him] (See: **Connect — Exception Clauses (p.808)**)

him

Here Mark implies that Jairus, the synagogue ruler, went with Jesus as well. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [him and the synagogue ruler] or [him and Jairus] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the brother of James

Mark never says whether **James** or **John** was older, but he mentions **James** first, which could imply that he was the older brother. If you have to use a form that refers to an older or younger brother, you could state that **John** was younger. See how you expressed the idea in 1:19. Alternate translation: [the younger brother of James] (See: **Kinship (p.896)**)

Mark 5:38

he comes

Here Mark implies that Peter, James, John, and Jairus were traveling with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they come] or [Jesus, Jairus, and the three disciples come] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he comes

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [he goes] (See: **Go and Come (p.859)**)

a commotion and weeping and much wailing

This phrase expresses a single idea by using two terms connected with **and**. The phrase **weeping and much wailing** explains what actions created the **commotion**. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [a commotion, including weeping and much wailing] or [a commotion caused by weeping and much wailing] (See: **Hendiadys (p.861)**)

weeping and much wailing

The terms **weeping** and **much wailing** mean similar things. Mark 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: [very much mourning] or [a great deal of weeping] (See: **Doublet (p.838)**)

Mark 5:39

Why are you being disturbed and weeping? The child did not die but is sleeping

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: [The child did not die but is sleeping. So, why are you being disturbed and weeping?] (See: **Connect — Reason-and-Result Relationship (p.817)**)

Why are you being disturbed and weeping

Jesus is using the question form to rebuke the people who were at the house. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Stop being disturbed and weeping.] or [This is not a time to be disturbed and weeping!] (See: **Rhetorical Question (p.951)**)

are you being disturbed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [are you making a commotion] or [are you being noisy] (See: **Active or Passive (p.783)**)

are you being disturbed

Because Jesus is speaking to many people in the house, the word **you** is plural. (See: **Forms of 'You' — Singular (p. 855)**)

The child

Here, the word **child** refers to a very young woman. Mark clarifies in 5:42 that she was about 12 years old. Use a word or phrase in your language that refers to a girl who is about this age. Alternate translation: [The young girl] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 5:40

the ones with him

Here Mark is referring to the three disciples (Peter, James, and John) whom Jesus took with him (see 5:37). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the three disciples] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 5:41

Talitha, koum!” which is translated: “Little girl, I say to you, arise

The phrase **Talitha, koum** is an Aramaic phrase. Mark spelled it out using Greek letters so his readers would know how it sounded, and then he explained what it meant: **Little girl, I say to you, arise**. In your translation you can spell it the way it sounds in your language and then explain its meaning. Alternate translation: [“Talitha, koum!” which is Aramaic for, “Little girl, I say to you, arise] (See: **Copy or Borrow Words (p.828)**)

which is translated

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [which we translate as,] (See: **Active or Passive (p.783)**)

Mark 5:42

And immediately the little girl rose up and was walking (for she was 12 years), and they were immediately astonished with great amazement

In this verse, Mark introduces some extra information about the **little girl**: **she was 12 years** old. Consider where you might include this information and how you might introduce it. Alternate translation: [And immediately the little girl, who was 12 years, rose up and was walking, and they were immediately astonished with great amazement] or [And immediately the little girl rose up and was walking, and they were immediately astonished with great amazement. Now the little girl was 12 years.] (See: **Information Structure (p.880)**)

rose up

Here, the phrase **rose up** indicates both that the girl came back to life and that she stood up. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [came back to life and got up] (See: **Assumed Knowledge and Implicit Information (p.788)**)

for

Here, the word **for** introduces an explanation that indicates that the **little girl** was old enough to walk. 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: [she was able to walk because] or [as a matter of act,] (See: **Connecting Words and Phrases (p.824)**)

she was 12 years

Here Mark means that the **little girl** was **12 years** old. Use whatever form your language commonly uses to indicate how old someone is. Alternate translation: [she had lived 12 years] or [she was 12 years of age] (See: **Idiom (p.875)**)

they were immediately astonished

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they immediately marveled] (See: **Active or Passive (p.783)**)

they were immediately astonished with great amazement

Here, the phrase **astonished with great amazement** means that they were extremely astonished. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they were immediately extremely astonished] or [they were immediately totally amazed] (See: **Idiom (p.875)**)

with great amazement

If your language does not use an abstract noun for the idea of **amazement**, you could express the same idea in another way. Alternate translation: [and greatly amazed] (See: **Abstract Nouns (p.781)**)

Mark 5:43

them much that no one might know this

It may be more natural in your language to have a direct quotation here. Alternate translation: [them much, “No one must know about this,“] (See: **Direct and Indirect Quotations (p.830)**)

no one might know this

Alternate translation: [they should let no one know about this]

he said that something should be given to her to eat

It may be more natural in your language to have a direct quotation here. Alternate translation: [he said, “Something should be given to her to eat.”] (See: **Direct and Indirect Quotations (p.830)**)

that something should be given to her

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that would be the girl’s parents. Alternate translation: [her parents should give her something] (See: **Active or Passive (p.783)**)

Mark 6

Mark 6 Chapter Introduction

Structure and Formatting

Jesus teaches and performs miracles (3:7–6:6)

- Jesus teaches in his hometown (6:1–6)

Jesus expands his ministry and encounters opposition (6:7–8:21)

- Jesus sends out the Twelve (6:7–13)
- Herod hears about Jesus (6:14–16)
- Flashback: Herod executes John the Baptist (6:17–29)
- Jesus feeds 5,000 men (6:30–44)
- Jesus walks on water (6:45–52)
- Jesus heals people in the region of Gennesaret (6:53–56)

Religious and Cultural Concepts in This Chapter

Jesus' instructions on how to travel

Jesus instructs the disciples not to bring money, food, or extra clothing with them when they travel and preach the good news. Instead, he wants the disciples to rely on the hospitality of people they visit. Make sure that your translation indicates that the disciples should not pack money, food, or extra clothing because they will be staying with people who welcome and provide for them.

Herod and Herodias

The man named "King Herod" (6:14) ruled over the area to the northwest of the Sea of Galilee, which is where Jesus spent much of his ministry. Herodias was married to Herod's brother Philip, and the two of them had a daughter. However, Herodias divorced Philip and married Herod, who had also divorced his previous wife. Since the Jewish law condemned anyone who married his brother's wife while his brother was still alive (see Leviticus 20:21), John the Baptist rebuked Herod for doing this. It was in response to this rebuke that Herod had John the Baptist put in prison and eventually executed. Make sure that your translation accurately refers to the relationships between Herod, Herodias, and Herodias' daughter.

The miracle of multiplying food

In 6:30–44, Mark tells a story in which Jesus provides 5,000 men with food. They were in a place where no people lived, and all the food that Jesus and his disciples had were five loaves of bread and two fish. Despite that, Jesus used the five loaves of bread and the two fish to feed everyone who was there. Mark does not tell us exactly how Jesus did this, but he does say that there were more leftovers than what they started with. Your translation should not explain how Jesus multiplied the food, but it should be clear that he did a miracle.

The miracle of walking on water

In 6:45–52, Mark tells a story in which Jesus walks on top of the Sea of Galilee, even though there was a storm. When Jesus climbs into the boat that the disciples were in, the storm miraculously stops. Your translation should

not explain exactly how Jesus walked on the water, but it should be clear that Jesus walking on the water and the storm stopping were both miracles.

Translation Issues in This Chapter

Translation Issues in This Chapter

The flashback to John's death

In this chapter, Mark includes a story that happened before the stories that appear before and after it in his narrative. Previously, Mark narrates how Jesus sent out the Twelve (6:7–13). Then, he describes how people, and especially Herod Antipas, respond to Jesus (see 6:14–16). Then, to explain how Herod responded to Jesus, Mark includes a story that happened earlier. This type of storytelling is called a flashback. Here, the flashback tells about how John the Baptist died (see 6:17–29). In 6:30, Mark returns to the main narrative and tells what happened after the events recorded in 6:7–13. Make sure that you use a form that shows your readers that 6:17–29 is a flashback that describes something that happened previously, and 6:30 continues with the main narrative. (See: **Background Information (p.792)**)

Singular and plural forms of "you"

Many of the forms of "you" in this chapter appear when Jesus is talking to his disciples. Because of this, most forms of "you" in this chapter are plural. You should assume forms of "you" are plural unless a note specifies that the form is singular. (See: **Forms of 'You' — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 7, 30, 31, 37, 38, 45, 48, and 50. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

Mark 6:1

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Later,] or [Then] (See: **Introduction of a New Event (p.883)**)

he went out & comes

In a context such as this, your language might say “came” instead of **went** or “goes” instead of **comes**. Alternate translation: [he came out … goes] (See: **Go and Come (p.859)**)

from there

Here, the word **there** refers to the house of Jairus, the synagogue ruler. His house was in the town of Capernaum. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [from Jairus’ house] or [from Capernaum] (See: **Assumed Knowledge and Implicit Information (p.788)**)

his hometown

Here, the phrase **his hometown** refers to the town of Nazareth, where Jesus grew up. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [his hometown, Nazareth] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 6:2

the many ones hearing him were astonished, saying

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus and what he said and did. Alternate translation: [he astonished many of the ones hearing him, who were saying] or [what he said astonished many of the ones hearing him, who were saying] (See: **Active or Passive (p.783)**)

the many ones hearing him

Here, the phrase translated **the many ones hearing him** could refer to: (1) the **many** people who were **hearing him**. In this case, all of the **many** people were astonished. Alternate translation: [all the many people hearing him]; (2) **many** of the people who were **hearing him**. In this case, not all of the people were astonished. Alternate translation: [many of the ones hearing him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.941)**)

From where to this one {are} these things, and what {is} the wisdom that has been given to this one, and such miracles happening by his hands

The people in Jesus' hometown are using the question form to express their surprise that Jesus has **wisdom** and can do **miracles**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [We are surprised to see this one doing these things, and we are surprised that this one has been given the wisdom and such miracles happening by his hands.] or [We have no idea where these things that this one does are from, and we do not know what the wisdom that has been given to this one is, and such miracles happening by his hands!] (See: **Rhetorical Question (p.951)**)

From where to this one {are} these things

Here, the phrase **From where to this one {are} these things** asks about the source from which **this one**, Jesus, was able to do **these things**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [What is the source of these things for this one] or [How is this one able to do these things] (See: **Idiom (p.875)**)

what {is} the wisdom that has been given to this one, and such miracles

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: [how is he as wise as he has been enabled to be, and what are these miracles] (See: **Abstract Nouns (p.781)**)

that has been given to this one

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [that someone has given to this one] (See: **Active or Passive (p.783)**)

by his hands

These people are using **hands** to represent Jesus acting powerfully. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [by him] or [through his actions] (See: **Synecdoche (p.964)**)

Mark 6:3

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

The people are using the question form to show that they know Jesus and his family. They mean that Jesus is just an ordinary person. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: [He is only a carpenter, the son of Mary and a brother of James, Joseph, Judas, and Simon. His sisters are here with us.] or [He is only a carpenter! He is the son of Mary a brother of James and Joseph and Judas and Simon! His sisters are right here with us!] (See: **Rhetorical Question (p.951)**)

the carpenter

The word **carpenter** refers to someone who builds things with wood. If your readers would not be familiar with this type of worker, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the man who builds with wood] or [the construction worker] (See: **Translate Unknowns (p.971)**)

a brother

Jesus was the older **brother** of these men. They were sons of Mary and Joseph. Since the Father of Jesus was God, and their father was Joseph, Jesus was actually their half-brother. That detail is not normally translated, but if your language has a specific word for “older brother,” you could use it here. (See: **Kinship (p.896)**)

Joses & Judas & Simon

The words **Joses**, **Judas**, and **Simon** are the names of men. (See: **How to Translate Names (p.864)**)

his sisters

These were Jesus’ younger **sisters**. They were daughters of Mary and Joseph. Since the Father of Jesus was God, and their father was Joseph, they were actually his half-sisters. That detail is not normally translated, but if your language has a specific word for “younger sister,” you could use it here. (See: **Kinship (p.896)**)

they were being caused to stumble on him

Here Mark speaks as if Jesus were a lump or rock that the people in Jesus’ hometown were stumbling on. He means that these people were offended by him and rejected him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they were offended by him] or [they did not listen to him] (See: **Metaphor (p.904)**)

they were being caused to stumble on him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they were stumbling on him] (See: **Active or Passive (p.783)**)

Mark 6:4

A prophet is not without honor, except

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [A prophet is only without honor] (See: **Connect — Exception Clauses (p.808)**)

is not without honor

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative preposition **without**. Alternate translation: [has honor] or [is always honored] (See: **Double Negatives (p.835)**)

without honor

If your language does not use an abstract noun for the idea of **honor**, you could express the same idea in another way. Alternate translation: [dishonored] or [treated dishonorably] (See: **Abstract Nouns (p.781)**)

in his hometown and among his relatives and in his house

Here Jesus uses three terms that refer to people who know the **prophet** well. The list starts with the broadest category (**hometown**) and ends with the most specific category (**his house**). If you have three terms that refer to different groups of people who know a person, you could use them here. Alternatively, if it would be clearer for your readers, you could use one or two terms. Alternate translation: [except among his relatives] or [in his hometown and among his family] (See: **Doublet (p.838)**)

in his house

Jesus uses the phrase **in his house** to refer to his closest relatives, like his father, mother, or siblings. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [among his closest family members] or [among his father, mother, or siblings] (See: **Metonymy (p.910)**)

Mark 6:5

he was not able to do any miracle there, except, having laid his hands on a few sick people, he healed {them

If, in your language, it would appear that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [the only miracles he was able to do there were healing some sick people, having laid his hands on them] (See: **Connect — Exception Clauses (p.808)**)

he was not able to do any miracle there

The words translated **not** and **any** 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: [he was able to do not even one miracle there] (See: **Double Negatives (p.835)**)

Mark 6:6

he was amazed because of their unbelief

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was **their unbelief**. Alternate translation: [their unbelief amazed him] (See: **Active or Passive (p.783)**)

because of their unbelief

If your language does not use an abstract noun for the idea of **unbelief**, you could express the same idea in another way. Alternate translation: [because they did not believe] (See: **Abstract Nouns (p.781)**)

the villages

Here Mark is referring to **the villages** in a specific area. He probably means the area near Nazareth. If it would be helpful in your language, you could clarify that these villages are in a specific region. Alternate translation: [the villages of that region] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the villages in a circle

Here, the phrase **in a circle** indicates that Jesus went from village to village in the general pattern of a **circle**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the villages in a circular pattern] or [around the villages, one by one,] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

And he was amazed because of their unbelief. & he was going around the villages in a circle teaching & And he calls the Twelve and began to send them out two by two, and he was giving them authority over the unclean spirits

Here, the clause **he was going around the villages teaching** could be: (1) the end of the story about Jesus visiting his hometown. Alternate translation: [And he was amazed because of their unbelief, and he was going around the villages in a circle teaching. And he calls the Twelve and began to send them out two by two, and he was giving them authority over the unclean spirits]; (2) the beginning of the story about how Jesus sent out the twelve disciples. Alternate translation: [And he was amazed because of their unbelief. And he was going around the villages in a circle teaching, and he calls the Twelve and began to send them out two by two, and he was giving them authority over the unclean spirits] (See: **Information Structure (p.880)**)

Mark 6:7

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.883)**)

began to send them out

Here, the phrase **began to send them out** indicates that Jesus prepared them for when he would **send them out**. The **Twelve** do not actually leave on their mission until 5:12. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [prepared to send them out] or [began to get them ready to send them out] (See: **Assumed Knowledge and Implicit Information (p.788)**)

two by two

Here, the phrase **two by two** means that Jesus sent out **the Twelve** in six groups with **two** disciples in each group. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [in pairs] or [in sets of two] (See: **Idiom (p.875)**)

he was giving them authority over the unclean spirits

If your language does not use an abstract noun for the idea of authority, you could express the same idea in another way. Alternate translation: [he was empowering them to control the unclean spirits] (See: **Abstract Nouns (p.781)**)

Mark 6:8

they should take nothing for the road except only a staff

If, in your language, it would appear that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [the only thing they should take for the road was a staff] (See: **Connect — Exception Clauses (p.808)**)

the road

Here, **road** represents a journey. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the journey] (See: **Metonymy (p.910)**)

no bread

Mark is using **bread** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [nothing to eat] (See: **Synecdoche (p.964)**)

bag

The term **bag** means something a traveler would use to carry things that were needed on a journey. If your readers would not be familiar with this type of container, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [knapsack] (See: **Translate Unknowns (p.971)**)

in the belt

In Jesus' culture, people would often wrap their money up in long strips of cloth and then tie them around their waists as belts. This was a way to keep the money safe while the people were traveling. If it would be helpful in your language, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [in their money bag] or [to have with you as you travel] (See: **Translate Unknowns (p.971)**)

the belt

The word **belt** represents belts in general, not one particular belt. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [their belts] (See: **Generic Noun Phrases (p.857)**)

and he commanded them that they should take nothing for the road except only a staff—no bread, no bag, no money in the belt & but having put on sandals, and, "You may not wear two tunics

If it would be helpful to your readers, you could combine 6:8 and 6:9 into a verse bridge, as the UST does, in order to put all the negative and positive commands together. Alternate translation: [and he commanded them that they should take nothing for the road—no bread, no bag, no money in the belt—and, "You may not wear two tunics." However, he allowed them to take a staff and to put on sandals.] (See: **Verse Bridges (p.976)**)

them that they should take nothing for the road except only a staff—no bread, no bag, no money in the belt & but having put on sandals, and, “You may not wear two tunics

It may be more natural in your language to have a direct quotation for all these commands. Alternate translation: [them, “Take nothing for the road except only a staff—no bread, no bag, no money in the belt—but having put on sandals, and you may not wear two tunics] (See: **Direct and Indirect Quotations (p.830)**)

Mark 6:9

and, “You may not wear two tunics

If you preserved the indirect quotation in the previous clauses, it may be more natural in your language to have an indirect quotation here also. Alternate translation: [and not wearing two tunics] (See: **Direct and Indirect Quotations (p.830)**)

two tunics

Here Jesus implies that they should bring only one tunic instead of **two**. In other words, they should not bring an extra one in case they needed it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [a second tunic] or [a spare tunic] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

Mark 6:10

you enter into a house

Here Jesus implies that they **enter** this **house** as a guest who has been invited to stay there. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [you enter into a house as a guest] or [you are invited to stay at a house] (See: **Assumed Knowledge and Implicit Information (p.788)**)

from there

Here, the word **there** refers to the city or village that the **house** is in. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [from that city or village] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 6:11

whatever place does not receive

Here, **place** represents represents the people who live in that place. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [when the people in any place do not receive] (See: **Metonymy (p.910)**)

going out

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming out] (See: **Go and Come (p.859)**)

shake off the dust that {is} under your feet

This action was an expression of strong rejection in this culture. It showed that someone did not want even the dust of a house or city to remain on them. If there is a similar gesture in your culture, you could consider referring to it here, or you could explain the meaning of the action. Alternate translation: [wash the dirt of that place off your hands] or [shake off the dust that is under your feet to sever your relationship with that place and] (See: **Symbolic Action (p.962)**)

for a testimony against them

Here Jesus implies that the **testimony** indicates that these people are in danger of being punished by God. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [for a testimony that they will be punished] (See: **Assumed Knowledge and Implicit Information (p.788)**)

for a testimony

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Alternate translation: [to testify] (See: **Abstract Nouns (p.781)**)

for a testimony against them

Most ancient manuscripts end the verse with the words **for a testimony against them**. The ULT follows that reading. Some ancient manuscripts include another sentence after these words: “Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.” This sentence was probably added from Matthew 10:15. 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, it is recommended that you use the reading of the ULT. (See: **Textual Variants (p.966)**)

Mark 6:12

having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out] (See: **Go and Come (p.859)**)

they proclaimed that they should repent

It may be more natural in your language to have a direct quotation here. Alternate translation: [they proclaimed, “You should repent.”] (See: **Direct and Indirect Quotations (p.830)**)

they should repent

The pronoun **they** refers to people in general. If this is not clear for your readers, you could use a form that refers to people in general. Alternate translation: [everyone should repent] or [men and women should repent] (See: **Pronouns — When to Use Them (p.936)**)

Mark 6:13

anointing many sick {people} with oil

In Jesus' culture, **anointing** people **with oil** was both a simple medical treatment and also a way to ask God to show favor to them. If it would be helpful in your language, you could explain what **anointing** people **with oil** means. Alternate translation: [anointing many sick people with oil to help them] or [anointing many sick people with oil to show God's blessing] (See: **Symbolic Action (p.962)**)

Mark 6:14

And King Herod heard

Here Mark introduces **King Herod** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [Now the ruler over that area was King Herod. And he heard about Jesus] (See: **Introduction of New and Old Participants (p.886)**)

And

Here, the word **And** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Then] or [Sometime later,] (See: **Introduction of a New Event (p.883)**)

King Herod heard, for his name became known

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [because his name became known, King Herod heard about him] (See: **Connect — Reason-and-Result Relationship (p.817)**)

his name

Here, **name** represents the person or news about that person. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [he] or [stories about him] (See: **Metonymy (p.910)**)

they were saying,John the Baptist has been raised from the dead, and because of this the powers work in him

It may be more natural in your language to have an indirect quotation here. Alternate translation: [they were saying that John the Baptist had been raised from the dead, and because of this the powers worked in him] (See: **Direct and Indirect Quotations (p.830)**)

they were saying

The pronoun **they** refers to people in general. If this is not clear for your readers, you could use a form that refers to people in general. Alternate translation: [many were saying] or [people were saying] (See: **Pronouns — When to Use Them (p.936)**)

they were saying

Some ancient manuscripts read **they were saying**. The ULT follows that reading. Other ancient manuscripts read “he was saying.” 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 the ULT. (See: **Textual Variants (p.966)**)

John the Baptist has been raised from the dead

These people are implying that Jesus is actually **John the Baptist**, who **has been raised from the dead** and now goes by the name Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [This man Jesus is actually John the Baptist raised from the dead] or [John the Baptist has been raised from the dead and is now called Jesus] (See: **Assumed Knowledge and Implicit Information (p.788)**)

John the Baptist has been raised

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable idiom or state the meaning plainly. Alternate translation: [John the Baptist has been restored to life] (See: **Idiom (p.875)**)

John the Baptist has been raised

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, these people could be implying that: (1) God did it. Alternate translation: [God has raised John the Baptist]; (2) John himself did it. Alternate translation: [John the Baptist has risen] (See: **Active or Passive (p.783)**)

from the dead

These people are 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: [from among the dead people] or [from the corpses] (See: **Nominal Adjectives (p.912)**)

because of this

Here, the phrase **because of this** introduces the result of what these people think about John being raised from the dead. They think that Jesus has powers because he has already been raised from the dead. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [because he has been raised,] (See: **Connect — Reason-and-Result Relationship (p.817)**)

the powers work in him

Here these people speak as if **the powers** were people that could work in Jesus. They mean that Jesus is powerful and can do powerful things. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he has his powers] or [he is very powerful] (See: **Personification (p.930)**)

Mark 6:15

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

It may be more natural in your language to have indirect quotations here. Alternate translation: [But others were saying that he was Elijah. But others were saying that he was a prophet, like one of the prophets] (See: **Direct and Indirect Quotations (p.830)**)

A prophet

These people are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [He is a prophet] (See: **Ellipsis (p.840)**)

one of the prophets

Here these people are referring to the famous **prophets** who lived many years earlier. There are many stories in the Old Testament about the amazing things these **prophets** did and said. If it would be helpful in your language, you could refer to these specific **prophets** more explicitly. Alternate translation: [one of the famous prophets from the Scriptures] or [one of the ancient prophets] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 6:16

The one} whom I beheaded, John, this one has been raised

Here, the phrase **this one** refers directly back to **{The one} whom I beheaded, John**. Herod expresses the idea in this way to introduce the person he is talking about and then explain what he thinks has happened to that person. If stating the topic and then referring back to it with the phrase **this one** would be redundant in your language, you could omit the redundant information. Alternate translation: [The one whom I beheaded, John, has been raised] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

The one} whom I beheaded, John, this one has been raised

Herod is implying that Jesus is actually **John**, who **has been raised** and now goes by the name Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [This man Jesus is actually the one whom I beheaded, John, who has been raised] or [The one whom I beheaded, John, this one has been raised and is now called Jesus] (See: **Assumed Knowledge and Implicit Information (p.788)**)

I beheaded

Here Herod implies that he had his soldiers behead John. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [my soldiers beheaded] or [I had my soldiers behead] (See: **Assumed Knowledge and Implicit Information (p.788)**)

this one has been raised

See how you expressed the similar phrase in 6:14. Alternate translation: [has been restored to life] (See: **Idiom (p. 875)**)

this one has been raised

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Herod could be implying that: (1) God did it. Alternate translation: [God has raised this one]; (2) John himself did it. Alternate translation: [this one has risen] (See: **Active or Passive (p.783)**)

Mark 6:17

For

Here, the word **For** introduces background information that tells about how John died. This background information continues in 6:18–29. In your translation, present this information in a way that makes it clear that this is background information, not the next event in the story. Alternate translation: [Now sometime earlier,] or [By this time, John had already died. Here is what happened:] (See: **Connect — Background Information (p.800)**)

For Herod himself, having sent, seized John and bound him in prison because of Herodias, the wife of his brother Philip, because he married her

If it would be more natural in your language, you could reverse the order of these elements, since the second half of the verse gives reasons for the result that the first half of the verse describes. Alternate translation: [Herod married Herodias, the wife of his brother Philip. Because of her, Herod himself, having sent, seized John and bound him in prison] (See: **Connect — Reason-and-Result Relationship (p.817)**)

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

Here Mark implies that **Herod** sent his soldiers to do these things. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Herod himself, having sent his soldiers, had them seize John and bind him in prison] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Herod himself

Mark uses the word **himself** to emphasize how significant it was that **Herod** was the one did these things. Use a way that is natural in your language to indicate this significance. Alternate translation: [it was Herod who] or [indeed Herod] (See: **Reflexive Pronouns (p.948)**)

Herodias, the wife of his brother Philip, because he married her

Here Mark introduces **Herodias** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [a woman named Herodias, who was the wife of his brother Philip, because he married her] (See: **Introduction of New and Old Participants (p. 886)**)

the wife of his brother Philip, because he married her

Here Matthew implies that Herod married Herodias after she divorced Philip, Herod's brother. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [whom he married after she divorced his brother Philip] or [who had been the wife of his brother Philip, because he married her after she divorced Philip] (See: **Assumed Knowledge and Implicit Information (p.788)**)

of his brother Philip

The word **Philip** is the name of a man. This is not the same Philip who was an evangelist in the book of Acts or the Philip who was one of Jesus' twelve disciples. (See: **How to Translate Names (p.864)**)

his brother

It is not certain whether **Philip** was older or younger than Herod, but it is slightly more likely that he was older. So, if you have to use a form that refers to an older or younger brother, you could state that **Philip** was older. Alternate translation: [his older brother] (See: **Kinship (p.896)**)

For Herod himself, having sent, seized John and bound him in prison because of Herodias, the wife of his brother Philip, because he married her & For John was saying to Herod, “It is not lawful for you to have the wife of your brother

If it would be helpful to your readers, you could combine 6:17 and 6:18 into a verse bridge, as the UST does, in order to include the reasons why Herod **seized John and bound him in prison** before stating that he did those things. Alternate translation: [For Herod had married Herodias, the wife of his brother Philip. Then, John was saying to Herod, “It is not lawful for you to have the wife of your brother.” So, because of Herodias, Herod himself, having sent, seized John and bound him in prison] (See: **Verse Bridges (p.976)**)

Mark 6:18

For

Here, the word **For** introduces a reason why Herod put John in prison. If it would be helpful in your language, you could use a word or phrase that introduces a reason, or you could leave For untranslated. Alternate translation: [He did that because] (See: **Connect — Reason-and-Result Relationship (p.817)**)

to Herod, “It is not lawful for you to have the wife of your brother

It may be more natural in your language to have an indirect quotation here. Alternate translation: [to Herod that it was not lawful for him to have the wife of his brother] (See: **Direct and Indirect Quotations (p.830)**)

for you & your

Because John is speaking to Herod, the words **you** and **your** are singular. (See: **Forms of ‘You’ — Singular (p.855)**)

of your brother

See how you translated **brother** in 6:17. Alternate translation: [of your older brother] (See: **Kinship (p.896)**)

Mark 6:19

was wanting to kill him

Here Mark implies that Herodias wanted to send someone to **kill** John. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [was wanting to have him killed] or [was wanting to have Herod's soldiers kill him] (See: **Metonymy (p.910)**)

and

Here, the word **and** introduces Herodias could actually do in contrast with what she wanted to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [but] (See: **Connecting Words and Phrases (p.824)**)

she was not able

Mark is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [she was not able to kill him] (See: **Ellipsis (p.840)**)

But Herodias was angry with him and was wanting to kill him, and she was not able & for Herod was fearing John, knowing him {to be} a righteous and holy man, and he was keeping him safe, and having heard him, he was much perplexed,and he was listening to him gladly

If it would be helpful to your readers, you could combine 6:19 and 6:20 into a verse bridge, as the UST does, in order to include the reasons why Herodias **was not able** to kill John before stating that she was not able to kill him. Alternate translation: [But Herodias was angry with him and was wanting to kill him. But Herod was fearing John, knowing him to be a righteous and holy man, and he was keeping him safe, and having heard him, he was much perplexed, yet he was listening to him gladly. So, Herodias was not able to kill him] (See: **Verse Bridges (p.976)**)

Mark 6:20

for

Here, the word **For** introduces a reason why Herodias was not able to kill John. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for something, or you could leave **For** untranslated. Alternate translation: [which was because] or [since] (See: **Connect — Reason-and-Result Relationship (p.817)**)

he was keeping him safe

Here Mark implies that Herod kept John **safe** while he was in jail. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he was keeping him safe in prison] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he was much perplexed

Many ancient manuscripts read **he was much perplexed**. The ULT follows that reading. Other ancient manuscripts read “he was doing many things.” 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 the ULT. (See: **Textual Variants (p.966)**)

he was much perplexed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what John said. Alternate translation: [what John said perplexed him much] (See: **Active or Passive (p.783)**)

and

Here, the word **and** introduces how Herod listened to John in contrast with how he was **perplexed**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [yet] (See: **Connecting Words and Phrases (p.824)**)

Mark 6:21

an opportune day having come

Here Mark implies that it was **an opportune day** for Herodias to convince Herod to have John executed. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [a good opportunity for Herodias to kill John having come] or [a day having come when it was a good time for Herodias to have Herod execute John] (See: **Assumed Knowledge and Implicit Information (p.788)**)

made a dinner

Here Mark implies that Herod had his servants make **a dinner**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [had his servants make a dinner] (See: **Assumed Knowledge and Implicit Information (p.788)**)

for his birthday

In some cultures, people celebrate a **birthday**, the day that someone was born. If your readers would not be familiar with this type of celebration, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [for his birthday celebration] or [for celebrations on the anniversary of his birth] (See: **Translate Unknowns (p.971)**)

for his great ones

Here, the phrase **his great ones** refers to the important people in Herod's court. They were probably high-ranking officials who served under Herod. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [his high-ranking courtiers] or [the important people in his court] (See: **Assumed Knowledge and Implicit Information (p.788)**)

for the first of Galilee

Here, Mark refers to important or respected people as if they were **first**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the respected of Galilee] or [the significant ones of Galilee] (See: **Metaphor (p.904)**)

for the first

Mark is using the adjective **first** as a noun to mean first people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [for the first people] or [for the people who were first] (See: **Nominal Adjectives (p.912)**)

Mark 6:22

and his daughter, of Herodias,having entered and having danced and having pleased Herod and the ones reclining to eat with {him}, the king

Here Mark introduces Herod's **daughter** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [a young woman entered. She was his daughter, of Herodias. She danced and pleased Herod and the ones reclining to eat with him, so the king] (See: **Introduction of New and Old Participants (p.886)**)

his daughter, of Herodias

Some ancient manuscripts read **his daughter, of Herodias**. The ULT follows that reading. Other ancient manuscripts read "the daughter of Herodias herself." 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 the ULT. (See: **Textual Variants (p.966)**)

his daughter, of Herodias

The phrase translated **his daughter, of Herodias** could indicate that: (1) the young woman, who is not named, was the **daughter** of **Herodias** and so also Herod's stepdaughter. Alternate translation: [the daughter of Herodias, Herod's stepdaughter]; (2) the young woman, named Herodias, was the **daughter** of Herod. She had the same name as the woman Herod had married. Alternate translation: [Herod's daughter Herodias] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the ones reclining to eat with {him

In Herod's culture, people would usually recline, or lay on one side, at a table when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: [the ones sitting down to eat with him] or [the ones eating with him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

said to the girl, "Ask me whatever you desire, and I will give {it} to you

It may be more natural in your language to have an indirect quotation here. Alternate translation: [told the girl that she should him whatever she desired, and he would give it to her] (See: **Direct and Indirect Quotations (p.830)**)

to the girl

Here, the word **girl** refers to a woman who has reached puberty but who is still young, probably between 12 and 20 years old. Use a word in your language that refers generally to a young woman who has reached puberty. Alternate translation: [to the young lady] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Ask & you desire, & to you

Because Herod is speaking to the girl, the command **Ask** and the word **you** throughout this verse are singular. (See: **Forms of 'You' — Singular (p.855)**)

Mark 6:23

to her, “If you ask me, I will give {it} to you, up to half of my kingdom

It may be more natural in your language to have an indirect quotation here. Alternate translation: [her that if she asked him, he would give it to her, up to half of his kingdom] (See: **Direct and Indirect Quotations (p.830)**)

you ask & to you

Because Herod is speaking to the girl, the word **you** is singular throughout this verse. (See: **Forms of ‘You’ — Singular (p.855)**)

up to half of my kingdom

Herod says **up to half of my kingdom** here as an overstatement for emphasis. He means that he will definitely give the young woman what she asks for. If it would be helpful in your language, you could use a form that indicates that Herod is making an overstatement, or you could express the idea more generally. Alternate translation: [even if it were up to half of my kingdom] or [no matter how valuable] or [even if it is very difficult to give] (See: **Hyperbole (p.868)**)

Mark 6:24

having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out] (See: **Go and Come (p.859)**)

she said to her mother, “What should I ask?” And she said, “The head of John the Baptist

It may be more natural in your language to have indirect quotations here. Alternate translation: [she asked her mother what she should ask. And her mother said that she should ask for the head of John the Baptist] (See: **Direct and Indirect Quotations (p.830)**)

to her mother

Here Mark implies that **her mother** is Herodias, Herod’s wife. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to Herodias, her mother] (See: **Assumed Knowledge and Implicit Information (p.788)**)

The head of John the Baptist

The mother is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [You should ask for the head of John the Baptist] (See: **Ellipsis (p.840)**)

The head of John the Baptist

Here the mother is implying that the daughter should ask King Herod to behead **John the Baptist** and then present his severed **head** to her. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [The head of John Baptist after he has been beheaded] or [The head of John the Baptist severed from his body] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 6:25

with haste

If your language does not use an abstract noun for the idea of **haste**, you could express the same idea in another way. Alternate translation: [quickly] or [hurriedly]

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and she said] (See: **Quotations and Quote Margins (p.941)**)

I desire that you would give me at once the head of John the Baptist on a platter

Here the woman implies that she wants Herod to have John killed by having his **head** cut off and brought to her. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [I desire that you would have one of your soldiers at once behead John the Baptist and then give me his head here on a platter] (See: **Assumed Knowledge and Implicit Information (p.788)**)

you would give

Because the girl is speaking to Herod, the word **you** is singular. (See: **Forms of 'You' — Singular (p.855)**)

a platter

A **platter** is a large, flat serving dish. If your readers would not be familiar with this type of dish, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a tray] or [a large serving plate] (See: **Translate Unknowns (p.971)**)

Mark 6:26

having become deeply grieved

Alternate translation: [feeling very sorry]

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

Here Mark indicates two reasons why Herod kept his word. First, he had made **oaths** that he did not want to break. Second, he had promised in front of **the ones reclining to eat with him**, and it would be embarrassing and shameful to break his promise when everyone had heard it. If it would be helpful in your language, you could make these reasons more explicit. Alternate translation: [because he had used oaths and because the ones reclining to eat with him had heard what he promised] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the ones reclining to eat with him

In Jesus' culture, people would usually recline, or lay on one side, at a table when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. See how you translated this phrase in 6:22. Alternate translation: [the ones sitting down to eat with him] or [the ones eating with him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

did not want to refuse her

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 **refuse**. Alternate translation: [had to allow it] or [was compelled to do what she asked] (See: **Double Negatives (p.835)**)

Mark 6:27

having sent an executioner, commanded {him} to bring his head

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause describes what the king **commanded** before he **sent** the executioner. Alternate translation: [having commanded an executioner to bring his head, sent him off] (See: **Order of Events (p.921)**)

an executioner

An **executioner** is a soldier who executes people for his commander. If your readers would not be familiar with this type of soldier, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [one of his soldiers] (See: **Translate Unknowns (p.971)**)

to bring his head

Here Mark implies that Herod commanded the executioner to cut off John's **head** and then **bring** it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to behead John Baptist and then to bring his head] or [to bring the head of John the Baptist severed from his body] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 6:28

a platter

See how you translated the word **platter** in 6:25. Alternate translation: [a tray] or [a large serving plate] (See: **Translate Unknowns (p.971)**)

to the girl, & the girl

See how you translated **girl** in 6:22. Alternate translation: [to the young lady ... the young lady] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 6:29

came

Here Mark implies that John's disciples went to the jail where John had been imprisoned. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [came to the place where John had been imprisoned] (See: **Assumed Knowledge and Implicit Information (p.788)**)

came

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [went] (See: **Go and Come (p.859)**)

Mark 6:30

And

Here, the word **And** introduces the next major event in the story. This event continues the story about how Jesus sent the twelve apostles out to drive out demons and to preach (see 6:7–13). If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Make sure that it is clear that Mark is continuing the story from earlier in the chapter. Alternate translation: [Now to return to the story,] or [Now] (See: **Introduction of a New Event (p.883)**)

are gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gather together] or [assemble] (See: **Active or Passive (p.783)**)

everything, as much as they did and as much as they taught

The expression **everything, as much as they did and as much as they taught** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [as much as they did and taught] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

Mark 6:31

And he says to them, “You yourselves, come by yourselves to a desolate place and rest a little while.” For the ones coming and the ones going were many, and they were not even having opportunity to eat

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: [And the ones coming and the ones going were many, and they were not even having opportunity to eat. Therefore, he says to them, “You yourselves, come by yourselves to a desolate place and rest a little while.”] (See: **Connect — Reason-and-Result Relationship (p.817)**)

You yourselves

Jesus uses the word **yourselves** to emphasize that he wants the disciples to come with him. Use a way that is natural in your language to indicate this significance. Alternate translation: [As for you] (See: **Reflexive Pronouns (p.948)**)

the ones coming and the ones going

Here Mark means that many people were visiting the place where Jesus and the disciples were. Many people were visiting and many others were leaving all the time. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the people visiting that place and then leaving] or [the people who were there] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they were not even having opportunity to eat

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 could not even find time to eat] or [they were so busy that they could not eat] (See: **Abstract Nouns (p.781)**)

Mark 6:32

they went away

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [they came away] (See: **Go and Come (p.859)**)

the boat

Here, the phrase **the boat** could refer to: (1) a boat, without specifying which one. Alternate translation: [a certain boat]; (2) the same boat that Jesus and his disciples used in 5:21. Alternate translation: [the same boat they had used earlier] (See: **Generic Noun Phrases (p.857)**)

Mark 6:33

they saw them leaving, and many knew

The word **many** could go with: (1) just **knew**. Alternate translation: [people saw them leaving, and many people knew]; (2) both **saw** and **knew**. Alternate translation: [many saw them leaving and knew] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they saw

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: [some saw] or [people who were there saw] (See: **Pronouns — When to Use Them (p.936)**)

many

Mark is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many people] (See: **Nominal Adjectives (p.912)**)

knew

Here Mark could be implying that they **knew**: (1) that Jesus and his disciples were the ones who were **leaving**. Alternate translation: [recognized them]; (2) where Jesus and disciples were going. Alternate translation: [realized where they were going] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they ran there together on foot

The expression **on foot** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [they ran there together] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

from all the cities

Here Matthew refers to the cities near where Jesus and the disciples had been. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [from all the cities in that region] or [from all the nearby cities] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 6:34

having come out

Here Mark implies that Jesus came out of the boat in which he and the disciples were sailing. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having come out of the boat] or [having disembarked] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having come out

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone out] (See: **Go and Come (p.859)**)

he had compassion on them because they were like sheep not having a shepherd

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [because they were like sheep not having a shepherd, he had compassion on them] (See: **Connect — Reason-and-Result Relationship (p.817)**)

he had compassion on

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: [he sympathized with] (See: **Abstract Nouns (p.781)**)

because they were like sheep not having a shepherd

Here Mark compares the people who were there to **sheep** who do not have **a shepherd**. Just as **sheep** without **a shepherd** have no one to lead and take care of them, so the people have no one to lead and take care of them. If it would be helpful in your language, you could state the meaning of the simile more explicitly. Alternate translation: [because, like sheep without a shepherd, they did not know what to do or where to go] (See: **Simile (p.955)**)

Mark 6:35

the hour already having become much, & the hour {is} already much

When Mark says that an **hour** is **much**, he means that it is a time later in the day, probably soon before sunset. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the late afternoon having already arrived ... the late afternoon is already here] or [the evening having almost come ... the evening is almost here] (See: **Idiom (p.875)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.859)**)

Mark 6:36

Send them away

Because the disciples are speaking to Jesus, the command **Send them away** is singular. (See: **Forms of 'You' — Singular (p.855)**)

Send them away

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [We ask that you send them away] (See: **Imperatives — Other Uses (p.877)**)

the surrounding countryside and villages

Here, Mark is referring to that whole region by naming its two primary parts, the **countryside** and the **villages**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the whole surrounding area] (See: **Merism (p.902)**)

Mark 6:37

But

Here, the word **But** introduces what Jesus says in a contrast with what the disciples asked him to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] (See: **Connect — Contrast Relationship (p.806)**)

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

The disciples are using the question form to show that Jesus' command is absurd or impossible. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [We cannot go away and buy loaves of 200 denarii and give them to them to eat.] or [We could not go away and buy enough loaves to give to them to eat even if we had 200 denarii!] (See: **Rhetorical Question (p.951)**)

loaves of 200 denarii

Here, the disciples are using the possessive form to describe **loaves** that are worth **200 denarii**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [loaves worth 200 denarii] or [loaves with 200 denarii] (See: **Possession (p.932)**)

of 200 denarii

The word **denarii** refers to silver coins, each equivalent to about one day's wage for a hired worker. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: [of 200 silver coins] or [of 200 days' wages] (See: **Biblical Money (p.795)**)

Mark 6:38

But

Here, the word **But** introduces what Jesus says in a contrast with what the disciples just implied about how impossible it would be for them to feed everyone. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] (See: **Connect — Contrast Relationship (p.806)**)

loaves

The word **loaves** refers to loaves of bread, which are lumps of flour dough that a person has shaped and baked. If your readers would not be familiar with this type of bread, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [large chunks of bread] (See: **Translate Unknowns (p.971)**)

Go. See

Here Jesus commands to the disciples to **Go** to where they kept their food and **See** how much they have. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Check your supplies and note what you have] or [Go to where you keep your food and see what is there] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having known

Here Mark implies that they knew how many loaves of bread they had. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having known how many loaves they had] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Five, and two fish

The disciples are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [We have five loaves, and we also have two fish] (See: **Ellipsis (p.840)**)

Mark 6:39

he commanded them all to recline

The pronoun **them** could refer to: (1) **all** the people who were there. In this case, Jesus directly commanded the crowd **to recline**. Alternate translation: [he commanded the whole crowd to recline]; (2) the disciples, who them told **all** the people who were there **to recline**. In this case, Jesus commands the disciples, who command the crowd. Alternate translation: [he commanded the disciples to have all the people recline] (See: **Pronouns — When to Use Them (p.936)**)

them all to recline group by group on the green grass

It may be more natural in your language to have a direct quotation here. Alternate translation: [them all, “Recline group by group on the green grass.”] (See: **Direct and Indirect Quotations (p.830)**)

to recline

In Jesus’ culture, people would usually **recline**, or lay on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: [to sit down to eat] or [to get ready to eat] (See: **Assumed Knowledge and Implicit Information (p.788)**)

group by group

Here, the phrase **group by group** indicates that the people were supposed to sit down in many smaller groups of people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [in many smaller groups] or [in separate groups] (See: **Idiom (p.875)**)

the green grass

Mark describes the **grass** as **green** because it was growing and healthy. If your readers would not be familiar with **green grass**, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the growing grass] or [the healthy grass] (See: **Translate Unknowns (p.971)**)

Mark 6:40

they reclined

See how you translated “recline” in 6:39. Alternate translation: [they sat down to eat] or [they got ready to eat] (See: **Assumed Knowledge and Implicit Information (p.788)**)

group by group according to hundreds and according to fifties

The phrase **according to hundreds and according to fifties** refers to the number of people in each of the groups. In other words, some groups had a hundred people in them, and other groups had fifty people in them. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [in groups of 100 people and in groups of 50 people] or [group by group, some with 100 people and some with 50 people] (See: **Idiom (p.875)**)

group by group

See how you translated **group by group** in 6:39. Alternate translation: [in many smaller groups] or [in separate groups] (See: **Idiom (p.875)**)

Mark 6:41

loaves & the loaves

See how you translated **loaves** in 6:38. Alternate translation: [large chunks of bread ... the large chunks of bread] (See: **Translate Unknowns (p.971)**)

having looked up to heaven

In Jesus' culture, most people thought that **heaven** was up above the earth. Looking up towards **heaven** was a common posture for someone who was praying. If it would be helpful in your language, you could refer to a common posture for prayer in your culture, or you could explain the meaning of this posture. Alternate translation: [having raised his arms in prayer] or [having looked up to heaven to pray] (See: **Symbolic Action (p.962)**)

he blessed

Here Mark could be implying that Jesus **blessed**: (1) God for providing the food. Alternate translation: [he blessed God] or [he praised God]; (2) the food. Alternate translation: [he blessed the food] or [he asked God to make the food holy] (See: **Assumed Knowledge and Implicit Information (p.788)**)

broke the loaves into pieces

Here Mark means that Jesus **broke the loaves** of bread in **pieces** so that they could be served to the crowds. This was a normal practice in his culture. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [divided the loaves into servings] or [broke the loaves into smaller pieces] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he divided the two fish among all

Here Mark implies that Jesus **divided the two fish** as he had divided the **loaves** among everyone. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [in the same way he divided the two fish among all] or [he broke the two fish and gave them to his disciples so that they might set them also before all] (See: **Assumed Knowledge and Implicit Information (p.788)**)

among all

Mark is using the adjective **all** as a noun to mean all the people who were there. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [among all of them] (See: **Nominal Adjectives (p.912)**)

Mark 6:42

they all ate

The pronoun **they** in the phrase **they all ate** refers to the crowds who were there. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the crowds all ate] or [all the groups of people ate] (See: **Pronouns — When to Use Them (p.936)**)

and were satisfied

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your languages. Alternate translation: [until they were full] (See: **Active or Passive (p.783)**)

Mark 6:43

the broken pieces, the fillings of 12 baskets, and from the fish

Here Mark means that they filled the baskets with the leftovers from the meal, including **broken pieces** of bread and pieces **from the fish**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the broken pieces of bread and parts of fish, the fillings of 12 baskets] or [the leftover pieces of bread and fish, the fillings of 12 baskets] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the fillings of 12 baskets

Here, Mark is using the possessive form to describe **fillings** that consisted of **baskets** that were stuffed with **broken pieces**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [enough to fill 12 baskets] or [which filled up 12 baskets] (See: **Possession (p.932)**)

the fillings of 12 baskets

If your language does not use an abstract noun for the idea of **fillings**, you could express the same idea in another way. Alternate translation: [12 baskets full] (See: **Abstract Nouns (p.781)**)

of 12 baskets

The word **baskets** refers to large circular containers that store food or other items. If your readers would not be familiar with this type of container, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [of 12 boxes] or [of 12 containers] (See: **Translate Unknowns (p.971)**)

Mark 6:44

And

Mark uses the word **And** to introduce background information that helps the readers understand how amazing what Jesus did was. The word does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: [As for how many people were there,] or [In the end,] (See: **Background Information (p.792)**)

the loaves

See how you translated **loaves** in 6:38. Alternate translation: [the large chunks of bread] (See: **Translate Unknowns (p.971)**)

the loaves

Mark is using **loaves** to represent all the food that they ate, including the bread and the fish. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the food] or [the loaves and the fish] (See: **Synecdoche (p.964)**)

were 5,000 men

Here Mark indicates that **5,000 men** ate the food that Jesus provided. He does not state whether there were other people there. If possible, use a phrase that refers to **5,000 men** without implying whether other people were there. If you must imply or state whether other people were there, you could: (1) indicate that there were women and children there who were not counted. Alternate translation: [were 5,000 men, and there were women and children there too]; (2) indicate that only these men ate the food. Alternate translation: [were the 5,000 men who were there] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 6:45

And immediately

Here, the phrase **And immediately** introduces the next major event in the story. Mark implies that this event began soon after the event he just finished narrating. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: [Soon after that,] (See: **Introduction of a New Event (p.883)**)

to the other side

Here Mark implies that the disciples are sailing **to the other side** of the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to the other side of the lake] or [across the sea to the opposite side] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Bethsaida

The word **Bethsaida** is the name of a town. It was located on the northern shore of the Sea of Galilee. (See: **How to Translate Names (p.864)**)

Mark 6:46

to them

The pronoun **them** could refer to: (1) the crowd that had eaten the bread and fish. Alternate translation: [to the crowd]; (2) the disciples. Alternate translation: [to the disciples] (See: **Pronouns — When to Use Them (p.936)**)

the mountain

Mark does not clarify what **mountain** this is or how high up it is. If possible, use a general word for a hill or small mountain without indicating one particular place. Alternate translation: [a high place] or [a small mountain] (See: **When to Keep Information Implicit (p.980)**)

Mark 6:47

evening having come

Mark indicated that it was late in the day earlier in the story (see 6:35). Here, he uses a similar phrase but implies that it was later on in the evening. If it would be helpful in your language, you could use a word or phrase that describes a time later than the time described in 6:35. Alternate translation: [when it was even later in the evening] or [further into the evening] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the boat

Here Mark implies that **the boat** has the disciples in it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the boat with the disciples inside] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 6:48

them being tormented as they rowed—for the wind was against them—and

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [that the wind was against them and so they were being tormented as they rowed,] (See: **Connect — Reason-and-Result Relationship (p.817)**)

them being tormented

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the wind. Alternate translation: [the wind tormenting them] (See: **Active or Passive (p.783)**)

being tormented

Here Mark refers to how hard the disciples were working to row the boat against the wind as if they were **being tormented**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [working very hard] or [making almost no progress] (See: **Metaphor (p.904)**)

as they rowed

When people row a boat, they stick long, flat pieces of wood, called oars, into the water and push or pull so that the boat moves. If your readers would not be familiar with this way of making a boat move, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [as they pushed the boat along with oars] or [as they worked to move the boat] (See: **Translate Unknowns (p.971)**)

the wind was against them

When **wind** is **against** people in a boat, that means that it is blowing directly opposite to the direction in which the boat is traveling. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the wind was opposite to the direction they were sailing] or [the wind was blowing directly against them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

about the fourth watch of the night

Here, the phrase **about the fourth watch of the night** refers to the period of time between 3:00 AM and 6:00 AM. If it would be helpful in your language, you could use a comparable phrase that refers to this period of time. Alternate translation: [in the last part of the night] or [shortly before dawn] (See: **Translate Unknowns (p.971)**)

he comes

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [he goes] (See: **Go and Come (p.859)**)

walking on the sea

Here Mark means that Jesus was miraculously **walking** on the surface of **the sea**. He did not sink into the water. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [walking on the

surface of the sea] or [miraculously walking on top of the sea] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he was wishing to pass by them

Here, the clause **he was wishing to pass by them** could indicate that: (1) Jesus intended to walk past them. Alternate translation: [he intended to pass them by]; (2) it looked like Jesus was going to walk past them. Alternate translation: [he was about to pass by them] or [it looked like he was going to pass by them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 6:49

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

walking on the sea

See how you translated this phrase in 6:48. Alternate translation: [walking on the surface of the sea] or [miraculously walking on top of the sea] (See: **Assumed Knowledge and Implicit Information (p.788)**)

thought that he is a ghost

It may be more natural in your language to have a direct quotation here. Alternate translation: [thought, “He is a ghost!”] (See: **Direct and Indirect Quotations (p.830)**)

a ghost

Here, the word **ghost** refers to a spiritual or supernatural being that people see. In Jesus’ culture, when people saw a **ghost**, they usually assumed that something bad was going to happen. If your readers would not be familiar with this type of unusual experience, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [an apparition] or [some powerful and dangerous being] (See: **Translate Unknowns (p.971)**)

But they, having seen him walking on the sea, thought that he is a ghost, and they cried out & for they all saw him and were troubled. But immediately he spoke with them and says to them, “Take courage! It is I! Do not be afraid

If it would be helpful to your readers, you could combine 6:49 and 6:50 into a verse bridge, as the UST does, in order to give all the reasons why the disciples **cried out** before stating that they **cried out**. Alternate translation: [But they, having seen him walking on the sea, thought that he is a ghost. In fact, they all saw him and were troubled. So, they cried out. But immediately he spoke with them and says to them, “Take courage! It is I! Do not be afraid] (See: **Verse Bridges (p.976)**)

Mark 6:50

for

Here, the word **For** introduces a reason why the disciples cried out (see 6:49). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for an action, or you could leave **For** untranslated. Alternate translation: [because] or [which they did because] (See: **Connect — Reason-and-Result Relationship (p.817)**)

were troubled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [were very nervous] or [were very anxious] (See: **Active or Passive (p.783)**)

spoke with them and says to them

The expression **spoke with them and says to them** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [says to them] or [spoke to them] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

Take courage

If your language does not use an abstract noun for the idea of **courage**, you could express the same idea in another way. Alternate translation: [Be courageous] (See: **Abstract Nouns (p.781)**)

Mark 6:51

they were very amazed within themselves

The expression **they were very amazed within themselves** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [they were very amazed] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

they were very amazed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they marveled very much] (See: **Active or Passive (p.783)**)

Mark 6:52

For

Here, the word **For** introduces an explanation about why the disciples reacted the way they did. 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: [They were so amazed because] or [They responded like that since] (See: **Connecting Words and Phrases (p.824)**)

they did not understand about the loaves

Here Mark implies that they **did not understand** what Jesus' miracle with **the loaves** indicated about him. In other words, when Jesus fed many people with just five **loaves**, it meant that he was a very powerful, special person. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they did not understand what it meant when Jesus fed many people with the five loaves] or [they did not realize the significance of the miracle Jesus had performed with the loaves] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the loaves

See how you translated **loaves** in 6:38. Alternate translation: [large chunks of bread] (See: **Translate Unknowns (p. 971)**)

the loaves, but

Here, the word **but** introduces what was true about the disciples (they had hard hearts) in contrast with what they should have done (**understand about the loaves**). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **but** untranslated. Alternate translation: [the loaves; instead,] (See: **Connect — Contrast Relationship (p.806)**)

their heart was having been hardened

Here, Mark is speaking of the disciples' **heart** as if it **were having been hardened**. He means that the disciples were stubborn and refused to listen and learn. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they were being stubborn] or [they were unwilling to pay attention] (See: **Metaphor (p.904)**)

their heart was having been hardened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could indicate that it was the disciples themselves. Alternate translation: [their hearts had become hard] or [they had hardened their hearts] (See: **Active or Passive (p.783)**)

their heart

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: [their hearts] (See: **Collective Nouns (p.797)**)

Mark 6:53

having crossed over

Mark implies that they **crossed over** the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having crossed over the lake] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [they went] (See: **Go and Come (p.859)**)

Gennesaret

The word **Gennesaret** could refer to: (1) a region on the northwest side of the Sea of Galilee. Alternate translation: [the area called Gennesaret]; (2) a small town on the northwest side of the Sea of Galilee. Alternate translation: [the village of Gennesaret] (See: **How to Translate Names (p.864)**)

anchored there

When people anchor a boat, they fasten it securely to something solid so that it cannot float away. If your readers would not be familiar with this type of action, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [pulled the boat up on the shore] or [tied the boat to something on the shore] or [secured the boat there] (See: **Translate Unknowns (p.971)**)

Mark 6:54

having come out

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone out] (See: **Go and Come (p.859)**)

Mark 6:55

they ran throughout & they began & they were hearing

Here, the pronoun **they** in the phrase **they ran** refers to the people who recognized Jesus. The pronoun **they** in the phrases **they began** and **they were hearing** refer to people who lived throughout **that whole region**. If it would be helpful in your language, you could refer to these people more directly. Alternate translation: [the people there ran throughout ... those who lived in that region began ... they were hearing] (See: **Pronouns — When to Use Them (p.936)**)

their mats

The word **mats** refers to portable beds that could also be used to transport a person. If your readers would not be familiar with this type of bed, you could use the name of something similar in your area or you could use a more general term. See how you translated this word in 2:4. Alternate translation: [their stretchers] (See: **Translate Unknowns (p.971)**)

on their mats the ones having sickness

The pronoun **their** refers to **the ones having sickness**. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the ones having sickness on their mats] (See: **Pronouns — When to Use Them (p.936)**)

the ones having sickness

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: [the sick people] (See: **Abstract Nouns (p.781)**)

where they were hearing that he is

Alternate translation: [wherever they were hearing that Jesus had gone]

they were hearing that he is

It may be more natural in your language to have a direct quotation here. Alternate translation: [they were hearing, “He is there!”] (See: **Direct and Indirect Quotations (p.830)**)

Mark 6:56

into villages or into cities or into fields

Alternate translation: [into little towns or into big towns or into rural areas]

they were placing

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: [men and women were placing] (See: **Pronouns — When to Use Them (p.936)**)

the marketplaces

The word **marketplaces** refers to large, open-air areas where people buy and sell goods. If your readers would not be familiar with this type of area, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the town squares] or [the parks] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they were begging & they might & touch

The pronoun **they** in the phrase **they might touch** refers to **the ones being sick**. The pronoun **they** in the phrase **they were begging** could refer to: (1) **the ones being sick**. Alternate translation: [these sick people were begging ... they might touch]; (2) the people who were **placing the ones being sick in the marketplaces**. Alternate translation: [the people who placed the sick people there were begging ... the sick people might touch] (See: **Pronouns — When to Use Them (p.936)**)

him so that they might even touch the edge of his garment, and

It may be more natural in your language to have a direct quotation here. Alternate translation: [him, “Please let us even touch the edge of your garment.” And] (See: **Direct and Indirect Quotations (p.830)**)

they might even touch

Here, the word **even** indicates that these people think that, to be healed, they do not need to do anything more than touch Jesus’ garment. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [all they might do is touch] or [they could only touch] (See: **Assumed Knowledge and Implicit Information (p.788)**)

as many as touched it were being 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. If you need to say who did the action, you could indicate that was God or Jesus himself. Alternate translation: [God was healing as many as touched it] or [Jesus was healing as many as touched it] (See: **Active or Passive (p.783)**)

it

Here, the word translated **it** could: (1) refer to a thing, in this case **the edge** of Jesus' garment. Alternate translation: [the edge of his garment]; (2) refer to a person, in this case Jesus. Alternate translation: [Jesus] or [him] (See: **Pronouns — When to Use Them (p.936)**)

Mark 7

Mark 7 Chapter Introduction

Structure and Formatting

Jesus expands his ministry and encounters opposition (6:7–8:21)

- Argument with the Pharisees and scribes about washing hands (7:1–13)
- Jesus teaches about what defiles people (7:14–23)
- Jesus meets a Canaanite woman (7:24–30)
- Jesus heals a man who is deaf and can barely speak (7:31–37)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 7:6–7, which is a quote from Isaiah 29:13.

Religious and Cultural Concepts in This Chapter

The “tradition of the elders”

The “tradition of the elders” included interpretations of Moses’ law that Jewish religious leaders had developed and passed down to their disciples, and they to their disciples. These interpretations explained what specific laws meant and how to obey them. Jesus rebuked the religious leaders for specific interpretations of the law that he disagreed with. In this chapter, Jesus and the Pharisees argue about washing hands, honoring parents, and giving gifts to God. When you translate the phrase “tradition of the elders,” use a form that refers to teachings that teachers pass down to their students. (See: [[rc:*///tw/dict/bible/other/tradition]] and [[rc:*///tw/dict/bible/other/elder]])

Washing hands before eating

In 7:5, the scribes and Pharisees rebuke Jesus for failing to have his disciples wash their hands before eating. One of the traditions that the Pharisees followed was a requirement that people wash their hands before eating. They did this to make their hands ceremonially clean, not primarily to clean off dirt. Make sure that your translation indicates that Jesus and the Pharisees are debating about ceremonial or ritual washing, not washing off dirt.

The gift for God

In 7:10–13, Jesus rebukes the Pharisees for allowing people to promise to give something to God instead of using it to help their parents. Jesus is not saying that giving things to God is wrong. Instead, he is saying that honoring one’s parents is one of the most important commandments that God gave, and no tradition should prevent people from honoring their parents. Make sure that this meaning is clear in your translation.

Translation Issues in This Chapter

Things that go in and out of people

In 7:14–23, Jesus speaks about things that are outside people and that go into them, and he speaks about things that are inside people and come out of them. When he speaks about things that are outside people and go into them, he is referring more specifically to food and drink. He teaches that these things do not make people unclean. When he speaks about things that are inside people and go out of them, he is referring more specifically to people’s thoughts and desires that lead to actions. He teaches that these things do make people unclean. Since

Jesus explains what he means when he refers to things going in and out of people, if possible preserve the movement and location language.

Feeding little dogs

In 7:27, Jesus tells the Canaanite woman that it is not right to give food that is meant for children to little dogs. In 7:28, the woman responds that little dogs eat the little bits of food that fall down from what the children are eating. The children represent Jews, and the little dogs represent non-Jews. The food represents things that Jesus does for people. What Jesus means is that he is supposed to do things for Jews first, before he does things for non-Jews. What the woman means is that what she is asking Jesus to do is unimportant enough that he can do it without taking away from what he does for Jews. If possible, do not directly express the meaning of what Jesus and the woman say about little dogs, but make sure that your translation can naturally imply this meaning.

Translation Issues in This Chapter

Singular and plural forms of “you”

Many of the forms of “you” in this chapter appear when Jesus is talking to groups of people. Because of this, most forms of “you” in this chapter are plural. You should assume forms of “you” are plural unless a note specifies that the form is singular. (See: **Forms of ‘You’ — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 5, 18, 28, 32, and 34. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: (See: **Irregular Use of Tenses (p.892)**)

Verse 16

Some of the earliest manuscripts do not include anything for 7:16. Some early manuscripts and many later manuscripts include the following words: “If anyone has ears to hear, let him hear.” Since the earliest manuscripts do not include these words, the ULT and UST include these words in brackets. 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 omit these words. If it would be helpful, you could put the words in brackets or in a footnote. (See: **Textual Variants (p.966)**)

Mark 7:1

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave And untranslated. Alternate translation: [Sometime later,] (See: **Introduction of a New Event (p.883)**)

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

Here Mark could be implying that: (1) both **the Pharisees** and **the scribes** came **from Jerusalem**. Alternate translation: [having come from Jerusalem, the Pharisees and some of the scribes are being gathered to him]; (2) only **the scribes** came **from Jerusalem**. Alternate translation: [the Pharisees and some of the scribes who came from Jerusalem are being gathered to him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.859)**)

are being gathered

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [are gathering] or [are coming together] (See: **Active or Passive (p. 783)**)

And the Pharisees and some of the scribes, having come from Jerusalem, are being gathered to him & And having seen some of his disciples, that they eat loaves with defiled hands, that is, unwashed

Here, verse 2 could: (1) begin a sentence that continues in verse 5, after being interrupted by explanatory information in verses 3–4. See the ULT. (2) end the sentence that began in verse 1. In this case, the explanatory information in verses 3–4 stands by itself, and a new sentence begins in verse 5. If you use the following alternate translation, you will need to delete the dash at the end of verse 4 and start a new sentence at the beginning of verse 5. Alternate translation: [And the Pharisees and some of the scribes are being gathered to him, having come from Jerusalem and having seen some of his disciples, that they eat bread with defiled hands, that is, unwashed.]; (3) be a sentence fragment that stands by itself, with the implication being that the Pharisees disapproved of what they saw. In this case, the explanatory information in verses 3–4 stands by itself, and a new sentence begins in verse 5. If you use the following alternate translation, you will need to delete the dash at the end of verse 4 and start a new sentence at the beginning of verse 5. Alternate translation: [And the Pharisees and some of the scribes, having come from Jerusalem, are being gathered to him. And having seen some of his disciples, that they eat loaves with defiled hands, that is, unwashed, they disapproved of that.] (See: **Information Structure (p.880)**)

Mark 7:2

having seen some of his disciples, that they eat

Here, the phrase **that they eat** refers directly back to the phrase **some of his disciples**. Mark expresses the idea in this way to introduce whom the Pharisees and scribes saw and then explain what they saw them doing. If referring to who were seen and then referring back to them with the phrase **that they eat** would be redundant in your language, you could omit the redundant information. Alternate translation: [having seen some of his disciples eating] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

they eat loaves

The Pharisees and scribes are using **loaves** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [they eat their meals] (See: **Synecdoche (p.964)**)

with defiled hands, that is, unwashed

Here Mark explains that **defiled hands** are hands that are **unwashed**. Consider how you might include an explanation like this. Alternate translation: [with unwashed hands, which are defiled] or [with defiled—that is to say, unwashed—hands] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 7:3

for

Here Mark introduces background information that will help readers understand why the Pharisees and scribes are interested in whether Jesus' disciples wash their hands. Use a natural form in your language for introducing background information. Alternate translation: [that was important to them because] or [now you should know that] (See: **Background Information (p.792)**)

the Pharisees and all the Jews

Here Mark mentions **the Pharisees** separately because they follow this **tradition** particularly strictly. He does not mean that **the Pharisees** are not **Jews**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the Pharisees and all the rest of the Jews] or [especially the Pharisees, but also all the Jews,] (See: **Assumed Knowledge and Implicit Information (p.788)**)

all the Jews

Mark says **all** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [most of the Jews] or [very many Jews] (See: **Hyperbole (p.868)**)

do not eat unless they would wash their hands with a fist

If, in your language, it would appear that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [only eat if they have washed their hands with a fist] (See: **Connect — Exception Clauses (p.808)**)

with a fist

Here, the phrase **with a fist** refers to a specific way of washing one's hands. It could refer to the position of the hands during washing, how much of the hands were washed, or how much water was used. Since scholars are not sure exactly what the phrase indicates, you could use a general term that indicates that this was a special washing for ceremonial or ritual purposes. Alternate translation: [ceremonially] or [in the proper way] (See: **Translate Unknowns (p.971)**)

the tradition of the elders

Here, the Pharisees and scribes are using the possessive form to describe a **tradition** that came from **the elders**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the tradition given to us by the elders] or [the tradition handed down to us by the elders] (See: **Possession (p.932)**)

the tradition of the elders

If your language does not use an abstract noun for the idea of **tradition**, you could express the same idea in another way. Alternate translation: [what the elders taught them] (See: **Abstract Nouns (p.781)**)

of the elders

Here, the word **elders** refers to respected ancestors whose teaching is trusted. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [of the ancestral teachers] or [of our respected forefathers] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 7:4

from a marketplace, they do not eat unless they baptize

Here Mark could be indicating that the Pharisees and other Jews: (1) **do not eat** anything unless they **baptize** themselves when they return home **from the marketplace**. Alternate translation: [returning from the marketplace, they do not eat unless they baptize themselves]; (2) **do not eat** what they brought home **from the marketplace** unless they **baptize** it first. Alternate translation: [they do not eat anything from the marketplace unless they baptize it] (See: **Assumed Knowledge and Implicit Information (p.788)**)

a marketplace

See how you translated **marketplace** in 6:56. Alternate translation: [a town square] or [a park] (See: **Translate Unknowns (p.971)**)

they do not eat unless they baptize

If, in your language, it would appear that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [they only eat if they have baptized] (See: **Connect — Exception Clauses (p.808)**)

there are many other things which they received to hold to

Here Mark is referring to **many other** traditions that the Pharisees and other Jews **received** from the elders and **hold to**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [there are many other traditions that they received from the elders and that they hold to] (See: **Assumed Knowledge and Implicit Information (p.788)**)

of cups and pitchers and copper vessels

The terms **cups**, **pitchers**, and **copper vessels** all refer to containers that people would use for making, serving, and storing food. Mark is using the three terms together to refer to many different kinds of containers like these. If it would be clearer for your readers, you could refer to many different kinds of containers by using only one or two terms. Alternate translation: [of various dishes] or [of pots and pans] (See: **Doublet (p.838)**)

pitchers

A **pitcher** is a container for holding liquids. This specific type of container could hold about half a liter, or about one pint. If your readers would not be familiar with this type of container, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [jugs] (See: **Translate Unknowns (p.971)**)

copper vessels

Here, the word translated as **copper vessels** refers to any household container made from **copper** or copper alloys such as brass or bronze. If your readers would not be familiar with this type of container, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [metal serving dishes] or [bronze pots] (See: **Translate Unknowns (p.971)**)

copper vessels

Some ancient manuscripts do not include any other items after the **copper vessels**. The ULT follows that reading. Other ancient manuscripts add the phrase “and beds” after the words **copper vessels**. 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 the ULT. (See: **Textual Variants (p.966)**)

Mark 7:5

also the Pharisees and the scribes ask him

Make sure that your translation fits with how you chose to express the relationship between this verse, the explanatory information in verses 3–4, and the statement in verse 2. See the note at the beginning of this chapter on verses 1–2. (See: **Information Structure (p.880)**)

Why do your disciples not walk according to the tradition of the elders, but they eat bread with defiled hands

The Pharisees and the scribes are using the question form to rebuke Jesus for what his disciples are doing. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Your disciples should walk according to the tradition of the elders, and they should not eat bread with unwashed hands.] or [We are shocked that your disciples do not walk according to the tradition of the elders, instead eating bread with unwashed hands!] (See: **Rhetorical Question (p.951)**)

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

Here the Pharisees and the scribes speak of behavior in life as if it were walking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [do your disciples not behave according to the tradition of the elders] or [do your disciples not live according to the tradition of the elders] (See: **Metaphor (p. 904)**)

your

Because the Pharisees and the scribes are talking to Jesus, the word **your** is singular. (See: **Forms of 'You' — Singular (p.855)**)

the tradition of the elders

See how you translated this phrase in 7:3. Alternate translation: [the tradition given to us by the ancestral teachers] or [what the respected forefathers taught us] (See: **Possession (p.932)**)

but

Here, the word **but** introduces what the disciples actually did in contrast with what the Pharisees and the scribes thought that they should have done. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave but untranslated. Alternate translation: [but instead] (See: **Connect — Contrast Relationship (p.806)**)

they eat bread

The Pharisees and scribes are using **bread** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [they eat their meals] (See: **Synecdoche (p.964)**)

Mark 7:6

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

well

Here, the word **well** indicates that what **Isaiah prophesied** accurately describes the scribes and the Pharisees. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [accurately] or [truly] (See: **Assumed Knowledge and Implicit Information (p.788)**)

As it is written

Here Jesus introduces a quotation from the Old Testament scriptures, specifically from Isaiah 29:13. If it would be helpful to your readers, you could use a word or phrase that introduces a quotation from an important text, and you could include this information in a footnote. Alternate translation: [He wrote in the book of Isaiah] or [As he said] (See: **Quotations and Quote Margins (p.941)**)

This people

Here, the phrase **This people** refers to the Israelites about whom Isaiah was speaking. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [The Israelites honor] or [These Jewish people] (See: **Assumed Knowledge and Implicit Information (p.788)**)

me & me

Here, both uses of the word **me** refer to God. If it would be helpful in your language, you could refer to him more directly. Alternate translation: [me, their God, ... me] (See: **Pronouns — When to Use Them (p.936)**)

with their lips

Here, **lips** represent someone speaking. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [with their speech] or [with their words] (See: **Metonymy (p.910)**)

their heart is far away from me

Here Isaiah speaks as if the Israelites' **heart** were **far away** from God. He means that they do not think about God or want to obey him. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [it is as if their hearts were far away from me] or [they do not want to serve me] (See: **Metaphor (p.904)**)

their heart is far away

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: [their hearts are far away] (See: **Collective Nouns (p.797)**)

their heart

In the author's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: [their mind] or [their thinking] (See: **Metonymy (p.910)**)

As it is written, This people honors me with their lips, but their heart is far away from me & But they worship me in vain, teaching as doctrines commandments of men

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [As it is written, God said that this people honors him with their lips, but their heart is far away from him. But they worship him in vain, teaching as doctrines commandments of men.] (See: **Quotes within Quotes (p.943)**)

Mark 7:7

But

Here, the word **But** introduces the next idea in the quotation. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: [Further,] (See: **Connecting Words and Phrases (p.824)**)

teaching

Here, the word **teaching** introduces a reason why their worship is **in vain**. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [since they teach] (See: **Connect — Reason-and-Result Relationship (p.817)**)

as doctrines commandments of men

If your language does not use abstract nouns for the ideas of **doctrines** and **commandments**, you could express the same ideas in another way. Alternate translation: [as authoritative what men have commanded] (See: **Abstract Nouns (p.781)**)

commandments of men

Here, Isaiah is using the possessive form to describe **commandments** that are given by **men**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [things commanded by men] (See: **Possession (p.932)**)

of men

Although the term **men** is masculine, Isaiah is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of people] (See: **When Masculine Words Include Women (p.978)**)

Mark 7:8

Having left

Here Jesus speaks as if **the commandment of God** were a place that the scribes and Pharisees could leave. He means that they have stopped obeying **the commandment of God**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [Having abandoned] or [Having stopped obeying] (See: **Metaphor (p.904)**)

the commandment of God

Here, Jesus is using the possessive form to describe a **commandment** that came from **God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the commandment given by God] or [the commandment we received from God] (See: **Possession (p.932)**)

the commandment of God

If your language does not use an abstract noun for the idea of **commandment**, you could express the same idea in another way. Alternate translation: [what God commanded us] (See: **Abstract Nouns (p.781)**)

the tradition of men

Here, Jesus is using the possessive form to describe a **tradition** that came from **men**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the tradition handed down by men] or [the tradition you received from men] (See: **Possession (p.932)**)

the tradition of men

If your language does not use an abstract noun for the idea of **tradition**, you could express the same idea in another way. Alternate translation: [what men teach] (See: **Abstract Nouns (p.781)**)

of men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of people] (See: **When Masculine Words Include Women (p.978)**)

of men

Some ancient manuscripts do not include any words in this verse after the phrase **of men**. The ULT follows that reading. Other ancient manuscripts add the words “washings of pitchers and cups and many other similar such things you do” after the words **of men**. 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 the ULT. (See: **Textual Variants (p.966)**)

Mark 7:9

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

Here Jesus says that the scribes and Pharisees do something **well** when he thinks that they are actually doing something wrong. He speaks in this way in order to make a point. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [It is wrong for you reject the commandment of God so that you may keep your tradition] or [you should not reject the commandment of God so that you may keep your tradition] (See: **Irony (p.889)**)

the commandment of God & your tradition

If your language does not use abstract nouns for the ideas of **commandment** and **tradition**, you could express the same ideas in another way. Alternate translation: [what God commanded us ... what you were taught] (See: **Abstract Nouns (p.781)**)

the commandment of God

Here, Jesus is using the possessive form to describe a **commandment** that came from **God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the commandment given by God] or [the commandment we received from God] (See: **Possession (p.932)**)

you may keep

Many ancient manuscripts read **you may keep**. The ULT follows that reading. Other ancient manuscripts read “you may establish.” 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 the ULT. (See: **Textual Variants (p.966)**)

Mark 7:10

For

Here, the word **For** introduces an explanation of how the scribes and Pharisees reject God's law. This explanation continues in 7:11–13. 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: [Here is how you do that:] or [What I mean is that] (See: **Connecting Words and Phrases (p.824)**)

Moses said

Here Jesus quotes from the Old Testament scriptures. The first quotation could be from Exodus 20:12 or Deuteronomy 5:16. The second quotation could be from Exodus 21:17 or Leviticus 20:9. If it would be helpful to your readers, you could use a word or phrase that introduces a quotation from an important text, and you could include this information in a footnote. Alternate translation: [Moses wrote in the law] or [as you can read in the Scriptures, Moses said] (See: **Quotations and Quote Margins (p.941)**)

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

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: [said that all people should honor their father and their mother and that everyone speaking evil of his father or mother should end in death.] (See: **Quotes within Quotes (p.943)**)

Honor your & your

Since God is addressing each specific person who is part of God's people, the command **Honor** and the words **your** and **your** are singular. (See: **Forms of 'You' — Singular (p.855)**)

The one speaking evil of his father or mother, let him end in death

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [The one speaking evil of his father or mother, he should end in death] or [Anyone who speaks evil of his father or mother must end in death] (See: **Third-Person Imperatives (p. 968)**)

The one speaking evil of

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: [The one saying evil things about] (See: **Abstract Nouns (p.781)**)

his father or mother, let him end

Although the terms **his** and **him** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of one's own father or mother, let that person end] (See: **When Masculine Words Include Women (p. 978)**)

let him end in death

Here, the phrase **end in death** means that the person is killed or executed. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [let him be put to death] or [let him be killed] (See: **Idiom (p.875)**)

Mark 7:11

But you say, ‘If a man says to his father or his mother, “Whatever you might have benefited from me {is} Corban’” (that is, a gift

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: [But you say that whoever says to his father or his mother that whatever they might have benefited from him is Corban (that is, a gift)] (See: **Direct and Indirect Quotations (p.830)**)

But

Here, the word **But** introduces what the scribes and Pharisees allow in contrast to what God commanded. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [In contrast,] or [Despite that,] (See: **Connect — Contrast Relationship (p.806)**)

a man says to his father or his mother

Although the terms **man**, **his**, and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [a person says to his or her father or mother] (See: **When Masculine Words Include Women (p.978)**)

Whatever you might have benefited from me

Here, the phrase **Whatever you might have benefited from me** refers to money or goods that children might give to their parents when they need help. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Whatever I might have given to help you] or [Anything you might have received from me] (See: **Assumed Knowledge and Implicit Information (p.788)**)

you might have benefited

Because the man are talking to his father or his mother, the word **you** is singular. (See: **Forms of ‘You’ — Singular (p.855)**)

is} Corban

The word **Corban** is a Hebrew word. Mark has spelled it out using Greek letters so his readers would know how it sounded. Since Mark states what this word means at the end of the verse, you also should spell it out the way it sounds in your language. (See: **Copy or Borrow Words (p.828)**)

is} Corban’” (that is, a gift

Mark provides an explanation of what **Corban** means. Use a form that shows that Mark is explaining what Jesus said. Alternate translation: [is Corban’”(which means a gift)] or [is Corban’” (which can be translated as “a gift”)] (See: **Assumed Knowledge and Implicit Information (p.788)**)

a gift

Here Mark implies that the person is giving something as a **gift** to God. Because of that, the person will not give it to his or her parents. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [a gift for God] or [a gift to God only] (See: **Assumed Knowledge and Implicit Information (p.788)**)

But you say, ‘If a man says to his father or his mother, “Whatever you might have benefited from me {is} Corban”’ (that is, a gift & you no longer permit him to do anything for his father or his mother

Here Jesus quotes the scribes and Pharisees using a hypothetical or imaginary situation to help explain what would happen **if a man says to his father or his mother** that anything he might have given them is **Corban**. Use a natural method in your language for introducing a hypothetical or imaginary situation. Alternate translation: [But you say, ‘Suppose that a man says to his father or his mother, “Whatever you might have benefited from me is Corban”’ (that is, a gift). In that case, you no longer permit him to do anything for his father or his mother] (See: **Hypothetical Situations (p.872)**)

Mark 7:12

you no longer permit him to do anything

The words translated **no longer** and **anything** 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: [you permit him to do nothing any longer] or [you certainly do not permit him to do anything any longer] (See: **Double Negatives (p.835)**)

him & for his father or his mother

Although the terms **him**, **his**, and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [that person ... for his or her father or mother] (See: **When Masculine Words Include Women (p.978)**)

Mark 7:13

setting aside

Here Jesus speaks as if **the word of God** were an object that people could set aside. He means that they are ignoring **the word of God** and treating it like it is not important. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [nullifying] or [ignoring] (See: **Metaphor (p.904)**)

the word of God

Jesus is using the term **word** to refer to the commands that God gave using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [what God said] or [God's command] (See: **Metonymy (p.910)**)

by your tradition

If your language does not use an abstract noun for the idea of **tradition**, you could express the same idea in another way. Alternate translation: [by what you received] (See: **Abstract Nouns (p.781)**)

you handed down

Here Jesus speaks as if **the tradition** were a physical object that the scribes and Pharisees had **handed down** to others. He means that they taught people to observe **the tradition**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [you instructed] or [you told to other people] (See: **Metaphor (p.904)**)

Mark 7:14

(There are no notes for this verse.)

Mark 7:15

nothing from outside the man, entering into him

Here Jesus is referring to food and drink, which are **outside the man** and enter **into him**. If it would be helpful in your language, you could make that idea more explicit. Since the disciples ask about the meaning of this saying in 7:17, include as little implied information as possible. Alternate translation: [no food or drink, entering into him] or [nothing outside the man, being eaten by him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the man, & him, & him; & the man & the man

Although the terms **man** and **him** throughout the verse are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [the person ... him or her ... him or her ... the person ... the person] (See: **When Masculine Words Include Women (p.978)**)

the man, & the man & the man

The phrase **the man** throughout this verse represents people in general, not one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [a person ... a person ... that person] (See: **Generic Noun Phrases (p.857)**)

the things that come out from the man

Here Jesus is referring to words and deeds, which are what **come out from** people. If it would be helpful in your language, you could make that idea more explicit. Since the disciples ask about the meaning of this saying in 7:17, include as little implied information as possible. Alternate translation: [the words and deeds that come out from the man] or [the things that the man says and does] (See: **Assumed Knowledge and Implicit Information (p.788)**)

that come out

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [that go out] (See: **Go and Come (p.859)**)

Mark 7:16

If anyone has ears to hear, let him hear

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include this verse in your translation. The note below discusses translation issues in this verse, for those who decide to include it. (See: **Textual Variants (p.966)**)

If anyone has ears to hear, let him hear

See how you translated the similar sentence in 4:9.

Mark 7:17

he entered

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he, along with his disciples, entered] (See: **Synecdoche (p.964)**)

from the crowd

Here Mark implies that when Jesus **entered into a house**, he was avoiding or getting away from **the crowd**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [where they were not with the crowd] or [to avoid the crowd] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the parable

Here the disciples ask Jesus to explain **the parable** about things that go into and out of a person (see 7:15). Alternate translation: [the parable about what goes into a person] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

Mark 7:18

Are you also thus without understanding

Jesus is using the question form to rebuke the disciples for how they still do not understand what he is saying. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I can tell that you also are without understanding.] or [I am amazed that you also do not understand!] (See: **Rhetorical Question (p.951)**)

everything that enters into the man from outside

Here Jesus is referring to food and drink, which are **outside** a person and enter **into the man**. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar words in 7:15. Alternate translation: [all food and drink, entering into him,] or [everything outside the man, being eaten by him,] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the man & him

Although the terms **man** and **him** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [the person ... him or her] (See: **When Masculine Words Include Women (p.978)**)

the man

The phrase **the man** represents people in general, not one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [a person] (See: **Generic Noun Phrases (p.857)**)

Do you not understand that everything that enters into the man from outside is not able to defile him & because it does not go into his heart, but into the stomach, and passes out into the latrine

Jesus is using the question form to remind his disciples about what happens to the food that people eat. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should already understand that everything that enters into the man from outside is not able to defile him, because it does not go into his heart, but into the stomach, and passes out into the latrine (making all foods clean).] or [You already know that everything that enters into the man from outside is not able to defile him, because it does not go into his heart, but into the stomach, and passes out into the latrine (making all foods clean)!] (See: **Rhetorical Question (p.951)**)

Mark 7:19

because

Here, the word **because** introduces an explanation about why nothing from outside a person can defile that person. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **because** untranslated. Alternate translation: [for] or [and that is because] (See: **Connecting Words and Phrases (p.824)**)

it does not go

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [it does not come] (See: **Go and Come (p.859)**)

into his heart, but into the stomach

The phrases **his heart** and **the stomach** represent people’s hearts and stomachs in general, not one particular heart and stomach. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [into a person’s heart but into a person’s stomach] (See: **Generic Noun Phrases (p.857)**)

into & heart

In Jesus’ culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: [into his head] or [into his mind] (See: **Metonymy (p.910)**)

his

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her] (See: **When Masculine Words Include Women (p.978)**)

passes out into the latrine

Jesus is referring to the process of expelling and removing feces and urine in a polite way by using the phrase **passes out into the latrine**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [is evacuated from the bowels] or [passes out of the body as waste] (See: **Euphemism (p.845)**)

the latrine

A **latrine** is a place where people expel and remove feces and urine. If your readers would not be familiar with this word, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the bathroom] or [the water closet] (See: **Translate Unknowns (p.971)**)

the latrine (cleansing all foods

Here, the phrase **cleansing all foods** is Mark’s explanation of the implication of what Jesus has said. He means that Jesus’ teaching indicates that **all foods** are clean. If it would be helpful in your language, you make that idea more explicit. Make sure that you use a form that shows that this phrase is not part of what Jesus said. Alternate

translation: [the latrine?" So, Jesus cleansed all foods.] or [the latrine?" Now that implies that all foods are clean.] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 7:20

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Next,] or [After that,] (See: **Connecting Words and Phrases (p.824)**)

What is coming out from the man, that

Here, the word **that** refers directly back to **What is coming out from the man**. Jesus expresses the idea in this way to introduce the topic he is speaking about and then explains what he wants to say about that topic. If stating the topic and then referring back to it with the word **that** would be redundant in your language, you could omit the redundant information. Alternate translation: [What is coming out from the man] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

What is coming out from the man

Here Jesus is referring to words and deeds, which are what **is coming out from** people. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar words in 7:15. Alternate translation: [The words and deeds that come out from the man] or [The things that the man says and does] (See: **Assumed Knowledge and Implicit Information (p.788)**)

is coming out

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: [is going out] (See: **Go and Come (p.859)**)

the man, & the man

Although the term **man** is masculine throughout this verse, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [the person ... the person] (See: **When Masculine Words Include Women (p.978)**)

the man, & the man

The phrase **the man** throughout this verse represents people in general, not one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [a person ... that person] (See: **Generic Noun Phrases (p.857)**)

Mark 7:21

For

Here, the word **For** introduces a basis for the claim that Jesus made in the previous verse about how what comes out from a person is what defiles that person. If it would be helpful in your language, you could use a word or phrase that introduces a basis for a claim, or you could leave **For** untranslated. Alternate translation: [That is because] or [I say that because] (See: **Connecting Words and Phrases (p.824)**)

from the heart of men

In Jesus' culture, the **heart** is the place where humans think, feel, and desire. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think, feel, and desire in your culture, or you could express the idea plainly. See how you translated **heart** in 7:19. Alternate translation: [from the head of men] or [from the mind of men] or [from what men think and desire] (See: **Metonymy (p.910)**)

the heart

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: [the hearts] (See: **Collective Nouns (p.797)**)

of men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of humans] (See: **When Masculine Words Include Women (p.978)**)

come out

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [go out] (See: **Go and Come (p.859)**)

come out

Here Jesus speaks as if evil deeds and desires **go out** from the inside of a person. He means that these evil deeds and desires have their origin from the person, not from anything outside the person. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [spring] or [originate] (See: **Metaphor (p.904)**)

evil thoughts, sexual immorality, thefts, murders & adultery, coveting, wickedness, deceit, sensuality, an evil eye, blasphemy, pride, {and} folly

If your language does not use nouns for some or all of the ideas in this list, you could express the same ideas in another way. Alternate translation: [evil things that people do, including evil thinking, acting in sexually immoral ways, stealing things, murdering, acting in adulterous ways, desiring what others have, doing what is wicked, deceiving people, acting in sensual ways, having an evil eye, blaspheming, being prideful, and being foolish] (See: **Abstract Nouns (p.781)**)

Mark 7:22

sensuality

The word **sensuality** describes behavior that is unrestrained and that is unacceptable according to common standards. Often, this word refers especially to the act of indulging in unacceptable sexual behavior. If your readers would not be familiar with this category, you could use the name of a similar category in your area, or you could use a more general term. Alternate translation: [sexual self-indulgence] or [shameful sexual behavior] (See: **Translate Unknowns (p.971)**)

an evil eye

The phrase **an evil eye** describes someone who is jealous or envious. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [jealousy] or [envy] (See: **Idiom (p.875)**)

Mark 7:23

All these evils come out from within

If your language does not use an abstract noun for the idea of **evils**, you could express the same idea in another way. Alternate translation: [People do all these evil things because of what is within] (See: **Abstract Nouns (p.781)**)

come out

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [go out] (See: **Go and Come (p.859)**)

come out

Here Jesus speaks as if evil deeds and desires **go out** from **within** a person. He means that these evil deeds and desires have their origin from the person, not from anything outside the person. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you translated the similar phrase in 7:21. Alternate translation: [spring] or [originate] (See: **Metaphor (p.904)**)

from within

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [from within a person] (See: **Ellipsis (p.840)**)

the man

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [the person] (See: **When Masculine Words Include Women (p.978)**)

the man

The word the **man** represents people in general, not one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [a person] (See: **Generic Noun Phrases (p.857)**)

Mark 7:24

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.883)**)

from there

Here, the word **there** refers to the region of Gennesaret (see 6:53), which is where Jesus was teaching. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [from where he was] or [from Gennesaret] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he went away

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he, along with his disciples, went away] (See: **Synecdoche (p.964)**)

he went away

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came away] (See: **Go and Come (p.859)**)

having entered into a house

Here Mark implies that Jesus **entered** this **house** as a guest who had been invited to stay there. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having entered into a house as a guest] or [having been invited to stay at a house] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to know {it

Here Mark implies that Jesus did not want people **to know** that he was staying in this specific **house**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to know that he was there] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 7:25

But

Here, the word **But** introduces what **a woman** did in contrast to what Jesus wanted people to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [Instead,] (See: **Connect — Contrast Relationship (p.806)**)

immediately having heard about him, a woman, of whom her little daughter had an unclean spirit, having come, fell down at his feet

Here Mark introduces **a woman** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [a woman heard about him. Her little daughter had an unclean spirit. Immediately, having come, she fell down at his feet] (See: **Introduction of New and Old Participants (p.886)**)

immediately having heard about him, a woman, of whom her little daughter had an unclean spirit, having come

Here, the word **immediately** could go with: (1) **having heard**. Alternate translation: [having heard about him immediately, a woman, of whom her little daughter had an unclean spirit, having come]; (2) **having come**. Alternate translation: [having heard about him, a woman, of whom her little daughter had an unclean spirit, immediately having come] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.859)**)

fell down at his feet

In the woman’s culture, falling down at someone’s feet was a way to honor a greater person. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what falling down means. Alternate translation: [prostrated herself before him] or [bowed down to him in respect] (See: **Symbolic Action (p.962)**)

But immediately having heard about him, a woman, of whom her little daughter had an unclean spirit, having come, fell down at his feet & Now the woman was a Greek, a Syrophoenician by descent, and she was asking him that he would cast out the demon from her daughter

If it would be helpful to your readers, you could combine 7:25 and 7:26 into a verse bridge in order to include all the information about the woman before narrating what the woman did. Alternate translation: [But immediately a woman heard about him. She was a Greek, a Syrophoenician by descent. Her little daughter had an unclean spirit. She, having come, fell down at his feet. She was asking him that he would cast out the demon from her daughter.] (See: **Verse Bridges (p.976)**)

Mark 7:26

Now the woman was a Greek, a Syrophoenician by descent, and she was asking

Here Mark provides background information that will help readers understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: [By the way, the woman was a Greek, a Syrophoenician by descent. She was asking] (See: **Background Information (p.792)**)

a Syrophoenician

The word **Syrophoenician** identifies the woman as someone who was native to the region of Syrophoenicia. This region was a smaller portion of Syria that was known as Phoenicia. Phoenicia was the area where the cities of Tyre and Sidon were. If it would be helpful in your language, you could include some explanation of this word. Alternate translation: [from that region, called Syrophoenicia,] or [from the region of Phoenicia within the province of Syria] (See: **How to Translate Names (p.864)**)

she was asking him that he would cast out the demon from her daughter

It may be more natural in your language to have a direct quotation here. Alternate translation: [she was asking him, “Please cast out the demon from my daughter”] (See: **Direct and Indirect Quotations (p.830)**)

Mark 7:27

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

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [It is not good to take the bread of the children and to throw it to the little dogs, so permit the children first to be fed] (See: **Connect — Reason-and-Result Relationship (p.817)**)

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

To answer the woman, Jesus offers a story or illustration. In the story, the **children** represent the Jewish people, the **little dogs** represent non-Jewish people, and the **bread** represents the help that Jesus gives to people. If it would be helpful in your language, you could indicate that this is a story with a specific message, or you could explain what the parable means. Alternate translation: [Listen to this illustration: Permit the children first to be fed, for it is not good to take the bread of the children and to throw it to the little dogs] or [Permit the children first to be fed, for it is not good to take the bread of the children and to throw it to the little dogs. That is why I am helping my fellow Jews before I help you] (See: **Parables (p.925)**)

Permit

Because Jesus is speaking to the woman, the command **Permit** is singular. (See: **Forms of 'You' — Singular (p.855)**)

the children first to be fed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [the children first to receive food] or [someone to feed the children first] (See: **Active or Passive (p. 783)**)

the bread of the children

Here, Jesus is using the possessive form to describe **bread** that was prepared for **the children** to eat. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the food prepared for the children] or [the food that the children were going to eat] (See: **Possession (p.932)**)

the bread

Jesus is using **bread** to represent food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the meals] (See: **Synecdoche (p. 964)**)

to throw {it} to the little dogs

Here, Jesus implies that the bread is thrown **to the little dogs** so that they can eat it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to throw it to the little dogs for them to eat] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to the little dogs

Here, the phrase **little dogs** could describe: (1) domesticated animals that eat pests and can protect houses and families. You could use the name of a similar animal in your area or you could use a more general term. Alternate translation: [to the domesticated animals] or [to the guard animals]; (2) scavenging animals that were generally considered unclean and dirty. You could use the name of a similar animal in your area or you could use a more general term. Alternate translation: [to the scavenging animals] or [to the dirty animals] (See: **Translate Unknowns (p.971)**)

Mark 7:28

But

Here, the word **But** introduces what the woman says in contrast to what Jesus said. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] or [Yet] (See: **Connect — Contrast Relationship (p.806)**)

Yes

Here, the woman uses the word **Yes** to indicate that she understands and agrees with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Yes, I agree] or [Yes, that is true] (See: **Assumed Knowledge and Implicit Information (p.788)**)

and

Here, the word **and** introduces the woman's further explanation of what Jesus said about children and little dogs. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **and** untranslated. Alternate translation: [but it is also true] or [yet even further,] (See: **Connecting Words and Phrases (p.824)**)

the little dogs under the table eat from the crumbs of the children

To ask Jesus to help her, the woman offers a story or illustration based on the parable that Jesus told in 7:27. In the story, the **little dogs** represent non-Jewish people, and the **crumbs** represent the help that Jesus gives to people. If it would be helpful in your language, you could indicate that this is a story with a specific message, or you could explain what the parable means. Alternate translation: [here is a similar story: the little dogs under the table eat from the crumbs of the children] or [the little dogs under the table eat from the crumbs of the children. That is what helping me would be like] (See: **Parables (p.925)**)

the little dogs

See you how you translated this phrase in 7:27. Alternate translation: [to the domesticated animals] or [to the scavenging animals] (See: **Translate Unknowns (p.971)**)

the little dogs under the table

The woman means that **the little dogs** are where the **children** are eating the food. In her culture, they would lie **under the table** where the food was served. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the little dogs near the food] or [the little dogs that are nearby when the food is served] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the crumbs of the children

Here, the woman is using the possessive form to describe **crumbs** that fall from the food that the **children** are eating. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the crumbs from what the children are eating] or [crumbs that fall from the children's meals] (See: **Possession (p.932)**)

Mark 7:29

this word

Jesus is using the term **word** to mean what the woman said using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [this answer] or [how you responded] (See: **Metonymy (p.910)**)

go

When Jesus tells the woman to **go**, he implies that he will do what she asked. In other words, he sends her away because he wants her to see that he has cast out the demon. Alternate translation: [go, for I have done what you asked] or [I will help you. So go] (See: **Assumed Knowledge and Implicit Information (p.788)**)

go! & your

Because Jesus is speaking to the woman, the command **go** and the word **your** are singular. (See: **Forms of 'You' — Singular (p.855)**)

The demon has gone out from your daughter

Here Jesus implies that the **demon** left the **daughter** because Jesus himself commanded it to do so. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [I have caused the demon to go out from your daughter] or [The demon has gone out from your daughter as you requested] (See: **Assumed Knowledge and Implicit Information (p.788)**)

has gone out

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [has come out] (See: **Go and Come (p.859)**)

Mark 7:30

the child having been put on the bed

Here Mark could be implying that **the child** was **having been put on the bed** because: (1) she had been healed and could sleep and rest normally. Alternate translation: [the child having been put on the bed, sleeping normally] or [the child lying peacefully on the bed]; (2) the demon had exhausted her when it left her. Alternate translation: [the child having been thrown on the bed] or [the child lying exhausted on the bed] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the child having been put

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the child lying] or [the child had lain down] (See: **Active or Passive (p.783)**)

Mark 7:31

And again

Here, the phrase **And again** introduces the next major event in the story. The word **again** implies that Jesus has already **gone out** from a location recently (see 7:24, where he left for Tyre and Sidon). If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And again** untranslated. Alternate translation: [After that,] or [Later on,] (See: **Introduction of a New Event (p.883)**)

having gone out & he went

In a context such as this, your language might say “come” and “came” instead of **gone** and **went**. Alternate translation: [having come out … he came] (See: **Go and Come (p.859)**)

he went

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he, along with his disciples, went] (See: **Synecdoche (p.964)**)

of the Decapolis

The word **Decapolis** is a name for a region to the southeast of Galilee. The name means “the Ten Towns.” See how you translated this name in 5:20. (See: **How to Translate Names (p.864)**)

Mark 7:32

they bring to him {one} deaf and barely able to speak

Here Mark introduces a man who is **deaf and barely able to speak** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [there was a man there who was deaf and barely able to speak. They bring him to Jesus] or [they bring to him a man. He was deaf and barely able to speak] (See: **Introduction of New and Old Participants (p.886)**)

they bring & they beg

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: [certain people bring ... they beg] (See: **Pronouns — When to Use Them (p.936)**)

him that he would lay his hand on him

It may be more natural in your language to have a direct quotation here. Alternate translation: [him, “Please lay your hand on him.”] (See: **Direct and Indirect Quotations (p.830)**)

he would lay his hand on him

Here the people are implying that they want Jesus to **lay his hand on him** to heal the man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he would lay his hand on him and heal] or [he, by laying his hand on him, would heal him] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

Mark 7:33

he put his fingers into his ears

Here Mark implies that Jesus **put** one finger from one of his hands into one of the man's **ears**, and he **put** one finger from the other hand into the man's other ear. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he put a finger in both of the man's ears] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having spit

Here Mark does not state where Jesus **spit**. He may have spit on the ground, on his own fingers, or on the man's tongue. If possible, do not state where exactly Jesus spit. Alternate translation: [having spit saliva] (See: **When to Keep Information Implicit (p.980)**)

Mark 7:34

having looked up to heaven

In Jesus' culture, most people thought that heaven was up above the earth. Looking up towards heaven was a common posture for someone who was praying. If it would be helpful in your language, you could refer to a common posture for prayer in your culture, or you could explain the meaning of this posture. Alternate translation: [having raised his arms in prayer] or [having looked up to heaven to pray] (See: **Symbolic Action (p.962)**)

he sighed

When Jesus **sighed**, it could indicate that he was praying deeply, that he felt compassion for the man, or that healing the man required much energy or power. If possible, use a general word or phrase that refers to someone breathing deeply in or out. Alternate translation: [he breathed deeply] or [he exhaled loudly] (See: **When to Keep Information Implicit (p.980)**)

Ephphatha!" (that is, "Be opened

Here Mark provides an explanation of what **Ephphatha** means. Use a form that shows that Mark is explaining what Jesus said. Alternate translation: ["Ephphatha!"—that is, "Be opened."] or ["Ephphatha!" That is translated, "Be opened!"] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Ephphatha

The word **Ephphatha** is an Aramaic word. Mark has spelled it out using Greek letters so his readers would know how it sounded. Since Mark states what this word means at the end of the verse, you also should spell it out the way it sounds in your language. (See: **Copy or Borrow Words (p.828)**)

Be opened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Open] or [Become open] (See: **Active or Passive (p.783)**)

Be opened

Because Jesus is speaking to the man, the command **Be opened** is singular. (See: **Forms of 'You' — Singular (p. 855)**)

Mark 7:35

his ears were opened, and the bond of his tongue was loosed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: [his ears opened, and the bond of his tongue loosened] or [Jesus opened his ears, and he loosed the bond of his tongue] (See: **Active or Passive (p.783)**)

his ears were opened

Here Mark speaks as if the man could not hear because something was blocking his ears. When Jesus healed him, it was as if **his ears were opened**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [his ears were repaired] or [his ears began to work properly] (See: **Metaphor (p.904)**)

the bond of his tongue was loosed

Here Mark speaks as if the man's inability to speak clearly was because of a **bond** that restricted or restrained **his tongue**. When Jesus healed the man, it was as if that **bond** was **loosed**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [his mouth was repaired] or [what kept him from speaking clearly was removed] (See: **Metaphor (p.904)**)

the bond of his tongue

Here, Mark is using the possessive form to describe a **bond** that binds or restricts the man's **tongue**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the bond that held his tongue] or [the bond that restrained his tongue] (See: **Possession (p.932)**)

Mark 7:36

them & they would tell {it} & them, & they

The pronouns **them** and **they** throughout this refer to the people who saw that Jesus had healed the man. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the people who saw what he had done ... they would tell it ... them ... they] or [those who knew about the healing ... they would tell it ... them ... they] (See: **Pronouns — When to Use Them (p.936)**)

them so that they would tell {it} to no one

It may be more natural in your language to have a direct quotation here. Alternate translation: [them, “Tell it to no one”] (See: **Direct and Indirect Quotations (p.830)**)

he commanded them, & they

Here Mark implies that Jesus **ordered** them not to tell anyone about what he had done. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he ordered them to tell it to no one] (See: **Ellipsis (p.840)**)

Mark 7:37

they were extremely astonished, saying

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus and what he had done. Alternate translation: [what he had done extremely astonished them, and they said] or [this story about Jesus astonished them extremely, and they said] (See: **Active or Passive (p.783)**)

they were extremely astonished

The pronoun **they** refers to everyone who witnessed or heard about how Jesus healed the man. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [everyone who knew about what Jesus had done was extremely astonished] or [all the people were extremely astonished] (See: **Pronouns — When to Use Them (p.936)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.941)**)

He has done all things well

Here the people are referring to **all things** that Jesus had done. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Everything that he has done, he has done well] or [He has done all his deeds well] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the deaf & the mute

Mark is using the adjectives **deaf** and **mute** as nouns to mean people who are deaf and mute. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [deaf people ... mute people] (See: **Nominal Adjectives (p.912)**)

Mark 8

Mark 8 Chapter Introduction

Structure and Formatting

Jesus expands his ministry and encounters opposition (6:7–8:21)

- Jesus feeds 4,000 people (8:1–10)
- The Pharisees test Jesus (8:11–13)
- The yeast of the Pharisees and Herod (8:14–21)

Jesus instructs his disciples and journeys toward Jerusalem (8:22–10:52)

- Jesus heals a blind man (8:22–26)
- Who Jesus really is (8:27–30)
- What Jesus and his disciples must do (8:31–9:1)

Religious and Cultural Concepts in This Chapter

The miracle of multiplying food

In 8:1–10, Mark tells a story in which Jesus provides 4,000 people with food. All these people were in a place where no people lived, and all the food that Jesus and his disciples had were seven loaves of bread and a few fish. Despite that, Jesus used the seven loaves of bread and the few fish to feed everyone who was there. Mark does not tell us exactly how Jesus did this, but he does say that there were more leftovers than what they started with. Your translation should not explain how Jesus multiplied the food, but it should be clear that he did a miracle. Mark told a similar story about how Jesus fed 5,000 men in 6:30–44, so see how you expressed the ideas there.

Translation Issues in This Chapter

The yeast of the Pharisees and the yeast of Herod

In 8:14–21, Jesus tells his disciples to watch out for the “yeast” of the Pharisees and the “yeast” of Herod. The disciples misunderstand him and think that he is saying something about bread, which they forgot to bring with them. In response, Jesus reminds them that he is not talking about lack of bread, since he has proved twice that he can multiply food. He implies that “yeast” refers to what the Pharisees and Herod teach and do. Since the disciples misunderstanding “yeast” is an important part of this passage, and since Jesus never directly explains what “yeast” means, if possible you should avoid making that idea more explicit. If you do explain what “yeast” means, if possible only do so after Jesus has made it clear that he is not speaking about literal yeast. (See: **Metaphor (p.904)**)

Translation Issues in This Chapter

Singular and plural forms of “you”

Many of the forms of “you” in this chapter appear when Jesus is talking to his disciples. Because of this, most forms of “you” in this chapter are plural. You should assume forms of “you” are plural unless a note specifies that the form is singular. (See: **Forms of ‘You’ — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 6, 12, 17, 19, 20, 22, 29, and 33. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

Mark 8:1

In those days

Here, the phrase **In those days** introduces the next major event in the story. It does not indicate how soon after the previous event this new event occurred. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: [Later during those days] or [During one of those days] (See: **Introduction of a New Event (p.883)**)

In those days

Here, Mark uses the term **days** to refer to a particular period of time. If it would be helpful in your language, you could use a different word or phrase that identifies a particular period of time. Alternate translation: [During that time] (See: **Idiom (p.875)**)

In those days

The phrase **those days** refers to the time period when Jesus in the region of the Decapolis, on the southeastern side of the Sea of Galilee. If it would be helpful in your language, you could state it more clearly. Alternate translation: [While Jesus was in the region of the Decapolis] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 8:2

I have compassion on the crowd because they are remaining with me already three days and do not have anything {that} they might eat

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [The crowd is remaining with me already three days and does not have anything that they might eat, so I have compassion on them] (See: **Connect — Reason-and-Result Relationship (p.817)**)

I have compassion on

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: [I sympathize with] (See: **Abstract Nouns (p.781)**)

Mark 8:3

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

Here Jesus uses an imaginary situation to help explain what would happen if he sent the people **away to their home hungry**. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [imagine that I were to send them away to their home hungry. In that case, they would faint on the way] (See: **Hypothetical Situations (p.872)**)

their home

If it would not be natural in your language to speak as if a group of people had only one **home**, you could use the plural form of that word in your translation. Alternate translation: [their homes] (See: **Collective Nouns (p.797)**)

they will faint

Alternate translation: [they will become weary] or [they will lose their strength]

on the way

Here, Jesus implies that the people would be walking **on the way** to their homes. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [on the way to their homes] or [while they going home] (See: **Assumed Knowledge and Implicit Information (p.788)**)

and some of them

Here, the word **and** introduces something that makes the situation even more difficult. If it would be helpful in your language, you could use a word or phrase that introduces something that intensifies the situation. Alternate translation: [and even worse, some of them] or [and that is especially true for those who] (See: **Connecting Words and Phrases (p.824)**)

Mark 8:4

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

The disciples are using the question form to tell Jesus that they will not be able to find enough food for the crowd. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [It is impossible for anyone here in a desolate place to satisfy these people with loaves.] or [There is certainly nowhere here in this desolate place where anyone is able to get enough loaves to satisfy these people!] (See: **Rhetorical Question (p.951)**)

with loaves

The disciples are using **loaves** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [with food] (See: **Synecdoche (p.964)**)

Mark 8:5

he asked them, “How many loaves do you have?” And they said, “Seven

It may be more natural in your language to have indirect quotations here. Alternate translation: [he asked them how many loaves they had. And they said that they had seven] (See: **Direct and Indirect Quotations (p.830)**)

loaves

See how you translated **loaves** in 6:38. Alternate translation: [large chunks of bread] (See: **Translate Unknowns (p. 971)**)

Seven

The disciples are leaving out some of the words that a sentence would need in many languages to be complete. You could supply these words from earlier in the verse if it would be clearer in your language. Alternate translation: [We have seven loaves] (See: **Ellipsis (p.840)**)

Mark 8:6

to recline on the ground

In Jesus' culture, people would usually **recline**, or lay on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: [to get ready to eat on the ground] (See: **Direct and Indirect Quotations (p.830)**)

loaves

See how you translated **loaves** in 6:38. Alternate translation: [large chunks of bread] (See: **Translate Unknowns (p. 971)**)

he broke {them} and was giving {them

Here Mark means that Jesus **broke** the loaves of bread in pieces so that they could be served to the crowds. This was a normal practice in his culture. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar words in 6:41. Alternate translation: [he divided the loaves into servings and was giving them] or [he broke the loaves into smaller pieces and was giving the pieces] (See: **Assumed Knowledge and Implicit Information (p.788)**)

so that they might set {them} before {them}, and they set {them} before the crowd

The clauses **so that they might set {them} before {them}, and they set {them} before the crowd** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [so that they set them before the crowd] or [and they were setting them before crowd] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

Mark 8:7

he said to set these also before {them

It may be more natural in your language to have a direct quotation here. Alternate translation: [he said, “Set these also before them”] (See: **Direct and Indirect Quotations (p.830)**)

Mark 8:8

they ate & they took up

The pronoun **they** in the phrase **they ate** refers to the crowds. The pronoun **they** in the phrase **they took up** refers to the disciples. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the crowds ate ... the disciples took up] (See: **Pronouns — When to Use Them (p.936)**)

and were satisfied

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your languages. Alternate translation: [until they were full] (See: **Active or Passive (p.783)**)

the remaining of the broken pieces

Here, the phrase **the remaining** refers to what was left after everyone ate. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the leftovers] or [what was left of the broken pieces] (See: **Idiom (p.875)**)

seven baskets

Mark is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [seven baskets full] or [filling up seven baskets] (See: **Ellipsis (p.840)**)

baskets

The word **baskets** refers to large circular containers that store food or other items. If your readers would not be familiar with this type of container, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [boxes] or [containers] (See: **Translate Unknowns (p.971)**)

Mark 8:9

Now

Mark uses the word **Now** to introduce background information that helps the readers understand how amazing what Jesus did was. The word does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: [As for how many people were there,] or [In the end,] (See: **Background Information (p.792)**)

4,000

Mark is using the number **4,000** as a noun to mean 4,000 people. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [4,000 individuals] (See: **Nominal Adjectives (p.912)**)

Mark 8:10

And immediately, having gotten into the boat with his disciples, he went into the regions of Dalmanutha

Here Mark concludes the story about how Jesus fed 4,000 people. He concludes the story by indicating that Jesus left the area. Use the natural form in your language for expressing this conclusion. Alternate translation: [The, after feeding all those people, Jesus immediately got into the boat with his disciples and left. He went into the regions of Dalmanutha] (See: **End of Story (p.843)**)

the boat

Here, the phrase **the boat** could refer to: (1) a boat, without specifying which one. Alternate translation: [a certain boat]; (2) the same boat that Jesus and his disciples used earlier. Alternate translation: [the same boat they had used earlier] (See: **Generic Noun Phrases (p.857)**)

he went

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came] (See: **Go and Come (p.859)**)

of Dalmanutha

The word **Dalmanutha** is the name of an area. Its location is unknown, but it may have been on the northwestern side of the Sea of Galilee. (See: **How to Translate Names (p.864)**)

Mark 8:11

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Then,] or [While he was there,] (See: **Introduction of a New Event (p.883)**)

came out

Here Mark implies that the Pharisees **came out** from wherever they were and went to where Jesus was. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [departed to Jesus] or [left where they were and went to where Jesus was] (See: **Assumed Knowledge and Implicit Information (p.788)**)

came out

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went out] (See: **Go and Come (p.859)**)

seeking from him a sign from heaven, testing him

It may be more natural in your language to have a direct quotation here. Alternate translation: [asking him, “Give us a sign from heaven,” testing him] (See: **Direct and Indirect Quotations (p.830)**)

a sign from heaven

The implication is that the Pharisees wanted Jesus to do a miracle to prove that his authority came from God. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [a sign from heaven that proved that his authority was from God] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

from heaven

Here, the phrase **from heaven** indicates that the **sign** originates in heaven, where God rules. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [from heaven, where God rules] or [that comes from the place where God is] (See: **Assumed Knowledge and Implicit Information (p.788)**)

testing him

Here, the word
testing introduces the purpose for which the Pharisees came to Jesus and were seeking a sign from heaven. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: [in order to him] (See: **Connect — Goal (Purpose) Relationship (p.812)**)

Mark 8:12

having sighed greatly in his spirit

When Jesus **sighed greatly**, it indicated that he was sad and upset about what the Pharisees had asked him to do. If it would be helpful in your language, you could refer to how people in your culture express sadness or frustration nonverbally, or you could explain the meaning of what Jesus did. Alternate translation: [having breathed out loudly] or [having shown that he was upset by sighing greatly]

in his spirit

Here, the word **spirit** refers to the nonphysical part of people. Mark means that Jesus **sighed** inwardly, to himself. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [in his heart] or [within himself] (See: **Metonymy (p.910)**)

Why does this generation seek a sign? Truly I say to you, if a sign will be given to this generation

Jesus is speaking about his audience in the third person instead of directly addressing them. If it would be helpful in your language, you could use the second person here instead. Alternate translation: [Why do you who are of this generation seek a sign? Truly I say to you, if a sign will be given to you who are of this generation ...] (See: **First, Second or Third Person (p.851)**)

Why does this generation seek a sign

Jesus is using the question form to rebuke the Pharisees. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [This generation has no reason to seek a sign.] or [I am surprised that this generation seeks a sign!] (See: **Rhetorical Question (p. 951)**)

does this generation seek & to this generation

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [do today's people seek ... to today's people] or [do the people of this generation seek ... to the people of this generation] (See: **Metonymy (p.910)**)

a sign? & a sign

Here, just as in 8:11, the implication is that the **sign** is a miracle that proves that Jesus' authority comes from God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [a sign that shows that my authority is from God ... such a sign] (See: **Assumed Knowledge and Implicit Information (p.788)**)

if a sign will be given to this generation

Here Jesus uses the word **if** to introduce a statement that he knows will not be true. What the form means is that **a sign** will definitely not **be given to this generation**. If it would be helpful in your language, you could express the idea with a strong negation. Alternate translation: [A sign will never be given to this generation!] (See: **Connect — Contrary to Fact Conditions (p.803)**)

if a sign will be given to this generation

The phrase **if a sign will be given to this generation** 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 a sign will be given to this generation!] or [I swear that a sign will not be given to this generation!] (See: **Oath Formulas (p.917)**)

a sign will be given

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it could be: (1) Jesus. Alternate translation: [I will give a sign]; (2) God the Father. Alternate translation: [God will give a sign] (See: **Active or Passive (p.783)**)

Mark 8:13

he went away

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he, along with his disciples, went away] (See: **Synecdoche (p.964)**)

he went away

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came away] (See: **Go and Come (p.859)**)

to the other side

Here Mark implies that Jesus went away **to the other side** of the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to the other side of the lake] or [to the opposite side of the Sea of Galilee] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 8:14

And

Here Mark uses the word **And** to introduce background information that will help readers understand what happens next. The word does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: [As for the disciples,] or [As it happened,] (See: **Background Information (p.792)**)

loaves

Mark is using **loaves** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [anything to eat] (See: **Metonymy (p.910)**)

except for one loaf, they did not have {any} with them in the boat

If, in your language, it would appear that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [they only had one loaf with them in the boat] (See: **Connect — Exception Clauses (p.808)**)

loaf

See how you translated this word in 6:38. Alternate translation: [large chunk of bread] (See: **Translate Unknowns (p.971)**)

Mark 8:15

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.941)**)

See, watch out for

The terms **See** and **watch out for** similar things. Jesus 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: [Carefully watch out for] or [Keep away from] (See: **Doublet (p.838)**)

See, watch out

Here, the word **See** means that the disciples need to make sure that something happens or does not happen. If it would be helpful in your language, you could use a similar form or state the meaning plainly. Alternate translation: [Make sure that you watch out] (See: **Idiom (p.875)**)

the yeast of the Pharisees and the yeast of Herod

Here, Jesus is using the possessive form to describe **yeast** that the **Pharisees** and **Herod** have or use. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the yeast that the Pharisees and Sadducees have] (See: **Possession (p.932)**)

the yeast of the Pharisees and the yeast of Herod

Here, **yeast** is a metaphor that refers to what the **Pharisees** and **Herod** teach and do. However, the disciples did not immediately understand that Jesus was using a metaphor; instead, Jesus has to explain it to them in the following verses. So, you should preserve the metaphor here without explaining its meaning, since Jesus provides an explanation in the following verses. (See: **Metaphor (p.904)**)

Mark 8:16

each other that they have no loaves

It may be more natural in your language to have a direct quotation here. Alternate translation: [each other, “We have no loaves”] (See: **Direct and Indirect Quotations (p.830)**)

that

Here, the word translated **that** could introduce: (1) what the disciples **were reasoning**. Alternate translation: [and saying that]; (2) what the disciples think might be the reason for why Jesus said what he did about yeast. Alternate translation: [that Jesus had said that because] (See: **Assumed Knowledge and Implicit Information (p.788)**)

no loaves

See how you translated **loaves** in 8:14. Alternate translation: [nothing to eat] (See: **Metonymy (p.910)**)

no loaves

Mark says **no** here as an overstatement for emphasis. The disciples do have one loaf of bread (see 8:14) If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [almost no loaves] or [only one loaf of bread] (See: **Hyperbole (p.868)**)

Mark 8:17

Why are you reasoning that you do not have loaves? Do you not yet perceive, nor understand? Has your heart become hardened

Jesus is using the question form to rebuke the disciples. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: [It is wrong for you to be reasoning that you do not have loaves. You do not yet perceive nor understand. Your hearts have become hardened.] or [Do not reason that you do not have loaves! I am disappointed that you do not yet perceive nor understand! Your hearts have become hardened!] (See: **Rhetorical Question (p.951)**)

Do you not yet perceive, nor understand

The terms **perceive** and **understand** mean similar things. Jesus 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: [Do you not yet know] or [Do you not yet perceive] (See: **Doublet (p.838)**)

Do you not yet perceive, nor understand

Here Jesus is implying that the disciples do not **perceive** or **understand** who Jesus is and what he can do. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Do you not yet perceive who I am, nor understand what I can do] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Has your heart become hardened

Here, Jesus is speaking of the disciples' **heart** as if it had **become hardened**. He means that the disciples are stubborn and refuse to listen and learn. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Have you become stubborn] or [Have you become unwilling to pay attention] (See: **Metaphor (p.904)**)

Has your heart become hardened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could indicate that it was the disciples themselves. Alternate translation: [Has your heart become hard] or [Have you hardened your heart] (See: **Active or Passive (p.783)**)

Has your heart

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: [Have your hearts] (See: **Generic Noun Phrases (p.857)**)

your heart

In Jesus' culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: [your head] or [your mind] (See: **Metonymy (p.910)**)

Mark 8:18

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

Jesus is using the question form to rebuke the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Having eyes, you do not see. And having ears, you do not hear. And you do not remember.] or [Surely you have eyes, yet you do not see! Surely you have ears, yet you do not hear! And you certainly do not remember!] (See: **Rhetorical Question (p. 951)**)

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

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the sentences with a word other than **and** in order to show that the second sentence is repeating the first one, not saying something additional. Alternatively, you could combine the two sentences. Alternate translation: [Having eyes, do you not see? Indeed, having ears, do you not hear] or [Having eyes and ears, do you not see and hear] (See: **Parallelism (p.927)**)

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

Here Jesus is implying that the disciples have **eyes** to look at things and **ears** to hear things, but they do not really pay attention to what they **see** and **hear**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Having eyes, do you fail to pay attention to what you see? And having ears, do you fail to pay attention to what you see] or [Having eyes to see with, do you not see properly? And having ears to hear with, do you not hear properly] (See: **Assumed Knowledge and Implicit Information (p.788)**)

do you not remember

Here Jesus implies that the disciples should **remember** what it is that he has done. As the next verses will show, Jesus is thinking specifically of how he has fed 5,000 and 4,000 people. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [do you not remember my miracles] (See: **Assumed Knowledge and Implicit Information (p.788)**)

And do you not remember & When I broke the five loaves for the 5, 000, how many baskets full of broken pieces did you take up

Here, the clause **And do you not remember** could: (1) stand alone as a question. See the ULT. (2) begin the question that is found in verse 19. Alternate translation: [And do you not remember, when I broke the five loaves among the 5,000, how many baskets full of broken pieces did you take up] or [And do you not remember when I broke the five loaves among the 5,000? How many baskets full of broken pieces did you take up] (See: **Information Structure (p.880)**)

Mark 8:19

I broke the five loaves

Here Jesus refers to how he **broke** the **loaves** of bread in pieces so that they could be served to the crowds. This was a normal practice in his culture. If it would be helpful in your language, you could make that idea more explicit. See how you translated the similar phrase in 6:41. Alternate translation: [I divided the five loaves into servings] or [I broke the five loaves into smaller pieces] (See: **Assumed Knowledge and Implicit Information (p.788)**)

loaves

See how you translated **loaves** in 6:38. Alternate translation: [large chunks of bread] (See: **Translate Unknowns (p. 971)**)

the 5, 000

Jesus is using the number **5,000** as a noun to mean 5,000 people. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the 5,000 men] (See: **Nominal Adjectives (p.912)**)

baskets full of broken pieces did you take up

Here Jesus means that the disciples filled the **baskets** with the leftovers from the meal, including **broken pieces** of bread. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [baskets full of broken pieces of bread did you collect] or [baskets full of leftover pieces of bread did you take up] (See: **Assumed Knowledge and Implicit Information (p.788)**)

baskets

See how you translated **baskets** in 6:43. Alternate translation: [boxes] or [containers] (See: **Translate Unknowns (p.971)**)

12

The disciples are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the verse if it would be clearer in your language. Alternate translation: [We took up 12 baskets full] (See: **Ellipsis (p.840)**)

Mark 8:20

And when

Here Mark implies that Jesus is speaking again. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Then he said, ‘And when] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the seven for the 4, 000

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: [I broke the seven for the 4,000] (See: **Ellipsis (p.840)**)

the seven

Jesus is using the number **seven** as a noun to mean seven loaves. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the seven loaves] (See: **Nominal Adjectives (p.912)**)

the 4, 000

Jesus is using the number **4,000** as a noun to mean 4,000 people. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the 4,000 individuals] (See: **Nominal Adjectives (p.912)**)

the fillings of how many baskets of broken pieces

Here, Jesus is using the possessive form to describe **fillings** that consisted of **baskets** that were stuffed with **broken pieces**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [how many baskets containing broken pieces] or [how many baskets, each one filled with broken pieces,] (See: **Possession (p.932)**)

the fillings of how many baskets

If your language does not use an abstract noun for the idea of **fillings**, you could express the same idea in another way. Alternate translation: [how many baskets full] (See: **Abstract Nouns (p.781)**)

baskets

See how you translated **baskets** in 8:8. Alternate translation: [boxes] or [containers] (See: **Translate Unknowns (p. 971)**)

of broken pieces

Here Jesus is referring to **broken pieces** of bread. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [of broken pieces of bread] or [of broken pieces of leftover bread] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Seven

The disciples are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the verse if it would be clearer in your language. Alternate translation: [We took up seven baskets full] (See: **Ellipsis (p.840)**)

Mark 8:21

How do you not yet understand

Jesus is using the question form to rebuke his disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. See how you expressed the similar rhetorical question in 8:17. Alternate translation: [You should understand by now.] or [I am disappointed that you do not yet understand!] (See: **Rhetorical Question (p.951)**)

How do you not yet understand

Here Jesus is implying that the disciples do not **understand** who Jesus is and what he can do. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar idea in 8:17. Alternate translation: [How do you not yet understand who I am and what I can do] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 8:22

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Then] (See: **Introduction of a New Event (p.883)**)

they come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go] (See: **Go and Come (p.859)**)

Bethsaida

The word **Bethsaida** is the name of a town. It was located on the northern shore of the Sea of Galilee. See how you referred to this town in 6:45. (See: **How to Translate Names (p.864)**)

they bring

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: [certain people bring] or [some people bring] (See: **Pronouns — When to Use Them (p.936)**)

and they bring to him a blind {man} and beg him

Here Mark introduces a man who is **blind** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [and there was a blind man there. People bring him to Jesus and beg him] (See: **Introduction of New and Old Participants (p.886)**)

him that he would touch him

It may be more natural in your language to have a direct quotation here. Alternate translation: [him, “Please touch him!”] (See: **Direct and Indirect Quotations (p.830)**)

he would touch him

Here the people are implying that they want Jesus to **touch** the man to heal him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he would touch him and heal him] or [he, by touching him, would heal him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 8:23

having laid his hands on him

As 8:25 makes clear, Jesus **laid his hands** on the man's eyes. If it would be helpful in your language, you could make that more explicit here. Alternate translation: [having laid his hands on the man's eyes] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he was asking him, "Do you see anything

It may be more natural in your language to have an indirect quotation here. Alternate translation: [he was asking him if he saw anything.] (See: **Direct and Indirect Quotations (p.830)**)

Do you see

Because Jesus is speaking to the blind man, the word **you** is singular. (See: **Forms of 'You' — Singular (p.855)**)

Mark 8:24

having looked up

Here, the word translated **having looked up** could mean that: (1) the man raised his head and looked around him. Alternate translation: [having looked at what was around him]; (2) the man began to be able to see again. Alternate translation: [having begun to see again] (See: **Assumed Knowledge and Implicit Information (p.788)**)

men

Although the term **men** is masculine, the man is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [humans] (See: **When Masculine Words Include Women (p.978)**)

for

Here, the word **for** could introduce: (1) a further explanation of what the man saw. Alternate translation: [and more specifically,] or [and in fact]; (2) a reason why the man knew that he was seeing **men**. Alternate translation: [since] or [which I know because] (See: **Connecting Words and Phrases (p.824)**)

I see {them} like trees walking

The man is saying that the people he sees look like **trees**. This means that he cannot see them clearly. If it would be helpful in your language, you could state that explicitly. Alternate translation: [I see them walking, but I cannot see them clearly. They look like trees] (See: **Simile (p.955)**)

Mark 8:25

he looked intently and was restored, and he was seeing everything clearly

If it would be more natural in your language, you could rearrange these clauses so that when the man looks and what the man sees are more closely connected. Alternate translation: [he was restored, and he looked intently, and he was seeing everything clearly] or [he looked intently and was seeing everything clearly, and he was restored] (See: **Information Structure (p.880)**)

was restored

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: [Jesus had restored him] or [became healthy] (See: **Active or Passive (p.783)**)

Mark 8:26

And he sent him away to his home, saying, “You may not even enter into the town

It may be more natural in your language to make everything that Jesus commands in this verse a direct quotation or an indirect quotation. Alternate translation: [And he told him, “Go to your home. You may not even enter into the town] or [And he sent him away to his home, telling him that he might not even enter into the town] (See: **Direct and Indirect Quotations (p.830)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.941)**)

You may not even enter

Because Jesus is speaking to the man who was blind, the word **You** is singular. (See: **Forms of ‘You’ — Singular (p. 855)**)

into the town

Many ancient manuscripts do not include any words in this verse after the phrase **into the town**. The ULT follows that reading. Other ancient manuscripts include the words “nor speak to anyone in the town” after the phrase **into the town**. 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 the ULT. (See: **Textual Variants (p.966)**)

Mark 8:27

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Sometime later,] (See: **Introduction of a New Event (p.883)**)

went out

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [came out] (See: **Go and Come (p.859)**)

the villages of Caesarea Philippi

Here, Jesus is using the possessive form to describe **villages** that are near the larger city of **Caesarea Philippi**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the villages that belonged to Caesarea Philippi] or [the villages that surrounded Caesarea Philippi] (See: **Possession (p.932)**)

saying to them

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said to them] or [and he asked them] (See: **Quotations and Quote Margins (p.941)**)

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [men and women] (See: **When Masculine Words Include Women (p.978)**)

Mark 8:28

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they answered] (See: **Quotations and Quote Margins (p.941)**)

John the Baptist, and others, Elijah, but others, one of the prophets

The disciples are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [Some say John the Baptist; and others say Elijah; but others say one of the prophets] (See: **Ellipsis (p. 840)**)

John the Baptist, and others, Elijah, but others, one of the prophets

Since all these people and prophets had died before the disciples answered this question, the disciples are implying that people think that Jesus is one of these people who has come back to life. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [John the Baptist come back to life; and others, Elijah come back to life; but others, one of the prophets come back to life] (See: **Assumed Knowledge and Implicit Information (p.788)**)

others, & others

The disciples are using the adjectives **others** and **others** as nouns to mean various groups of people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [others among the people ... others among the people] (See: **Nominal Adjectives (p.912)**)

one of the prophets

Here the disciples are not excluding **John the Baptist** or **Elijah** from the group of the prophets. Instead, they are referring to the many other prophets that God had sent. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [another one of the prophets] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 8:29

you & You

Because Jesus is speaking to the disciples, the word **you** in the phrase **who do you say** is plural. Because Peter is speaking to Jesus, the word **You** in the clause **You are the Christ** is singular. (See: **Forms of 'You' — Singular (p. 855)**)

Mark 8:30

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

It may be more natural in your language to have a direct quotation here. Alternate translation: [he strongly warned them, “Tell no one about me”] (See: **Direct and Indirect Quotations (p.830)**)

about him

Here Mark implies that Jesus warned the disciples to **tell no one about** who he really was. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [that he was the Christ] or [about his true identity] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 8:31

them that it is necessary for the Son of Man to suffer many things and to be rejected by the elders and the chief priests and the scribes and to be killed and to rise up after three days

It may be more natural in your language to have a direct quotation here. Alternate translation: [them, "It is necessary for the Son of Man to suffer many things and to be rejected by the elders and the chief priests and the scribes and to be killed and to rise up after three days"] (See: **Direct and Indirect Quotations (p.830)**)

the Son of Man

Here Jesus is referring to himself as **the Son of Man**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [him, who is the Son of Man,] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to be rejected by the elders and the chief priests and the scribes

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to experience rejection from the elders and the chief priests and the scribes] (See: **Active or Passive (p.783)**)

to be killed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [to die] or [to allow someone to kill him] (See: **Active or Passive (p.783)**)

to rise up

Here, the phrase **rise up** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: [to be restored to life] or [to resurrect] (See: **Idiom (p.875)**)

after three days

Here, the phrase **after three days** refers to the day after tomorrow. People in Jesus' culture counted the current day as day one, tomorrow as day two, and the day after tomorrow as day three. If it would be helpful in your language, you could use a word or phrase that refers to the day after tomorrow. Alternate translation: [on the day after the next day] or [two days from now] (See: **Idiom (p.875)**)

Mark 8:32

the word

Here, **word** represents what Jesus said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [what he had just said] or [that teaching] (See: **Metonymy (p.910)**)

with openness

If your language does not use an abstract noun for the idea of **openness**, you could express the same idea in another way. Alternate translation: [openly] (See: **Abstract Nouns (p.781)**)

Mark 8:33

But

Here, the word **But** introduces what Jesus did in contrast to what Peter wanted him to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] (See: **Connect — Contrast Relationship (p.806)**)

his disciples

Here Mark implies that Jesus **looked at** all the other **disciples**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the rest of his disciples] (See: **Assumed Knowledge and Implicit Information (p.788)**)

rebuked Peter and says

This phrase expresses a single idea by using two words connected with **and**. The word **says** indicates how Jesus **rebuked Peter**. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [rebuked Peter by saying] (See: **Hendiadys (p.861)**)

Get behind me, Satan! For you are not considering the things of God, but the things of men

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: [You are not considering the things of God, but the things of men. So, get behind me, Satan!] (See: **Connect — Reason-and-Result Relationship (p.817)**)

Get behind me

Here Jesus speaks as if he wants Peter to **Get behind** him. He means that Peter should not rebuke him but should instead accept what Jesus says. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [Do not stand in my way] or [Do not rebuke me] (See: **Metaphor (p.904)**)

Get & you are not considering

Because Jesus is speaking to Peter, the command **Get** and the word **you** are singular. (See: **Forms of 'You' — Singular (p.855)**)

Satan

Here Jesus calls Peter **Satan** because Peter is asking like **Satan** by tempting Jesus to disobey God. If it would be helpful in your language, you could use simile form or explain the metaphor. Alternate translation: [you who are acting like Satan] or [for you are tempting me as Satan does] (See: **Metaphor (p.904)**)

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

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: [you are considering the things of men, not the things of God] (See: **Information Structure (p.880)**)

but the things

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but you are considering the things] (See: **Ellipsis (p.840)**)

of men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of human beings] or [of people] (See: **When Masculine Words Include Women (p.978)**)

Mark 8:34

If anyone wants

Here Jesus uses the conditional form to refer to **anyone** who **wants** to follow after him. If it would be helpful in your language, you could use whatever form naturally introduces anyone who wants to follow Jesus. Alternate translation: [Anyone who wants] or [When someone wants] (See: **Connect — Hypothetical Conditions (p.815)**)

to follow after me, & follow me

Here, the phrases **follow after me** and **follow me** refer to traveling with Jesus and being his disciples. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to be my disciples ... be my disciple] or [to travel with me as my students ... travel with me as my student] (See: **Idiom (p.875)**)

let him deny himself and take up his cross and follow me

If your language does not use third-person imperatives in this way, you could state these in another way that is natural in your language. Alternate translation: [he should deny himself and take up his cross and follow me] (See: **Third-Person Imperatives (p.968)**)

let him deny himself & his

Although the terms **him**, **himself**, and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [let that person deny himself or herself ... his or her] (See: **When Masculine Words Include Women (p. 978)**)

let him deny himself

Here, the phrase **deny himself** refers to a person choosing not to do what they would naturally do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [let him exercise self-control] or [let him choose not to do what he naturally desires] (See: **Idiom (p.875)**)

take up his cross

Jesus assumes that the disciples will know that the Romans executed some criminals by nailing them to a wooden beam with crossbar that was set upright so that the criminals would slowly suffocate. Jesus also assumes that the disciples will know that the Romans made these criminals carry these wooden crosses through the streets to the place where they were going to be executed. If it would be helpful in your language, you could make some of this information more explicit. Alternate translation: [take up the wooden cross on which he will be executed] (See: **Assumed Knowledge and Implicit Information (p.788)**)

take up his cross

Here Jesus speaks of taking up a **cross** in order to describe people who are ready and willing to suffer and even die because they follow Jesus. Because this figure of speech is connected to how Jesus himself died on a cross, if possible you should preserve the metaphor or express the idea in simile form. Alternate translation: [be ready to suffer, which is like taking up his cross,] or [take up his cross, ready to suffer or die,] (See: **Metaphor (p.904)**)

Mark 8:35

For

Here, the word **For** introduces a basis for what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [I say that because] or [In fact,] (See: **Connect — Reason-and-Result Relationship (p.817)**)

whoever wants to save his life will lose it, but whoever loses his life for the sake of me and of the gospel will save it

Here Jesus speaks of how people's attitudes toward their current lives affects their eternal lives after they resurrect. He means that those who want **to save** their current lives will **lose** their eternal, resurrection lives, and that those who have lost their current lives will **save** their eternal, resurrection lives. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [whoever wants to save his current life will lose it forever, but whoever loses his current life for the sake of me and of the gospel will save it forever] (See: **Assumed Knowledge and Implicit Information (p.788)**)

wants to save his life will lose it

Here Jesus speaks of trying to preserve one's **life** as if it were saving it. He speaks of dying as if it were losing one's **life**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [wants to preserve his life will die] (See: **Metaphor (p.904)**)

his & his

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her ... his or her] (See: **When Masculine Words Include Women (p.978)**)

but whoever loses his life for the sake of me and of the gospel will save it

Here Jesus speaks of dying or being willing to die as losing one's **life**. He speaks of experiencing eternal life as if it were saving one's **life**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [but whoever has died for the sake of me and of the gospel will have eternal life] (See: **Metaphor (p.904)**)

for the sake of me and of the gospel

When Jesus says **for the sake of me and of the gospel**, he means that some people will lose their lives because they are his disciples and because they believe the gospel. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: [because he is my disciple and believes the gospel] or [because he believes in me and in the gospel] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 8:36

For

Here, the word **For** introduces another basis for what Jesus said in 8:34. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [Another reason I say that is because] or [Even further,] (See: **Connect — Reason-and-Result Relationship (p.817)**)

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

Jesus is using the question form to teach his disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [a man benefits nothing if he gains the whole world and forfeits his life.] or [a man never benefits anything if he gains the whole world and forfeits his life!] (See: **Rhetorical Question (p.951)**)

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

Here Jesus uses an imaginary situation to show that forfeiting one's **life** is bad enough that gaining anything else cannot make up for it. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [image a man who gained the whole world but forfeited his life. What does that man benefit] (See: **Hypothetical Situations (p.872)**)

a man & his

Although the terms **man** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [a person ... his or her] (See: **When Masculine Words Include Women (p.978)**)

and

Here, the word **and** introduces something bad that happens in contrast to gaining **the whole world**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [but] (See: **Connecting Words and Phrases (p.824)**)

his life

Alternate translation: [his soul]

Mark 8:37

For

Here, the word **For** introduces a further explanation of what Jesus said in the previous verse. 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: [Indeed,] or [Even further,] (See: **Connecting Words and Phrases (p.824)**)

what might a man give in exchange for his life

Jesus is using the question form to teach his disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [a man can give nothing in exchange for his life.] or [a man cannot give anything in exchange for his life!] (See: **Rhetorical Question (p.951)**)

a man & his

Although the terms **man** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [a person ... his or her] (See: **When Masculine Words Include Women (p.978)**)

in exchange for his life

Here Jesus could be implying: (1) that there is nothing that is worth as much as a person's **life**. Alternate translation: [that is as worth as much as his life]; (2) that there is nothing that is valuable enough to redeem one's **life** when it has been forfeited. Alternate translation: [that can buy back his life] (See: **Assumed Knowledge and Implicit Information (p.788)**)

his life

Alternate translation: [his soul]

Mark 8:38

For

Here, the word **For** introduces a basis for what Jesus has said. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. More specifically, the word **For** could introduce the basis for: (1) what Jesus has said in 8:34–37. Alternate translation: [I have said all those things because]; (2) Jesus' command to follow him in 8:34. Alternate translation: [You should follow me as I have commanded because] (See: **Connect — Reason-and-Result Relationship (p.817)**)

whoever is ashamed of me and of my words

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whoever finds me and my words shameful] or [whoever worries that I and my words will shame them] (See: **Active or Passive (p.783)**)

of my words

Jesus is using the term **words** to describe the things he teaches by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of my teaching] (See: **Metonymy (p.910)**)

in this adulterous and sinful generation

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. See how you translated the similar expression in 8:12. Alternate translation: [among today's people, who are adulterous and sinful] or [among the adulterous and sinful people of this generation] (See: **Metonymy (p. 910)**)

adulterous

Here Jesus speaks of people who do not fully trust and obey God as if they were **adulterous**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [unfaithful] or [disobedient] (See: **Metaphor (p.904)**)

the Son of Man will also be ashamed of him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the Son of Man will also find him shameful] or [the Son of Man knows that such a person will also shame him] (See: **Active or Passive (p.783)**)

the Son of Man & he comes & his

Jesus is speaking of himself in the third person. If it would be helpful in your language, you can use the first person. Alternate translation: [I, the Son of Man, … I come … my] (See: **First, Second or Third Person (p.851)**)

when he comes

Here Jesus implies that he, **the Son of Man**, will come back to this world at some point in the future. He is also implying that he will leave this world before he comes back. If it would be helpful in your language, you could make

some or all of those ideas more explicit. Alternate translation: [when he comes back to this world] or [when, after leaving this world, he comes back] (See: **Assumed Knowledge and Implicit Information (p.788)**)

in the glory of his Father with the holy angels

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: [with the holy angels in a way that his Father has made glorious] or [with the holy angels as one who is as great as his Father] (See: **Abstract Nouns (p.781)**)

of his Father

Father is an important title that describe the relationship between God the **Father** and Jesus his Son. (See: **Translating Son and Father (p.974)**)

Mark 9

Mark 9 Chapter Introduction

Structure and Formatting

Jesus instructs his disciples and journeys toward Jerusalem (8:22–10:52)

- What Jesus and his disciples must do (8:31–9:1)
- Jesus is transfigured (9:2–8)
- Jesus and the disciples discuss Elijah (9:9–13)
- Jesus heals a demon-possessed boy (9:14–29)
- Jesus predicts his suffering and death (9:30–32)
- Jesus teaches about how his disciples should behave (9:33–50)

Religious and Cultural Concepts in This Chapter

“transfigured”

In 9:1–8, Mark describes how Jesus was “transfigured.” This word indicates that Jesus looked very different to the disciples. Mark does not tell us all the ways in which Jesus looked different, but he does say that Jesus’ clothes became extremely white. What this means is that the disciples were able to see some of the glory and majesty that Jesus has as God’s Son. Make sure that your translation shows that Jesus looked great and glorious.

Elijah

When Jesus was transfigured, the disciples saw Moses and Elijah talking with him. Later, they ask Jesus about Elijah. They refer specifically to what the scribes say about a prophecy in Malachi 4:5–6, which indicates that God will send “Elijah” to prepare the way before God comes to judge his enemies and reward his people. Malachi is referring to a prophet who lived even earlier. This prophet, named Elijah, performed many miracles and spoke messages from God (see 1 Kings 17–19 and 2 Kings 2:1–17). The disciples ask about whether this Elijah is supposed to come before the Messiah does. Jesus says that this is true, and he talks about this “Elijah” in a way that shows the disciples that John the Baptist was “Elijah.” He means that John fulfills the prophecy in Malachi that someone like the prophet Elijah will prepare the way before God comes to judge and reward people. If your readers would not know the prophecy in Malachi or the stories about the prophet Elijah, you may need to include some of this information in your translation or in a footnote. (See: **Elijah (p.985)**)

Translation Issues in This Chapter

Hyperbole

In 9:43–48, Jesus commands his disciples to cut off or throw out body parts that cause them to sin. He uses this extreme example of resisting sin in order to show his disciples how serious sin really is. He does not mean that believers should always cut off body parts when they sin. Jesus intends his commands to be shocking, however, so you should preserve the extreme language. If it would be helpful in your language, you could use a form that indicates that Jesus’ commands are extreme language.

Stumbling

In 9:42–47, Jesus discusses people and things that cause “stumbling”. He uses this term to refer to sinning. See the notes on these verses for translation options.

Translation Issues in This Chapter

Singular and plural forms of “you”

Most of the forms of “you” in this chapter appear in conversations, and many of the conversations are with one person. Because of this, the majority of the forms of “you” in this chapter are singular. So, you should assume forms of “you” are singular unless a note specifies that the form is plural. (See: **Forms of ‘You’ — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 2, 5, 19, and 35. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

The allusion to Isaiah 66:24 in verse 48

In verse 48, Jesus uses words that are very similar to words in Isaiah 66:24. However, Jesus does not introduce his words as a quotation. So, Jesus is not directly quoting from Isaiah, but he intended his audience to think of Isaiah 66:24 when they heard what he said. If your readers would not think of Isaiah 66:24, you could refer to it in a footnote.

Verses 44 and 46

Some of the earliest manuscripts do not include anything for 9:44 and 9:46. Some early manuscripts and many later manuscripts include the following words in each verse: “where their worm does not end, and the fire is not quenched.” Since these words also appear in all of the manuscripts in 9:48, it is likely that people who copied the manuscripts accidentally or intentionally added these words earlier as verses 44 and 46. Since the earliest manuscripts do not include these words, the ULT and UST include these words in brackets. 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 omit these words. If it would be helpful, you could put the words in brackets or in a footnote. (See: **Textual Variants (p.966)**)

Mark 9:1

he was saying to them

Here, the pronoun **he** refers to Jesus. If it would be helpful in your language, you could state who **he** refers to in your translation. Alternate translation: [Jesus was saying to them] (See: **Pronouns — When to Use Them (p.936)**)

to you

Because Jesus is speaking to everyone who was there, the word **you** here is plural. (See: **Forms of 'You' — Singular (p.855)**)

who will certainly not taste death

The phrase **taste death** is an idiom which means "to experience death." If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning using plain language. Alternate translation: [who will certainly not experience death] (See: **Idiom (p.875)**)

who will certainly not taste death

If your language does not use an abstract noun for the idea of **death**, you can express the idea behind the abstract noun **death** by using the verb form. Alternate translation: [who will certainly not die] (See: **Abstract Nouns (p.781)**)

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.835)**)

the kingdom of God having come

Here Jesus speaks as if **the kingdom of God** were a person who could **come**. He means that God will establish or begin his **kingdom**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [the kingdom of God having been inaugurated] or [the kingdom of God having begun] (See: **Assumed Knowledge and Implicit Information (p.788)**)

with power

If your language does not use an abstract noun for the idea of **power**, you could express the same idea in another way. Alternate translation: [in a powerful way] (See: **Abstract Nouns (p.781)**)

Mark 9:2

And after six days

Here, the phrase **And after six days** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: [Then, after six days had passed] or [Six days after those things happened] (See: **Introduction of a New Event (p.883)**)

by themselves, alone

The terms **by themselves** and **alone** mean similar things. Mark 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: [completely alone] or [totally by themselves] (See: **Doublet (p.838)**)

he was transfigured

The word **transfigured** means to be changed in appearance or form. If your readers would not be familiar with the meaning of this word, you could express the idea with a short phrase. Alternate translation: [his appearance was changed] or [he began to look different] (See: **Translate Unknowns (p.971)**)

he was transfigured

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Mark could be implying that: (1) Jesus did the action. Alternate translation: [he transfigured himself]; (2) God did the action. Alternate translation: [God transfigured him] (See: **Active or Passive (p.783)**)

before them

Alternate translation: [in front of them] or [as they watched]

Mark 9:3

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

The word **launderer** refers to a person who worked with cloth to clean and bleach cloth and clothing. If your readers would not be familiar with the meaning of the word **launderer**, you could state the meaning in plain language. Alternate translation: [whiter than any person who bleached cloth could make them] or [such as no person on earth who washed cloth could make them] (See: **Translate Unknowns (p.971)**)

Mark 9:4

Elijah with Moses were seen by them

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they saw Elijah with Moses] (See: **How to Translate Names (p. 864)**)

by them

Here, the word **them** refers to Peter, James, and John. If it would be helpful in your language, you could refer to them more directly. Alternate translation: [by Peter, James, and John] (See: **Pronouns — When to Use Them (p. 936)**)

they were talking with

Here, the word **they** refers to Elijah and Moses. If it would be helpful in your language, you could refer to them more directly. Alternate translation: [Elijah and Moses were talking with] (See: **Pronouns — When to Use Them (p. 936)**)

Mark 9:5

answering

Here, the word **answering** indicates that Peter was responding to what he saw. He was not answering a question. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [in response to seeing those things] (See: **Assumed Knowledge and Implicit Information (p.788)**)

for us

By **us**, Peter could mean: (1) everyone who was there, including himself, the other two disciples, Jesus, Moses, and Elijah. Alternate translation: [for us all]; (2) just himself and the other two disciples. Alternate translation: [for us disciples] (See: **Exclusive and Inclusive 'We' (p.849)**)

let us make

By **us**, Peter here means himself and the other two disciples, not Jesus, Elijah, and Moses. So, use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p. 849)**)

tents

The term **tents** means simple, temporary places in which to sit or sleep. Peter probably had in mind that they would build them from the materials available on the mountain such as tree branches. If it would be helpful in your language, you could use a word or phrase that refers to this kind of temporary shelter. Alternate translation: [booths] (See: **Translate Unknowns (p.971)**)

Mark 9:6

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

This entire verse is a parenthetical statement which gives background information about Peter, James, and John. Use the natural form in your language for expressing background information. Alternate translation: [Now as a matter of fact, he did not know what he should answer, for they were terrified] (See: **Background Information (p. 792)**)

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

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [because they were terrified, he did not know what he should answer] (See: **Connect — Reason-and-Result Relationship (p.817)**)

they were terrified

Alternate translation: [they were very frightened] or [they were very afraid]

Mark 9:7

overshadowing

Here Mark could be implying that: (1) the cloud enveloped or surrounded them. Alternate translation: [enveloping] or [surrounding]; (2) the cloud cast a shadow on them. Alternate translation: [casting a shadow on] (See: **Assumed Knowledge and Implicit Information (p.788)**)

them

The pronoun **them** could refer to: (1) the three disciples, Jesus, Moses, and Elijah. Alternate translation: [them all]; (2) just Jesus, Moses, and Elijah. Alternate translation: [Jesus, Moses, and Elijah] (See: **Pronouns — When to Use Them (p.936)**)

there was a voice

Mark is using **voice** to represent the person who is speaking, which is God the Father. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [a person was speaking] or [God the Father spoke] (See: **Metonymy (p.910)**)

my beloved Son

The word **Son** is an important title for Jesus, the **Son** of God. (See: **Translating Son and Father (p.974)**)

my beloved Son

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [my Son, whom I love] (See: **Active or Passive (p.783)**)

Listen

Because the voice is speaking to the three disciples, the command **Listen** is plural. (See: **Forms of 'You' — Singular (p.855)**)

Mark 9:8

suddenly, having looked around, they no longer saw anyone

Here, the word **suddenly** could go with: (1) **saw**. Alternate translation: [having looked around, suddenly they no longer saw anyone]; (2) **having looked around**. Alternate translation: [having suddenly looked around, they no longer saw anyone] (See: **Information Structure (p.880)**)

they no longer saw anyone with them, but only Jesus

If it would in appear your language that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [they only saw Jesus with them any longer] (See: **Connect — Exception Clauses (p.808)**)

Mark 9:9

they

The first occurrence of the word **they** in this verse refers to Jesus and Peter and James and John. If it would be helpful in your language, you could say that explicitly. Alternate translation: [Jesus, Peter, James, and John] (See: **Pronouns — When to Use Them (p.936)**)

coming down

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: [going down] (See: **Go and Come (p.859)**)

them so that they would relate to no one what they had seen, until the Son of Man had risen from the dead

It may be more natural in your language to have a direct quotation here. Alternate translation: [them, “Relate to no one what you have seen, until the Son of Man has risen from the dead”] (See: **Direct and Indirect Quotations (p. 830)**)

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

Here, the pronoun **them** and the second and third occurrence of the pronoun **they** all refer to Peter, James, and John. If it would be helpful in your language, you could say that explicitly. Alternate translation: [Jesus ordered Peter and James and John not to tell anyone about what they had just seen] (See: **Pronouns — When to Use Them (p.936)**)

the Son of Man

Here Jesus is referring to himself as **the Son of Man**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he, who was the Son of Man,] (See: **Assumed Knowledge and Implicit Information (p.788)**)

had risen from the dead

Here, the phrase **risen from the dead** refers to people who had died then coming back to life. If it would be helpful in your language, you could use a comparable phrase or express the idea plainly. Alternate translation: [had been restored to life] or [had resurrected] (See: **Idiom (p.875)**)

the dead

Jesus is using the adjective **dead** as a noun to mean people who are dead. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the dead people] or [the corpses] (See: **Nominal Adjectives (p.912)**)

Mark 9:10

they kept the word to themselves, discussing together

Mark could mean that: (1) the disciples **kept the word to themselves**, which means they kept it secret (see the following note). Further, they were **discussing together** what Jesus said. Alternate translation: [they kept the word to themselves, and they were discussing together]; (2) the disciples **kept the word**, which means that they did what Jesus said. Further, they were **discussing** among **themselves** what Jesus said. Alternate translation: [they kept the word, discussing among themselves] or [they obeyed what Jesus said, discussing with each other]; (3) the disciples **kept the word**, which means that they focused on it. Further, they were **discussing** among **themselves** what **the word** meant. Alternate translation: [they seized on the word, discussing among themselves] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they kept the word to themselves

When people have **kept** something **to themselves**, it means that they have not talked about it with anyone else. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they kept the word secret] or [they did not speak to anyone else about the word] (See: **Idiom (p.875)**)

the word

Here, **word** represents an event that could be narrated using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the event] or [the things that they had seen] (See: **Metonymy (p.910)**)

discussing together what it is “to rise from the dead

It may be more natural in your language to have a direct quotation here. Alternate translation: [discussing together, “What is it ‘to rise from the dead’?”] (See: **Direct and Indirect Quotations (p.830)**)

what it is “to rise from the dead

Here Mark implies that the disciples are **discussing together** what Jesus said about rising from the dead. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [what Jesus meant when he said, “rise from the dead] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to rise from the dead

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

Mark 9:11

they were questioning

Here, the pronoun **they** refers to Peter, James, and John. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: [Peter, James, and John were questioning] (See: **Pronouns — When to Use Them (p.936)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they asked] (See: **Quotations and Quote Margins (p.941)**)

it is necessary for Elijah to come

Here the disciples are referring to a prophecy in Malachi 4:5–6. This prophecy states that God will send **Elijah** before the day of the Lord arrives, and he will prepare people. Elijah was a prophet who did many powerful things a long time before Malachi wrote down this prophecy. The **scribes** teach that this means that **Elijah** must come before the Messiah does. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [it is necessary for Elijah, who was a prophet long ago, to come] or [the Scriptures indicate that it is necessary for Elijah the prophet to come] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to come

Here, the word **come** refers to Elijah appearing in the world and doing what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to appear] or [to do what he is predicted to do] (See: **Idiom (p.875)**)

first

Here the disciples imply that Elijah comes **first** because he comes before the Messiah does. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [first, before the Messiah comes] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 9:12

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

Elijah, having come first, restores all things

Here Jesus uses the present tense to describe something that is generally true. He does not necessarily mean that **Elijah** is currently doing these things. If it would be helpful in your language, you could use whatever form is natural for stating a general truth. Alternate translation: [Elijah, having come first, will restore all things] (See: **Irregular Use of Tenses (p.892)**)

having come first

See how you translated “come first” in 9:11. Alternate translation: [having appeared first, before the Messiah does] (See: **Assumed Knowledge and Implicit Information (p.788)**)

And

Here, the word **And** introduces something further that Jesus wants the disciples to think about. What he asks about at first appears to contrast with what he has said about Elijah. However, in the following verse Jesus will show how these things actually go together. If it would be helpful in your language, you could use a word or phrase that introduces a further, potentially contrasting idea. Alternate translation: [Beyond that, though,] or [And yet,] (See: **Connecting Words and Phrases (p.824)**)

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

Jesus uses a rhetorical question here to remind his disciples that the Scriptures also teach that the **Son of Man** must suffer and be despised. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement. Alternate translation: [I also want you to consider what is written about the Son of Man. The Scriptures say that he must suffer many things and be despised.] (See: **Rhetorical Question (p.951)**)

has it been written

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through prophets. Alternate translation: [did the prophets say] or [did God have the prophets write] (See: **Active or Passive (p.783)**)

the Son of Man that he would suffer

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [me, who am the Son of Man, that I would suffer] (See: **First, Second or Third Person (p.851)**)

be despised

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [that many would despise him] or [that they would despise him] (See: **Active or Passive (p.783)**)

Mark 9:13

But

Here, the word **But** introduces more information about Elijah that contrasts with what Jesus said in the previous verse about Elijah. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [In fact,] or [And yet] or [Now] (See: **Connect — Contrast Relationship (p.806)**)

to you

Because Jesus is speaking to the three disciples, the word **you** here is plural. (See: **Forms of 'You' — Singular (p. 855)**)

has come

See how you translated **come** in 9:11. Alternate translation: [has appeared] or [has done what he was predicted to do] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they did & they were wanting

The pronouns **they** and **they** could refer to: (1) people in general who mistreated Elijah. Alternate translation: [certain ones did ... they were wanting]; (2) the Jewish religious leaders. Alternate translation: [the religious leaders did ... they were wanting] (See: **Pronouns — When to Use Them (p.936)**)

whatever they were wanting

Here Jesus implies that **whatever they wanted** was to mistreat and harm this **Elijah**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [whatever harmful things they were wanting to do] or [any evil things they were wanting to do] (See: **Assumed Knowledge and Implicit Information (p.788)**)

it is written

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through prophets. Alternate translation: [the prophets said] or [God had the prophets write] (See: **Active or Passive (p.783)**)

Mark 9:14

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.883)**)

having come to the disciples

Here Mark implies that Jesus, Peter, James, and John returned to the rest of **the disciples**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [when Jesus, Peter, James, and John returned to the rest of the disciples who had not gone with them up the mountain] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.859)**)

them & them

Here, both occurrences of the pronoun **them** refer to the other disciples of Jesus who had not gone up on the mountain with Jesus, Peter, James, and John. (See: **Pronouns — When to Use Them (p.936)**)

Mark 9:15

the whole crowd, having seen him, were amazed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the whole crowd saw him, which amazed them] (See: **Active or Passive (p.783)**)

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

All three occurrences of the pronoun **him** in this verse refer to Jesus. If it would be helpful in your language, you could clarify this in your translation in a way that would be natural in your language. Alternate translation: [Jesus ... running to him ... him] (See: **Pronouns — When to Use Them (p.936)**)

Mark 9:16

them, “What are you arguing with them about

It may be more natural in your language to have an indirect quotation here. Alternate translation: [them what they were arguing with them about.] (See: **Direct and Indirect Quotations (p.830)**)

them, “& with them

Here, the first occurrence of the pronoun **them** could refer to: (1) the disciples of Jesus who had not gone up on the mountain. In this case, the second occurrence of the pronoun **them** refers to the scribes. Alternate translation: [his disciples ... with the scribes]; (2) the scribes. In this case, the second occurrence of the pronoun **them** refers to the disciples. Alternate translation: [the scribes ... with my disciples]; (3) the people in the crowd. In this case, the second occurrence of the pronoun **them** refers to the disciples. Alternate translation: [the people in the crowd ... with my disciples] (See: **Pronouns — When to Use Them (p.936)**)

are you arguing with them about

Because Jesus is speaking to a group of people (see the previous note), the word **you** here is plural. (See: **Forms of ‘You’ — Singular (p.855)**)

Mark 9:17

I brought my son to you, having a mute spirit

Here the man implies that he **brought** his **son** so that Jesus would cast out the demon and heal his son. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [I brought my son to you, having a mute spirit, so that you could cast the spirit out] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having a mute spirit

Here the man mean that his son was possessed or controlled by a **mute spirit**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [being possessed by a mute spirit] or [because a mute spirit possesses him] (See: **Idiom (p.875)**)

a mute spirit

Here the man implies that the **spirit** makes his son **mute**, that is, unable to speak. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [a spirit that makes him mute] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 9:18

it might seize him

Here, the phrase **seize him** refers to when the demon forces a person to do something. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [it might begin to control him] or [it might force him to do something] (See: **Idiom (p.875)**)

he foams at the mouth

When people are having convulsions, they can have trouble breathing or swallowing. This causes white foam to form around their mouths. If your readers would not be familiar with this symptom, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [foam comes out of his mouth] or [he cannot swallow properly] (See: **Translate Unknowns (p.971)**)

he becomes stiff

Alternate translation: [his body stiffens up] or [he cannot move]

I spoke to your disciples so that they would cast it out, and

It may be more natural in your language to have a direct quotation here. Alternate translation: [I asked your disciples, “Please cast it out,” and] (See: **Direct and Indirect Quotations (p.830)**)

and

Here, the word **and** introduces what the disciples were not able to do in contrast to what the man wanted them to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [but] (See: **Connecting Words and Phrases (p.824)**)

they were not able

The man is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [they were not able to cast it out] (See: **Ellipsis (p.840)**)

Mark 9:19

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

answering them

Here, the pronoun **them** is plural, so Jesus is addressing more than one person. However, it is not clear exactly to whom **them** refers. It could refer to the disciples, the crowd, the boy and his father, some combination of them, or to all of them at once. Here, **them** probably refers to everyone who was present. Use the form in your language that would be used for addressing a group of people. Alternate translation: [answering all of them] or [addressing them all] or [addressing everyone present] (See: **When to Keep Information Implicit (p.980)**)

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

Jesus is speaking to something that he knows cannot hear him. He is addressing the entire **generation** of people who were living at that time, and they are not all present to hear him. He is doing this to show in a very strong way how he feels about this **generation**. He is actually speaking to the people who were there and who could hear him. If it would be helpful in your language, you could translate Jesus' words as if he were speaking directly to the people who were there, since they are included in the generation that Jesus is addressing. Alternate translation: [You who are part of this unbelieving generation, until when will I be with you? Until when will I bear with you?] (See: **Apostrophe (p.786)**)

O unbelieving generation

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [O today's people who are unbelieving] or [O unbelieving people of this generation] (See: **Metonymy (p.910)**)

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

Jesus is using the question form to rebuke the people who were there and to show how frustrated he is by them. If you would not use the question form for this purpose in your language, you could translate these as statements or exclamations. Alternate translation: [I do not want to be with you for long. I do not want to bear with you for long.] or [I want to leave you! I want to stop bearing with you!] (See: **Rhetorical Question (p.951)**)

until when & Until when

Alternate translation: [how long ... How long]

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

The question **until when will I be with you** and the question **Until when will I bear with you** have very similar meanings. Jesus uses these two similar questions together in order to emphasize his frustration and disappointment. If saying the same thing twice might be confusing for your readers, you could combine the

phrases into one. Alternate translation: [until when will I be with you and endure your unbelief] (See: **Parallelism (p.927)**)

you? & with you

Because Jesus is speaking to the people who are part of the **generation**, the words **you** and **you** here are plural. (See: **Forms of 'You' — Singular (p.855)**)

will I bear with you

Here, the phrase bear with refers to being charitable or kind to someone. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: [will I be charitable to you] or [will I act kindly with you] (See: **Idiom (p.875)**)

Bring

Because Jesus is speaking to some people who were there, the command **Bring** is plural. (See: **Forms of 'You' — Singular (p.855)**)

him

The pronoun **him** refers to the man's son. If this is not clear for your readers, you could refer to him more directly. Alternate translation: [the man's son] or [the one who has the mute spirit] (See: **Pronouns — When to Use Them (p.936)**)

Mark 9:20

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

In this verse the first and fourth occurrences of the pronoun **him** refer to the man's "son", who was possessed by a mute **spirit** and was mentioned in Mark 9:17. If it would be helpful in your language, consider clarifying this in your translation in a way that would be natural in your language. Alternate translation: [And they brought the man's son to Jesus, and having seen him, the spirit immediately shook the boy with convulsions] (See: **Pronouns — When to Use Them (p.936)**)

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

In this verse, the second and third occurrence of the pronoun **him** refer to Jesus. If it would be helpful in your language, consider clarifying this in your translation in a way that would be natural in your language. Alternate translation: [And they brought the man's son to Jesus, and having seen Jesus, the spirit immediately shook the boy with convulsions] (See: **Pronouns — When to Use Them (p.936)**)

shook him with convulsions

Here Mark is referring to a fit or seizure in which a person cannot control his or her body, which shakes violently. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [caused him to have a seizure] (See: **Assumed Knowledge and Implicit Information (p.788)**)

foaming at the mouth

See how you translated the similar phrase in 9:18. Alternate translation: [foam coming out of his mouth] or [not being able to swallow properly] (See: **Translate Unknowns (p.971)**)

Mark 9:21

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

It may be more natural in your language to have indirect quotations here. Alternate translation: [he asked his father how much time it was while this had been happening to him. And he said that it was from childhood.] (See: **Direct and Indirect Quotations (p.830)**)

How much time is it while this has been happening to him

Alternate translation: [For how much time has this been happening to him] or [This has been happening to him for how long of a time]

From childhood

The father is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [This has been happening to him from childhood] (See: **Ellipsis (p.840)**)

From childhood

If your language does not use an abstract noun for the idea of **childhood**, you could express the same idea in another way. Alternate translation: [Since he was very young] (See: **Abstract Nouns (p.781)**)

Mark 9:22

but

Here, the word **but** introduces what the man wants Jesus to do in contrast with what his son is experiencing. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **but** untranslated. Alternate translation: [and so] (See: **Connect — Contrast Relationship (p.806)**)

help us, having compassion on us

If it would be more natural in your language, you could reverse the order of these phrases, since Jesus would have **compassion** on them before he would **help** them. Alternate translation: [having compassion on us, help us] (See: **Information Structure (p.880)**)

help us

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [I ask that you help us] (See: **Imperatives — Other Uses (p.877)**)

us, & us

By **us**, the man means himself and his son but not Jesus, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.849)**)

having compassion

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: [sympathizing with] (See: **Abstract Nouns (p.781)**)

Mark 9:23

But

Here, the word **But** introduces what Jesus said in contrast to what the man said. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [In contrast,] or [In response,] (See: **Connect — Contrast Relationship (p.806)**)

If you are able

With the phrase **If you are able**, Jesus is repeating back to the man what the man had just said to Jesus. Jesus does this in order to rebuke the man's doubt. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: ["Why did you say, 'If you are able'] or ["For what reason did you use the words, 'If you are able] (See: **Assumed Knowledge and Implicit Information (p.788)**)

If you are able

Jesus is using the question form to rebuke the man. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: ["You should not have said, 'If you are able.'] or ["Do not say, 'If you are able'!] (See: **Rhetorical Question (p.951)**)

If you are able

It may be more natural in your language to have an indirect quotation here. Alternate translation: [Did you speak about whether I was able] (See: **Direct and Indirect Quotations (p.830)**)

All things are possible for the one believing

Here Jesus could be stating that **All things**: (1) can can be done for **the one believing**. Alternate translation: [All things can be done for the one believing]; (2) can be done by **the one believing**. Alternate translation: [All things can be done by the one believing] (See: **Assumed Knowledge and Implicit Information (p.788)**)

are possible for the one believing

Here Jesus could be implying that: (1) God can do anything for **the one believing** in him. Alternate translation: [are possible for God to do for the one believing in him]; (2) Jesus can do anything for **the one believing** in him. Alternate translation: [are possible for me to do for the one believing in me] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 9:24

I believe

Here the man could be implying that he believes: (1) in God and that God will help him and his son. Alternate translation: [I believe in God] or [I believe that God will help us]; (2) in Jesus and that Jesus will help him and his son. Alternate translation: [I believe in you] or [I believe that you will help us] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Help my unbelief

Here the man implies that he wants Jesus to **Help** him overcome or remove his **unbelief**. In other words, while the man does believe, he also has **unbelief**, and he wants Jesus to help him get rid of that **unbelief**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Help me overcome the unbelief I still have] or [Assist me in removing my unbelief] or [Help me so that I always believe] (See: **Assumed Knowledge and Implicit Information (p.788)**)

my unbelief

If your language does not use an abstract noun for the idea of **unbelief**, you could express the same idea in another way. Alternate translation: [me with how I do not believe] or [me whenever I fail to believe] (See: **Abstract Nouns (p.781)**)

Mark 9:25

a crowd is running to {them

The phrase **a crowd is running to {them}** means that more people were **running** toward where Jesus was and that the crowd there was growing larger. If it would be helpful in your language, you could say that explicitly. Alternate translation: [many people were gathering around them] or [people were gathering quickly around them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

saying to it

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he told it] (See: **Quotations and Quote Margins (p.941)**)

Mute and deaf spirit

Here the Jesus implies that **the spirit** makes the boy **mute and deaf**, that is, unable to speak or hear. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Spirit that makes the boy mute and deaf] (See: **Assumed Knowledge and Implicit Information (p.788)**)

come out from him, and never enter into him again

Here Jesus is commanding the demon to stop possessing or controlling the boy and to never start possessing or controlling him again. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [cease controlling him, and never start controlling him again] or [cease possessing him, and never possess him again] (See: **Assumed Knowledge and Implicit Information (p.788)**)

come out

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [go out] (See: **Go and Come (p.859)**)

Mark 9:26

having convulsed him much

Here Mark is referring to a fit or seizure in which a person cannot control his or her body, which shakes violently. If it would be helpful in your language, you could make that idea more explicit. See how you translated the similar phrase in 9:20. Alternate translation: [having caused him to have a powerful seizure] (See: **Assumed Knowledge and Implicit Information (p.788)**)

it came out

Here Mark means that the demon stopped possessing or controlling the boy. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [it no longer controlled him] or [it ceased possessing him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

it came out

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [it went out] (See: **Go and Come (p.859)**)

he became like a dead {person

Mark is saying that the boy was like **a dead {person}** because he was lying so still and quietly. If it would be helpful in your language, you could state that explicitly. Alternate translation: [he became so quiet and still that he was like a dead person] or [he lay completely still on the ground, like a dead person] (See: **Simile (p.955)**)

many

Mark is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many of the people there] (See: **Nominal Adjectives (p.912)**)

said, “He has died

It may be more natural in your language to have an indirect quotation here. Alternate translation: [said that he had died] (See: **Direct and Indirect Quotations (p.830)**)

Mark 9:27

(There are no notes for this verse.)

Mark 9:28

he having gone

Mark is referring to Jesus to represent both Jesus and his disciples, who went with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he, along with his disciples, going] (See: **Synecdoche (p.964)**)

having gone

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come] (See: **Go and Come (p.859)**)

were asking him privately, “Why were we not able to cast it out

It may be more natural in your language to have an indirect quotation here. Alternate translation: [asked him privately why they were not able to cast it out.] (See: **Direct and Indirect Quotations (p.830)**)

we

By **we**, the speaker means himself and the rest of the disciples but not Jesus, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.849)**)

it

The pronoun **it** refers to the demon which Jesus cast out of the boy. If it would be helpful in your language, you could refer to the demon more directly. Alternate translation: [the demon] (See: **Pronouns — When to Use Them (p.936)**)

Mark 9:29

This kind

Here Jesus implies that he is speaking about a **kind** of demon. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [This kind of demon] (See: **Assumed Knowledge and Implicit Information (p.788)**)

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

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [is able to come out only by prayer and fasting] (See: **Connect — Exception Clauses (p.808)**)

to come out

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [to go out] (See: **Go and Come (p.859)**)

prayer and fasting

Many ancient manuscripts read **prayer and fasting**. The ULT follows that reading. Some ancient manuscripts read “prayer.” 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 the ULT. (See: **Textual Variants (p.966)**)

Mark 9:30

having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out] (See: **Go and Come (p.859)**)

would know

Here Mark implies that Jesus did not want anyone to **know** that he was passing through Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [would know that he was there] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 9:31

The Son of Man is being handed over & him. & he will rise up

Jesus is speaking of himself in the third person. If it would be helpful in your language, you can use the first person. Alternate translation: [I, who am the Son of Man, am being handed over ... me ... I will rise up] (See: **First, Second or Third Person (p.851)**)

The Son of Man is being handed over

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [Someone is handing the Son of Man over] (See: **Active or Passive (p.783)**)

into the hands

The term **hands** represents power and control. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [into the power] or [into the control] (See: **Metonymy (p.910)**)

of men

Here, the word **men** refers to people who have authority and who want to get rid of Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [of powerful people] or [of people who hate him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having been killed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [after they have killed him] (See: **Active or Passive (p.783)**)

he will rise up

Here, the phrase **rise up** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: [he will be restored to life] or [he will resurrect] (See: **Idiom (p.875)**)

after three days

Here, the phrase **after three days** refers to the day after tomorrow. People in Jesus' culture counted the current day as day one, tomorrow as day two, and the day after tomorrow as day three. If it would be helpful in your language, you could use a word or phrase that refers to the day after tomorrow. See how you expressed this phrase in 8:31. Alternate translation: [on the day after the next day] or [two days from then] (See: **Idiom (p.875)**)

Mark 9:32

the word

Here, **word** represents what Jesus said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [what he had just said] or [that teaching] (See: **Metonymy (p.910)**)

Mark 9:33

they came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [they went] (See: **Go and Come (p.859)**)

in the house

Here Mark is referring to **the house** where Jesus and his disciples were staying in Capernaum. It may have been Peter’s house (see 1:29). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [into the house in which they were going to live] (See: **Assumed Knowledge and Implicit Information (p.788)**)

them, “What were you discussing on the way

It may be more natural in your language to have an indirect quotation here. Alternate translation: [them what they had been discussing on the way.] (See: **Direct and Indirect Quotations (p.830)**)

were you discussing

Because Jesus is speaking to his disciples, the word **you** here is plural. (See: **Forms of ‘You’ — Singular (p.855)**)

Mark 9:34

they were silent, for they had been arguing with one another on the way about who {was} greatest

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [they had been arguing with one another on the way about who was greatest, so they were silent] (See: **Connect — Reason-and-Result Relationship (p.817)**)

who {was} greatest

Here, **greatest** refers to who was the **greatest** among the disciples. If it would be helpful in your language, you could say that explicitly. Alternate translation: [who was the greatest among them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 9:35

having sat down

In Jesus' culture, teachers usually sat down when they were going to teach. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [having sat down to instruct them] or [having sat down as a teacher does] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the Twelve

See how you translated the phrase **the Twelve** in 3:16. Alternate translation: [the 12 apostles] or [the 12 men whom Jesus had chosen to be apostles] (See: **Nominal Adjectives (p.912)**)

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

Being **first** refers to people who are esteemed by others because of their social position, wealth, and privileges. Being **last** refers to people who are not esteemed by others, because they lack social position, wealth, and privileges. Jesus speaks of being the "most important" as being **first** and of being the "least important" as being **last**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [If anyone wants to be respected, he will be the least respected of all] or [If anyone wants to be significant, he will be the least significant of all] (See: **Metaphor (p.904)**)

first

If your language does not use ordinal numbers such as **first**, you can express the meaning behind the word **first** in a way that would be natural in your language. Alternate translation: [number one] (See: **Ordinal Numbers (p.923)**)

he will be last of all and a servant of all

Jesus is using a future statement to give an instruction. If it would be helpful in your language, you can use a more natural form for instruction. Alternate translation: [he must act like the last of all and a servant of all] (See: **Statements — Other Uses (p.960)**)

of all & of all

Jesus is using the adjective **all** as a noun to mean all people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of all people ... of all people] (See: **Nominal Adjectives (p.912)**)

Mark 9:36

him & him

Here, the word translated **him** refers to the child without identifying whether the child was male or female. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [this child ... this child] (See: **When Masculine Words Include Women (p.978)**)

in the midst of them

The pronoun **them** refers to the 12 disciples. If it would be helpful in your language, you could state that explicitly in your translation. Alternate translation: [in the midst of his disciples] (See: **Pronouns — When to Use Them (p. 936)**)

Mark 9:37

Whoever receives one of these little children in my name receives me

Here Jesus speaks as if people who receive **one of these little children** were actually receiving him. He means that these people, by receiving the **little children**, show that they would receive Jesus too. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [whoever receives one of these little children in my name, it is as if he or she received me] or [whoever receives one of these little children in my name proves that he or she would receive me] (See: **Metaphor (p.904)**)

one of these little children

Here Jesus is referring to **little children** like the little child whom he set in their midst (see 9:36). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [any little child like the one standing here] or [any little child, like this one here,] (See: **Assumed Knowledge and Implicit Information (p.788)**)

in my name

Here, the phrase **in my name** could mean that: (1) the person receives a little child because the person follows Jesus. Alternate translation: [because that person is acting as my disciple]; (2) the person receives the little child because the little child follows Jesus. Alternate translation: [because the child is my disciple] (See: **Metonymy (p. 910)**)

whoever receives me does not receive me but the one having sent me

Here Jesus speaks as if people who receive him were actually receiving God, who sent him. He means that these people, by receiving him, show that they would receive God too. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [whoever receives me, it is as if he or she did not receive me but the one having sent me] or [the one receiving me proves that he or she would not only receive me but also the one having sent me] (See: **Metaphor (p.904)**)

does not receive me but the one having sent me

Jesus says **does not receive me** here as an overstatement for emphasis. He means that the people who receive him are not just receiving him but are also receiving God, who sent him. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [receives not just me but also the one having sent me] or [does not receive me only but also the one having sent me] (See: **Hyperbole (p.868)**)

the one having sent me

Here Jesus implies that **the one having sent** him is God the Father. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [God, the one who sent me] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 9:38

we saw & we were preventing & with us

When John says **we** and **us**, he is speaking of himself and the other disciples, so **we** and **us** would be exclusive, if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.849)**)

in your name

Here, **name** is a way of referring to a person by reference to something associated with him. The expression **in your name** means that the person was acting with the power and authority of Jesus. Alternate translation: [on your behalf] or [as your representative] or [by your authority] (See: **Metonymy (p.910)**)

in your name,and we were preventing him

Many ancient manuscripts read **in your name, and we were preventing him**. The ULT follows that reading. Other ancient manuscripts read "in your name who does not follow us, and we were preventing him." 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 the ULT. (See: **Textual Variants (p.966)**)

we were preventing him because he was not following with us

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [because he was not following with us, we were preventing him] (See: **Connect — Reason-and-Result Relationship (p.817)**)

he was not following with us

Here, **following** does not seem to mean "to be one of Jesus' disciples", since this man was claiming to act in Jesus' **name**. Here, **following with us** means that this man did not travel in the group of Jesus and his disciples. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he was not traveling with us in our group] or [he was not part of our group] (See: **Metaphor (p.904)**)

Mark 9:39

Do not prevent him, for there is no one who will do a mighty work in my name and will be able soon afterwards to speak evil about me

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [There is no one who will do a mighty work in my name and will be able soon afterwards to speak evil about me, so do not prevent him] (See: **Connect — Reason-and-Result Relationship (p.817)**)

Do not prevent him

If it would be helpful in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **prevent**. Alternate translation: [Allow him to continue] (See: **Double Negatives (p.835)**)

Do not prevent

Because Jesus is speaking to his disciples, the command **Do not prevent** is plural. (See: **Forms of 'You' — Singular (p.855)**)

will do & will be able

Here Jesus uses the future tense to describe something that is generally true. If it would be helpful in your language, you could use whatever form is natural for stating a general truth. Alternate translation: [does ... is able] (See: **Irregular Use of Tenses (p.892)**)

in my name

See how you translated **name** in 9:38. Alternate translation: [on my behalf] or [as my representative] or [by my authority] (See: **Metonymy (p.910)**)

to speak evil about

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: [to say evil things about] (See: **Abstract Nouns (p.781)**)

But Jesus said, "Do not prevent him, for there is no one who will do a mighty work in my name and will be able soon afterwards to speak evil about me & For whoever is not against us is for us

If it would be helpful to your readers, you could combine 9:39 and 9:40 into a verse bridge in order to include the reasons for Jesus' command not to **prevent** the man before including the command. Alternate translation: [But Jesus said, "Whoever is not against us is for us. In fact, there is no one who will do a mighty work in my name and will be able soon afterwards to speak evil about me. Therefore, do not prevent him] (See: **Verse Bridges (p.976)**)

Mark 9:40

For

Here, the word **For** introduces a reason for what Jesus has just told his disciples. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a statement, or you could leave **For** untranslated. Alternate translation: [That is because] or [Here is why:] (See: **Connect — Reason-and-Result Relationship (p.817)**)

is not against us is for us

Here, the phrase **against us** describes people who attack or hate Jesus and his disciples. The phrase **for us** describes people who support or are friendly to Jesus and his disciples. If it would be helpful in your language, you could use comparable phrases or state the meaning plainly. Alternate translation: [is not our enemy is our friend] or [is not attacking us is helping us] (See: **Idiom (p.875)**)

us & us

By **us**, Jesus means himself and his disciples, so use the inclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.849)**)

Mark 9:41

For

Here, the word **For** introduces an example that explains what Jesus has just said. 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,] or [Here is what I mean:] (See: **Connecting Words and Phrases (p.824)**)

whoever gives you a cup of water

Jesus speaks about giving someone **a cup of water** to drink as an example of one small way in which a person can help another person. If it would be helpful in your language, you could indicate that this is an example, or you could use a more general expression. Alternate translation: [whoever, for example, gives you a cup of water] or [whoever helps you in any way] (See: **Assumed Knowledge and Implicit Information (p.788)**)

you & you are & to you

Because Jesus is talking to his disciples, the word **you** throughout this verse is plural. (See: **Forms of 'You' — Singular (p.855)**)

in the name that

Here, the phrase **in the name that** introduces the reason or basis for something. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [on the ground that] or [since] (See: **Idiom (p.875)**)

you are Christ's

Jesus is speaking about himself in the third person. If this would not be natural in your language, you could use the first-person form. Alternate translation: [you belong to me, Christ] (See: **First, Second or Third Person (p.851)**)

he will certainly not lose

Jesus is using a figure of speech here that expresses a strongly positive meaning by using a negative phrase, **certainly not**, together with an expression that is the opposite of the intended meaning, **lose**. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [he will most certainly receive] (See: **Litotes (p.898)**)

he will certainly not lose his reward

Although the pronouns **he** and **his** are masculine, they are being used here in a generic sense that includes both men and women. Alternate translation: [that person will certainly not lose his or her reward] (See: **When Masculine Words Include Women (p.978)**)

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.835)**)

Mark 9:42

And

Here, the word **And** introduces a situation that contrasts with the situation that Jesus described in the previous verse. In this verse, people are harming instead of helping Jesus' disciples. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **And** untranslated. Alternate translation: [In contrast,] or [However,] (See: **Connecting Words and Phrases (p.824)**)

causes one of these little ones who believe in me to stumble

Here, Jesus is speaking of sinning as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [causes one of these little ones who believe in me to sin] (See: **Metaphor (p.904)**)

one of these little ones who believe in me

The phrase **these little ones** could refer: (1) to people who are not important from a human perspective. Alternate translation: [one of these unimportant people who believe in me]; (2) to children who love Jesus and who are physically **little** compared to adults. Alternate translation: [one of these children who believe in me]; (3) to people whose faith is new and has not yet become mature and strong. Alternate translation: [one of these people who recently believed in me] (See: **Assumed Knowledge and Implicit Information (p.788)**)

it is better for him instead if

Here Jesus implies that what he is about to describe is **better** than being punished by God for causing one of these little ones to sin. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [rather than being punished by God for doing that, it is better for him if] (See: **Assumed Knowledge and Implicit Information (p.788)**)

for him & his & he has been thrown

Although the terms **him**, **his**, and **he** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [for that person ... his or her ... he or she has been thrown] (See: **When Masculine Words Include Women (p.978)**)

a millstone of a donkey is put around his neck and he has been thrown into the sea

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [that people might put a millstone of a donkey around his neck and throw him into the sea] (See: **Active or Passive (p.783)**)

a millstone of a donkey

A **millstone** was a round stone used for grinding grain into flour. The phrase **of a donkey** indicates that this kind of **millstone** was heavy enough that it took a **donkey** to turn it. If your readers would not be familiar with this type of

stone, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a very large rock] or [a very heavy object] (See: **Translate Unknowns (p.971)**)

is put around his neck

The implication is that someone would tie the **millstone** around the person's neck. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: [is attached to his neck] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 9:43

if your hand causes you to stumble

Jesus is suggesting that this is a hypothetical condition, that the disciples might experience their **hand** causing them **to stumble**. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [consider this situation: your hand causes you to stumble. If that were to happen] (See: **Connect — Hypothetical Conditions (p.815)**)

your hand causes you to stumble

Here, Jesus speaks of **your foot** as if they were a person who could cause **you to stumble**. He means that the **hand** is the part of the body that is involved in the stumbling. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [it is your hand's fault that you stumble] or [you stumble with your hand] (See: **Personification (p.930)**)

your & causes you to stumble, cut it off. & for you

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **your** and **you** throughout this verse as well as the command **cut it off** are singular. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use plural forms in your translation. If you do so, you may also need to make some other words plural. (See: **Singular Pronouns that refer to Groups (p.958)**)

causes you to stumble

Here, Jesus is speaking of sinning as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [causes you to sin] (See: **Metaphor (p.904)**)

cut it off

Here Jesus provides the most extreme response to sinning. He does not mean that this should be the normal way to deal with sin. You should preserve the extreme language Jesus uses, but you could use a form that indicates that this is the most extreme example. Alternate translation: [if necessary you should even cut it off!] (See: **Hyperbole (p.868)**)

to enter into life

Here Jesus speaks as if **life** were a house into which someone could **enter**. He is referring to experiencing or receiving **life**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to experience life] or [to receive life] (See: **Metaphor (p.904)**)

to enter into life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [to be able to live] (See: **Abstract Nouns (p.781)**)

life

Here Jesus implies that this **life** is everlasting or undying life. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [true life] or [everlasting life] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Gehenna

Here Jesus uses the name **Gehenna** to refer to hell. The valley named **Gehenna** was outside the city of Jerusalem and was a place where people threw out and burned garbage. If it would be helpful in your language, you could use a simile or state the meaning plainly. Alternate translation: [a place like the valley of Gehenna] or [hell, which is like Gehenna valley] (See: **Metaphor (p.904)**)

into the unquenchable fire

Here, the phrase **the unquenchable fire** refers to **Gehenna**, or hell, and describes it as a very unpleasant place. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [which is as hot as unquenchable fire] or [a terrible place]

Mark 9:44

where their worm does not end, and the fire is not quenched

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in this verse, for those who decide to include it. (See: **Textual Variants (p.966)**)

where their worm does not end, and the fire is not quenched

Here the author describes hell as if it were a place where there were worms and fire. He means that it is a very unpleasant place where people experience punishment and pain. If it would be helpful in your language, you could express the idea in simile form. Alternate translation: [where it is as if their worm does not end, and it is as if the fire is not quenched] or [which is like a place where their worm does not end and the fire is not quenched] (See: **Metaphor (p.904)**)

their worm

The pronoun **their** refers to people who are in Gehenna. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the worm of the people there] (See: **Pronouns — When to Use Them (p.936)**)

their worm

Here, the author is using the possessive form to describe a **worm** that devours them. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the worm that devours them] (See: **Possession (p.932)**)

worm does not end

If it would not be natural in your language to speak as if a group of people were being devoured by only one **worm**, you could use the plural form of that word in your translation. Alternate translation: [worms do not end] (See: **Collective Nouns (p.797)**)

does not end

The author is referring to death in a polite way by using the word **end**. He means that **the worm** continues to devour the people there because it never dies. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [does not pass away] or [does not die] or [never ceases to devour] (See: **Euphemism (p.845)**)

the fire is not quenched

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [people do not quench the fire] (See: **Active or Passive (p.783)**)

the fire

Here the author implies that **the fire** burns the people who are in Gehenna. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the fire that burns them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 9:45

if your foot causes you to stumble, cut it off. It is better for you to enter into life lame than, having two feet

Here Jesus repeats what he said in 9:43 except he refers to a **foot** and being **lame** rather than a “hand” and being “crippled.” Express the idea as you did there, making the necessary changes to refer to a **foot**.

to be thrown

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [for God to throw you] (See: **Active or Passive (p.783)**)

Gehenna

See how you translated **Gehenna** in 9:43. Alternate translation: [a place like the valley of Gehenna] or [hell, which is like Gehenna valley] (See: **Metaphor (p.904)**)

Gehenna

Many ancient manuscripts read **Gehenna**. The ULT follows that reading. Other ancient manuscripts add the words “into the unquenchable fire” after **Gehenna**. 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 the ULT. (See: **Textual Variants (p.966)**)

Mark 9:46

where their worm does not end, and the fire is not quenched

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include this verse in your translation. Since this verse is identical to 9:44, those who decide to include it should express the idea as they did there. (See: **Textual Variants (p.966)**)

Mark 9:47

if your eye causes you to stumble

Jesus is suggesting that this is a hypothetical condition, that the disciples might experience their **eye** causing them to stumble. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [consider this situation: your eye causes you to stumble. If that were to happen] (See: **Connect — Hypothetical Conditions (p.815)**)

your eye causes you to stumble

Here, Jesus speaks of **your eye** as if it were a person who could cause **you to stumble**. He means that the **eye** is the part of the body that is involved in the stumbling. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [it is your eye's fault that you stumble] or [you stumble with your eye] (See: **Personification (p.930)**)

your & causes you to stumble, throw it out. & for you

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **your** and **you** throughout this verse as well as the command **throw it out** are singular. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use plural forms in your translation. If you do so, you may also need to make some other words plural. (See: **Singular Pronouns that refer to Groups (p.958)**)

causes you to stumble

Here, Jesus is speaking of sinning as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [causes you to sin] (See: **Metaphor (p.904)**)

throw it out

Here Jesus provides the most extreme response to sinning. He does not mean that this should be the normal way to deal with sin. You should preserve the extreme language Jesus uses, but you could use a form that indicates that this is the most extreme example. Alternate translation: [if necessary you should even throw it out!] (See: **Hyperbole (p.868)**)

to be thrown

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [for God to throw you] (See: **Active or Passive (p.783)**)

Gehenna

See how you translated **Gehenna** in 9:43. Alternate translation: [a place like the valley of Gehenna] or [hell, which is like Gehenna valley] (See: **Metaphor (p.904)**)

Mark 9:48

where their worm does not end, and the fire is not quenched

Here Jesus describes hell as if it were a place where there were worms and fire. He means that it is a very unpleasant place where people experience punishment and pain. If it would be helpful in your language, you could express the idea in simile form. Alternate translation: [where it is as if their worm does not end, and it is as if the fire is not quenched] or [which is like a place where their worm does not end and the fire is not quenched] (See: **Metaphor (p.904)**)

their worm

The pronoun **their** refers to people who are in Gehenna. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the worm of the people there] (See: **Pronouns — When to Use Them (p.936)**)

their worm

Here, Jesus is using the possessive form to describe a **worm** that devours them. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the worm that devours them] (See: **Possession (p.932)**)

worm does not end

If it would not be natural in your language to speak as if a group of people were being devoured by only one **worm**, you could use the plural form of that word in your translation. Alternate translation: [worms do not end] (See: **Collective Nouns (p.797)**)

does not end

Jesus is referring to death in a polite way by using the word **end**. He means that **the worm** continues to devour the people there because it never dies. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [does not pass away] or [does not die] or [never ceases to devour] (See: **Euphemism (p.845)**)

the fire is not quenched

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [people do not quench the fire] (See: **Active or Passive (p.783)**)

the fire

Here Jesus implies that **the fire** burns the people who are in Gehenna. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the fire that burns them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 9:49

For

Here, the word **For** introduces an explanation related to what Jesus has just said about using extreme means to make sure that one does not sin. If it would be helpful in your language, you could use a word or phrase that introduces a related explanation, or you could leave **For** untranslated. Alternate translation: [Further,] or [As a matter of fact,] (See: **Connecting Words and Phrases (p.824)**)

everyone will be salted

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God will salt everyone] (See: **Active or Passive (p.783)**)

will be salted with fire

Here Jesus speaks as if people were food or sacrifices that **will be salted with fire**. In Jesus' culture, people would put salt on their food and on sacrifices that they offered to God. The salt preserved the food and made it taste better. When someone is salted **with fire**, it most likely refers to that person experiencing difficult or painful situations that eventually help and sanctify that person. However, Jesus does not explain the metaphor, and Christians disagree on what it means. If possible, preserve the metaphor or express the idea in simile form. If necessary, you could state more explicitly that Jesus is referring to some form of suffering and its effects on people. Alternate translation: [will experience something like being salted with fire] or [will suffer as if they were being burned, and that will help them as if they were being salted] (See: **Metaphor (p.904)**)

with fire

Many ancient manuscripts read **with fire**. The ULT follows that reading. Other ancient manuscripts include the words "and every sacrifice will be salted with salt" after **with fire**. 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 the ULT. (See: **Textual Variants (p.966)**)

Mark 9:50

Salt is good

To teach the disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this illustration: Salt is good] (See: **Parables (p.925)**)

if the salt becomes unsalty, with what

Jesus means that it is possible for **salt** to become **unsalty**, and he is speaking about what can or cannot happen after **salt** has become **unsalty**. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [suppose that the salt becomes unsalty. With what] (See: **Connect — Hypothetical Conditions (p.815)**)

becomes unsalty

Alternate translation: [loses its salty taste]

with what will you season it

Jesus is using the question form to show that no one can make ruined salt salty again. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [you cannot season it with anything!] or [you are not able to season it.] (See: **Rhetorical Question (p.951)**)

will you season it

Alternate translation: [will you make it taste salty again]

will you season & Have & be at peace

Because Jesus is talking to his disciples, the word **you** and the commands **Have** and **be at peace** are plural. (See: **Forms of 'You' — Singular (p.855)**)

Have salt in yourselves

Here Jesus commands his disciples to have **salt** in themselves. Just as salt makes food better in many ways, so Jesus' disciples can make the world better in many ways. If possible, preserve the figure of speech or use simile form since it refers back to the illustration Jesus just gave. Alternate translation: [Be like food that has salt in it] or [Help others as if you had salt in yourselves] (See: **Metaphor (p.904)**)

be at peace

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [act peaceably] (See: **Abstract Nouns (p.781)**)

Mark 10

Mark 10 Chapter Introduction

Structure and Formatting

Jesus instructs his disciples and journeys toward Jerusalem (8:22–10:52)

- Jesus teaches about marriage and divorce (10:1–12)
- Jesus blesses little children (10:13–16)
- Jesus talks with a rich man (10:17–22)
- Jesus teaches about wealth, possessions, and the kingdom (10:23–31)
- Jesus predicts his death and resurrection (10:32–34)
- Jesus and the disciples speak about who will be great (10:35–45)
- Jesus heals blind Bartimaeus (10:46–52)

Some translations set quotations farther to the right than the rest of the text to make them easier to read. The ULT does this with the quotations in 10:6–8, which are from Genesis 1:27 and Genesis 2:24.

Religious and Cultural Concepts in This Chapter

Divorce

In 10:2, the Pharisees test Jesus by asking him about an issue that was controversial among Jewish religious leaders: divorce. More specifically, the religious leaders argued about whether men could divorce their wives and about what were valid grounds for divorce. So, they ask Jesus about this. When Jesus asks what Moses wrote in the Law, the Pharisees refer to Deuteronomy 24:1–4, which assumes that men do divorce their wives. Jesus responds that this section of the Law exists only because the Israelites were stubborn. He means that God knew that the Israelite men would sometimes divorce their wives, so he included a law about how to do it. Then Jesus argues that divorce is never what God wants, and he quotes from Genesis 1 and 2 to prove this. He further says that any divorced person who marries again is involved in adultery. Make sure that it is clear that both Jesus and the Pharisees are making arguments based on the Scriptures.

Rich people and the kingdom of God

In Jesus' culture, many people thought that rich people had been specifically blessed by God. When Jesus said that it was extremely difficult for rich people to enter God's kingdom (see 10:23–25), the disciples were shocked. They thought that if it was hard for rich people to enter the kingdom, it would be impossible for everyone else. That is why they ask the question, "And who is able to be saved?" (10:26). If your readers might not understand why the disciples respond in this way, you may need to include a footnote that explains some of this information.

Sitting at Jesus' right and left hand

In 10:37 and 10:40, Jesus and James and John refer to sitting at Jesus' right hand and at his left hand. They are referring to the places of honor at the right and left side of a king or ruler. The people who sit in these places have authority and are respected the most after the king or ruler. Make sure that this meaning is clear in your translation. See the notes on these two verses for translation options.

Translation Issues in This Chapter

Drinking the cup

In 10:38–39, Jesus refers to a “cup” from which he is going to drink. He is using a figure of speech from the Old Testament that refers to experiencing suffering and pain (for example, see Psalm 75:8 and Isaiah 51:17). He means that he will experience suffering, and his disciples must be ready to experience it as well. Since this figure of speech is from the Old Testament, if possible you should preserve it or express the idea in simile form. (See: **Metaphor (p. 904)**)

Being baptized with a baptism

In 10:38–39, Jesus refers to a “baptism” with which he and his disciples will be “baptized.” He means that, just as people who are baptized are covered with water, he and his disciples will be overwhelmed by suffering and difficult circumstances. Since baptism is an important concept in the Bible, if possible you should preserve the figure of speech or express the idea in simile form. (See: **Metaphor (p.904)**)

Translation Issues in This Chapter

Singular and plural forms of “you”

Most of the forms of “you” in this chapter appear in conversations, and many of the conversations are with one person. Because of this, the majority of the forms of “you” in this chapter are singular. So, you should assume forms of “you” are singular unless a note specifies that the form is plural. (See: **Forms of ‘You’ — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 2, 5, 19, and 35. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

Mark 10:1

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Sometime later,] (See: **Introduction of a New Event (p.883)**)

he goes

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he, along with his disciples, goes] (See: **Synecdoche (p.964)**)

he goes

In a context such as this, your language might say “comes” instead of **goes**. Alternate translation: [he comes] (See: **Go and Come (p.859)**)

from that place

Here, the phrase **that place** refers to Capernaum (see 9:33). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [from Capernaum] (See: **Assumed Knowledge and Implicit Information (p.788)**)

beyond the Jordan

Here, the phrase **beyond the Jordan** refers to regions to the east of the Jordan River. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the areas on the east side of the Jordan River]

come together

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [go together] (See: **Go and Come (p.859)**)

he had been accustomed {to do

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [was his custom] or [he generally did] (See: **Active or Passive (p. 783)**)

Mark 10:2

him whether it is lawful for a husband to divorce a wife, testing him

It may be more natural in your language to have a direct quotation here. Alternate translation: [him, “Is it lawful for a husband to divorce his wife?” testing him] (See: **Direct and Indirect Quotations (p.830)**)

testing him

Here, the word **testing** introduces the purpose for which the Pharisees asked Jesus this question. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: [which they asked to test him] or [with the goal of testing him] (See: **Connect — Goal (Purpose) Relationship (p.812)**)

Mark 10:3

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

said to them, “What did Moses command you

It may be more natural in your language to have an indirect quotation here. Alternate translation: [asked them what Moses commanded them.] (See: **Direct and Indirect Quotations (p.830)**)

What did Moses command you

Here Jesus is referring to what the Law that God gave the Israelites through **Moses** includes about divorce. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [What laws about divorce did God give you through Moses] or [What did Moses write for you in the Law about divorce] (See: **Assumed Knowledge and Implicit Information (p.788)**)

you

Because Jesus is speaking to the Pharisees, the word **you** here is plural. (See: **Forms of ‘You’ — Singular (p.855)**)

Mark 10:4

Moses permitted him to write a certificate of divorce and to divorce her

Here the Pharisees are referring to a specific section in the law that God gave to Moses (see Deuteronomy 24:1–4). This passage discusses divorce and remarriage, and it mentions the use of **a certificate of divorce**. The Pharisees interpreted this passage to mean that men could divorce their wives, but they had to use **a certificate of divorce**. If it would be helpful in your language, you could include some of this information in your translation or in a footnote. Alternate translation: [In the Law, Moses permitted a husband to write a certificate of divorce and then to divorce his wife] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to write a certificate of divorce

Here the Pharisees imply that the husband must also give the **certificate of divorce** to his wife. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to write a certificate of divorce, to give it to her,] (See: **Assumed Knowledge and Implicit Information (p.788)**)

a certificate of divorce

A **certificate of divorce** is a written document that makes the divorce official. If your readers would not be familiar with this type of document, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a paper that testifies to the divorce] (See: **Translate Unknowns (p.971)**)

Mark 10:5

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

Because of your hardness of heart

Here, the phrase **your hardness of heart** refers to obstinacy or unwillingness to listen and obey. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [Because you are hardheaded] or [Because you are so stubborn] (See: **Idiom (p.875)**)

Because of your hardness of heart

If your language does not use an abstract noun for the idea of **hardness**, you could express the same idea in another way. Alternate translation: [Because your hearts are hard] (See: **Abstract Nouns (p.781)**)

your & to you

Because Jesus is speaking to the Pharisees, the words **your** and **you** here are plural. (See: **Forms of 'You' — Singular (p.855)**)

Mark 10:6

from the beginning of creation

Here, the phrase **from the beginning of creation** refers to when God created everything that exists. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [at the beginning of the world] or [at the time when God made the creation] (See: **Assumed Knowledge and Implicit Information (p.788)**)

He made them male and female

Jesus is quoting from the Old Testament scriptures, specifically from Genesis 1:27. If it would be helpful to your readers, you could format or introduce these words in a different way and include this information in a footnote. Alternate translation: [in the words of the Scriptures, 'He made them male and female'] or [as the Scriptures say, 'He made them male and female'] (See: **Quotations and Quote Margins (p.941)**)

But from the beginning of creation, He made them male and female & Because of this, a man will leave his father and mother & and the two will be one flesh.' So then, they are no longer two, but one flesh

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: [But from the beginning of creation, as the Scriptures say, God made them male and female. The Scriptures say further that, because of this, a man will leave his father and mother, and the two will be one flesh. So then, I tell you that they are no longer two, but one flesh] (See: **Quotes within Quotes (p.943)**)

Mark 10:7

Because of this

The pronoun this refers to what the previous verse includes about how God created people male and female (see 10:6). If this is not clear for your readers, you could refer to those ideas more directly. Alternate translation: [Because God created people that way] (See: **Assumed Knowledge and Implicit Information (p.788)**)

a man will leave his father and mother

The word **man** represents men in general in general, not one particular man. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [men will leave their fathers and mothers] or [men will leave their parents] (See: **Generic Noun Phrases (p.857)**)

a man will leave

Here the author of the quotation implies that this happens when the **man** gets married. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [when he gets married, a man will leave] (See: **Assumed Knowledge and Implicit Information (p.788)**)

will leave

Here Jesus uses the future tense to speak about something that is generally true. If it would be helpful in your language, you could use whatever tense is most naturally for expressing a general truth. Alternate translation: [leaves] (See: **Irregular Use of Tenses (p.892)**)

and mother

Many ancient manuscripts do not include any words after **and mother**. The ULT follows that reading. Other ancient manuscripts include the words “and will be joined to his wife” after **and mother**. 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 the ULT. (See: **Textual Variants (p.966)**)

Because of this, a man will leave his father and mother & and the two will be one flesh

Here Jesus quotes from the Old Testament scriptures, specifically from Genesis 2:24. If it would be helpful to your readers, you could format or introduce these words in a different way and include this information in a footnote. Alternate translation: [Further, again in the words of the Scriptures, ‘Because of this, a man will leave his father and mother, and the two will be one flesh] or [The Scriptures also say, ‘Because of this, a man will leave his father and mother, and the two will be one flesh] (See: **Quotations and Quote Margins (p.941)**)

Mark 10:8

the two will be one flesh

Here the author of the quotation speaks as if **the two** are **one flesh**. He means that a husband and wife are so closely joined that it is as if they had **one flesh** or one body between them. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [the two will be like one flesh] or [the two will be as closely united as possible] (See: **Metaphor (p.904)**)

the two

Jesus is using the number **two** as a noun to refer to a husband and a wife together. Your language may use adjectives in the same way. If not, you could translate this number with an equivalent phrase. Alternate translation: [the two of them] or [the two spouses] (See: **Nominal Adjectives (p.912)**)

So then

Here, the phrase **So then** introduces a conclusion or inference based on the words Jesus has just quoted. If it would be helpful in your language, you could use a different word or phrase that introduces a conclusion or inference. Alternate translation: [Because of that] or [As you can see] (See: **Connect — Reason-and-Result Relationship (p.817)**)

they are no longer two, but one flesh

Here Jesus repeats in different form the words from the figure of speech at the end of the quotation earlier in this verse. He means that a husband and wife are so closely joined that it is as if they had **one flesh** or one body between them. Express the idea as you did earlier in the verse. Alternate translation: [it is as if they are no longer two, but they are like one flesh] or [they are no longer two separate people, but are as closely united as possible] (See: **Metaphor (p.904)**)

Mark 10:9

Therefore

Here, the word **Therefore** introduces a conclusion or inference based on what Jesus has said about marriage. If it would be helpful in your language, you could use a different word or phrase that introduces a conclusion or inference. Alternate translation: [Because of that] or [So then] (See: **Connect — Reason-and-Result Relationship (p.817)**)

what God joined together

The phrase **what God joined together** refers to any married couple. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: [those whom God has joined together as husband and wife] or [couples whom God has joined together] (See: **Assumed Knowledge and Implicit Information (p.788)**)

let man not separate

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [man should not separate] (See: **Third-Person Imperatives (p.968)**)

man

Here, although the term **man** is masculine, it is used in a generic sense to refer to any person, male or female. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: [a person] or [humans] (See: **When Masculine Words Include Women (p.978)**)

Mark 10:10

in the house again, the disciples were asking him about this

Here, the word **again** could go with: (1) **in the house**. Alternate translation: [again in the house, the disciples were asking him about this]; (2) **asked**. Alternate translation: [in the house, the disciples were asking him again about this] (See: **Information Structure (p.880)**)

in the house

Here, the phrase **the house** refers to the place where Jesus and his disciples were staying. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [in the house in which they were living] (See: **Assumed Knowledge and Implicit Information (p.788)**)

this

The word **this** refers to the conversation that Jesus just had with the Pharisees about divorce. If it would be helpful in your language, you could say that explicitly. Alternate translation: [the conversation he had just had with the Pharisees] (See: **Pronouns — When to Use Them (p.936)**)

Mark 10:11

another

Jesus is using the adjective **another** as a noun to mean another woman. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [another person] (See: **Nominal Adjectives (p.912)**)

commits adultery against her

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: [becomes an adulterer against her] or [does what is adulterous against her] (See: **Abstract Nouns (p.781)**)

Mark 10:12

she

The pronoun **she** refers to any married woman. If this is not clear for your readers, you could refer to married women more directly. Alternate translation: [a wife] (See: **Pronouns — When to Use Them (p.936)**)

another

Jesus is using the adjective **another** as a noun to mean another man. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [another person] (See: **Nominal Adjectives (p.912)**)

she commits adultery

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: [she becomes an adulteress] or [she does what is adulterous] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 10:13

And

Here, the word **And** introduces a new event. Use the natural form in your language for introducing a new event. Alternate translation: [And it happened that] or [After this,] (See: **Introduction of a New Event (p.883)**)

they were bringing

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: [other people were bringing] (See: **Pronouns — When to Use Them (p.936)**)

he might touch them

In Mark's culture, when Jesus would **touch** the little children, that would express God's love for them and convey God's blessing to them. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what laying his hands on them means. Alternate translation: [he might stretch out his hands toward them] or [he might touch them to bless them] (See: **Symbolic Action (p.962)**)

them

The pronoun **them** refers to the people who were bringing the little children. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the people who were bringing the little children] (See: **Pronouns — When to Use Them (p.936)**)

Mark 10:14

But

Here, the word **But** introduces what Jesus said in contrast to what the disciples were doing. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [In contrast,] (See: **Connect — Contrast Relationship (p.806)**)

Permit the little children to come to me, and do not forbid them, for of the ones such as these is the kingdom of God

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the result that the first two clauses describe. Alternate translation: [Of the ones such as these is the kingdom of God, so permit the little children to come to me, and do not forbid them] (See: **Connect — Reason-and-Result Relationship (p.817)**)

Permit the little children to come to me, and do not forbid them

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than and in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses. Alternate translation: [Permit the little children to come to me; yes, do not forbid them] or [Permit the little children to come to me] (See: **Parallelism (p.927)**)

Permit & do not forbid

Because Jesus is speaking to his disciples, the commands **Permit** and **do not forbid** are plural. (See: **Forms of 'You' — Singular (p.855)**)

to come

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [to go] (See: **Go and Come (p.859)**)

of the ones such as these is the kingdom of God

Here, Jesus is using the possessive form to describe people who belong in **the kingdom of God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the kingdom of God belongs to the ones such as these] or [the ones such as these belong in the kingdom of God] (See: **Possession (p.932)**)

of the ones such as these

The pronoun **these** refers to the little children. If this is not clear for your readers, you could refer to the little children more directly. Alternate translation: [of the ones such as these little children] (See: **Pronouns — When to Use Them (p.936)**)

of the ones such as these

Jesus is referring to **the little children** and to people who are like them. He does not indicate exactly how these people are like **the little children**, so if possible express the idea in simile form. Alternate translation: [of people who are like these] (See: **Simile (p.955)**)

Mark 10:15

to you

Because Jesus is speaking to his disciples, the word **you** here is plural. (See: **Forms of 'You' — Singular (p.855)**)

whoever does not receive the kingdom of God as a little child will certainly not enter into it

If it would be helpful in your language, you could express the ideas in positive form. Alternate translation: [only whoever receives the kingdom of God as a little child will enter into it]

as a little child

Jesus is saying that his disciples should be like **a little child** because little children are humble and thankfully receive gifts. If it would be helpful in your language, you could state that explicitly. Alternate translation: [as a little child receives things] or [with humility like that of a little child] (See: **Simile (p.955)**)

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.835)**)

Mark 10:16

placing his hands on them

In Mark's culture, when Jesus placed his hands on the little children, that expressed God's love for them and conveyed God's blessing to them. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what having laid his hands on them means. See how you translated "touch them" in 10:13. Alternate translation: [stretching out his hands toward them] or [which he did by placing his hands on them] (See: **Symbolic Action (p.962)**)

Mark 10:17

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Sometime later,] (See: **Introduction of a New Event (p.883)**)

he

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he, along with his disciples,] (See: **Synecdoche (p.964)**)

going out

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming out] (See: **Go and Come (p.859)**)

one, having run up to {him} and having knelt before him, was asking him

Here Mark introduces a man as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [a man ran up to him. He knelt before him and was asking him] (See: **Introduction of New and Old Participants (p.886)**)

having knelt before him

In this man’s culture, kneeling down before a person was a way to honor a greater person. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what kneeling down means. Alternate translation: [having prostrated himself before him] or [having bowed down to him in respect] (See: **Symbolic Action (p.962)**)

I might inherit eternal life

Here the man speaks as if he were a child who would receive property from a relative. He speaks in this way to indicate that he wants to receive **eternal life**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I might receive eternal life] or [I might be given eternal life] (See: **Metaphor (p.904)**)

I might inherit eternal life

If your language does not use an abstract noun for the idea of life, you could express the same idea in another way. Alternate translation: [I might be able to live eternally] (See: **Abstract Nouns (p.781)**)

Mark 10:18

But

Here, the word **But** introduces what Jesus said in contrast to what the man said. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] (See: **Connect — Contrast Relationship (p.806)**)

Why are you calling me good? No one {is} good except one—God

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: [No one is good except one—God. So, why are you calling me good?] (See: **Connect — Reason-and-Result Relationship (p.817)**)

Why are you calling me good

Jesus is using the question form to rebuke the man for calling another human **good** without thinking carefully about it. Jesus is not denying that he is **good**, but he wants the man to think about it more carefully. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You are calling me good without thinking carefully.] or [You do not understand what you are saying when you call me good!] (See: **Rhetorical Question (p.951)**)

No one {is} good except one—God

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [Only one is good—God] or [No person is good—only God is good] (See: **Connect — Exception Clauses (p.808)**)

Mark 10:19

You know the commandments—do not kill, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother

Jesus is quoting commands from the law that God gave to Moses. The first four commands and the sixth command come from either Exodus 20:12–16 or Deuteronomy 5:16–20. The fifth command is not directly quoted from the law that God gave Moses, but it may be a summary of the command found in Exodus 20:17 or Deuteronomy 5:21. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: [You know the commandments—as you can read in the Scriptures, 'Do not kill, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and your mother.'"] (See: **Quotations and Quote Margins (p.941)**)

do not kill, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother

Since in these commands God is addressing each specific person who is part of God's people, the commands are singular. (See: **Forms of 'You' — Singular (p.855)**)

do not commit adultery

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: [do not be an adulterer or adulteress] or [do not do what is adulterous] (See: **Abstract Nouns (p.781)**)

Mark 10:20

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

from my youth

If your language does not use an abstract noun for the idea of **youth**, you could express the same idea in another way. Alternate translation: [since the time when I was a young man] or [from when I was a child] (See: **Abstract Nouns (p.781)**)

Mark 10:21

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [After that,] (See: **Connecting Words and Phrases (p.824)**)

One thing you lack

Alternate translation: [One thing you need to do] or [There is one thing you have not yet done]

give to the poor

Here Jesus implies that the man should **give** the money the man would receive from selling his possessions. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [give what you earn to the poor] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to the poor

Jesus is using the adjective poor as a noun to mean poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [to people who are poor] (See: **Nominal Adjectives (p.912)**)

and

Here, the word and introduces the result that will follow if the man does **sell** what he owns and **give to the poor**. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: [and as a result] (See: **Connecting Words and Phrases (p.824)**)

come, follow me

Here, the clause **come, follow me** is a command to travel with Jesus and be his disciple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [be my disciple] or [come with me as my student] (See: **Idiom (p.875)**)

follow me

Many ancient manuscripts do not include any words after **follow me**. The ULT follows that reading. Other ancient manuscripts include the words “having taken up the cross” after the words **follow me**. 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 the ULT. (See: **Textual Variants (p.966)**)

Mark 10:22

But

Here, the word **But** introduces how the man reacted in contrast to what Jesus said. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [But then] (See: **Connect — Contrast Relationship (p.806)**)

he, having become downcast at this word, went away being grieved, for he was having many possessions

If it would be more natural in your language, you could reverse the order of these clauses, since the third clause gives the reason for the result that the first two clauses describe. Alternate translation: [because he was having many possessions, having become downcast at this word, he went away being grieved] (See: **Connect — Reason-and-Result Relationship (p.817)**)

having become downcast

Here, the phrase **having become downcast** indicates that the man became sad and mournful. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [his face falling] or [having become mournful] (See: **Idiom (p.875)**)

this word

Here, **word** represents what Jesus just said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Jesus' statement] or [the words that Jesus said] (See: **Metonymy (p.910)**)

being grieved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [being very sorrowful] (See: **Active or Passive (p.783)**)

he was having many possessions

Here Mark implies that the young man did not want to sell these **possessions**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he was having many possessions that he did not want to sell] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 10:23

How difficultly do the ones having riches enter into the kingdom of God

This is an exclamation that is emphasizing how difficult it is for rich people to **enter into the kingdom of God**. Use an exclamation that would communicate that meaning in your language. Alternate translation: [You see that the ones having riches very difficultly enter into the kingdom of God!] or [Only with difficulty do the ones having riches enter into the kingdom of God!] (See: **Exclamations (p.847)**)

Mark 10:24

the disciples were astonished at his words

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say what did the action, it is clear from the context that it was Jesus' **words**. Alternate translation: [his words astonished the disciples] (See: **Active or Passive (p.783)**)

answering

Here, the word **answering** indicates that Jesus is responding to how the disciples reacted to what he had said. He is not responding to something that they said to him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [responding to their astonishment] or [in response] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Children

Here Jesus calls his disciples **Children** to indicate that they are under his spiritual care and that he cares for them. The disciples were not actually Jesus' children. If it would be helpful in your language, you could use a form of address that a teacher or leader would use for the people whom that person teaches or leads. Alternate translation: [My dear disciples] or [Young men] (See: **Metaphor (p.904)**)

it is to enter

Many ancient manuscripts read **it is to enter**. The ULT follows that reading. Other ancient manuscripts read "it is for the ones trusting in riches to enter." 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 the ULT. (See: **Textual Variants (p.966)**)

Mark 10:25

It is easier for a camel to pass through an eye of a needle than for a rich {person} to enter into the kingdom of God

Here Jesus compares **a rich {person}** entering **the kingdom of God** with something that is impossible: **a camel** passing through **an eye of a needle**. Jesus does this to emphasize how hard it is for **a rich {person} to enter into the kingdom of God**. As 10:27 shows, Jesus does not think that this is completely impossible, however. If it would be helpful in your language, you could express the idea here in such a way that it does not sound as if it is totally impossible for **a rich {person} to enter into the kingdom of God**. Alternate translation: [Consider how difficult it is for a camel to pass through an eye of a needle. That illustrates how difficult it is for a rich person to enter into the kingdom of God] (See: **Hyperbole (p.868)**)

an eye of a needle

The phrase **an eye of a needle** refers to the small hole at the end of a sewing needle through which the thread passes. If your readers would not be familiar with this type of tool or the hole in it, you could use the name of something similar in your area or you could use a more general term for a small opening. Alternate translation: [the small hole at the end of a needle] or [a very small hole] (See: **Translate Unknowns (p.971)**)

Mark 10:26

they were greatly astonished, saying

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus said. Alternate translation: [what the disciples heard astonished them greatly, and they said] (See: **Active or Passive (p.783)**)

to him

Some ancient manuscripts read **to him**. The ULT follows that reading. Other ancient manuscripts read “to themselves.” 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 the ULT. (See: **Textual Variants (p.966)**)

And who is able to be saved

The disciples are using the question form to express their astonishment. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [So it seems that no one is able to be saved.] or [So no one is able to be saved!] (See: **Rhetorical Question (p.951)**)

who is able to be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be God. Alternate translation: [who can receive salvation] or [whom will God save] (See: **Active or Passive (p.783)**)

Mark 10:27

With men {it is} impossible, but not with God. For all things {are} possible with God

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: [All things are possible with God. Because of that, with men it is impossible, but not with God] (See: **Connect — Reason-and-Result Relationship (p.817)**)

With men {& with God. & with God

Alternate translation: [For men ... for God ... for God]

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [humans] (See: **When Masculine Words Include Women (p.978)**)

it is} impossible

Here Jesus is referring back to what the disciples asked about whether anyone can be saved (see 10:26). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [being saved is impossible] (See: **Assumed Knowledge and Implicit Information (p.788)**)

but not with God

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but it is not impossible with God] (See: **Ellipsis (p.840)**)

Mark 10:28

Behold

Here, the word **Behold** is meant to draw the attention of Jesus. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the person to listen or pay attention. Alternate translation: [Excuse me] or [Listen] (See: **Exclamations (p.847)**)

we

By **we**, Peter means himself and the disciples but not Jesus, so use the exclusive forms of those words in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.849)**)

have followed you

Here, the phrase **have followed you** indicates that the disciples traveled with Jesus and were his disciple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [have become your disciples] or [have traveled with you as your students] (See: **Idiom (p.875)**)

Mark 10:29

to you

Because Jesus is speaking to his disciples, the word **you** here is plural. (See: **Forms of 'You' — Singular (p.855)**)

for the sake of me and of the gospel

When Jesus says **for the sake of me and of the gospel**, he means that some people have **left** all these things because they are his disciples and because they believe the gospel. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: [because he is my disciple and believes the gospel] or [because he believes in me and in the gospel] (See: **Assumed Knowledge and Implicit Information (p.788)**)

there is no one who & who will not receive

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative phrase **no one** and the negative phrase **who will not receive**. Alternate translation: [everyone who ... will receive] (See: **Double Negatives (p.835)**)

Mark 10:30

100 times {as much

Here Jesus is using a round number (**100**) indicates a large number of **times**. If it would be helpful in your language, you could use an expression for a large number or state more explicitly that 100 is a round number. Alternate translation: [very many times as much] or [something like 100 times as much] (See: **Numbers (p.914)**)

now in this time: & in the age that is coming

Here, the phrase **this time** refers to the time before God judges everyone and renews the world, and the phrase **the age that is coming** refers to the time after God judges everyone and renews the world. If it would be helpful in your language, you could use comparable phrases or state the meaning plainly. Alternate translation: [now in this life ... in the life that is coming] or [now before God judges everyone ... after God judges everyone] or [right now ... later] (See: **Idiom (p.875)**)

and lands with persecutions

If your language does not use an abstract noun for the idea of **persecutions**, you could express the same idea in another way. Alternate translation: [and lands, although that person will be persecuted] or [and lands, along with being persecuted] (See: **Abstract Nouns (p.781)**)

eternal life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [that person will live eternally] (See: **Abstract Nouns (p.781)**)

Mark 10:31

But

Here, the word But introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next thing, or you could leave But untranslated. Alternate translation: [Yes,] or [Indeed,] (See: **Connecting Words and Phrases (p.824)**)

many first will be last, and last, first

Here, Jesus is speaking of important or respected people as if they were **first** and of unimportant or non-respected people as if they were **last**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [many respected will be non-respected, and non-respected, respected] or [many significant will be insignificant, and insignificant, significant] (See: **Metaphor (p.904)**)

first & and last

Jesus is using the adjectives **first** and **last** as nouns to mean first and last people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [first people ... and last people] or [people who are first ... and people who are last] (See: **Nominal Adjectives (p. 912)**)

and last, first

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and many last will be first] (See: **Ellipsis (p.840)**)

Mark 10:32

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Later on,] or [After that,] (See: **Introduction of a New Event (p.883)**)

going up

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming up] (See: **Go and Come (p.859)**)

they were amazed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say what did the action, it is clear from the context that it was how **Jesus was going ahead of them**. Alternate translation: [how he was going ahead amazed the disciples] (See: **Active or Passive (p.783)**)

the ones following behind

Some people were walking **behind** Jesus and his 12 disciples. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [those people who were following behind them] or [the other people who were traveling with them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the Twelve

See how you translated the phrase **the Twelve** in 3:16. Alternate translation: [the 12 apostles] or [the 12 men whom he had chosen to be apostles] (See: **Nominal Adjectives (p.912)**)

Mark 10:33

Behold

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [Pay attention:] or [Listen] (See: **Exclamations (p.847)**)

we are going up

When Jesus says **we**, he is speaking of himself and the 12 disciples, so **we** would be inclusive. Your language may require you to mark this form. (See: **Exclusive and Inclusive 'We' (p.849)**)

we are going up

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: [we are coming up] (See: **Go and Come (p.859)**)

the Son of Man will be handed over

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [someone will hand the Son of Man over] (See: **Active or Passive (p.783)**)

to death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [to die] (See: **Abstract Nouns (p.781)**)

to the Gentiles

Here Jesus is speaking specifically of **Gentiles** who rule or control the city of Jerusalem. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to the Gentiles who rule] or [to the Gentiles who are in charge] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the Son of Man & him & him & him & him & him & kill {him}, & he will rise

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, … me … me … me … me … me … kill me … I rise] (See: **First, Second or Third Person (p.851)**)

Mark 10:34

spit on him

In Jesus' culture, people would **spit on** someone to insult that person. If it would be helpful in your language, you could explain what this action means. Alternate translation: [spit on him to dishonor him] (See: **Symbolic Action (p. 962)**)

after three days

Here, the phrase **after three days** refers to the day after tomorrow. People in Jesus' culture counted the current day as day one, tomorrow as day two, and the day after tomorrow as day three. If it would be helpful in your language, you could use a word or phrase that refers to the day after tomorrow. See how you expressed this phrase in 8:31. Alternate translation: [on the day after the next day] or [two days from then] (See: **First, Second or Third Person (p.851)**)

he will rise

Here, the word **rise** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: [he will be restored to life] or [he will resurrect] (See: **Idiom (p.875)**)

Mark 10:35

And

Here, the word **And** introduces the next major event in the story. It happened sometime soon after Jesus spoke the words recorded in the previous verses. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Soon after that,] or [After Jesus said those things,] (See: **Introduction of a New Event (p.883)**)

we desire that whatever we ask you, you do for us

Alternate translation: [if we ask you to do something for us, will you do it?] or [Please do for us whatever we ask you to do.]

we desire & we ask & for us

Here, the pronouns **we** and **us** refer only to James and John, and so they would be exclusive. Your language may require you to mark these forms. (See: **Exclusive and Inclusive 'We' (p.849)**)

Mark 10:36

to them

The pronoun **them** refers to James and John. If it would be helpful in your language, you could refer to them more directly. Alternate translation: [to James and John] (See: **Pronouns — When to Use Them (p.936)**)

do you desire {& for you

Because Jesus is speaking to James and John, the word **you** is plural throughout this verse. (See: **Forms of 'You' — Singular (p.855)**)

Mark 10:37

they

The pronoun **they** refers to James and John. If it would be helpful in your language, you could refer to them more directly. Alternate translation: [James and John] (See: **Pronouns — When to Use Them (p.936)**)

Grant to us & we might sit

Here, the pronouns **us** and **we** refer only to James and John, so they would be exclusive. Your language may require you to mark these forms. (See: **Exclusive and Inclusive 'We' (p.849)**)

Grant to us

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [We ask that you grant to us] (See: **Imperatives — Other Uses (p.877)**)

we might sit in your glory, one at your right hand and one at your left hand

When someone sits at the **right hand** or at the **left hand** of a ruler, 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: [we might in your glory sit down to rule, one at your right hand and one at your left hand] or [we might in your glory take the places of honor and authority, one at your right hand and one at your left hand] (See: **Symbolic Action (p.962)**)

in your glory

The phrase **in your glory** refers to when Jesus is glorified and gloriously rules over his kingdom. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [with you when you rule gloriously] or [with you when you become a great ruler] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

in your glory

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: [with you when you are glorified] or [by you when you are glorious] (See: **Abstract Nouns (p.781)**)

one at your right hand and one at your left hand

Here, the phrases **at your right hand** and **at your left hand** refer to the places next to Jesus' right and left hands, which would be the right side and the left side. In the Jesus' culture, these sides were associated with honor or authority. If it would be helpful in your language, you could refer to the "right side" and "left side." Make sure that your readers understand that these sides indicate that the two sons of Zebedee would have honor and authority when they sit there. Alternate translation: [one next to you on the right and one next to you on the left] or [one in the honorable place at your right and one in the honorable place at your left] (See: **Metonymy (p.910)**)

Mark 10:38

But

Here, the word **But** introduces what Jesus said in contrast to what James and John asked for. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] (See: **Connect — Contrast Relationship (p.806)**)

You do not know & you are asking. Are you able

Because Jesus is speaking to James and John, the words **You** and **you** are plural throughout this verse. (See: **Forms of 'You' — Singular (p.855)**)

You do not know

Alternate translation: [You do not understand]

to drink the cup which I drink

Here Jesus speaks of experiencing pain and suffering as if it were drinking from a **cup**. If it would be helpful in your language, you could explain the figure of speech or state the meaning plainly. Alternate translation: [to drink the cup of suffering which I drink] or [to experience the pain that I am about to experience] (See: **Metaphor (p.904)**)

the cup

Here, cup represents the drink inside the cup, which in Jesus' culture would probably have been wine. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the drink] or [the wine in the cup] (See: **Metonymy (p.910)**)

to be baptized with the baptism with which I am being baptized

Here Jesus speaks of being overwhelmed by difficult circumstances and pain as if it were **being baptized**. If it would be helpful in your language, you could explain the figure of speech or state the meaning plainly. Alternate translation: [to be baptized in the painful circumstances in which I am about to be baptized] or [to be overwhelmed by difficult things like I am about to be overwhelmed] (See: **Metaphor (p.904)**)

to be baptized with the baptism with which

The expression **with the baptism with which** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [to be baptized as] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

to be baptized & I am being baptized

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [to have someone baptize you ... someone will baptize me] (See: **Active or Passive (p.783)**)

Mark 10:39

they & to them

Here, the pronouns **they** and **them** refer to James and John. If it would be helpful in your language, you could refer to them more directly. Alternate translation: [James and John ... to James and John] (See: **Pronouns — When to Use Them (p.936)**)

We are able

The James and John are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: [We are able to drink that cup and be baptized with that baptism] or [We are able to undergo those things] (See: **Ellipsis (p.840)**)

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [After that,] (See: **Connecting Words and Phrases (p.824)**)

The cup that I drink, you will drink

Here Jesus continues to speak of experiencing pain and suffering as if it were drinking from a **cup**. See how you translated this figure of speech in 10:38. Alternate translation: [The cup of suffering that I drink, you will drink] or [The pain that I am about to experience, you will experience] (See: **Metaphor (p.904)**)

The cup

Here, **cup** represents the drink inside the cup, which in Jesus' culture would probably have been wine. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. See how you expressed the idea in 10:38. Alternate translation: [the drink] or [the wine in the cup] (See: **Metonymy (p.910)**)

you will drink, & you will be baptized

Because Jesus is speaking to James and John, the word **you** is plural throughout this verse. (See: **Forms of 'You' — Singular (p.855)**)

with the baptism with which I am being baptized, you will be baptized

Here Jesus continues to speak of being overwhelmed by difficult circumstances and pain as if it were **being baptized**. See how you translated this figure of speech in 10:38. Alternate translation: [in the painful circumstances in which I am about to be baptized, you will be baptized] or [by the difficult things that I am about to be overwhelmed by, you will be overwhelmed] (See: **Metaphor (p.904)**)

with the baptism with which I am being baptized

The expression **with the baptism with which** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. See how you expressed the

idea in 10:38. Alternate translation: [as I am being baptized] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

I am being baptized, you will be baptized

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. See how you expressed the idea in 10:38. Alternate translation: [someone is baptizing me, someone will baptize you] (See: **Active or Passive (p.783)**)

Mark 10:40

to sit at my right hand or at my left hand

When someone sits at the **right hand** or at the **left hand** of a ruler, this symbolizes that person's honor, authority, and ability to rule. See how you translated the similar phrases in 10:37. Alternate translation: [to sit down to rule at my right hand and at my left hand] or [to take the places of honor and authority at my right hand and at my left hand] (See: **Symbolic Action (p.962)**)

at my right hand or at my left hand

Here, the phrases **at my right hand** and **at my left hand** refer to the places next to Jesus' right and left hands, which would be the right side and the left side. In the Jesus' culture, these sides were associated with honor or authority. See how you expressed the idea in 10:37. Alternate translation: [next to me on the right or next to me on the left] or [in the honorable places at my right or at my left] (See: **Metonymy (p.910)**)

but for whom

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but it will be given to the ones for whom] (See: **Ellipsis (p.840)**)

it has been prepared

Here, the word **it** refers to sitting in the places at Jesus' right and left hand. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to sit in those places has been prepared] or [it has been prepared to do that] (See: **Assumed Knowledge and Implicit Information (p.788)**)

it has been prepared

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God has prepared it] (See: **Active or Passive (p.783)**)

Mark 10:41

having heard this

Here Mark implies that the **ten** disciples **heard** about what James and John had asked Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having heard that James and John had asked to sit at Jesus' right hand and left hand] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the ten

Mark is using the number **ten** as a noun to refer to the other ten disciples. Your language may use adjectives in the same way. If not, you could translate this number with an equivalent phrase. Alternate translation: [the other ten disciples] or [the rest of the disciples] (See: **Nominal Adjectives (p.912)**)

Mark 10:42

You know

Because Jesus is speaking to the disciples, the word **You** here is plural. (See: **Forms of 'You' — Singular (p.855)**)

the ones considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than and in order to show that the second clause is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses Alternate translation: [the ones considered rulers of the Gentiles lord it over them; indeed, their great ones exercise authority over them] or [the ones considered rulers of the Gentiles and their great ones lord it over them] (See: **Parallelism (p.927)**)

the ones considered rulers of the Gentiles

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the ones whom the Gentiles consider to be their rulers] (See: **Active or Passive (p.783)**)

lord it over & exercise authority over

The words translated **lord it over** and **exercise authority over** refer to using power to control and dominate others. The words do not indicate whether the rulers and the great ones are doing good or bad things with their power. If possible, use words or phrases that refer to total control and domination but that do not imply good or bad use of that control and domination. Alternate translation: [reign absolutely over ... have complete authority over] (See: **Assumed Knowledge and Implicit Information (p.788)**)

exercise authority over

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [rule over] or [control] (See: **Abstract Nouns (p.781)**)

Mark 10:43

it is not this way

Here Jesus could be using the present tense to: (1) give a command or instruction. Alternate translation: [It should not be this way] or [Let it not be this way]; (2) state how things work differently among his disciples. Alternate translation: [That is not how it is] (See: **Statements — Other Uses (p.960)**)

you. & you & your

Because is talking to the disciples, the words **you**, **you**, and **your** are plural. (See: **Forms of 'You' — Singular (p. 855)**)

to become great

Alternate translation: [to be highly respected] or [to be greatly respected]

will be

Jesus is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. See how you translated the similar form in 9:35. Alternate translation: [should be] or [has to be] (See: **Statements — Other Uses (p.960)**)

whoever desires to become great among you will be your servant & and whoever desires to be first among you will be a slave of all

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the sentences with a word other than and in order to show that the second sentence is repeating the first one, not saying something additional. Alternatively, you could combine the two sentences Alternate translation: [whoever desires to become great among you will be your servant; indeed, whoever desires to be first among you will be your slave] or [whoever desires to become first or great among will you be your servant or slave] (See: **Parallelism (p.927)**)

Mark 10:44

you

Because Jesus is speaking to the disciples, the word **you** here is plural. (See: **Forms of 'You' — Singular (p.855)**)

first

Here, Jesus is speaking of being important or respected as if it were being **first**. If it would be clearer in your language, you could state the meaning plainly. See how you translated this word in 9:35. Alternate translation: [respected] or [significant] (See: **Metaphor (p.904)**)

will be

Jesus is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. See how you translated the similar form in 9:35. Alternate translation: [should be] or [has to be] (See: **Statements — Other Uses (p.960)**)

will be a slave of all

Jesus speaks of being **a slave** to emphasize the great effort Jesus' followers should make to serve others. If it would be helpful in your language, you could use an equivalent expression from your language that shows service, or you could clarify that Jesus is teaching that his followers must act in a way that is similar to slaves in their service to others. Alternate translation: [will dedicate himself or herself to serve all] or [will work hard at helping all] (See: **Hyperbole (p.868)**)

of all

Jesus is using the adjective **all** as a noun to mean all the other disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of all the other disciples] or [the rest of the disciples] (See: **Nominal Adjectives (p.912)**)

Mark 10:45

For

Here, the word **For** introduces a reason why the disciples should act like servants and slaves for other disciples. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for commands, or you could leave **For** untranslated. Alternate translation: [In fact,] or [I command that because] (See: **Connect — Reason-and-Result Relationship (p.817)**)

the Son of Man & his

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, ... my] (See: **First, Second or Third Person (p.851)**)

did not come to be served, but to serve and to give his life as a ransom in exchange for many

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: [came to serve and to give his life as a ransom in exchange for many, not to be served] (See: **Information Structure (p.880)**)

did not come

Here, the word **come** refers to the Son of Man entering this world as a human to do what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [did not come to this world] or [is not acting] (See: **Idiom (p.875)**)

to be served

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [for people to serve him] or [to have people serve him] (See: **Active or Passive (p.783)**)

but to serve

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but he came to serve] (See: **Ellipsis (p.840)**)

to give his life as a ransom in exchange for many

Here Jesus speaks as if his **life** were a price or **ransom** he would **give** to free **many** from someone or something that owned or controlled them. He means that he will obtain forgiveness for his people's sins and will keep those sins from controlling them. This is an important biblical image, so if possible preserve the figure of speech or express the idea in simile form. Alternate translation: [to offer his life as if it were a ransom to set many free from sin] (See: **Metaphor (p.904)**)

to give his life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [to allow himself to die] (See: **Abstract Nouns (p.781)**)

many

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many men and women] (See: **Nominal Adjectives (p.912)**)

Mark 10:46

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Later,] (See: **Introduction of a New Event (p.883)**)

they come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go] (See: **Go and Come (p.859)**)

he & going out

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming out] (See: **Go and Come (p.859)**)

Bartimaeus, a blind beggar, son of Timaeus, was sitting beside the road

Here Mark introduces **Bartimaeus** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a man sitting beside the road. His name was Bartimaeus, son of Timaeus. He was a blind beggar] (See: **Introduction of New and Old Participants (p.886)**)

Bartimaeus, a blind beggar, son of Timaeus

Here, the phrase **son of Timaeus** could: (1) identify the father of **Bartimaeus**. Alternate translation: [Bartimaeus, a blind beggar, whose father was Timaeus]; (2) explain what the name **Bartimaeus** means. Alternate translation: [Bartimaeus, which means “son of Timaeus,” a blind beggar] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Bartimaeus, & of Timaeus

The words **Bartimaeus** and **Timaeus** are the names of men. (See: **How to Translate Names (p.864)**)

Mark 10:47

having heard that it is Jesus the Nazarene

It may be more natural in your language to have a direct quotation here. Alternate translation: [having heard, “It is Jesus the Nazarene,”] (See: **Direct and Indirect Quotations (p.830)**)

Son of David

Here, the word **Son** means a male descendant. It does not mean that Jesus was the direct son of David. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Descendant of David] or [You who are descended from David] (See: **Metaphor (p.904)**)

Son of David

David was Israel’s most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** implicitly meant “Messiah.” If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [Messiah] (See: **Assumed Knowledge and Implicit Information (p.788)**)

have mercy on me

The phrase **have mercy** is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add a word such as “please” to make this clear. Alternate translation: [I ask that you have mercy on me] (See: **Imperatives — Other Uses (p.877)**)

have mercy on me

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: [be merciful to me] (See: **Abstract Nouns (p.781)**)

have mercy on me

The Bartimaeus assumes that Jesus will know that he is asking to be healed. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [have mercy on me and heal me] or [be merciful to me by healing me] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 10:48

many

Mark is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many men] (See: **Nominal Adjectives (p.912)**)

was crying out much more

The phrase **was crying out much more** could mean: (1) that the blind man shouted even louder to Jesus. Alternate translation: [was crying out even louder]; (2) that the blind man called out even more frequently or persistently. Alternate translation: [was crying out even more often] or [was crying out even more persistently]

Son of David, have mercy on me

Here Bartimaeus says the same thing he said in 10:47 except he does not include the name Jesus. Express the idea as you did there. Alternate translation: [Descendant of David, I ask that you be merciful to me] or [You who are descended from David, please have mercy on me and heal me]

Mark 10:49

said, “Call him

It may be more natural in your language to have a direct quotation here. Alternate translation: [said to call him] (See: **Direct and Indirect Quotations (p.830)**)

Call

Because Jesus is speaking to some of the people in the crowd, the command **Call** is plural. (See: **Forms of ‘You’ — Singular (p.855)**)

they call

Here, the pronoun **they** refers to people in the crowd. If it would be helpful in your language, you could refer to these people more directly. Alternate translation: [some people in the crowd called] or [some people in the front of the crowd called] (See: **Pronouns — When to Use Them (p.936)**)

Take courage

If your language does not use an abstract noun for the idea of **courage**, you could express the same idea in another way. Alternate translation: [Be courageous] (See: **Abstract Nouns (p.781)**)

Get up

Here the people who are speaking to Bartimaeus imply that he should walk to where Jesus was after getting up. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Get up and walk over to him] or [Get up and go to where he is] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 10:50

having thrown aside his coat

Bartimaeus' **coat** would have been an outer garment that people could ordinarily take off in public. Bartimaeus probably took it off so that it would be easier for him to hurry to where Jesus was. If it would be helpful in your language, you could make some or all of that information more explicit. Alternate translation: [having thrown aside his jacket] or [having thrown aside his coat so that he could move faster] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having sprung up

Alternate translation: [having quickly gotten to his feet] or [having immediately stood up]

came

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [went] (See: **Go and Come (p.859)**)

Mark 10:51

said, “What do you desire {that} I might do for you

It may be more natural in your language to have an indirect quotation here. Alternate translation: [asked him what he desired him to do for him] (See: **Direct and Indirect Quotations (p.830)**)

Rabbi, that

Bartimaeus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: [Rabbi, I desire that] (See: **Ellipsis (p.840)**)

I might see again

Here, Bartimaeus could be implying: (1) that he once could see, and he wants to be able to see once more. Alternate translation: [I might regain my sight]; (2) that he wants to be able to see for the first time. Alternate translation: [I might gain my sight] or [I might be able to see] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 10:52

Your faith has saved you

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [You believed, and that has caused you to be saved] (See: **Abstract Nouns (p.781)**)

Your faith has saved you

Jesus speaks of Bartimaeus' faith as if it had actively saved him. He means that his faith was the necessary condition for the healing that he received from God. Alternate translation: [Because of your faith, you have been saved] (See: **Personification (p.930)**)

he saw again

Here, much as in 10:51, Mark could be implying: (1) that Bartimaeus once could see, and now he can see once more. Alternate translation: [he regained his sight]; (2) that Bartimaeus could see for the first time. Alternate translation: [he gained his sight] or [he was able to see] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

he was following him on the road

Here, the clause **he was following him on the road** could indicate that: (1) Bartimaeus walked with Jesus on the road. Alternate translation: [he walked with him on the road] or [he went with him on the road]; (2) Bartimaeus traveled with Jesus and was his disciple. Alternate translation: [he became his disciple] or [he traveled with him on the road as his student] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 11

Mark 11 Chapter Introduction

Structure and Formatting

Jesus in Jerusalem (11:1–13:37)

- Jesus enters Jerusalem (11:1–11)
- Jesus curses a fig tree, part one (11:12–14)
- Jesus drives people out of the temple (11:15–19)
- Jesus curses a fig tree, part two (11:20–26)
- Jesus debates with the Jewish leaders about authority (11:27–33)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 11:9–10, which includes a quotation from Psalm 118:26.

Religious and Cultural Concepts in This Chapter

The young donkey

In 11:1–11, Mark narrates how Jesus rode on a colt, or young donkey, when he entered into Jerusalem. Matthew, Mark, Luke, and John all write about this event. Mark and Luke write that the disciples brought Jesus a colt. John writes that Jesus found a donkey. Matthew writes that the disciples brought Jesus a donkey and a colt. It is best to translate each of these accounts as it appears in the ULT without trying to make them all say exactly the same thing. (See: Matthew 21:1–7, Mark 11:1–7, Luke 19:29–36, and John 12:14–15)

Hosanna

The word “Hosanna” is a Hebrew word spelled out how it sounds in Mark’s language. The word means “save us, please.” By the time of Jesus, however, people would use the word to praise or honor God and others. Consider whether to spell the word out as it sounds or state its meaning. See the notes on 11:9 and 11:10 for translation options. (See: **Copy or Borrow Words (p.828)**)

Disrupting activity in the temple area

In 11:15–17, Jesus disrupts normal activity in the temple by driving out some people and by overturning the chairs and tables of others. Jesus performed this symbolic action to express a specific message. However, Christians debate exactly what the symbolic action means. Jesus could have been protesting against people who were buying and selling dishonestly. He could have been protesting against all buying and selling in the temple area. He could have been indicating that the temple would be destroyed. Your translation should state what Jesus did while allowing for all of these possible interpretations.

The baptism of John

In 11:29–33, Jesus and the chief priests, scribes, and elders discuss “the baptism of John.” Here they are referring to how John baptized people for repentance. Jesus asks them whether they think that John’s baptism came from heaven or from people, which means that he performed baptisms by God’s authority or by human authority. The Jewish leaders decide not to answer the question. See the notes on these verses for ways to refer to John’s baptism and to the authority behind it.

Translation Issues in This Chapter

Singular and plural forms of “you”

Most of the forms of “you” in this chapter appear when Jesus is talking to groups of people. Because of this, most forms of “you” in this chapter are plural. You should assume forms of “you” are plural unless a note specifies that the form is singular. (See: **Forms of ‘You’ — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 2, 4, 7, 15, 21, 22, 27, and 33. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

Verse 26

Many of the earliest manuscripts do not include anything for 11:26. A few early manuscripts and many later manuscripts include the following words: “But if you do not forgive, neither will your Father in the heavens forgive your trespasses.” Since a similar sentence appears in Matthew 6:15, it is likely that people who copied the manuscripts accidentally or intentionally added these words here in Mark. Since the earliest manuscripts do not include these words, the ULT and UST include these words in brackets. 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 omit these words. If it would be helpful, you could put the words in brackets or in a footnote. (See: **Textual Variants (p.966)**)

Mark 11:1

And when

Here, the phrase **And when** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: [Then] (See: **Introduction of a New Event (p.883)**)

they come near

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go near] (See: **Go and Come (p.859)**)

Bethphage

The word **Bethphage** is the name of a village that was near Jerusalem. (See: **How to Translate Names (p.864)**)

to the Mount of Olives

Here Matthew implies that **Bethphage** and **Bethany** are near **the Mount of Olives**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [near the Mount of Olives] or [which are at the Mount of Olives] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 11:2

Go

In a context such as this, your language might say “Come” instead of **Go**. Alternate translation: [Come] (See: **Go and Come (p.859)**)

the village opposite you

Here, a **village** that is **opposite** someone means that it is directly in front of them. Jesus could be referring to Bethany, Bethphage, or some other village. However, it is most likely that he is referring to the village of Bethphage. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the village directly in front of you] or [the village of Bethphage, which is before you] (See: **Idiom (p.875)**)

you, & you will find

Since the word **you** applies to the two disciples in both of these instances, it would be dual, if your language uses that form. Otherwise, it would be plural. (See: **Forms of ‘You’ — Dual/Plural (p.853)**)

a colt tied up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [a colt that a person has tied up] (See: **Active or Passive (p.783)**)

a colt

A **colt** is a young donkey that is no longer a baby but is not yet full grown. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a donkey that is not yet fully grown] or [a young riding animal] (See: **Translate Unknowns (p.971)**)

tied up

Here Jesus implies that someone has used a rope or tether to secure the donkey so that it cannot wander away. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [secured with a tether] (See: **Assumed Knowledge and Implicit Information (p.788)**)

no one of men

Although the term **men** is masculine, Mark is using the word here in a generic sense, that includes both men and women. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: [no human] or [no one person] (See: **When Masculine Words Include Women (p.978)**)

has yet sat

Jesus is using the term **sat** to refer to riding on an animal by association with the way people sit on an animal they are riding. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [has yet mounted] or [has yet used as a mount] (See: **Metonymy (p.910)**)

Mark 11:3

And if anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and immediately he sends it back here

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: [And if anyone asks you why you are doing this, say that the Lord has need of it and that immediately he sends it back here.] (See: **Quotes within Quotes (p.943)**)

are you doing

The person would be speaking to the two disciples, so **you** would be dual if your language uses that form. Otherwise, it would be plural. (See: **Forms of ‘You’ — Dual/Plural (p.853)**)

Why are you doing this

If it would be helpful in your language, you could say explicitly what the phrase **doing this** refers to. Alternate translation: [Why are you untying and taking the colt] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

The Lord has need of it and immediately he sends it back here

Here, the clause **and immediately he sends it back here** could be: (1) part of what Jesus wants the disciples to say. Alternate translation: [The Lord has need of it, and immediately the Lord sends it back here to you]; (2) what Jesus predicts the person will do after they ask the question. Alternate translation: [The Lord has need of it,’ and immediately that person again sends it here.”] (See: **Assumed Knowledge and Implicit Information (p.788)**)

has need of it

If your language does not use an abstract noun for the idea of **need**, you can express the same idea in another way. Alternate translation: [requires it] (See: **Abstract Nouns (p.781)**)

he sends

Here Jesus uses the present tense to describe a future action that will happen very soon. If it would be helpful in your language, you could use whatever tense is natural in your language for referring to an event in the near future. Alternate translation: [he will send] (See: **Irregular Use of Tenses (p.892)**)

back

Many ancient manuscripts read **back**. The ULT follows that reading. In this case, it is more likely that the phrase **and immediately he sends it** is part of what Jesus wanted the disciples to say (see previous note on this whole sentence). Other ancient manuscripts do not include the word **back**. In this case, it is more likely that the phrase **and immediately he sends it** is what Jesus predicts that the people who asked the question will do (see previous note on this whole sentence). 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 the ULT. (See: **Textual Variants (p.966)**)

Mark 11:4

they went away

Here, **they** refers to the two disciples mentioned in 11:1. If it would be helpful in your language, you could refer to them more explicitly. Alternate translation: [those two disciples went away] (See: **Pronouns — When to Use Them (p.936)**)

a colt

See how you translated **colt** in 11:2. Alternate translation: [a donkey that was not yet fully grown] or [a young riding animal] (See: **Translate Unknowns (p.971)**)

having been tied up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [that a person had tied up] (See: **Active or Passive (p.783)**)

having been tied up

Here Jesus implies that someone has used a rope or tether to secure the donkey so that it cannot wander away. See how you translated the similar phrase in 10:2. Alternate translation: [having been secured with a tether] (See: **Assumed Knowledge and Implicit Information (p.788)**)

at a door outside on the street

Here Mark means that the **colt** was standing **outside on the street**, but it was secured to a **door**, probably the door into a house or shop. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to someone's door. It was standing outside on the street] or [near a door and standing in the street outside the door] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 11:5

were saying to them, “What are you doing, untying the colt

It may be more natural in your language to have an indirect quotation here. Alternate translation: [were asking them what they were doing by untying the colt.] (See: **Direct and Indirect Quotations (p.830)**)

What are you doing, untying

Here the people asking the question are asking the two disciples to provide a good reason for why they are **untying the colt**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [For what reason are you untying] or [Do you have permission to untie] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the colt

See how you translated **colt** in 11:2. Alternate translation: [this donkey that is not yet fully grown] or [the young riding animal] (See: **Translate Unknowns (p.971)**)

Mark 11:6

they let them go

Here Mark implies that the people **let them** take the young donkey away with them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they let them untie the young donkey and lead it away] or [they let them go away with the young donkey] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 11:7

the colt

See how you translated **colt** in 11:2. Alternate translation: [the donkey that was not yet fully grown] or [the young riding animal] (See: **Translate Unknowns (p.971)**)

throw their cloaks upon it

The disciples did this to show that the person riding the colt was special and important. In this culture, animals that important people rode were draped with rich fabrics. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: [drape the colt with their cloaks as a sign of honor] or [throw their cloaks upon it to give him glory] (See: **Symbolic Action (p.962)**)

cloaks

The word **cloaks** refers to outer garments. You could translate this with the name of an outer garment that your readers would recognize or with a general expression. Alternate translation: [jackets] or [outer garments] (See: **Translate Unknowns (p.971)**)

Mark 11:8

many & others

Mark is using the adjectives **many** and **others** as nouns to mean many people and other people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [many men and women ... different men and women] (See: **Nominal Adjectives (p.912)**)

spread their cloaks on the road, and others, branches, having cut {them} from the fields

The people did these things to give Jesus honor and glory. If it would be helpful in your language, you could explain the meaning of these actions. Alternate translation: [spread their cloaks on the road to give him honor, and others, branches, having cut them from the field, to give him glory] (See: **Symbolic Action (p.962)**)

cloaks

See how you translated the word **cloaks** in 11:7. Alternate translation: [jackets] or [outer garments] (See: **Translate Unknowns (p.971)**)

others, branches

Mark is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [others spread branches] (See: **Ellipsis (p.840)**)

Mark 11:9

going before

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming before] (See: **Go and Come (p.859)**)

Hosanna

The word **Hosanna** is a Hebrew word. Mark has spelled it out using Greek letters so his readers would know how it sounded. Hosanna had an original meaning of “save now,” but by the time of this event it had become a way of praising God. In your translation you can spell **Hosanna** the way it sounds in your language, or you could translate it according to how the word was used. In this context, the people could be praising: (1) God. Alternate translation: [Glory to God] or [May God be honored]; (2) Jesus. Alternate translation: [Glory to this man] or [May this man be honored] (See: **Copy or Borrow Words (p.828)**)

Blessed is the one coming in the name of the Lord

Here the crowds are quoting from Psalm 118:26. Since they do not introduce the words as a quotation from an important text, you also should not introduce them as anything more than what the crowds said. However, if it would be helpful for your readers, you could include this information in a footnote. (See: **Assumed Knowledge and Implicit Information (p.788)**)

Blessed is the one coming in the name of the Lord

The phrase **Blessed is the one** could be: (1) a request for God to bless Jesus. Alternate translation: [Let the one coming in the name of the Lord be blessed]; (2) stating that God had already blessed Jesus. Alternate translation: [The one coming in the name of the Lord is blessed] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Blessed is

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [Let God bless] (See: **Active or Passive (p.783)**)

in the name of the Lord

Here, the word **name** refers primarily to the person who has that name, and it focuses especially on that person’s authority. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [by the authority of the Lord] (See: **Metonymy (p.910)**)

Mark 11:10

Blessed is the coming kingdom of our father David

The phrase **Blessed is the coming kingdom** could be: (1) a request for God to bless the kingdom. Alternate translation: [Let the coming kingdom of our father David be blessed]; (2) stating that God had already blessed the kingdom. Alternate translation: [The coming kingdom of our father David is blessed] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Blessed is

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [Let God bless] (See: **Active or Passive (p.783)**)

the coming kingdom of our father David

Here, the people are using the possessive form to describe a **kingdom** that is like the one that **David** ruled. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the coming kingdom that is like our father David's kingdom] or [the coming kingdom that once belonged to our father David] (See: **Possession (p.932)**)

the coming kingdom of our father David

Here, the word **coming** indicates that these people have been waiting for and expecting this **kingdom**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the kingdom of our father David that we have been waiting for] or [the long-expected kingdom of our father David] (See: **Assumed Knowledge and Implicit Information (p.788)**)

of our father David

Here the people refer to **David** as if he were their **father**. They mean that **David** was an important ancestor of many Jewish people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [of our important ancestor, David] or [of David, from whom many of us are descended] (See: **Metaphor (p.904)**)

Hosanna

See how you translated the word **Hosanna** in 11:9. Here, the people could be using the word to praise: (1) God, who sent Jesus. Alternate translation: [Hosanna to God]; (2) Jesus. Alternate translation: [Hosanna to this one] (See: **Copy or Borrow Words (p.828)**)

the highest

The people are using the adjective **highest** as a noun to mean the highest heavens, where God dwells. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the highest heavens] (See: **Nominal Adjectives (p.912)**)

Mark 11:11

temple

Here Mark means that Jesus entered into the **temple** area. He does not mean that Jesus went into the most sacred parts of the temple building. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [temple courtyard] (See: **Synecdoche (p.964)**)

the hour already being late

Here, the phrase **the hour already being late** indicates that it was evening, and the sun was about to set. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [since it was late in the day] or [the sun being about to set] (See: **Idiom (p.875)**)

he went out

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came out] (See: **Go and Come (p.859)**)

the Twelve

See how you translated the phrase **the Twelve** in 3:16. Alternate translation: [the 12 apostles] or [the 12 men whom Jesus had chosen to be apostles] (See: **Nominal Adjectives (p.912)**)

Mark 11:12

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Later,] (See: **Introduction of a New Event (p.883)**)

having come out

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone out] (See: **Go and Come (p.859)**)

Mark 11:13

he went

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came] (See: **Go and Come (p.859)**)

if perhaps he will find anything on it

Here Mark implies that Jesus wanted to **find** some figs on the tree that he could eat. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [hoping to find some figs on it] or [wanting to find some fruit on it to eat] (See: **Assumed Knowledge and Implicit Information (p.788)**)

And

Here, the word **And** introduces what Jesus actually found on the tree in contrast to what Jesus wanted to find on the tree. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [But] (See: **Connecting Words and Phrases (p.824)**)

having come to it, he found nothing except leaves, for it was not the season of figs

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the result that the first two clauses describe. Alternate translation: [because it was not the season of figs, having come to it, he found nothing except leaves] (See: **Connect — Reason-and-Result Relationship (p.817)**)

having come to it

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone to it] (See: **Go and Come (p.859)**)

he found nothing except leaves

If it would in appear your language that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [he found only leaves] (See: **Connect — Exception Clauses (p.808)**)

it was not the season of figs

Alternate translation: [the time of year to pick figs had not yet arrived]

Mark 11:14

answering

Here, the word **answering** indicates that Jesus was responding to what he saw. He was not answering a question. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [in response] or [when he saw that] (See: **Assumed Knowledge and Implicit Information (p.788)**)

May no one any longer eat fruit from you to eternity

Jesus is speaking to the fig tree that he knows cannot hear him. He is doing this to communicate to the people listening to him what he is going to do the tree. If it would be helpful in your language, you could translate these words as if he were speaking about the fig tree. Alternate translation: [May no one any longer eat fruit from this tree to eternity] or [As for this tree, may no one any longer eat fruit from it to eternity] (See: **Apostrophe (p.786)**)

May no one any longer eat fruit from you to eternity

Here Jesus implies that the fig tree will stop producing **fruit**, and that is why no one will **eat fruit** from the tree ever again. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [May you no longer produce fruit that people will eat to eternity] (See: **Assumed Knowledge and Implicit Information (p.788)**)

May no one any longer eat

The words translated **No one** and **any longer** 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: [May people no longer eat] or [No longer may there be anyone who will eat] (See: **Double Negatives (p.835)**)

fruit

In this verse, the word **fruit** is singular in form, but it refers to any fruits that the tree might produce as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [fruits] (See: **Collective Nouns (p.797)**)

you

Because Jesus is speaking to the fig tree, the word **you** here is singular. (See: **Forms of 'You' — Singular (p.855)**)

to eternity

Here, the phrase to eternity means that something lasts forever. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [forever] or [again] (See: **Idiom (p. 875)**)

Mark 11:15

they come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go] (See: **Go and Come (p.859)**)

temple

Here Mark means that Jesus entered into the **temple** area. He does not mean that Jesus went into the most sacred parts of the temple building. If it would be helpful in your language, you could make that idea more explicit. See you translated this word in 11:11. Alternate translation: [the temple courtyard] (See: **Synecdoche (p.964)**)

to cast out

Alternate translation: [to throw out] or [to force out] or [to drive out]

the ones selling and the ones buying in the temple

Mark implies that merchants were **selling** animals and other items so that travelers could buy them and offer the proper sacrifices at the temple. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: [the ones selling and buying things in the temple for the sacrifices] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the tables of the money changers

Here Mark is referring to people who exchanged the commonly used Greek and Roman money for special money that could be used at the temple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the tables of the people who exchanged money] or [the tables of the people who exchanged the temple currency] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the seats of the ones selling the doves

Here Mark refers to people who sold **doves**, which the poorest people would offer as sacrifices. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the seats of the ones selling the doves to be sacrificed] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 11:16

a container

Here, the word translated **container** refers to any object that people use for a specific purpose. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [any object] or [anything] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the temple

Here Mark is referring to the **temple** area. He does not mean that people were passing through the most sacred parts of the temple building. If it would be helpful in your language, you could make that idea more explicit. See you translated this word in 11:11. Alternate translation: [the temple courtyard] (See: **Synecdoche (p.964)**)

Mark 11:17

them and saying

The pronoun **them** refers to the people who were buying, selling, and exchanging things in the temple area. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the people who were buying and selling, and he was saying] (See: **Pronouns — When to Use Them (p.936)**)

Has it not been written, ‘My house will be called a house of prayer for all the nations’? But you have made it a ‘den of robbers

If it would be helpful in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: [Has it not been written that God’s house will be called a house of prayer for all the nations? But you have made it, as it has been written, into a den of robbers.] (See: **Quotes within Quotes (p.943)**)

Has it not been written, ‘My house will be called a house of prayer for all the nations

Jesus is using the question form to rebuke the people in the temple. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should have paid closer attention to what has been written: ‘My house will be called a house of prayer for all the nations.’] or [It has certainly been written, ‘My house will be called a house of prayer for all the nations’!] (See: **Rhetorical Question (p.951)**)

Has it not been written

In Jesus’ culture, **Has it not been written** was a normal way to introduce a quotation from an important text, in this case, the book of Isaiah (see Isaiah 56:7). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [Can you not read in the Scriptures] or [Does it not say in the book of Isaiah] (See: **Quotations and Quote Margins (p.941)**)

Has it not been written

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through the prophet Isaiah. Alternate translation: [Has the prophet Isaiah not said] or [Has God not had a prophet write] (See: **Active or Passive (p.783)**)

My house will be called

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [They will call my house] (See: **Active or Passive (p.783)**)

My house

God, speaking through the prophet Isaiah, refers to his temple as **My house** because his presence is there. If it would be helpful for your readers, you could state the meaning plainly. Alternate translation: [My temple] (See: **Metaphor (p.904)**)

a house of prayer for all the nations

Here God, speaking through the prophet Isaiah, is using the possessive form to describe **a house** that is a place where people perform **prayer**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [a house where all the nations offer prayer] or [a place where there is prayer from all the nations] (See: **Possession (p.932)**)

you have made it a ‘den of robbers

Jesus is quoting from the Old Testament scriptures, specifically from Jeremiah 7:11. If it would be helpful to your readers, you could format or introduce these words in a different way and include this information in a footnote. Alternate translation: [you have made it a ‘den of robbers,’ in the words of the Scriptures] or [you have made it, as the Scriptures say, ‘a den of robbers] (See: **Quotations and Quote Margins (p.941)**)

a ‘den of robbers

Here God, speaking through the prophet Jeremiah, refers to the temple as a **den** where **robbers** hide and plot their crimes. If it would be helpful in your language, you could use a comparable phrase or express the idea in simile form. Alternate translation: [a place where robbers live] or [like a cave where robbers hide] (See: **Metaphor (p.904)**)

Mark 11:18

they were seeking how they might destroy him, for they were fearing him, for all the crowd was being amazed at his teaching

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the result that the second clause describes, which in turn gives the reason for the result that the first clause describes. Alternate translation: [because all the crowd were being amazed at this teaching, they were fearing him, and so they were seeking how they might destroy him] (See: **Connect — Reason-and-Result Relationship (p.817)**)

they were seeking how

Alternate translation: [they were looking for a way by which]

all the crowd was being amazed at his teaching

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus taught. Alternate translation: [his teaching was astonishing all the crowd] (See: **Active or Passive (p.783)**)

all the crowd

Mark says **all** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [most people in the crowd] or [most of the crowd] (See: **Hyperbole (p.868)**)

Mark 11:19

when evening came

Alternate translation: [in the evening]

they were going out

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [they were coming out] (See: **Go and Come (p.859)**)

outside the city

Here Mark implies that they went **outside the city** of Jerusalem to spend the night in the village of Bethany, as they did the previous night (see 11:11). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [outside Jerusalem to Bethany] or [outside the city of Jerusalem, and they slept in the village of Bethany] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 11:20

passing by

Here Mark implies that Jesus and his disciples were **passing by** the same route that they had traveled the previous morning, which means that they went past the same **fig tree** that they had gone past the previous morning. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [passing by on the same path] or [going by the same route] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the fig tree having withered from the roots

The phrase **the fig tree having withered from the roots** means that the **fig tree** had completely shriveled up and dried out, including its **roots**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the entire fig tree having withered and having died] or [that the fig tree, including its roots, had dried up and died] (See: **Idiom (p.875)**)

Mark 11:21

having been reminded, Peter

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say what **reminded** Peter, it is clear from the context that it was seeing the fig tree. Alternate translation: [seeing the fig tree reminded Peter, and he] or [when he saw the fig tree, it reminded Peter, who] (See: **Active or Passive (p.783)**)

behold

Here, the word **behold** is meant to draw the attention of Jesus. If it would be helpful in your language, you could express **behold** with a word or phrase that asks a person to look or to pay attention. Alternate translation: [see] or [look at that] (See: **Exclamations (p.847)**)

you cursed

Because Peter is speaking to Jesus, the word **you** here is singular. (See: **Forms of 'You' — Singular (p.855)**)

has withered

Alternate translation: [has shriveled up] or [has dried up]

Mark 11:22

Have faith in God

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [Believe] (See: **Abstract Nouns (p.781)**)

Mark 11:23

Truly I say to you that whoever says to this mountain, ‘Be taken up and be thrown into the sea,’ and does not doubt in his heart, but believes that what he says is happening, it will be for him

Here Jesus uses an imaginary situation to show that a person who has faith can do amazing things such as casting a **mountain** into the **sea**. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [Truly I say this to you: Imagine that someone says to this mountain, ‘Be taken up and be thrown into the sea.’ If that person does not doubt in his heart, but believes that what he says is happening, it will be for him] (See: **Hypothetical Situations (p.872)**)

whoever says to this mountain, ‘Be taken up and be thrown into the sea,’ and does not doubt

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [whoever tells this mountain to be taken up and to be thrown into the sea, and does not doubt] (See: **Quotes within Quotes (p.943)**)

to this mountain

Here, the phrase **this mountain** could refer to: (1) the Mount of Olives, which Jesus and his disciples were near. Alternate translation: [to the Mount of Olives] or [to the mountain we are near]; (2) any mountain. Alternate translation: [to a mountain] (See: **When to Keep Information Implicit (p.980)**)

Be taken up and be thrown into the sea

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be God. Alternate translation: [May God take you up and throw you into the sea] (See: **Active or Passive (p.783)**)

Be taken up and be thrown

Since someone is talking to a mountain, the commands here are singular. (See: **Forms of ‘You’ — Singular (p.855)**)

does not doubt in his heart, but believes that what he says is happening

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **but** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two phrases and express the emphasis in another way. Alternate translation: [believes that what he says is happening without doubting in his heart] or [truly believes in his heart that what he says is happening] (See: **Parallelism (p.927)**)

in his heart

In Jesus’ culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: [in his mind] or [when he thinks about it] (See: **Metonymy (p.910)**)

his & he says & for him

Although the terms **his**, **he**, and **him** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her ... he or she says ... for that person] (See: **When Masculine Words Include Women (p.978)**)

is happening

Here Jesus uses the present tense to refer to something that would happen in the near future. If it would be helpful in your language, you could use whatever tense would be natural to refer to an event that will soon happen. Alternate translation: [will happen] (See: **Irregular Use of Tenses (p.892)**)

it will be for him

Alternate translation: [God will make it happen]

Mark 11:24

Because of this

Here, the phrase **Because of this** introduces a result or inference based on what Jesus has just said about faith. If it would be helpful in your language, you could use a different word or phrase that introduces a result or inference. Alternate translation: [So then] or [For that reason] (See: **Connect — Reason-and-Result Relationship (p.817)**)

everything, as much as you pray

The expression **everything, as much as you pray** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [everything that you pray] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

you pray and request

The two words **pray** and **request** express a single idea. The word **pray** tells how the disciples are making their requests. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [you request in prayer] or [you request while praying] (See: **Hendiadys (p.861)**)

you have received {it

Here Jesus uses the past tense to refer to something in the future. He does this to indicate that the disciples should **believe** so strongly that they will receive what they ask for that it is as if they had already **received** it. If it would be helpful in your language, you could use the present or future tense and indicate the certainty in other way. Alternate translation: [you will certainly receive it] or [you are certain to receive it] (See: **Irregular Use of Tenses (p. 892)**)

it will be to you

Alternate translation: [God will make it happen]

Mark 11:25

when you stand praying

In Jesus' culture, people often would **stand** when **praying** to God. Jesus assumes that his readers would be familiar with this practice. If it would be helpful in your language, you could refer to the posture that people assume in your culture when praying, or you could simply refer to praying. Alternate translation: [when you kneel in prayer] or [when you pray] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

you have something against anyone

Here, the phrase **you have something against anyone** indicates that **you** have been offended or injured by **anyone**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [you are upset with anyone] or [you have been offended by anyone] (See: **Idiom (p.875)**)

so that

The phrase **so that** introduces a purpose clause. Jesus says to **forgive** with the goal that **your Father who {is} in the heavens may also forgive you your trespasses.** Use a natural way in your language for introducing a purpose clause. Alternate translation: [in order that] (See: **Connect — Goal (Purpose) Relationship (p.812)**)

your Father

Jesus speaks of his disciples as if God were their physical father. He means that they have a father-son relationship with God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [your spiritual Father] or [God, who is like a Father to you,] (See: **Metaphor (p.904)**)

in the heavens

Here, the phrase **in the heavens** identifies the location in which God the Father is specially present and from which he rules. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [who is in the heavens] (See: **Assumed Knowledge and Implicit Information (p.788)**)

your trespasses

If your language does not use an abstract noun for the idea of **trespasses**, you could express the same idea in another way. Alternate translation: [when you trespass] (See: **Abstract Nouns (p.781)**)

Mark 11:26

But if you do not forgive, neither will your Father in the heavens forgive your trespasses

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in this verse, for those who decide to include it. (See: **Textual Variants (p.966)**)

do not forgive

Here Jesus implies that they might **not forgive** other people. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [do not forgive fellow humans] or [do not forgive people who have sinned against you] (See: **Assumed Knowledge and Implicit Information (p.788)**)

your Father

See how you translated the phrase **your Father** in the previous verse (11:25). Alternate translation: [your spiritual Father] or [God, who is like a Father to you,] (See: **Metaphor (p.904)**)

in the heavens

See how you translated the phrase **in the heavens** in the previous verse (11:25). Alternate translation: [who is in the heavens] (See: **Assumed Knowledge and Implicit Information (p.788)**)

your trespasses

If your language does not use an abstract noun for the idea of **trespasses**, you could express the same idea in another way. Alternate translation: [you when you trespass] (See: **Abstract Nouns (p.781)**)

Mark 11:27

they come & come

In contexts such as these, your language might say “go” instead of **come**. Alternate translation: [they go … go] (See: **Go and Come (p.859)**)

in the temple

Here Mark means that Jesus was walking in the **temple** area. He does not mean that Jesus was in the most sacred parts of the temple building. If it would be helpful in your language, you could make that idea more explicit. See you translated this word in 11:11. Alternate translation: [in the temple courtyard] (See: **Synecdoche (p.964)**)

Mark 11:28

By what authority do you do these things, or who gave you this authority, so that you might do these things

The question **By what authority do you do these things** and the question **who gave you this authority, so that you might do these things** could: (1) be two separate questions, the first asking about the nature of the authority and the second about who gave it to Jesus. Alternate translation: [By what kind of authority do you do these things, or who is the one who gave you this authority, so that you might do these things]; (2) both have the same meaning and be asked together to strongly question Jesus' authority. If you choose this option, and if it would be helpful in your language, you could combine these two questions into one question. Alternate translation: [Who was it who gave you the authority to do these things] (See: **Parallelism (p.927)**)

By what authority do you do these things, or who gave you this authority

If your language does not use an abstract noun for the idea of authority, you could express the same idea in another way. Alternate translation: [How are you empowered to do these things, and who empowered you in this way] (See: **Abstract Nouns (p.781)**)

do you do & you & you might do

Because the Jewish leaders are speaking to Jesus, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p.855)**)

do you do these things, & you might do these things

In both places, the phrase **these things** refers to what Jesus has done since he arrived in Jerusalem, including driving people out of the temple, healing people, and teaching. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [do you teach, heal, and drive people out of the temple ... you teach, heal, and drive people out of the temple] (See: **Assumed Knowledge and Implicit Information (p.788)**)

or

Here, the word **or** introduces another similar question. If it would be helpful in your language, you could use a word or phrase that introduces a related question, or you could leave **or** untranslated. Alternate translation: [and] or [or again,] (See: **Connecting Words and Phrases (p.824)**)

Mark 11:29

But

Here, the word **But** introduces what Jesus said in contrast to what the Jewish leaders asked him. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] (See: **Connect — Contrast Relationship (p.806)**)

one word

Jesus is using the term **word** to refer to what he will ask. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [one thing] (See: **Metonymy (p.910)**)

and you answer me, and I will tell you

Here Jesus implies that he will only **tell** them **by what authority** he acts if they **answer** him. If it would be helpful in your language, you could express the idea in conditional form or in some other way that makes this relationship clear. Alternate translation: [and if you answer me, then I will tell you] or [and as long as you answer me, I will tell you] (See: **Assumed Knowledge and Implicit Information (p.788)**)

by what authority I do these things

If your language does not use an abstract noun for the idea of authority, you could express the same idea in another way. See how you expressed the idea in 11:28. Alternate translation: [how I am empowered to do these things] (See: **Abstract Nouns (p.781)**)

I do these things

Here, the phrase **these things** refers to what Jesus has done since he arrived in Jerusalem, including driving people out of the temple, healing people, and teaching. See how you translated the similar phrase in 11:28. Alternate translation: [I teach, heal, and drive people out of the temple] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 11:30

Was the baptism of John

If your language does not use an abstract noun for the idea of **baptism**, you could express the same idea in another way. Alternate translation: [When John baptized people, was it] (See: **Abstract Nouns (p.781)**)

the baptism of John

Here, Jesus is using the possessive form to describe a kind of **baptism** that was performed by **John**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the baptism that John performed] (See: **Possession (p.932)**)

from heaven

Here, **heaven** represents God because it is where he dwells. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [from God] (See: **Metonymy (p.910)**)

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [humans] (See: **When Masculine Words Include Women (p.978)**)

from heaven, or from men

Here Jesus is asking about where John's authority came from. He indicates that it could be from God in **heaven** or from **men** on earth. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [authorized by God from heaven or by men on earth] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 11:31

with each other

Here, the phrase **with each other** could mean: (1) that the Jewish leaders **were reasoning** with one another. Alternate translation: [with one another]; (2) that the Jewish leaders were thinking this without saying it. Alternate translation: [within themselves] (See: **Assumed Knowledge and Implicit Information (p.788)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.941)**)

If we say, ‘From heaven,’ he will say, ‘For what {reason} then did you not believe him

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: [If we say that it was from heaven, then he will ask us for what reason we did not believe him.] (See: **Quotes within Quotes (p.943)**)

If we say, ‘From heaven,’ he will say, ‘For what {reason} then did you not believe him

The Jewish leaders are using an imaginary situation to help them decide how to answer the question. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [Imagine that we say, ‘From heaven.’ In that case, he will say to us, ‘For what reason then did you not believe him] (See: **Connect — Hypothetical Conditions (p.815)**)

From heaven

The Jewish leaders are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [John’s baptism was from heaven] or [It was from heaven] (See: **Ellipsis (p.840)**)

From heaven

See how you translated the similar phrase in 11:30. Alternate translation: [From God] (See: **Metonymy (p.910)**)

For what {reason} then did you not believe him

The Jewish leaders expect that Jesus would use the question form to rebuke them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Then you should have believed him.] or [You certainly should have believed him, then!] (See: **Rhetorical Question (p.951)**)

Mark 11:32

But should we say, ‘From men

The Jewish leaders could be: (1) asking themselves a rhetorical question. Alternate translation: [But can we really say, ‘From men]; (2) using a conditional form that implies the result. Alternate translation: [But if we say, ‘From men.’] (See: **Rhetorical Question (p.951)**)

But should we say, ‘From men

The Jewish leaders are using the question form to indicate that they think it is a bad idea to give the answer **From men**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [But it is not possible for us to say, ‘From men.’] or [But we cannot say, ‘From men’!] (See: **Rhetorical Question (p.951)**)

should we say, ‘From men

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [should we say that it was from men] (See: **Quotes within Quotes (p.943)**)

From men

The Jewish leaders are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [John’s baptism was from men] or [It was from men] (See: **Ellipsis (p.840)**)

From men

See how you translated the similar phrase in 11:30. Alternate translation: [From humans] (See: **When Masculine Words Include Women (p.978)**)

They were afraid of the crowd, for they all held that John really was a prophet

Mark provides this background information to help readers understand why the Jewish leaders said what they did. Use a natural way in your language for introducing background information. Alternate translation: [They said this to each other because they were afraid of the crowd, for they all held that John really had been a prophet] or [They did not want to say that John’s baptism was from men, because all the crowd held that John really was a prophet, and they were afraid of the crowd] (See: **Connect — Background Information (p.800)**)

They were afraid of the crowd, for they all held that John really was a prophet

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [The crowd held that John really was a prophet, so they were afraid of them all] (See: **Connect — Reason-and-Result Relationship (p.817)**)

of the crowd

Here Mark implies that the Jewish leaders feared what the crowd would do if they answered in this way. The crowd might have rioted or attacked them. If it would be helpful in your language, you could make that idea more explicit.

Alternate translation: [of what the crowd would do] or [that the crowd might riot] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they all held

Here, the word **all** refers to the people in the crowd. If it would be helpful in your language, you could say that explicitly. Alternate translation: [for everyone in the crowd held] or [for all those who were in the crowd held] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they all held

Mark says **all** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [most of them held] (See: **Hyperbole (p.868)**)

Mark 11:33

And

Here, the word **And** introduces what the chief priests and scribes did as a result of what they said to each other. If it would be helpful in your language, you could use a word or phrase that introduces the result of an action. Alternate translation: [Therefore,] or [So then,] (See: **Connecting Words and Phrases (p.824)**)

We do not know

The Jewish leaders are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [We do not know where the baptism of John was from] (See: **Ellipsis (p.840)**)

Nor do I tell you

With the words **Nor do I tell you**, Jesus is indicating that this is the result of what the Jewish leaders told him. If it would be helpful in your language, you could include a word or phrase that introduces a result. Alternate translation: [Then I will not tell you] or [Well then, neither do I tell you] (See: **Connect — Reason-and-Result Relationship (p.817)**)

by what authority I do these things

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. See how you expressed the idea in 11:28. Alternate translation: [how I am empowered to do these things] (See: **Abstract Nouns (p.781)**)

I do these things

Here, the phrase **these things** refers to what Jesus has done since he arrived in Jerusalem, including driving people out of the temple, healing people, and teaching. See how you translated the similar phrase in 11:28. Alternate translation: [I teach, heal, and drive people out of the temple] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 12

Mark 12 Chapter Introduction

Structure and Formatting

Jesus in Jerusalem (11:1–13:37)

- The parable of the vineyard (12:1–12)
- Jesus interacts with the religious leaders (12:13–37)
    - Jesus debates with the Pharisees and Herodians about taxes (12:13–17)
    - Jesus debates with the Sadducees about the resurrection (12:18–27)
    - Jesus speaks with a scribe about the greatest commandment (12:28–34)
    - Jesus teaches about the Christ (12:35–37)
- Jesus warns against the scribe (12:38–40)
- Jesus teaches about a widow who gave her little money to God (12:41–44)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 12:10–11, which is a quotation from Psalm 118:22–23, and the poetry in 12:36, which is a quotation from Psalm 110:1.

Religious and Cultural Concepts in This Chapter

Renting out a vineyard

In 12:1–12, Jesus tells a story about a man who built a vineyard and then rented it out to farmers. Jesus is referring to a common arrangement in which a wealthy person who owned property would have poorer people use that property for farming or tending grapes. These poorer people would do the work and then sell the produce, and they would give the person who owned the property a portion of what they made. If your readers would not be familiar with this kind of arrangement, make sure that your translation is clear about what is happening in the story.

The poll tax

The word translated “poll tax” refers to a specific amount of money that each adult person had to pay to the government. In Jesus’ time period, the Roman government required Jewish adults to pay a high tax. The Pharisees ask whether this tax that the Roman government required contradicted the law that God gave Moses. Make sure that your readers understand that the Pharisees are asking about a tax that the Roman government required each adult Jewish person to pay.

A man marrying his brother’s widow

In 12:19–23, the Sadducees question Jesus in regard to a hypothetical situation in which a woman marries seven brothers in succession. This situation is based on a command in the Jewish law that can be found in Deuteronomy 25:5–6. The law requires a woman who is widowed without children to marry a brother of her late husband. The first child that they have together will be considered the child of the dead man. In this way, that man’s family line would continue. The Sadducees present an extreme application of this law, with seven brothers successively marrying the same woman and dying without having children. They use this example to try to make the idea of resurrection look strange or silly. Make sure that your readers understand the example that the Sadducees present.

The great commandment

Jewish teachers sometimes debated which specific commandment was the greatest or most important one. This was important because, if commandments seemed to contradict each other in a specific situation, the greater one would be the correct one to obey. When the scribe asks Jesus about "the first commandment" in 12:28, he wants Jesus to offer an opinion about this debate. Make sure that your readers understand that this is what the scribe is asking about.

King David and the Christ

In 12:35–37, Jesus asks the people he is teaching about whether the Christ can be a descendant of David if David himself calls the Messiah "Lord" in Psalm 110:1. Since people in David's culture called older and more important people "lord," it does not make sense for David to call his own descendant "Lord." When Jesus asks and teaches about this, he implies that the Christ is indeed King David's descendant, but he is also more than that. Make sure that this teaching about calling the Christ "Lord" is clear to your readers.

Translation Issues in This Chapter

The parable of the vineyard

In 12:1–12, Jesus tells a story about a man who planted a vineyard and rented it out to farmers. When the man sends servants to collect the rent, the farmers refuse and injure or kill the servants. When the man sends his own son, the farmers kill him as well. So, man came and destroyed the farmers and rented the vineyard to other people. When he tells this story, Jesus implies that the Jewish religious leaders are like those farmers who will be destroyed. Jesus also implies that the vineyard represents the people of Israel, the servants represent God's messengers, the son represents Jesus himself, and the man who owned the vineyard represents God. While you should not explain the meaning more than Jesus does, make sure that your translation fits with what Jesus is illustrating. (See: **Parables (p.925)**)

The stone

In 12:10–11, Jesus quotes from Psalm 118:22–23, which refers to a specific "stone." In the Psalm, this stone most likely represents the king of Israel, or it perhaps represents the Israelite people in general. When Jesus quotes this passage, he is implicitly identifying himself with the stone. Since the stone language comes from a quotation from the Psalms, you should preserve it in some form in your translation. Also, since Jesus does not explicitly claim to be the stone, you should keep that implicit in your translation. See the notes on these verses for translation options. (See: **Metaphor (p.904)**)

Translation Issues in This Chapter

Singular and plural forms of "you"

Many of the forms of "you" in this chapter appear in questions that people ask of Jesus or in speeches that Jesus directs to individuals. Because of this, most forms of "you" in this chapter are singular. You should assume forms of "you" are singular unless a note specifies that the form is plural. (See: **Forms of 'You' — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 13, 14, 16, 18, and 41. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

Mark 12:1

A man planted a vineyard

To teach the Jewish leaders, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this story: A man planted a vineyard] (See: **Parables (p.925)**)

A man planted a vineyard

Jesus uses the phrase **A man planted a vineyard** to introduce the main character in the story. Use a natural form in your language for introducing the main character in a story. Alternate translation: [There once was a man who planted a vineyard] (See: **Introduction of New and Old Participants (p.886)**)

a hedge

A **hedge** is a thick wall made from bushy plants that were planted close together. If your readers would not be familiar with this type of wall, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a wall made of bushes] or [wall of plants] (See: **Translate Unknowns (p.971)**)

rented it out to farmers

As the rest of the story shows, the man rented the vineyard not for regular cash payments, but under an arrangement that entitled him to a share of the crop in exchange for the use of the land. If an arrangement like that would not be familiar to your readers, you could translate this in a way that explains it. Alternate translation: [allowed some grape farmers to use his vineyard in exchange for a share of the crop] (See: **Translate Unknowns (p.971)**)

to farmers

While **farmers** is a general term for anyone who farms the ground, in this context it refers to people who tend grape vines and grow grapes. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [vine dressers] or [grape farmers] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

Mark 12:2

at the time

Here Jesus refers to **the time** of year when the grape vines produced grapes. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [when it was almost harvest time,] or [when the grapes were almost ripe,] (See: **Assumed Knowledge and Implicit Information (p.788)**)

farmers & farmers

See how you translated **farmers** in 12:1. Alternate translation: [vine dressers ... vine dressers] or [grape farmers ... grape farmers] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he might receive from the farmers from the fruits of the vineyard

Here the man wants to receive the share of the **fruits** that the farmers agreed to pay him when he rented the vineyard to them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he might receive from the farmers his portion of the fruits of the vineyard] or [he might receive from the farmers the fruits of the vineyard that they agreed to pay him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the fruits of the vineyard

Here, the word **fruits** could refer: (1) directly to the grapes that the vineyard produced. Alternate translation: [the grapes from the vineyard]; (2) figuratively to what the farmers made when they sold the grapes. Alternate translation: [the money from what the vineyard produced] (See: **Metaphor (p.904)**)

Mark 12:3

And

Here, the word **And** introduces what the farmers actually did in contrast to what the man who owned the vineyard wanted them to do. If it would be helpful in your language, you could use a word or phrase that introduces a contrast, or you could leave **And** untranslated. Alternate translation: [But] (See: **Connecting Words and Phrases (p.824)**)

having seized him

Here Jesus implies that the farmers did this once the servant arrived at the vineyard. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [after the servant arrived, having seized him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

empty

Jesus speaks of this servant as if he were a container that was **empty**. He means that the farmers did not give him any of the fruit from the vineyard. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [empty-handed] or [without any grapes] (See: **Metaphor (p.904)**)

Mark 12:4

they wounded in the head

Alternate translation: [they hit in the head] or [they repeatedly struck on the head]

treated shamefully

Alternate translation: [humiliated] or [dishonored]

Mark 12:5

another, & many others

Jesus is using the adjectives **another** and **others** as nouns to mean another servant and other servants. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [another one of his servants ... many more of his servants] (See: **Nominal Adjectives (p.912)**)

and many others

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Jesus could be implying that **many others**: (1) were sent by the man. Alternate translation: [and he sent many others]; (2) were harmed by the farmers. Alternate translation: [and they harmed many others] (See: **Ellipsis (p.840)**)

beating some and killing others

Here Jesus implies that the farmers were **beating** some servants and were **killing** other servants. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [but the farmers beat some and killed others] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 12:6

Having one more

Here Jesus implies that the man has **one more** person whom he could send to the farmers. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Having one more person he could send] or [Having one more messenger] (See: **Assumed Knowledge and Implicit Information (p.788)**)

a beloved son

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [a son whom he loved] (See: **Active or Passive (p.783)**)

he sent him to them last, saying, ‘They will respect my son

If it would be more natural in your language, you could reverse the order of these two clauses. Alternate translation: [saying, ‘They will respect my son,’ he sent his son to them last.] (See: **Information Structure (p.880)**)

saying, ‘They will respect my son

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that they would respect his son] (See: **Quotes within Quotes (p.943)**)

saying

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he thought] (See: **Quotations and Quote Margins (p.941)**)

They will respect my son

Here, the man implies that respecting his son would also mean giving him the portion of the fruits that he and the farmers had agreed upon. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [They will respect my son and give him my portion of the fruits] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 12:7

But those farmers said to each other

Here Jesus implies that **those farmers** said this when they saw that the man's son had arrived at the vineyard. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [But when the son arrived, those farmers said to each other] or [But those farmers, when they saw the man's son, said to each other] (See: **Assumed Knowledge and Implicit Information (p.788)**)

farmers

See how you translated **farmers** in 12:1. Alternate translation: [vine dressers] or [grape farmers] (See: **Assumed Knowledge and Implicit Information (p.788)**)

said to each other, 'This is the heir. Come, let us kill him, and the inheritance will be ours

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [said to each other that this man was the heir and that they should come and kill him so that the inheritance would be theirs] (See: **Quotes within Quotes (p.943)**)

Come

Here, the word **Come** is an exhortation to do something together with the speaker. The word does not necessarily mean that the people must travel somewhere. If it would be helpful in your language, you could use a word or phrase that exhorts people to work together. Alternate translation: [Working together] or [Acting with one another] (See: **Idiom (p.875)**)

and

Here, the word **and** introduces the purpose for which the farmers plan to **kill** the son. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: [and that way] (See: **Connect — Goal (Purpose) Relationship (p.812)**)

the inheritance

Here the farmers are referring primarily to the vineyard, which would be the son's **inheritance**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the inheritance, this vineyard,] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the inheritance

If your language does not use an abstract noun for the idea of **inheritance**, you could express the same idea in another way. Alternate translation: [what he would inherit] (See: **Abstract Nouns (p.781)**)

Mark 12:8

And

Here, the word **And** introduces what the farmers did as a result of what they said to each other. If it would be helpful in your language, you could use a word or phrase that introduces the result of an action. Alternate translation: [Therefore,] or [So then,] (See: **Connecting Words and Phrases (p.824)**)

him

Here Jesus implies that they **threw** his dead body **out of the vineyard**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [his dead body] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 12:9

What then will the lord of the vineyard do

Jesus is using the question form to introduce what **the lord of the vineyard** will do. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [So now, listen to what the lord of the vineyard will do:] or [Let me tell you what the lord of the vineyard will do!] (See: **Rhetorical Question (p.951)**)

What then

Here, the word **then** introduces a rhetorical question that Jesus asks based on the story that he has told. If it would be helpful in your language, you could use a word or phrase that introduces this kind of question. Alternate translation: [In light of that story, what] or [Given all that, what] (See: **Connect — Reason-and-Result Relationship (p.817)**)

the lord of the vineyard

Here, Jesus is using the possessive form to describe a **lord** who owns **the vineyard**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the lord who owned the vineyard] or [the man whose vineyard it is] (See: **Possession (p.932)**)

He will come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [He will go] (See: **Go and Come (p.859)**)

He will come

Here, the phrase **He will come** indicates that **the lord of the vineyard** will return to the vineyard. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [He will return] or [He will visit them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

farmers

See how you translated **farmers** in 12:1. Alternate translation: [vine dressers] or [grape farmers]

will give the vineyard to others

Here Jesus refers to the same kind of arrangement that he referred to in 12:1. Express the idea as you did there. Alternate translation: [will allow other farmers to use it] (See: **Translate Unknowns (p.971)**)

to others

The word **others** refers to other vine dressers who will care for the vineyard. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to other farmers who will care for it] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 12:10

And have you not read this scripture

Jesus is using the question form to rebuke and teach the Jewish leaders. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I know that you have read this scripture:] or [Surely you have read this scripture!] (See: **Rhetorical Question (p.951)**)

And have you not read this scripture

Here Jesus introduces a quotation from an important text, in this case, the Old Testament book of Psalms (see Psalm 118:22–23). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [And have you not read this in the book of Psalms] or [And have you never read what someone wrote in our Scriptures] (See: **Quotations and Quote Margins (p.941)**)

And have you not read

Because Jesus is speaking to the Jewish leaders, the word **you** here is singular. (See: **Forms of 'You' — Singular (p. 855)**)

A stone that the builders rejected, this has become the head of the corner

Here the author of the quotation speaks of a person whom others reject as if he were a **stone** that **builders rejected**. He speaks of this person gaining power and respect as if he became **the head of the corner**. Jesus is applying this quotation to himself, identifying himself with the **stone**. However, if possible, preserve the metaphor in your translation, or if that is not possible, express the idea in simile form. Alternate translation: [A person who is like a stone that the builders rejected, that person has become like the head of the corner] (See: **Metaphor (p.904)**)

A stone that the builders rejected

Here the author of the quotation is referring to the way people in this culture used stones to build the walls of houses and other buildings. In this case, the people do not want to use the **stone** for building. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [A stone that the builders thought was not good enough to use for building] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the head of the corner

The phrase **the head of the corner** refers to a specific stone that is especially key or important for a structure. It could be a stone at the corner of a wall, a stone at the top of an arch, or another important stone. You could use a term for one of these kinds of stones, or you could refer generally to an important or essential stone. Alternate translation: [the cornerstone] or [the capstone] or [the most important stone] (See: **Idiom (p.875)**)

Mark 12:11

This came about from the Lord

Alternate translation: [The Lord has caused this]

in our eyes

Here, **eyes** represent a person's judgement or evaluation. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [in our opinion] or [from our perspective] (See: **Metonymy (p.910)**)

Mark 12:12

And they were seeking to seize him, and they feared the crowd, for they knew that he spoke the parable against them. And having left him, they went away

If it would be more natural in your language, you could change the order of these phrases, since the reason why the Jewish leaders **were seeking to seize** Jesus was that **they knew that he spoke the parable against them**. Also, the reason why they **left** Jesus without arresting him was because **they feared the crowd**. If it would be helpful in your language, you could put the reasons before their results. Alternate translation: [And they knew that he spoke the parable against them, so they were seeking to seize him. However, they feared the crowd, so having left him, they went away] (See: **Connect — Reason-and-Result Relationship (p.817)**)

they were seeking

Here, the pronoun **they** refers to the chief priests, scribes, and elders mentioned in 11:27. If it would be helpful in your language, you could refer to these people more directly. Alternate translation: [the Jewish leaders were seeking] (See: **Pronouns — When to Use Them (p.936)**)

and

Here, Mark uses the word **and** to introduce a contrast between what the Jewish leaders wanted to do and the reason why they were not able to do so. Use a natural way in your language for introducing a contrast. Alternate translation: [yet] or [but] (See: **Connect — Contrast Relationship (p.806)**)

the crowd

Here Mark implies that the chief priests and the Pharisees feared what the **crowd** would do if they seized Jesus. They might have rioted or attacked them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [what the crowd would do] or [that the crowd might riot] (See: **Assumed Knowledge and Implicit Information (p.788)**)

And having left him, they went away

Here Mark implies that the Jewish leaders did not **seize** Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [And they did not seize him, but instead, having left him, they went away] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they went away

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [they came away] (See: **Go and Come (p.859)**)

Mark 12:13

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.883)**)

they send

Here, the pronoun **they** refers to the chief priests, scribes, and elders mentioned in 11:27. If it would be helpful in your language, you could refer to them more directly. Alternate translation: [the Jewish leaders send] (See: **Pronouns — When to Use Them (p.936)**)

the Herodians

The **Herodians** were a group of people who supported the ruler Herod Antipas. If it would be helpful in your language, you could use a short phrase to describe them. Alternate translation: [people who wanted King Herod to continue to rule] (See: **Translate Unknowns (p.971)**)

trap him

Mark is speaking as if **the Pharisees and the Herodians** intended to catch Jesus in a trap. He means that they wanted to get Jesus to say something that would allow them to accuse him of doing wrong. If it would be helpful for your readers, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [catch him] or [cause him to make an error] (See: **Metaphor (p.904)**)

with a word

Here, **word** represents something said in words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [in speech] (See: **Metonymy (p.910)**)

with a word

Here, the phrase **with a word** could refer to things spoken by: (1) Jesus. Alternate translation: [in his words]; (2) the Pharisees. Alternate translation: [with their words] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 12:14

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.859)**)

we know & Should we give, & should we & give

The spies are speaking only of themselves, so **we** would be exclusive, if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.849)**)

it is not a concern to you about anyone, for you do not look at the face of men

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [since you do not look at the face of men, it is not a concern to you about anyone] (See: **Connect — Reason-and-Result Relationship (p.817)**)

it is not a concern to you about anyone

The Herodians and the Pharisees use this clause to say that Jesus does not care what others think and say about him. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [you do not concern yourself with the opinions of others] or [you are not influenced by what others think of you] (See: **Idiom (p.875)**)

it is not a concern to you about anyone

The words translated **not** and **anyone** 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 negative, as the ULT does. Alternate translation: [it is a concern to you about no one] (See: **Double Negatives (p.835)**)

it is not a concern to you

If your language does not use an abstract noun for the idea of concern, you could express the same idea in another way. Alternate translation: [nothing concerns you] (See: **Abstract Nouns (p.781)**)

for you do not look at the face of men

Here, to **look at the face of men** refers to making decisions about how to treat people based on how they appear. People who **look at the face of men** treat wealthy and important people differently than they treat poor and unimportant people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [for you do not judge men by appearances] or [for you do not treat people based on what they look like] (See: **Idiom (p.875)**)

of men

Although the term **men** is masculine, the Herodians and the Pharisees are using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of humans] (See: **When Masculine Words Include Women (p.978)**)

the way of God

Here, the Herodians and the Pharisees are using the possessive form to describe a **way** that **God** desires or approves of. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the way that pleases God] (See: **Possession (p.932)**)

the way of God

Here the Pharisees and Herodians use the word **way** to refer to behavior in life. More specifically, they mean that this behavior pleases God. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [behavior that pleases God] (See: **Metaphor (p.904)**)

on the basis of truth

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [based on what is true] (See: **Abstract Nouns (p.781)**)

Is it lawful

Here, the word **lawful** could be referring to: (1) whether something is permitted by the Jewish law that God gave to Moses. Alternate translation: [Does the law that God gave to Moses permit us]; (2) whether something is generally right or wrong. Alternate translation: [Is it right] or [Is it appropriate] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to Caesar

Here, **Caesar** represents the Roman leaders and government in general. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [to the Roman leaders] or [to the Roman empire] (See: **Metonymy (p.910)**)

not

The Herodians and the Pharisees are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [is it not lawful to do so] (See: **Ellipsis (p.840)**)

Should we give, or should we not give

Here the Pharisees and the Herodians are asking about whether they should **give** or **not give** poll taxes **to Caesar**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Should we give the poll tax, or should we not give it] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 12:15

their hypocrisy

If your language does not use an abstract noun for the idea of **hypocrisy**, you could express the same idea in another way. Alternate translation: [that they were acting hypocritically] or [that they were being hypocritical] (See: **Abstract Nouns (p.781)**)

Why do you test me

Jesus is using the question form to rebuke the Herodians and the Pharisees. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I know that you are testing me.] or [Stop testing me!] (See: **Rhetorical Question (p.951)**)

do you test & Bring

Because Jesus is speaking to the Pharisees and the Herodians, the word **you** and the command **Bring** are plural. (See: **Forms of 'You' — Singular (p.855)**)

a denarius

A **denarius** was a silver coin equivalent to about one day's wage for a hired worker. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: [a silver coin] or [a coin worth one day's wage] (See: **Biblical Money (p.795)**)

Mark 12:16

they

The pronoun **they** refers to the people who were there, more specifically the Herodians and the disciples of the Pharisees. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the disciples of the Pharisees and the Herodians] or [the people there] (See: **Pronouns — When to Use Them (p. 936)**)

image and inscription {is} this

In Jesus' culture, when governments made coins, they would usually put the face of the king or leader on one side, and they would usually have writing on the coin that honored that king or leader. If it would be helpful in your language, you could make this practice more explicit. Alternate translation: [face and words of honor did the Roman government stamp on this coin] (See: **Assumed Knowledge and Implicit Information (p.788)**)

inscription

Here, the word **inscription** refers to a few words carved or pressed into a hard surface. If your readers would not be familiar with this type of writing, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [writing] or [written message] (See: **Translate Unknowns (p.971)**)

Caesar's

The Herodians and the Pharisees are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the verse if it would be clearer in your language. Alternate translation: [The image and inscription are Caesar's] (See: **Ellipsis (p.840)**)

Caesar's

Here the fact that the image and inscription on the coin are **Caesar's** implies that they were created by the empire that Caesar ruled, the Roman empire. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [They are of Caesar, the man who rules the Roman empire] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 12:17

The things of Caesar, give back to Caesar

Here, **Caesar** represents the Roman leaders and government in general. See how you translated this word in 12:14, but make sure that the connection to the answer “Caesar’s” in 12:16 is clear. Alternate translation: [The things of the Roman leaders, give back to the Roman leaders] or [The things of the Roman empire, give back to the Roman empire] (See: **Metonymy (p.910)**)

give back

Because Jesus is speaking to the Pharisees and the Herodians, the command **give back** is plural. (See: **Forms of ‘You’ — Singular (p.855)**)

and the things of God, to God

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [and give to God the things that belong to God] (See: **Ellipsis (p.840)**)

Mark 12:18

And Sadducees, who say there is no resurrection, come to him and were questioning him, saying

Mark is here introducing the **Sadducees** as new participants in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [And some people approached him. They were Sadducees, who are a group who say that there is no resurrection. They were questioning him, saying] (See: **Introduction of New and Old Participants (p.886)**)

And Sadducees, who say there is no resurrection, come to him

Here Mark provides background information about the **Sadducees** that will help readers understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: [Now the Sadducees teach that there is no resurrection. Some of them come to him] (See: **Background Information (p.792)**)

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Then] (See: **Introduction of a New Event (p.883)**)

Sadducees, who say there is no resurrection

This phrase is identifying the **Sadducees** as a group of Jews that said no one would rise from the dead. It is not identifying the Sadducees who came to question Jesus as members of that group who held that belief, as if other members did not. If it would be helpful in your language, you could use a form that makes that more explicit. Alternate translation: [Sadducees, men who believe that no one will rise from the dead] (See: **Distinguishing Versus Informing or Reminding (p.832)**)

there is no resurrection

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [that people do not resurrect] (See: **Abstract Nouns (p.781)**)

come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [go] (See: **Go and Come (p.859)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.941)**)

Mark 12:19

Moses wrote to us

Here, the Sadducees introduce a summary of a section of an important text, in this case, the Old Testament book of Deuteronomy (see Deuteronomy 25:5–6). If it would be helpful in your language, you could use a comparable phrase that indicates that the Sadducees are summarizing an important text. Alternate translation: [Moses wrote to us in the book of Deuteronomy] or [Moses declared to us in the Law] (See: **Quotations and Quote Margins (p. 941)**)

wrote to us that if someone's brother dies and leaves behind a wife but does not leave a child, his brother should take the wife and raise up seed for his brother

It may be more natural in your language to have a direct quotation here. Alternate translation: [wrote to us, 'If someone's brother dies and leaves behind a wife but does not leave a child, his brother should take the wife and raise up seed for his brother.'] (See: **Direct and Indirect Quotations (p.830)**)

wrote to us

Here, the word **us** would be inclusive, if your language marks that distinction. The Sadducees mean "us Jews," and they are speaking to Jesus, who is also a Jew. (See: **Exclusive and Inclusive 'We' (p.849)**)

that if someone's brother dies and leaves behind a wife but does not leave a child, his brother should take

Here Moses uses an imaginary situation to show what should happen when that kind of situation actually happens. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [to suppose that someone's brother dies and leaves behind a wife but does not leave a child. In that situation, his brother should take] (See: **Hypothetical Situations (p.872)**)

someone's brother

Alternate translation: [someone with a brother]

his brother should take the wife and raise up seed for his brother

Here Moses required that, when a man's brother died without having any children even though he was married, the man had to marry his brother's widow. The first child that they had would be considered offspring of the man's deceased brother. That way, the deceased brother's family line could continue. If it would be helpful in your language, you could make that idea more explicit in your translation, or you could include some of this information in a footnote. Alternate translation: [his brother should marry the widow and raise up seed with her. The first child will continue the dead man's family line] (See: **Assumed Knowledge and Implicit Information (p.788)**)

his brother should take the wife

Here, the phrase **take the wife** means that the man should marry his brother's widow. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [that man should marry his brother's widow] or [he should marry his dead brother's wife] (See: **Idiom (p.875)**)

raise up seed

Here, the author of the quotation is speaking of having a child as if it were raising up **seed**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [produce offspring] (See: **Metaphor (p. 904)**)

Mark 12:20

There were seven brothers, and the first

Here the Sadducees use an imaginary situation to set up a question they want to ask Jesus. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [Now imagine a family with seven brothers. The first] (See: **Hypothetical Situations (p.872)**)

the first

The Sadducees are using the number **first** as a noun to mean the first brother. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the first brother] or [the oldest brother] (See: **Nominal Adjectives (p.912)**)

the first

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number one] (See: **Ordinal Numbers (p.923)**)

took a wife

Here, the phrase **took a wife** indicates that the man got married. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [got married] or [married someone] (See: **Idiom (p.875)**)

seed

Here, the Sadducees are speaking of offspring as if they were **seed**. See how you translated the similar use of this word in 12:19. Alternate translation: [offspring] (See: **Metaphor (p.904)**)

Mark 12:21

the second

The Sadducees are using the number **second** as a noun to mean the second brother. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the next brother] or [the second oldest brother] (See: **Nominal Adjectives (p.912)**)

the second

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number two] (See: **Ordinal Numbers (p.923)**)

took her

Here, the phrase **took her** indicates that the man married his brother's widow. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [got married to her] or [married her] (See: **Idiom (p.875)**)

seed

Here, the Sadducees are speaking of offspring as if they were **seed**. See how you translated the similar use of this word in 12:19. Alternate translation: [offspring] (See: **Metaphor (p.904)**)

and the third likewise

The Sadducees are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and the third likewise took her and died, not having left seed] or [and the third likewise experienced the same things] (See: **Ellipsis (p.840)**)

the third

The Sadducees are using the number **third** as a noun to mean the third brother. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the next brother] or [the third oldest brother] (See: **Nominal Adjectives (p.912)**)

the third

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number three] (See: **Ordinal Numbers (p.923)**)

Mark 12:22

the seven

The Sadducees are using the number **seven** as a noun to mean the seven brothers. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the seven brothers] (See: **Nominal Adjectives (p.912)**)

did not leave seed

Here the Sadducees imply that all seven brothers married the woman and died without leaving **seed**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [all married her, one by one, and all of them died, not leaving seed] (See: **Assumed Knowledge and Implicit Information (p.788)**)

seed

Here, the Sadducees are speaking of offspring as if they were **seed**. See how you translated the similar use of this word in 12:19. Alternate translation: [offspring] (See: **Metaphor (p.904)**)

of all

The Sadducees are using the adjective **all** as a noun to mean all the people they have mentioned. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of all those people] (See: **Nominal Adjectives (p.912)**)

Mark 12:23

In the resurrection, when they rise again

The terms **resurrection** and **rise again** mean similar things. The Sadducees are 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: [When they rise again] or [In the resurrection] (See: **Doublet (p.838)**)

In the resurrection

The Sadducees did not actually believe that there would be a **resurrection**. If it would be helpful in your language, you could indicate this explicitly. Alternate translation: [In the supposed resurrection] or [If there is a resurrection]

In the resurrection

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [When people resurrect] (See: **Abstract Nouns (p.781)**)

they rise again

Here, the phrase **rise again** refers to people who died coming back to life. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they will be restored to life] or [they will resurrect] (See: **Idiom (p.875)**)

they rise again

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: [men and women rise again] (See: **Pronouns — When to Use Them (p.936)**)

For

Here, the word **For** introduces a reason why the Sadducees ask their question. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a question, or you could leave **For** untranslated. Alternate translation: [We ask this question because] or [This is a problem, since] (See: **Connect — Reason-and-Result Relationship (p.817)**)

the seven

The Sadducees are using the number **seven** as a noun to mean the seven brothers. See how you expressed the idea in 12:22. Alternate translation: [all seven of the brothers] (See: **Nominal Adjectives (p.912)**)

Mark 12:24

Are you not being led astray because of this, not knowing the Scriptures nor the power of God

Jesus is using the question form to rebuke the Sadducees. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You are most certainly being led astray because of this, not knowing the Scriptures nor the power of God!] or [I tell you that you are being led astray because of this, not knowing the Scriptures nor the power of God.] (See: **Rhetorical Question (p.951)**)

Are you not being led astray because of this, not knowing the Scriptures nor the power of God

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [Is it not because you do not know the Scriptures nor the power of God that you are being led astray] (See: **Connect — Reason-and-Result Relationship (p.817)**)

Are you not being led astray

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is they themselves. Alternate translation: [Are you not going astray] or [Are you not leading yourselves astray] (See: **Active or Passive (p.783)**)

Are you not being led astray

Because Jesus is speaking to the Sadducees, the word **you** here is plural. (See: **Forms of 'You' — Singular (p.855)**)

because of this, not knowing

Here, the word **this** refers directly ahead to the phrase **not knowing the Scriptures nor the power of God**. Jesus expresses the idea in this way because it was powerful in his language. If using the word **this** to refer to what someone is about to say would be redundant in your language, you could omit the redundant information and make the expression powerful in another way. Alternate translation: [because you do not know] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

the power of God

If your language does not use an abstract noun for the idea of **power**, you could express the same idea in another way. Alternate translation: [the powerful things that God can do] (See: **Abstract Nouns (p.781)**)

Mark 12:25

For

Here, the word **For** introduces an explanation related to how the Sadducees have been “led astray” (see 12:24). 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: [In fact,] or [What you should know is that] (See: **Connecting Words and Phrases (p.824)**)

they rise & they neither marry & they are

Both uses of the pronoun **they** refer to men and women in general. If it would be helpful in your language, you could clarify this in your translation. Alternate translation: [when men and women rise ... they neither marry ... they are] (See: **Pronouns — When to Use Them (p.936)**)

they rise

Here, the word **rise** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable idiom or state the meaning plainly. Alternate translation: [they are restored to life] (See: **Idiom (p.875)**)

from the dead

Jesus 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: [from among the dead people] or [from the corpses] (See: **Nominal Adjectives (p.912)**)

they neither marry nor are given in marriage

In Jesus’ culture, it was customary to talk about men marrying and women being **given in marriage**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [men do not marry and women are not given in marriage] or [men and women do not get married] (See: **Assumed Knowledge and Implicit Information (p.788)**)

are given in marriage

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Jesus implies that it is the people’s parents. Alternate translation: [do their parents give them in marriage] (See: **Active or Passive (p.783)**)

but

What follows the word **but** here is in contrast to what is currently the case on earth. Jesus is using this contrast to show the Sadducees that they were mistaken to think that the existence of men and women in heaven would follow the same pattern or order of things as had their former lives on earth. Use a natural way in your language for introducing a contrast. Alternate translation: [but rather] (See: **Connect — Contrast Relationship (p.806)**)

but they are like angels in the heavens

Jesus is saying that when people rise from the dead, they are **like angels** because neither of them marry. If it would be helpful in your language, you could state that explicitly. Alternate translation: [they are like angels in the heavens, since they too do not marry] (See: **Simile (p.955)**)

Mark 12:26

But concerning the dead, that they are raised, did you not read

Here, the phrase **But concerning** introduces the next topic that Jesus wants to talk about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic. Alternate translation: [Next, I will talk about the dead, that they are raised. Did you not read] (See: **Connecting Words and Phrases (p.824)**)

the dead

Jesus 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. See how you expressed the idea in 12:25. Alternate translation: [the dead people] or [the corpses] (See: **Nominal Adjectives (p.912)**)

they are raised

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable idiom or state the meaning plainly. Alternate translation: [they are restored to life] (See: **Idiom (p.875)**)

they are raised

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God raises them] (See: **Active or Passive (p.783)**)

did you not read in the book of Moses, at the bush, how God spoke to him, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob

Jesus is using the question form to rebuke and teach the Sadducees. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I know that you have read in the book of Moses, at the bush, how God spoke to him, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob.’] or [surely you have read in the book of Moses, at the bush, how God spoke to him, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’!] (See: **Rhetorical Question (p.951)**)

did you not read

Because Jesus is speaking to the Sadducees, the word **you** here is plural. (See: **Forms of ‘You’ — Singular (p.855)**)

the book of Moses

Here, Jesus is using the possessive form to describe **the book** that **Moses** wrote and authorized, the Pentateuch (the first five books of the Old Testament). Jesus is not using the possessive form to indicate a book that Moses owned. If this is not clear in your language, you could express the idea in another. Alternate translation: [the book that Moses authorized] or [the books that come from Moses] (See: **Possession (p.932)**)

at the bush

Here Jesus is referring to the passage in **the book of Moses** where God appears to Moses in a **bush** that is on fire but that does not burn up. This passage can be found in Exodus 3:2–6, and the quotation that follows is more specifically from Exodus 3:6. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [in the passage about the bush] or [in the place in the book of Exodus where Moses encountered God in a bush] (See: **Assumed Knowledge and Implicit Information (p.788)**)

saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that he is the God of Abraham, and the God of Isaac, and the God of Jacob?] (See: **Quotes within Quotes (p.943)**)

saying

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.941)**)

the God of Abraham, and the God of Isaac, and the God of Jacob

Here, the author of the quotation is using the possessive form to describe the **God** whom **Abraham**, **Isaac**, and **Jacob** worship. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the God that Abraham honors, and the God that Isaac honors, and the God that Jacob honors] (See: **Possession (p.932)**)

Mark 12:27

He is not a God of the dead, but of the living

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if it would be clearer in your language. Alternate translation: [God is not a God of the dead, but he is a God of the living] (See: **Ellipsis (p.840)**)

He is not a God of the dead, but of the living

Here Jesus implies that, although Abraham, Isaac, and Jacob had already died by the time God spoke these words, God still called himself their God. Since God is not **a God of the dead, but of the living**, this means that Abraham, Isaac, and Jacob must be alive again. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [God is not of the dead, but of the living, so Abraham, Isaac, and Jacob must live again after they died] (See: **Assumed Knowledge and Implicit Information (p.788)**)

not a God of the dead, but of the living

If your language would not naturally put the negative statement before the positive statement, you could reverse the two phrases here. Alternate translation: [a God of the living, not of the dead] (See: **Information Structure (p. 880)**)

of the dead, but of the living

Here, Jesus is using the possessive form to describe the God whom the living, not the dead, worship. If this is not clear in your language, you could express the idea in another way. Alternate translation: [honored by the dead, but by the living] (See: **Possession (p.932)**)

of the dead, & of the living

Jesus is using the adjectives **dead** and **living** as nouns to mean people who are dead and living. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: [of dead people ... of living people] (See: **Nominal Adjectives (p.912)**)

You are being much deceived

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is they themselves. Alternate translation: [You are misunderstanding much] or [You are deceiving yourselves much] (See: **Active or Passive (p.783)**)

You are being much deceived

Because Jesus is speaking to the Sadducees, the word **You** here is plural. (See: **Forms of 'You' — Singular (p.855)**)

Mark 12:28

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.883)**)

one of the scribes, having come up, having heard them discussing this together, having seen that he answered them well, questioned him

Here Mark introduces **one of the scribes** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [there a scribe there. When he came up, he heard them discussing this together. He saw that Jesus answered them well, and he questioned him] (See: **Introduction of New and Old Participants (p.886)**)

having come up

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone up] (See: **Go and Come (p.859)**)

them discussing this together

Here Mark implies that the scribe heard Jesus and the Sadducees **discussing** whether people rise from the dead and what happens to them then. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [them discussing the resurrection of the dead together] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having seen

Here, Mark is using the word **seen** to mean “observed” or “knew.” He is describing something a person would perceive with their mind by association with their eyes. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [having understood] or [having observed] (See: **Metonymy (p.910)**)

Which is the first commandment of all

Here, the scribe is using the word **first** to refer to what is most important. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [Which is the most significant commandment of all] or [Which commandment is the greatest of all] (See: **Metaphor (p.904)**)

the first commandment of all

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [commandment number one] (See: **Ordinal Numbers (p.923)**)

of all

The scribe is using the adjective **all** as a noun to mean all the commandments. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of all the commandments] (See: **Nominal Adjectives (p.912)**)

Mark 12:29

The first

Here, the Jesus is using the word **first** to refer to what is most important. See how you translated the word **first** in 12:28. Alternate translation: [The most significant] or [The greatest] (See: **Metaphor (p.904)**)

The first

Jesus is using the adjective **first** as a noun to mean the first commandment. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [The first commandment] (See: **Nominal Adjectives (p.912)**)

The first

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [Number one] (See: **Ordinal Numbers (p.923)**)

Hear

Here, the word **Hear** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Hear** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [Pay attention] (See: **Exclamations (p.847)**)

Israel

Here, the word **Israel** refers to the people who are descended from a man named **Israel**. This man's other name was Jacob. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Israelites] or [descendants of Israel] (See: **Metonymy (p.910)**)

the Lord our God is one Lord

Alternate translation: [the Lord our God, the Lord is one] or [the Lord is our God, the Lord is one]

the Lord our God is one Lord

The phrase **the Lord our God is one Lord** could be: (1) an affirmation that **the Lord our God** is the only one whom the Israelites honored and worshiped as **Lord** and God. Alternate translation: [the Lord our God is our only Lord] or [the only Lord is the Lord our God]; (2) an affirmation of the uniqueness of **the Lord our God**. Alternate translation: [the Lord our God is a unique Lord] (See: **Assumed Knowledge and Implicit Information (p.788)**)

is, 'Hear, Israel, the Lord our God is one Lord & And you will love the Lord your God from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength

Here Jesus quotes from the Old Testament scriptures, specifically from Deuteronomy 6:4–5. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: [is this commandment from the book of Deuteronomy: 'Hear, Israel, the Lord our God is one Lord. And

you will love the Lord your God from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength.] (See: **Quotations and Quote Margins (p.941)**)

is, ‘Hear, Israel, the Lord our God is one Lord & And you will love the Lord your God from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [is that Israel should hear that the Lord their God is one Lord and that they should love the Lord their God from their whole heart, and from their whole soul, and from their whole mind, and from their whole strength.] (See: **Quotes within Quotes (p.943)**)

Mark 12:30

you will love & your & your & your & your & your

Since in this command God is addressing each specific person who is part of God's people, the words **you** and **your** are singular throughout this verse. (See: **Forms of 'You' — Singular (p.855)**)

you will love

The author of the quotation is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: [you should love] or [you must love] (See: **Statements — Other Uses (p.960)**)

the Lord your God

Here, the author of the quotation is using the possessive form to describe the **God** whom the people of Israel worship. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the Lord God whom you honor] (See: **Possession (p.932)**)

from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength

Here, the author of the quotation is referring to all of a human being by naming multiple parts of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with all of who you are] or [with your entire being] (See: **Merism (p.902)**)

from your whole heart

In Mark's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: [from all your desires] or [with all your feelings] (See: **Metaphor (p.904)**)

from & from & from & from

Alternate translation: [with … with … with … with]

from your whole soul

Here, **soul** represents a person's life with special focus on that person's identity and actions. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [with everything you are] or [from all your inclinations] (See: **Metonymy (p.910)**)

from your whole strength

If your language does not use an abstract noun for the idea of **strength**, you could express the same idea in another way. Alternate translation: [from how strong you are] or [with everything that you are able to do] (See: **Abstract Nouns (p.781)**)

Mark 12:31

The second

Here, the scribe is using the word **second** to refer to what is the second most important thing. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [The next most significant] or [The second greatest] (See: **Metaphor (p.904)**)

The second

Jesus is using the adjective **second** as a noun to mean the second commandment. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [The second commandment] (See: **Nominal Adjectives (p.912)**)

The second

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [Number two] (See: **Ordinal Numbers (p.923)**)

is} this, 'You will love your neighbor as yourself

Here Jesus quotes from the Old Testament scriptures, specifically from Leviticus 19:18. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: [is this commandment from the book of Leviticus: 'You will love your neighbor as yourself] (See: **Quotations and Quote Margins (p.941)**)

is} this, 'You will love your neighbor as yourself

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [is that one should love one's neighbor as oneself.] (See: **Direct and Indirect Quotations (p. 830)**)

You will love your & yourself

Since in this command God is addressing each specific person who is part of God's people, the words **You**, **your**, and **yourself** are singular. (See: **Forms of 'You' — Singular (p.855)**)

You will love

The author of the quotation is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: [You should love] or [You must love] (See: **Statements — Other Uses (p.960)**)

as yourself

The author of the quotation is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [as you love yourself] (See: **Ellipsis (p.840)**)

as yourself

The author of the quotation assumes that people love themselves, so he wants these people to love their neighbors just as much. If it would be helpful in your language, you could state that explicitly. Alternate translation: [as deeply as yourself] (See: **Simile (p.955)**)

There is no other commandment greater than these

Alternate translation: [All other commandments are less important than these]

no other commandment

If your language does not use an abstract noun for the idea of **commandment**, you could express the same idea in another way. Alternate translation: [nothing that God commanded us that is] (See: **Abstract Nouns (p.781)**)

these

Here, the word **these** refers to the two commandments that Jesus has just quoted. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [those two commandments] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 12:32

Well

Here the scribe implies that he thinks that Jesus answered the question **Well**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [You have answered well] (See: **Assumed Knowledge and Implicit Information (p.788)**)

On the basis of truth

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [Based on what is true] or [You have spoken what is true when] (See: **Abstract Nouns (p.781)**)

he is one, and there is no other besides him

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [he is one, that is, there is no other besides him] or [he is one; indeed, there is no other besides him] (See: **Parallelism (p.927)**)

he is one

Here, just as in 12:29, the phrase **he is one** could be: (1) an affirmation that God is the only one whom the Israelites honored and worshiped as God. Alternate translation: [he is our only God] or [he alone is God]; (2) an affirmation of the uniqueness of God. Alternate translation: [he is unique] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he is & him

The pronouns **he** and **him** refer to God. If this is not clear for your readers, you could refer to him more directly. Alternate translation: [God is ... God] (See: **Pronouns — When to Use Them (p.936)**)

other

The scribe is using the adjective **other** as a noun to mean another god. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [other god] (See: **Nominal Adjectives (p.912)**)

Mark 12:33

from the whole heart and from the whole understanding and from the whole strength

Here, the scribe is referring to all of a human being by naming multiple parts of it. See how you expressed the similar idea in 12:30. Alternate translation: [with all of who one is] or [with the entire being] (See: **Merism (p.902)**)

from the whole heart

See how you translated the similar phrase in 12:30. Alternate translation: [from all the desires] or [with all one's feelings] (See: **Metaphor (p.904)**)

from & from & from

Alternate translation: [with ... with ... with]

from the whole understanding

If your language does not use an abstract noun for the idea of **understanding**, you could express the same idea in another way. Alternate translation: [from everything that one understands] or [with the whole mind] (See: **Abstract Nouns (p.781)**)

from the whole strength

See how you translated the similar phrase in 12:30. Alternate translation: [from how strong one is] or [with everything that one is able to do] (See: **Abstract Nouns (p.781)**)

as oneself

The scribe is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. See how you expressed the similar idea in 12:31. Alternate translation: [as one love oneself] (See: **Ellipsis (p.840)**)

as oneself

See how you expressed this idea in 12:31. Alternate translation: [as deeply as oneself] (See: **Simile (p.955)**)

is even more than

Here the scribe means that keeping these two commandments is **more** important or significant than offering **burnt offerings and sacrifices**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [is even more important than] or [is more significant than] (See: **Assumed Knowledge and Implicit Information (p.788)**)

all the whole burnt offerings and sacrifices

The terms **whole burnt offerings** and **sacrifices** mean similar things. The scribe is using the two terms together to include **all** the different kinds of sacrifices and offerings in his claim. If it would be clearer for your readers, you

could express the emphasis with a single phrase. Alternate translation: [all the various offerings] or [all sacrifices that anyone might offer] (See: **Doublet (p.838)**)

Mark 12:34

having seen him, that

Here, Mark is using the word **seen** to mean “observed” or “knew.” He is describing something a person would perceive with their mind by association with their eyes. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [having understood that] or [having observed that] (See: **Metonymy (p.910)**)

You are not far from the kingdom of God

Here, Jesus speaks as if the man was physically **not far from the kingdom of God**. He means that the man is almost part of God’s kingdom. Jesus is speaking of **the kingdom of God** as if it were a physical place. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [You are almost in the kingdom of God] or [You almost belong to the kingdom of God] (See: **Metaphor (p.904)**)

not far from

Jesus is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning, **far**. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [very close to] (See: **Litotes (p.898)**)

no one any longer was daring

The words translated **no one** and **any longer** 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 negative, as the ULT does. Alternate translation: [people no longer were daring] (See: **Double Negatives (p.835)**)

Mark 12:35

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] or [Sometime later,] (See: **Introduction of a New Event (p.883)**)

answering

Here, the word **answering** indicates that Jesus asked this question in response to how the Jewish leaders had been trying to trick and trap him with their questions. Jesus was not directly responding to anyone's question. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [in response to how the Jewish leaders had been testing him] or [after the Jewish leaders had tested him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

temple

Here Mark means that Jesus was teaching in the **temple** area. He does not mean that Jesus was in the most sacred parts of the temple building. If it would be helpful in your language, you could make that idea more explicit. See you translated this word in 11:11. Alternate translation: [temple courtyard] (See: **Synecdoche (p.964)**)

How do the scribes say that the Christ is the son of David

This is not a rhetorical question. Rather, Jesus' listeners had asked him some difficult questions, and they had admitted that he answered them well. Now, in return, he is asking them a difficult question. None of them will be able to answer it, and this will demonstrate his wisdom even further. His question actually will teach something to those who are able to recognize its implications. But it would be appropriate to leave it in question form and not translate it as a statement. (See: **Rhetorical Question (p.951)**)

the son of David

Here, the word **son** refers to a male descendant. It does not mean that **the Christ** is the direct son of David. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [descended from David] or [in the lineage of David] (See: **Metaphor (p.904)**)

Mark 12:36

David himself

Jesus uses the word **himself** here to emphasize that it was **David**, the very person whom the scribes call the father of the Christ, who wrote the words in the quotation that follows. Use a natural way in your language to indicate this emphasis. Alternate translation: [None other than David] or [David, the very person whom they call the father of the Christ] (See: **Reflexive Pronouns (p.948)**)

in the Holy Spirit

Here, the phrase **in the Holy Spirit** indicates that David wrote the words that follow as **the Holy Spirit** inspired him. In other words, the **Holy Spirit** prompted David to write this. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [by the inspiration of the Spirit] or [prompted by the Spirit] (See: **Assumed Knowledge and Implicit Information (p.788)**)

said, The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [said that the Lord told his Lord to sit at his right hand until he puts his enemies under his feet] (See: **Quotes within Quotes (p.943)**)

said

Here Jesus introduces a quotation from an important text, in this case, the Old Testament book of Psalms (see Psalm 110:1). This Psalm was written by David. If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [said in the book of Psalms] or [wrote in Scriptures] (See: **Quotations and Quote Margins (p.941)**)

The Lord said to my Lord

Here, the term Lord does not refer to the same person in both instances. The first instance refers to God. The second instance refers to a person whom David respectfully calls “lord.” The ULT and UST capitalize this second instance of the word because it refers to the Messiah. If it would be helpful in your language, you could make those ideas more explicit. Alternate translation: [God, the Lord, said to my Lord] or [God said to my Lord] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Sit at my right hand

When someone sits at God’s **right hand**, 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. 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.962)**)

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 Lord has honor and authority when he sits there. Alternate translation: [at my right side] or [at the honorable place next to me] (See: **Metonymy (p.910)**)

until I put your enemies under your feet

In the author's culture, to **put** people under a person's **feet** indicates that those people have been conquered and are powerless and shamed. So, this means that God will conquer and shame all the enemies of the **Lord**. If it would be helpful in your language, you could explain what this action means. Alternate translation: [until I make your enemies kneel before you] or [until I conquer and shame your enemies] (See: **Symbolic Action (p.962)**)

under your feet

Many ancient manuscripts read **under your feet**. The ULT follows that reading. Other ancient manuscripts read "as a footstool of your feet." 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 the ULT. (See: **Textual Variants (p.966)**)

Mark 12:37

David himself calls him ‘Lord,’ and how is he his son

In Jesus’ culture, people would not call any of their descendants **Lord**, since this title was used for people who were more important or older. Jesus’ question assumes this practice. If it would be helpful in your language, you could make it more explicit. Alternate translation: [David himself calls him ‘Lord,’ and no one calls his own son ‘Lord.’ So, how can he be his son] (See: **Assumed Knowledge and Implicit Information (p.788)**)

David himself calls him ‘Lord

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [David himself calls the Messiah his Lord] (See: **Quotes within Quotes (p.943)**)

David himself

See how you translated the phrase **David himself** in 12:36, where it is used with the same meaning. Alternate translation: [None other than David] or [David, the very person whom they call the father of the Christ,] (See: **Reflexive Pronouns (p.948)**)

and how is he his son

Like the question in 12:35, this is a question that Jesus wanted his listeners to try to answer, even though he is also using it to teach. It is a difficult question, like the ones the Jewish leaders asked him, which he answered well. They will not be able to answer his question, and this should give them a further appreciation for his wisdom, in addition to what they might learn from reflecting on the question later. So it would be appropriate to leave it in question form and not translate it as a statement. Alternate translation: [so in what way can he be his son] (See: **Rhetorical Question (p.951)**)

and

Here, the word **and** introduces a question that is based on the previous statement. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: [so] (See: **Connect — Reason-and-Result Relationship (p.817)**)

his son

Here, the word **son** refers to a male descendant. It does not mean that the Christ is the direct son of David. See how you expressed the idea in 12:35. Alternate translation: [descended from him] or [in his lineage] (See: **Metaphor (p.904)**)

Mark 12:38

And

Mark uses the word **And** to indicate that Jesus is still in the temple area talking to the people there, as he was in the previous verse. If it would be helpful in your language, you could use a word or phrase that makes that more explicit. Alternate translation: [Then] or [At that time] (See: **Connect — Sequential Time Relationship (p.820)**)

Watch out for the scribes

Here Jesus means that people need to **Watch out** that they do not act like **the scribes**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Be careful that you are not like the scribes] or [Watch out that you do not behave like the scribes do] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Watch out

Because Jesus is teaching many people, the command **Watch out** is plural. (See: **Forms of 'You' — Singular (p. 855)**)

to walk in long robes

In this culture, **long robes** were a symbol of wealth and status. To walk around in public in **long robes** was to assert one's right to high status. If it would be helpful in your language, you could explain what it means to behave in this way. Alternate translation: [to walk around looking important in their long robes] (See: **Symbolic Action (p. 962)**)

greetings

The implication is that these would be respectful **greetings** in which the scribes would be addressed by important titles. If it would be helpful in your language, you could state that explicitly. Alternate translation: [respectful greetings] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the marketplaces

The word **marketplaces** refers to large, open-air areas where people buy and sell goods. If your readers would not be familiar with this type of area, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the town squares] or [the parks] (See: **Translate Unknowns (p.971)**)

Mark 12:39

first seats & first places

Here Jesus speaks of the **seats** and **places** for the most important people as if they were **first** in a sequence. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [important seats ... important places] (See: **Metaphor (p.904)**)

first seats & first places

If your language does not use ordinal numbers, you could use cardinal numbers here or equivalent expressions. Alternate translation: [the number one seats ... the number one places] (See: **Ordinal Numbers (p.923)**)

Mark 12:40

the ones devouring the houses of the widows

Here Jesus speaks as if the scribes were **devouring** or eating **the houses of widows**. He means that they are taking **the houses** away from **the widows**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [the ones taking the houses of widows] or [the ones defrauding widows of their houses] (See: **Metaphor (p.904)**)

the houses of the widows

Jesus speaks of **the houses of widows** to mean their wealth and possessions, which they would have in their **houses**. If it would be helpful in your language, you state the meaning plainly. Alternate translation: [everything that widows own] (See: **Metonymy (p.910)**)

as a pretext

Here, the phrase **as a pretext** could mean: (1) that the scribes and Pharisees are using **long prayers** to try to look godly. Alternate translation: [in order to seem godly]; (2) that the scribes are Pharisees are using their **long prayers** to hide or cover up how they devour the houses of widows. Alternate translation: [to cover that up] or [to disguise what they do] (See: **Assumed Knowledge and Implicit Information (p.788)**)

will receive greater condemnation

If your language does not use an abstract noun for the idea of **condemnation**, you could express the same idea in another way. Alternate translation: [will be condemned more severely] (See: **Abstract Nouns (p.781)**)

greater condemnation

Here Jesus implies that these scribes will receive **greater condemnation** than they would have if they had not pretended to be godly. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [greater condemnation than people who did not pretend to be godly] (See: **Assumed Knowledge and Implicit Information (p.788)**)

condemnation

Jesus is using the word **condemnation** to mean the punishment that a person would receive after being condemned for doing something wrong. If it would be helpful in your language, you could use an equivalent expression or use plain language to express the meaning. Alternate translation: [punishment] (See: **Metonymy (p. 910)**)

Mark 12:41

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Then,] or [After that,] (See: **Introduction of a New Event (p.883)**)

opposite the treasury

Here, a place **opposite the treasury** is directly in front of **the treasury**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [with the treasury in front of him] or [with the treasury before him] (See: **Idiom (p.875)**)

the treasury, & the treasury

A **treasury** is a box or receptacle in which people can put and store money. More specifically, this word refers to the receptacles in the temple courtyard into which people could drop money that would be used to keep the temple operating. If your readers would not be familiar with this type of receptacle, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the temple money box ... the temple money box] or [the chest for the gifts for the temple ... the chest for the gifts for the temple] (See: **Translate Unknowns (p.971)**)

rich

Mark is using the adjective **rich** as a noun to mean rich people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [rich people] (See: **Nominal Adjectives (p.912)**)

much

Mark is using the adjective **much** as a noun to mean much money. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [much money] (See: **Nominal Adjectives (p.912)**)

Mark 12:42

having come, one poor widow put in

Here Mark introduces **one poor widow** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [a woman arrived. She was a widow, and she was poor. She put in] (See: **Introduction of New and Old Participants (p.886)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.859)**)

two lepta

The word **lepta** is the plural of “lepton.” A lepton was a small bronze or copper coin equivalent to a few minutes’ wages. It was the least valuable coin that people used in this culture. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might use the name of the least valuable coin in your culture, or a general expression. Alternate translation: [two pennies] or [two small coins of little value] (See: **Biblical Money (p. 795)**)

which is a quadrans

A **quadrans** was one of the smallest and least valuable coins in circulation in this place and time. It was equivalent to about an eighth of an hour’s wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might use the name of one of the least valuable coins in your culture, or a general expression. Alternate translation: [which is a nickel] or [which is not even an hour’s wage] (See: **Biblical Money (p. 795)**)

Mark 12:43

to you

Because Jesus is speaking to his disciples, the word **you** here is singular. (See: **Forms of 'You' — Singular (p.855)**)

this poor widow put in more than all

Even though it is not literally true that the widow has put **more** money into the offering box than all the rich people, this is still not figurative language. As Jesus explains in the next verse, he means that she has put in proportionately more than all the others, relative to her means, and that is literally true. But Jesus makes the seemingly untrue statement first, to get his disciples to reflect on how it can be true. So it would be appropriate to translate Jesus' words directly and not express them as if they were figurative. (See: **Metaphor (p.904)**)

all the ones putting

Alternate translation: [everyone else who put money]

the treasury

See how you translated **treasury** in 12:41. Alternate translation: [the temple money box] or [the chest for the gifts for the temple] (See: **Translate Unknowns (p.971)**)

Truly I say to you that this poor widow put in more than all the ones putting into the treasury & For all put in from the things abounding to them, but she, from her poverty, put in everything, as much as she had, her whole life

If it would be helpful to your readers, you could combine 12:43 and 12:44 into a verse bridge in order to include the reason for Jesus' declaration before including his declaration. Alternate translation: [All put in from the things abounding to them, but this poor widow, from her poverty, put in everything, as much as she had, her whole life. Therefore, truly I say to you that she put in more than all the ones putting into the treasury] (See: **Verse Bridges (p. 976)**)

Mark 12:44

For

Here, the word **For** introduces the basis or reason for the claim that Jesus made in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [I say that because] or [Here is why:] (See: **Connect — Reason-and-Result Relationship (p.817)**)

all

Jesus is using the adjective **all** as a noun to mean all the people who were putting money into the treasury. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [all these people] or [all those who have given money] (See: **Nominal Adjectives (p.912)**)

put in from the things abounding to them

Alternate translation: [put in only some of the many things that they had]

she, from her poverty, put in everything, as much as she had

Alternate translation: [she put in all of the few things that she had]

from her poverty

If your language does not use an abstract noun for the idea of **poverty**, you could express the same idea in another way. Alternate translation: [although she was poor] (See: **Abstract Nouns (p.781)**)

everything, as much as she had

The expression **everything, as much as she had** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [everything that she had] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

her whole life

Here Jesus speaks as if the woman had put in **her whole life**. He means that she put in all the money that she had to buy what she needed to live. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [all she had to live on] or [so that she had nothing left to buy even the necessities] (See: **Metaphor (p.904)**)

her whole life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [all that kept her alive] (See: **Abstract Nouns (p.781)**)

Mark 13

Mark 13 Chapter Introduction

Structure and Formatting

Jesus in Jerusalem (11:1–13:37)

- The disciples ask Jesus about the destruction of the temple (13:1–4)
- Jesus teaches about the destruction of the temple (24:5–31)
    - Things that will happen in the time before the destruction of the temple (13:5–13)
    - Things that will happen immediately before the destruction of the temple (13:14–23)
    - The coming of the Son of Man (13:24–27)
    - When these things will happen (13:28–31)
- Jesus teaches about his second coming (13:32–37)

When Jesus speaks about which topics

When the disciples speak to Jesus in 13:4, they ask about two things: first, they want to know when the temple will be destroyed, and second, they want to know what the sign will be that shows that the temple is about to be destroyed. Most Christians agree that Jesus answered these two questions but also included information about his second coming. However, Christians disagree about when Jesus is speaking about which topic. He could:

finish speaking about the destruction of the temple in 13:31 and then go on to speak about his second coming (the outline above follows this view)
finish speaking about the destruction of the temple (perhaps as a foreshadowing of the final tribulation) in 13:23 and then go on to speak about his second coming
speak about the destruction of the temple (perhaps as a foreshadowing of the final tribulation) in 13:5–23 and 13:28–31 and about his second coming in 13:24–27 and 13:32–37

Since Christians disagree over when Jesus is speaking about which topic, if possible format your translation so that several interpretations are possible.

Religious and Cultural Concepts in This Chapter

The destruction of the temple

The temple in Jerusalem was a very impressive, large building. Despite that, Jesus predicted that it would be destroyed within the lifetime of those who heard him. In fact, about 40 years later, a Roman army conquered Jerusalem and destroyed the temple.

The Son of Man coming on the clouds of heaven

In 13:26, Jesus indicates that he, the Son of Man, will “come” in clouds. However, he does not indicate the location to which he will “come.” Christians debate whether Jesus is describing his return to earth or his enthronement in heaven. If possible, your translation should allow for both possibilities. See the notes on this verse for translation options.

“This generation” in 13:30

In 13:30, Jesus says that what he has described will happen before “this generation” passes away. Many interpretations have been proposed for the group of people to which “this generation” refers:

The people who were alive while Jesus was speaking these words
The people who would be alive when the signs of the end began
Christians throughout history
Jewish people in general throughout history
Humans in general

Since the word that Jesus uses primarily refers to people who are alive at the same time, if possible use a word or phrase that refers to such a group of people. If it would be helpful for your readers, you could include some interpretations of the word in a footnote.

Translation Issues in This Chapter

Singular and plural forms of “you”

Most of the forms of “you” in this chapter appear when Jesus is teaching four of his disciples. Because of this, most forms of “you” in this chapter are plural. You should assume forms of “you” are plural unless a note specifies that the form is singular. (See: **Forms of ‘You’ — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verse 13. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

Mark 13:1

he

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he, along with his disciples,] (See: **Synecdoche (p.964)**)

going out

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming out] (See: **Go and Come (p.859)**)

temple

Here Mark means that Jesus left the **temple** area. He does not mean that Jesus was in the most sacred parts of the temple building. If it would be helpful in your language, you could make that idea more explicit. See you translated this word in 11:11. Alternate translation: [temple courtyard] (See: **Synecdoche (p.964)**)

look

Here, the word **look** is meant to draw the attention of Jesus. If it would be helpful in your language, you could express behold with a word or phrase that asks a person to look or to pay attention. Alternate translation: [see] or [look at that] (See: **Exclamations (p.847)**)

What manner of stones and what manner of buildings

This is an exclamation that is emphasizing that the **stones** and **buildings** are large and impressive. Use an exclamation that would communicate that meaning in your language. Alternate translation: [What impressive stones! What impressive buildings!] or [How impressive these stones and buildings are!] (See: **Exclamations (p. 847)**)

What manner of stones

Here, **stones** refers to the very large stones with which the temple walls were built. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [What manner of stones in the walls] or [What manner of building stones] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 13:2

Do you see these great buildings

Jesus is using the question form to draw the attention of the disciples to the **buildings**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Consider these great buildings.] or [See these great buildings!] (See: **Rhetorical Question (p. 951)**)

Do you see

Because Jesus is speaking to one of his disciples, the word **you** here is singular. (See: **Forms of 'You' — Singular (p. 855)**)

A stone upon a stone will certainly not be left here, which will certainly not be torn down

Jesus says that every **stone** will be **torn down** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [Almost every stone upon a stone will not be left here, and almost none of them will not be torn down] (See: **Hyperbole (p.868)**)

A stone upon a stone will certainly not be left here, which will certainly not be torn down

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be invading enemies. Alternate translation: [An invading army will certainly not leave a stone upon a stone here, which they will not tear down] (See: **Active or Passive (p.783)**)

A stone upon a stone will certainly not be left here, which will certainly not be torn down

If it would be helpful in your language, you could express the ideas in positive form. Alternate translation: [Every stone will be toppled off the stone it is on, and each one will be torn down]

certainly not & 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 ... by no means] (See: **Double Negatives (p.835)**)

Mark 13:3

he

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he, along with his disciples,] (See: **Synecdoche (p.964)**)

opposite the temple

Here, a place **opposite the temple** is directly in front of the temple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [with the temple in front of him] or [with the temple before him] (See: **Idiom (p.875)**)

Mark 13:4

Tell

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [We ask that you tell] (See: **Imperatives — Other Uses (p.877)**)

Tell

Because the four disciples are speaking with Jesus, the command **Tell** is singular. (See: **Forms of ‘You’ — Singular (p.855)**)

these things

Here, the phrase these things refers to the events that Jesus described in 13:2. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the events you have spoken about] or [that destruction] (See: **Assumed Knowledge and Implicit Information (p.788)**)

all these things are about to be completed

Here, the phrase **all these things** could refer to: (1) the events that Jesus described in 13:2. Alternate translation: [all the events you have spoken about are about to be completed]; (2) the end of the age, or the time when Jesus returns. Alternate translation: [this age is about to be completed] or [all things are about to end] (See: **Assumed Knowledge and Implicit Information (p.788)**)

are about to be completed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [are about to take place] or [are about to occur] (See: **Active or Passive (p.783)**)

Mark 13:5

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

leads you astray

Jesus is speaking as if the disciples could literally be led **astray**, that is, led down the wrong path. He means that they could be deceived. If it would be helpful for your readers, you could state the meaning plainly. Alternate translation: [causes you to believe what is wrong] (See: **Metaphor (p.904)**)

Mark 13:6

Many & many

In both places, Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [Many men and women ... many men and women] (See: **Nominal Adjectives (p.912)**)

will come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [will go] (See: **Go and Come (p.859)**)

in my name

Here, the word **name** refers primarily to the person who has that name, and it focuses especially on that person’s authority. More specifically, Jesus could mean that: (1) these people claim to have the authority that Jesus properly has. Alternate translation: [in my authority] or [claiming to have the authority I have]; (2) these people claim to represent Jesus. Alternate translation: [claiming to be my representatives] or [as if they were my representatives] (See: **Metonymy (p.910)**)

saying, ‘I am he!’ and

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that they are him, and] (See: **Quotes within Quotes (p.943)**)

I am he

The implication is that these people are claiming to be the Messiah. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [I am the Christ] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they will lead many astray

See how you translated the similar expression in 13:5. Alternate translation: [they will cause many to believe what is wrong] (See: **Metaphor (p.904)**)

Mark 13:7

of wars and rumors of wars

The phrase **wars and rumors of wars** could mean: (1) reports of wars that are currently happening and reports of wars that might happen in the future. Alternate translation: [of wars that are happening and rumors about wars that might happen]; (2) reports of wars that are already taking place nearby and reports of wars that are happening in distant places. Alternate translation: [reports of wars that are close by and of wars that are far away] (See: **Assumed Knowledge and Implicit Information (p.788)**)

do not be troubled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the **wars** and **rumors of wars**. Alternate translation: [do not let those things trouble you] (See: **Active or Passive (p.783)**)

it is necessary {for this} to happen

Here Jesus means that God has planned these things, and they will not change. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [God has chosen that these things will happen] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the end {is} not yet

Here Jesus could be speaking about: (1) the **end** of the temple, which Jesus had predicted in 13:2. Alternate translation: [the end of the temple is not yet] or [what I have predicted will not yet happen]; (2) the **end** of the age, which he will say more about later in his teaching. Alternate translation: [the end of the world is not yet] or [it is not yet the moment in the future when the current way of doing things will cease] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 13:8

For

Here, the word **For** introduces a further explanation of what is going to happen. 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: [Even more,] (See: **Connecting Words and Phrases (p.824)**)

nation will rise against nation, and kingdom against kingdom

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two phrases. Alternate translation: [nation will rise against nation, yes, kingdom against kingdom] or [nation and kingdom rise against nation and kingdom] (See: **Parallelism (p.927)**)

nation will rise against nation, and kingdom against kingdom

The words **nation** and **kingdom** represents nations and kingdoms in general, not one particular kingdom and nation. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [some nations will rise against other nations, and some kingdoms against other kingdoms] (See: **Generic Noun Phrases (p.857)**)

nation will rise against nation, and kingdom against kingdom

Here, the words **nation** and **kingdom** represent the people who live in them. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: [the people of a nation will rise up against the people of another nation, and the people of a kingdom against the people of another kingdom] (See: **Metonymy (p.910)**)

will rise against

The phrase **rise against** referring to attacking someone or something. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. Alternate translation: [will fight against] (See: **Idiom (p.875)**)

kingdom against kingdom

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [kingdom will rise against kingdom] (See: **Ellipsis (p.840)**)

famines

Many ancient manuscripts read **famines**. The ULT follows that reading. Other ancient manuscripts read “famines and troubles.” 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 the ULT. (See: **Textual Variants (p.966)**)

These things {are

Here, **These things** refers to the things that Jesus has said will happen. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [The things that I have just described are] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the beginning of birth pains

Here Jesus speaks of the events that he has described as if they were **the beginning of birth pains**. He means that, just like birth pains, they are difficult and painful things that eventually lead to a happy and wonderful result. If possible, you should maintain the figure of speech or express the idea in simile form. Alternate translation: [like the beginning of birth pains] (See: **Metaphor (p.904)**)

Mark 13:9

But you

Here, the word **But** introduces the next thing that Jesus will speak about, which is **you**, the disciples. If it would be helpful in your language, you could use a word or phrase that introduces a new topic, or you could leave **But** untranslated. Alternate translation: [As for you] (See: **Connecting Words and Phrases (p.824)**)

watch yourselves

Jesus uses a word for seeing to indicate the need for paying attention or being ready. He means that they need to make sure that they are ready for what is going to happen to them. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [prepare yourselves] or [pay attention to yourselves] (See: **Metaphor (p.904)**)

They will hand you over to

Here, the phrase **hand you over** refers to putting someone under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they will make you stand before] or [they will bring you before] (See: **Idiom (p.875)**)

They will hand you over

The pronoun **They** refers to people in general who will persecute Jesus' followers. If this might confuse your readers, you could say the meaning explicitly. Alternate translation: [People will hand you over] (See: **Pronouns — When to Use Them (p.936)**)

you will be beaten

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [people will beat you] (See: **Active or Passive (p.783)**)

you will be made to stand

Here, the phrase **you will be made to stand before** refers to being arrested and accused before someone in authority. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [you will be seized and put on trial] (See: **Assumed Knowledge and Implicit Information (p.788)**)

you will be made to stand

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [they will make you stand] (See: **Active or Passive (p.783)**)

for my sake

Here Jesus means that these things will happen because the disciples are connected with Jesus. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [because of me] or [because you follow me] (See: **Assumed Knowledge and Implicit Information (p.788)**)

for a testimony

Here, the phrase **for a testimony** could introduce: (1) the purpose for which God allows the disciples to **be made to stand before governors and kings**. Alternate translation: [and that way you can give testimony]; (2) the result of the disciples being **made to stand before governors and kings**. Alternate translation: [and as a result you will give testimony] (See: **Connect — Goal (Purpose) Relationship (p.812)**)

for a testimony

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Make sure that your translation matches the option you chose in the previous note. Alternate translation: [which will happen so that you can testify] or [and as a result you will testify] (See: **Abstract Nouns (p. 781)**)

to them

The pronoun **them** refers to the **governors** and **kings** mentioned in this verse. If it would be helpful in your language, you could refer to them more explicitly. Alternate translation: [to those governors and kings] (See: **Pronouns — When to Use Them (p.936)**)

Mark 13:10

first

Here Jesus implies that what he describes in this verse will happen before the “end” he referred to in 13:7. As in 13:7, here Jesus could be referring to: (1) the end of the temple, which Jesus had predicted in 13:2. Alternate translation: [before the end of the temple] or [before what I have predicted about the temple happens]; (2) the end of the age, which he will say more about later in his teaching. Alternate translation: [before the end of the world] or [before the current way of doing things ceases] (See: **Assumed Knowledge and Implicit Information (p.788)**)

first

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Make sure that your translation fits with the interpretation you chose in the previous note. Alternate translation: [prior to what I have predicted] or [prior to the end] (See: **Ordinal Numbers (p.923)**)

the gospel to be proclaimed

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that believers will be the ones who proclaim the gospel. Alternate translation: [believers to proclaim the gospel] or [people to proclaim the gospel] (See: **Active or Passive (p.783)**)

Mark 13:11

they lead you away

Here, the pronoun **they** refers to any person who leads the disciples away. If it would be helpful in your language, you could use a word or phrase that refers to any person. Alternate translation: [somebody leads you away] or [anyone leads you away] (See: **Pronouns — When to Use Them (p.936)**)

handing {you} over

Here, the phrase **handing {you} over** refers to putting someone under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [seizing you] or [bringing you before the authorities] (See: **Idiom (p.875)**)

you will say

Here Jesus implies that the disciples will be required to speak in their defense after people hand them over. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [you will say when they accuse you] or [you will say in your defense] (See: **Assumed Knowledge and Implicit Information (p.788)**)

But whatever is given to you in that hour, speak that; for you are not the ones speaking, but the Holy Spirit

If it would be more natural in your language, you could reverse the order of these clause, since the last clause gives the reason for the result that the first clauses describe. Alternate translation: [Since you are not the ones speaking, but the Holy Spirit, whatever is given to you in that hour, speak that] (See: **Connect — Reason-and-Result Relationship (p.817)**)

whatever is given to you in that hour, speak that

Here, the word **that** refers directly back to **whatever is given to you in that hour**. If it is helpful, you could repeat this information. Alternate translation: [whatever is given to you in that hour, speak whatever is given to you] (See: **Pronouns — When to Use Them (p.936)**)

ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε

If stating the topic, **whatever is given to you**, and then referring back to it with the word **that** would not be natural in your language, you could simplify the sentence. Alternate translation: [speak whatever is given to you in that hour] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

is given

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, it is clear from the context that it is God, and more specifically the Holy Spirit. Alternate translation: [the Holy Spirit gives] (See: **Active or Passive (p. 783)**)

in that hour

Here, the phrase **in that hour** refers to the time when they have been handed over and need to say something. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [at that moment] (See: **Idiom (p.875)**)

you are not the ones speaking, but the Holy Spirit

Here Jesus means that they will not say whatever they think but will instead say what **the Holy Spirit** reveals to them. He does not mean that the Holy Spirit will use their bodies to project his voice. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [you are not speaking your own words, but the words you speak come from the Holy Spirit] (See: **Assumed Knowledge and Implicit Information (p.788)**)

but the Holy Spirit

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [but the Holy Spirit is the one speaking through you] (See: **Ellipsis (p.840)**)

Mark 13:12

brother will hand over brother to death, and a father, his child, and children will rise up against parents and put them to death

Here, the implication is that these people will do these bad things to their family members, because these people hate Jesus, but their family members believe in him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [unbelieving brother will hand over believing brother to death, and an unbelieving father, his believing child, and unbelieving children will rise up against believing parents and put them to death] (See: **Assumed Knowledge and Implicit Information (p.788)**)

will hand over brother to death

Here, the phrase **hand over** refers to putting someone under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [will seize brother to cause his death] or [will bring brother before the authorities to cause his death] (See: **Idiom (p.875)**)

brother will hand over brother

Although the term **brother** is masculine, Jesus is using the word here in a generic sense that includes both men and women. If it would be helpful in your language, you could say this explicitly. Alternate translation: [sibling will hand over sibling] (See: **When Masculine Words Include Women (p.978)**)

to death, & put them to death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [to be killed ... cause them to die] (See: **Abstract Nouns (p.781)**)

a father, his child

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: [a father will hand over his child to death] (See: **Ellipsis (p.840)**)

a father, his child

Although the term **father** is masculine, Jesus is probably using the word here in a generic sense that includes both fathers and mothers. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [parents, their children] or [a father or mother, his or her child] (See: **When Masculine Words Include Women (p.978)**)

will rise up

Here, the phrase **rise up against** refers to rebelling against an authority. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [will defy] (See: **Idiom (p. 875)**)

put them to death

Here Jesus implies that the **children** will have someone else put their parents to death. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [have them put to death] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 13:13

you will be hated by all

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [all will hate you] (See: **Active or Passive (p.783)**)

all

Jesus is using the adjective **all** as a noun to mean all people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [all people] or [everyone] (See: **Nominal Adjectives (p.912)**)

all

Jesus says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [most people] (See: **Hyperbole (p.868)**)

because of my name

Here, **name** represents the person whose name it is. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [because of me] (See: **Metonymy (p.910)**)

the one having endured to the end, this one will be saved

Here, the phrase **this one** refers directly back to **the one having endured to the end**. Jesus expresses the idea in this way to introduce people who endure **to the end** and then explain what happens to them. If stating the topic and then referring back to it with the phrase **this one** would be redundant in your language, you could omit the redundant information. Alternate translation: [the one having endured to the end will be saved] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

the one having endured

Jesus is speaking of anyone who endures, not of one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [anyone who endures] (See: **Generic Noun Phrases (p.857)**)

to the end

Here, the phrase **the end** could refer to: (1) the time when the persecution of the person who is enduring ceases. Alternate translation: [to the end of the persecution]; (2) the person's death. Alternate translation: [until he or she dies]; (3) the time when Jesus comes back. Alternate translation: [until when I return] (See: **Assumed Knowledge and Implicit Information (p.788)**)

this one will be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will save this one] (See: **Active or Passive (p.783)**)

Mark 13:14

the abomination of desolation

The phrase **the abomination of desolation** is found in Daniel 9:27, Daniel 11:31, and Daniel 12:11. Jesus' audience would have been familiar with these passages, which prophesy about **the abomination** entering the temple and defiling it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the shameful thing that defiles the temple] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the abomination of desolation

Here, Jesus is using the possessive form to describe an **abomination** that causes **desolation**. If that is not clear in your language, you could express the idea in another way. Alternate translation: [the abomination that causes desolation] or [the abomination that leads to desolation] (See: **Possession (p.932)**)

the abomination of desolation

If your language does not use abstract nouns for the ideas of **abomination** and **desolation**, you could express the same ideas in another way. Alternate translation: [the abominable thing that desolates] (See: **Abstract Nouns (p. 781)**)

standing where he should not be

Here, the word translated **standing** is masculine, which is why the ULT uses the word **he** in this sentence. By using this form, Mark could be indicating that: (1) **the abomination** is a thing that is identified with a man. In this case, it could be a statue of a man or something that a man sets up or creates. You could express the idea by referring to **the abomination** with the pronoun **it**. Alternate translation: [standing it should not be]; (2) **the abomination** is a man who can also be described as an **abomination**. You could express the idea by referring to **the abomination** with the pronoun **he** or by using some other form that makes this clear. Alternate translation: [standing where that man of abomination should not be] (See: **Pronouns — When to Use Them (p.936)**)

where he should not be

Jesus' audience would have known that the phrase **where he should not be** implicitly refers to the temple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [standing in the temple, where he should not be] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he should not be" (let the one reading understand), "then

Here, the clause **let the one reading understand** could be: (1) written by Mark to anyone who reads this story. Use a form that clearly indicates that Mark is writing this, not reporting what Jesus spoke. Alternate translation: [he should not be" (and I, Mark, add: let the one who reads this story understand), "then]; (2) spoken by Jesus to anyone who reads what Daniel wrote about **the abomination of desolation**. Alternate translation: [he should not be—let the one who has read the book of Daniel understand—then] (See: **Assumed Knowledge and Implicit Information (p.788)**)

let the one reading understand

Here, the phrase **let the one reading understand** could indicate that **the one reading**: (1) should be able to **understand** what **the abomination of desolation** is. In this case, Mark could be implying that **the one reading**

needs to read the passages in the book of Daniel where this **abomination** is mentioned. Alternate translation: [you know what I mean] or [the one reading should understand from the book of Daniel]; (2) should try to **understand** what **the abomination of desolation** is. Alternate translation: [let the one reading try to understand] or [reader, pay attention] (See: **Assumed Knowledge and Implicit Information (p.788)**)

let the one reading understand

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [the one reading must understand] (See: **Third-Person Imperatives (p.968)**)

let the ones in Judea flee

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [the ones in Judea must flee] (See: **Third-Person Imperatives (p. 968)**)

to the mountains

Here Jesus implies that people will be safer in **the mountains** than in **Judea**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to the mountains where they will be safer] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 13:15

but

Here, the word **but** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **but** untranslated. Alternate translation: [and] (See: **Connecting Words and Phrases (p.824)**)

let the one on the housetop not go down nor go in to take anything from his house

Here Jesus gives a command to one person, but he implies that it applies to any of his disciples who are in the situation that he describes. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [let the ones on the housetops not go down nor go in to take anything from their houses] (See: **Generic Noun Phrases (p.857)**)

let the one on the housetop not go down nor go in to take anything from his house

Where Jesus lived, the tops of houses were flat. People would eat and do other activities on top of their houses. Jesus assumes that his hearers know this and that they know that the roofs were accessed by an exterior staircase at the back of the house, distant from the entry at the front. If it would be helpful in your language, you could make those ideas more explicit. Alternate translation: [let the one who is on top of his roof escape immediately by the back stairway and not descend in order to go into his house to take anything] (See: **Assumed Knowledge and Implicit Information (p.788)**)

let the one on the housetop not go down nor go in

This phrase expresses a single idea by using two terms connected with **nor**. The phrase **go down** tells how the person is able to **go in**. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **nor**. Alternate translation: [let the one on the housetop not go down to enter in order] or [let the one on the housetop not, after going down, go in] (See: **Hendiadys (p.861)**)

let the one on the housetop not go down nor go in

If your language does not use third-person imperatives in this way, you could state this in another way that is natural in your language. Alternate translation: [the one on the housetop must not go down nor go in] (See: **Third-Person Imperatives (p.968)**)

let the one on the housetop not go down nor go in

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [let the one on the housetop not come down nor come in] (See: **Go and Come (p.859)**)

his

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her] (See: **When Masculine Words Include Women (p.978)**)

Mark 13:16

let the one in the field not turn back to the things behind to get his cloak

Here Jesus gives a command to one person, but he implies that it applies to any of his disciples who are in the situation that he describes. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [let the ones in the fields not turn back to the things behind to get their cloaks] (See: **Generic Noun Phrases (p.857)**)

let the one in the field not turn back to the things behind to get his cloak

People in Jesus' time often walked from their towns to the **field** that they worked in during the day. Jesus is saying that, when they see the abomination of desolation, they should not return to their town to get their cloaks. Instead, they should flee directly from the field that they are working in. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: [let the one working the field not return to his town or house to get his cloak] (See: **Assumed Knowledge and Implicit Information (p.788)**)

let the one in the field not turn back

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [the one in the field must not turn back] (See: **Third-Person Imperatives (p.968)**)

his

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her] (See: **When Masculine Words Include Women (p.978)**)

cloak

The word **cloak** refers to an outer garment. You could translate this with the name of an outer garment that your readers would recognize, or with a general expression. Alternate translation: [jacket] or [outer garment] (See: **Translate Unknowns (p.971)**)

Mark 13:17

But

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: [Now] (See: **Translate Unknowns (p.971)**)

to the ones having in the womb

Here, the phrase **having in the womb** refers to being pregnant. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to the ones who are with child] or [to the ones who are pregnant] (See: **Idiom (p.875)**)

to the ones nursing

This does not mean babies who are nursing but women who are nursing babies (providing their milk for them). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to mothers who are nursing their babies] (See: **Assumed Knowledge and Implicit Information (p.788)**)

in those days

Here, the phrase **those days** refers to the time period that Jesus has been describing. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. Alternate translation: [at that time] or [during that time period] (See: **Idiom (p.875)**)

Mark 13:18

But

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: [Now] (See: **Connecting Words and Phrases (p.824)**)

it might not happen

Here Jesus could be referring to: (1) the things he has predicted, including the appearance of the abomination and the destruction of the temple. Alternate translation: [these events might not happen]; (2) how his disciples need to flee to the hills (see 13:14). Alternate translation: [your escape might not happen] or [that you do not need to flee] (See: **Assumed Knowledge and Implicit Information (p.788)**)

in winter

In the location to which Jesus is referring, **winter** is the time of year when it is cold and travel is difficult. If it would be helpful in your language, you could use a term for a season in which it would be difficult to travel, or you could translate **winter** with a general expression. Alternate translation: [in the rainy season] or [in the cold season] (See: **Translate Unknowns (p.971)**)

But pray that it might not happen in winter & For there will be in those days tribulation—such as this kind has not happened from the beginning of creation which God created until now and will certainly not happen

If it would be helpful to your readers, you could combine 13:18 and 13:19 into a verse bridge, as the UST does, in order to give the reason for Jesus' exhortation before including the exhortation. Alternate translation: [But there will be in those days tribulation—such as this kind has not happened from the beginning of creation which God created until now and will certainly not happen. Therefore, pray that it might not happen in winter] (See: **Verse Bridges (p.976)**)

Mark 13:19

For

Here, the word **For** introduces a reason why the disciples should pray that they these things would not happen in winter. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: [You should pray that because] or [That is because] (See: **Connect — Reason-and-Result Relationship (p.817)**)

there will be in those days tribulation

If your language does not use an abstract noun for the idea of **tribulation**, you could express the same idea in another way. Alternate translation: [in those days people will be greatly hurt] or [in those days people will be greatly afflicted] (See: **Abstract Nouns (p.781)**)

in those days

Here, the phrase **those days** refers to the time period that Jesus has been describing. See how you expressed the idea in 13:17. Alternate translation: [at that time] or [during that time period] (See: **Idiom (p.875)**)

such as this kind has not happened

Alternate translation: [of a kind that has not yet happened] or [which will be worse than any type of tribulation that has happened]

the beginning of creation which God created

The expression **the beginning of creation which God created** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [the beginning of what God created] or [the beginning of God's creation] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

will certainly not happen

Here Jesus means that **tribulation** of **this kind** will **not happen** again after these events occur. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [will certainly not happen again after that] (See: **Assumed Knowledge and Implicit Information (p.788)**)

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.835)**)

Mark 13:20

if the Lord did not shorten the days, no flesh would be saved

Jesus is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that the Lord really has shortened **the days**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [were the Lord not to shorten the days, no flesh would be saved] or [imagine that the Lord did not shorten the days. Then, no flesh would be saved] (See: **Connect — Contrary to Fact Conditions (p.803)**)

the Lord did not shorten the days, no flesh would be saved

Jesus is using the past tense in order to refer to something that will happen in the future. He is doing this because he knows that God has already decided to **shorten the days**. If it would be helpful in your language, you could use the future tense, or you could refer to God's decision. Alternate translation: [the Lord were not going to shorten the days, no flesh would be saved] or [the Lord had not already made the decision to shorten those days, no flesh would have been saved] (See: **Irregular Use of Tenses (p.892)**)

the days, & the days

Here, the phrase **the days** refers to the time period that Jesus has been describing. See how you expressed the idea in 13:17. Alternate translation: [that time ... that time] or [that time period ... that time period] (See: **Idiom (p. 875)**)

no flesh would be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [no flesh would remain] or [no flesh would continue to live] (See: **Active or Passive (p.783)**)

flesh

Jesus is using **flesh** to represent humans. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [humans] (See: **Metonymy (p. 910)**)

the elect whom he chose

The expression **the elect whom he chose** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [those whom he chose] or [his elect] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

the elect

Jesus is using the adjective **elect** as a noun to mean elect people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the elect people] (See: **Nominal Adjectives (p.912)**)

Mark 13:21

then if anyone says to you

Jesus speaks as if this were a hypothetical situation, but he means that it will happen. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [Then, although some people will say to you] (See: **Connect — Factual Conditions (p.810)**)

says to you, ‘Behold, here {is} the Christ! Behold, there!’ do not believe {it

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [says to you that you should look because the Christ is here or that you should look because he is there, do not not believe it] (See: **Quotes within Quotes (p.943)**)

Behold, here {is} the Christ! Behold, there

Here Jesus is implying that these two statements are two examples of what people might say to the disciples. Jesus is not implying that the same person says these two sentences during the same conversation. If it would be helpful in your language, you could use a form that makes that idea more explicit. Alternate translation: [Behold, here is the Christ!’ or if anyone says to you, ‘Behold, there] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Behold, & Behold

In both places, the word **Behold** draws the attention of the audience and asks them to look at something. If it would be helpful in your language, you could express behold with a word or phrase that asks the audience to look, or you could draw the audience’s attention in another way. Alternate translation: [Look … Look] or [Pay attention … Pay attention] (See: **Exclamations (p.847)**)

Behold, there

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [Behold, there is the Christ] (See: **Ellipsis (p.840)**)

And then if anyone says to you, ‘Behold, here {is} the Christ! Behold, there!’ do not believe {it & For false Christs and false prophets will be raised up and will give signs and wonders, to lead astray, if possible, the elect

If it would be helpful to your readers, you could combine 13:21 and 13:22 into a verse bridge, as the UST does, in order to include the reason for Jesus’ command before the command itself. Alternate translation: [And then false Christs and false prophets will be raised up and will give signs and wonders, to lead astray, if possible, the elect. So, if anyone says to you, ‘Behold, here is the Christ! Behold, there!’ do not believe it.] (See: **Verse Bridges (p.976)**)

Mark 13:22

For

Here, the word **For** introduces a basis for the command that Jesus gave in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: [I say that since] or [That is because] (See: **Connect — Reason-and-Result Relationship (p.817)**)

will be raised up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be the false Christs and false prophets themselves. Alternate translation: [will rise up] (See: **Active or Passive (p.783)**)

will be raised up

Here, the phrase **will be raised up** refers to people beginning to do some task publicly. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [will appear] or [will begin to lead] (See: **Idiom (p.875)**)

signs and wonders

The terms **signs** and **wonders** mean similar things. Jesus 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: [amazing signs] or [impressive deeds] (See: **Doublet (p.838)**)

to lead astray, if possible, the elect

Jesus is speaking as if the false Christs and prophets could literally **lead** people **astray**. He means that they deceive others. If it would be helpful for your readers, you could state the meaning plainly. See how you translated the similar expression in 13:5. Alternate translation: [to cause, if possible, the elect to believe what is wrong] (See: **Metaphor (p.904)**)

if possible

Here, the phrase **if possible** could mean: (1) that it is not actually **possible** to lead astray the elect. Alternate translation: [if it were possible]; (2) that the false Christs and false prophets will try everything they can to lead astray the elect. Alternate translation: [if they can] or [by all possible means] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the elect

Jesus is using the adjective **elect** as a noun to mean elect people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated this word in 13:20. Alternate translation: [the elect people] or [the people whom God has elected] (See: **Nominal Adjectives (p.912)**)

Mark 13:23

But you

Here, the word **But** introduces the next thing that Jesus will speak about, which is **you**, the disciples. If it would be helpful in your language, you could use a word or phrase that introduces a new topic, or you could leave But untranslated. Alternate translation: [As for you] (See: **Connecting Words and Phrases (p.824)**)

watch out

Jesus uses a word for seeing to indicate the need for paying attention or being ready. He means that they need to make sure that they are ready for what is going to happen. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you expressed the similar idea in 13:9. Alternate translation: [be prepared] or [pay attention] (See: **Metaphor (p.904)**)

Behold

Here, the word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [Listen] or [Pay attention] (See: **Exclamations (p.847)**)

I have told you everything beforehand

Alternate translation: [I have told you all these things ahead of time] or [I have told you all these things before they occur]

Mark 13:24

But

Here, the word **But** indicates that Jesus will now start speaking about new events. These events may contrast with the events that Jesus has previously described. If it would be helpful in your language, you could use a word or phrase that introduces the next thing that a speaker wants to describe. Alternate translation: [Then,] or [Further,] (See: **Connect — Contrast Relationship (p.806)**)

in those days

Here, the phrase **those days** refers to the time period that Jesus has been describing. See how you expressed the idea in 13:17. Alternate translation: [at that time] or [during that time period] (See: **Idiom (p.875)**)

after

Here, the word **after** indicates that the events Jesus will describe in 13:24–27 will come after the **tribulation** that Jesus mentioned in 13:19. The word **after** does not indicate how long it will be between the **tribulation** and the events that Jesus describes in 13:24–27. If it would be helpful in your language, you could use a word or phrase that indicates sequence without indicating how close the events are to each other. Alternate translation: [following] or [sometime subsequent to] (See: **Connect — Sequential Time Relationship (p.820)**)

that tribulation

If your language does not use an abstract noun for the idea of **tribulation**, you could express the same idea in another way. Alternate translation: [people are greatly hurt in those ways] or [people are greatly afflicted as I have foretold] (See: **Abstract Nouns (p.781)**)

the sun will be darkened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: [God will darken the sun] (See: **Active or Passive (p.783)**)

the moon will not give its light

Here, Jesus speaks as if **the moon** were a person who could give something to someone else. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the moon will become dark] (See: **Personification (p.930)**)

Mark 13:25

the powers in the heavens will be shaken

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: [God will shake the powers of the heavens] (See: **Active or Passive (p.783)**)

the powers in the heavens

Here, the phrase **the powers in the heavens** could refer to: (1) powerful spiritual beings that dwell **in the heavens**. Alternate translation: [the powerful beings in the heavens]; (2) the heavenly bodies, including the sun, moon, and stars. Alternate translation: [the sun, moon, and stars] (See: **Parallelism (p.927)**)

Mark 13:26

they will see

The pronoun **they** refers to people in general. If it would be helpful in your language, you could indicate this explicitly. Alternate translation: [men and women will see] (See: **Pronouns — When to Use Them (p.936)**)

coming

Christians debate exactly what it means in this verse for the Son of Man to be **coming**. Some think he is **coming** to God's heavenly throne room. Others think he is **coming** back to earth. If possible, use a form that does not explicitly state where he is coming. Alternate translation: [traveling] or [going] (See: **When to Keep Information Implicit (p.980)**)

with much power and glory

If your language does not use abstract nouns for the ideas of **power** and **glory**, you could express the same ideas in another way. Alternate translation: [as someone who is very powerful and glorious] or [very powerfully and gloriously] (See: **Abstract Nouns (p.781)**)

the Son of Man & he will send & he will gather together his

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, who am the Son of Man, ... I will send ... I will gather together my] (See: **First, Second or Third Person (p.851)**)

Mark 13:27

he will gather together

Here Jesus implies that the Son of Man will cause the angels to **gather together** his elect. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he will have them gather together] or [he will command them to gather together] (See: **Assumed Knowledge and Implicit Information (p.788)**)

his elect

Jesus is using the adjective **elect** as a noun to mean elect people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated this word in 13:20. Alternate translation: [his elect people] or [the people whom he has elected] (See: **Nominal Adjectives (p.912)**)

from the four winds, from the end of the earth to the end of heaven

These two phrases mean similar things. The phrase **from the four winds** indicates that the elect are gathered from every direction. The phrase **from the end of the earth to the end of heaven** indicates that they are gathered from the farthest places. If it would be helpful to your readers, you could combine the two phrases and emphasize in another way the complete range of this gathering. Alternate translation: [from even the farthest points in every direction] (See: **Parallelism (p.927)**)

from the four winds

The phrase **the four winds** refers to the four primary directions: north, south, east, and west, and so includes every place. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the north, south, east, and west] or [from every place] (See: **Metaphor (p.904)**)

from the end of the earth to the end of heaven

Here, the phrase **the end of the earth to the end of heaven** refers to the parts of the world that are the farthest away. Jesus means that the elect will be gathered from every place, no matter how far away. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [from the nearest to the farthest places] or [from even the farthest places] (See: **Idiom (p.875)**)

Mark 13:28

Now

Here, the word **Now** introduces the next thing that Jesus wants to speak about. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.824)**)

learn the parable from the fig tree

To teach the disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [learn from this illustration concerning the fig tree] (See: **Parables (p.925)**)

the fig tree: & its branch already becomes tender and it puts out leaves

The phrase **fig tree** represents fig trees in general, not one particular fig tree. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [fig trees ... their branches already become tender, and they put out leaves] (See: **Generic Noun Phrases (p.857)**)

its branch already becomes tender

Here, the clause **its branch already becomes tender** means that **the fig tree** has begun to grow new branches, which are **tender** when they are new. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [it grows new twigs] or [it sprouts fresh branches]

the summer

In the location to which Jesus is referring, **summer** is the time of year when trees and plants grow and produce fruit. If it would be helpful in your language, you could use a term for a season in which plants and trees grow. Alternate translation: [the time for things to grow] or [the hot season] (See: **Translate Unknowns (p.971)**)

Mark 13:29

these things

Here, the phrase all these things refers back to what Jesus has described in 13:5–23 or perhaps 13:5–27. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the things I have told you about] (See: **Assumed Knowledge and Implicit Information (p.788)**)

it is near

Here, the word translated **it** could: (1) refer to the coming of the Son of Man and the gathering of the elect, as described in 13:26–27. Alternate translation: [his coming is near] or (if you expressed Son of Man in the first person) [my coming is near]; (2) be translated as “he” and refer to the Son of Man. Alternate translation: [he is near] or (if you expressed Son of Man in the first person) [I am near] (See: **Assumed Knowledge and Implicit Information (p.788)**)

at the doors

The phrase **at the doors** indicates that something or someone is very near and ready to enter. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [ready to enter] or [about to arrive] (See: **Idiom (p.875)**)

Mark 13:30

this generation

Here, **generation** represents the people who are part of the generation, which means that they are adults who are alive at the same time. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the people of this generation] (See: **Metonymy (p. 910)**)

this generation

Christians debate whom Jesus was referring to with the phrase **this generation**. See the chapter introduction for more information. Two possibilities are most likely. Jesus could be referring to: (1) the people who were alive while he was saying these words. Alternate translation: [people who are alive right now]; (2) the people who will be alive when the things that he has described begin to happen. Alternate translation: [people who will be alive then] (See: **Assumed Knowledge and Implicit Information (p.788)**)

will certainly not pass away

Jesus is referring to death in a polite way by using the phrase **pass away**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [will certainly not die] (See: **Euphemism (p.845)**)

will certainly not pass away

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative phrase **certainly not** and the negative verb **pass away**. Alternate translation: [will certainly remain] (See: **Double Negatives (p.835)**)

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.835)**)

all these things

Here, as in 13:29, the phrase all these things refers back to what Jesus has described in 13:5–23 or perhaps 13:5–27. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [all the things I have told you about] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 13:31

The heaven and the earth

Here Jesus refers two main components of creation, **heaven** and **earth**, to refer to all of creation. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: [All creation] or [The universe] (See: **Merism (p.902)**)

my words

Here, the phrase **my words** represents what Jesus has said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the things I have spoken] (See: **Metonymy (p.910)**)

will certainly not pass away

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative phrase **certainly not** and the negative verb **pass away**. Alternate translation: [will always remain] or [will always be true] (See: **Double Negatives (p.835)**)

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.835)**)

Mark 13:32

But concerning that day or the hour

Here, the phrase **But concerning** introduces the next topic that Jesus wants to talk about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic. Alternate translation: [Next, I will talk about that day or the hour. About them] (See: **Connecting Words and Phrases (p.824)**)

that day or the hour

The terms **day** and **hour** mean similar things. Jesus 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: [that specific time] (See: **Doublet (p.838)**)

that day or the hour

Here Jesus is referring to the exact moment when he will return to this world, which will also be the end of the current time period. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the day or hour when I will return] or [the timing of my second coming] (See: **Assumed Knowledge and Implicit Information (p.788)**)

no one knows, neither the angels in heaven, nor the Son, except the Father

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [only the Father knows and no one else, neither the angels in heaven, nor the Son] (See: **Connect — Exception Clauses (p.808)**)

the Son, & the Father

Son and **Father** are important titles that describes the relationship between Jesus the **Son** and God the **Father**. Be sure to retain these titles in your translation. (See: **When to Keep Information Implicit (p.980)**)

the Son

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, who am the Son] (See: **First, Second or Third Person (p.851)**)

Mark 13:33

Watch! Stay awake and pray,for you do not know when the time is

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the result that the first clauses describe. Alternate translation: [Because you do not know when the time is, be alert! Stay awake and pray] (See: **Connect — Reason-and-Result Relationship (p.817)**)

Watch

Jesus uses a word for seeing to indicate the need for paying attention or being ready. He means that they need to make sure that they are ready for what is going to happen. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you expressed the similar idea in 13:9. Alternate translation: [Be prepared] or [Pay attention] (See: **Metaphor (p.904)**)

Stay awake and pray

Many ancient manuscripts read **Stay awake and pray**. The ULT follows that reading. Other ancient manuscripts read “Stay awake.” 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 the ULT. (See: **Textual Variants (p.966)**)

Stay awake

Here Jesus speaks of being alert and watchful as if it were staying **awake**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [Be watchful] or [Remain vigilant] (See: **Metaphor (p.904)**)

the time is

Here Jesus is referring to the exact moment when he will return to this world, which will also be the end of the current time period. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [I will come back] or [my second coming will be] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 13:34

As a man on a journey

To teach the disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this illustration: It is as a man on journey] (See: **Parables (p.925)**)

As

Here Jesus implies that what he has said about the need to be watchful and alert is like the parable he is about to give. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [What I have told you is like this:] or [Your situation can be illustrated in this way:] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having given authority to his servants, to each his work

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [having empowered his servants, each to do his work] (See: **Abstract Nouns (p. 781)**)

to each his work

Here Jesus implies that the man gave his servants **authority** to do the specific tasks or **work** that he told **each** of them to do. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to each servant authority over his own work] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the doorkeeper that he should stay alert

It may be more natural in your language to have a direct quotation here. Alternate translation: [the doorkeeper, “Stay alert;”] (See: **Direct and Indirect Quotations (p.830)**)

the doorkeeper

A **doorkeeper** is a person who guards an entrance into a building and makes sure that only certain people can enter. If your readers would not be familiar with this type of guard, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the servant who guarded the door] (See: **Translate Unknowns (p.971)**)

he should stay alert

Here Jesus implies that the man who owned the house **commanded the doorkeeper** to **stay alert** in general but especially to be ready for when he returned and wanted to enter into his house. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he should stay alert for him to come back] or [he should stay alert for his return home] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 13:35

therefore

Here, the word **therefore** indicates that Jesus is about to tell his disciples how to apply the story he told in the previous verse. Use a natural form in your language for introducing an application. Alternate translation: [as a result] or [and so] (See: **Connect — Reason-and-Result Relationship (p.817)**)

stay alert, because you do not know when the lord of the house is coming—whether evening or midnight or at rooster crowing or at morning

If it would be more natural in your language, you could reverse the order of these clauses, since the last clauses give the reason for the result that the first clause describes. Alternate translation: [because you do not know when the lord of the house is coming—whether evening or midnight or at rooster crowing or at morning—stay alert] (See: **Connect — Reason-and-Result Relationship (p.817)**)

the lord of the house is coming

Here Jesus identifies himself with the man from the parable he just told. This man owned the **house** and left on a journey. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [I am coming, just as the servants did not know when the lord of the house was coming] (See: **Assumed Knowledge and Implicit Information (p.788)**)

at rooster crowing

A **rooster** is a large bird, a male chicken, which often calls out with a loud sound around the time the sun comes up. If your readers would not be familiar with this bird, you could use the name of a bird in your area that calls out or sings just before dawn, or you could use a general expression. Alternate translation: [when the birds begin to sing] (See: **Translate Unknowns (p.971)**)

at rooster crowing

In Jesus' culture, people referred to the period of the night soon before the sun rose as the time of **rooster crowing**. If it would be helpful in your language, you could use a different word or phrase that refers to the hours before dawn. Alternate translation: [before dawn] or [in the hours before the sunrise] (See: **Metonymy (p.910)**)

the lord of the house is coming & he might find

Jesus is speaking about himself in the third person. If this would not be natural in your language, you could use the first-person form. Alternate translation: [I, the lord of the house, am coming ... I might find] (See: **First, Second or Third Person (p.851)**)

Mark 13:36

he might find

Alternate translation: [unexpectedly]

sleeping

Here Jesus speaks of people who are not ready for his return as if they were **sleeping**. If it would be helpful in your language, you could use a comparable metaphor or state the meaning plainly. Alternate translation: [like someone who is asleep] or [unprepared for his return] or [not being watchful] (See: **Metaphor (p.904)**)

Mark 13:37

But

Here, the word **But** introduces a further development of what Jesus has been saying. If it would be helpful in your language, you could use a word or phrase that introduces a development in what someone is saying, or you could leave **But** untranslated. Alternate translation: [Indeed,] (See: **Connecting Words and Phrases (p.824)**)

to all

Jesus is using the adjective **all** as a noun to mean all people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [to every person] or [all men and women] (See: **Nominal Adjectives (p.912)**)

Mark 14

Mark 14 Chapter Introduction

Structure and Formatting

Jesus' last days and death (14:1–15:47)

- The chief priests and scribes plan to kill Jesus (14:1–2)
- A woman anoints Jesus (14:3–9)
- Judas agrees to hand Jesus over (14:10–11)
- Jesus' last meal with his disciples (14:12–25)
- Jesus predicts that his disciples will deny him (14:26–31)
- Jesus prays in Gethsemane (14:32–42)
- Judas hands Jesus over, and the disciples flee (26:43–52)
- Jesus' trial before the Jewish council (14:53–65)
- Peter denies Jesus three times (14:66–72)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 14:27, which is a quote from Zechariah 13:7.

Religious and Cultural Concepts in This Chapter

Perfumed oil

In 14:3–9, a woman anoints Jesus with perfumed oil. The kind that the woman uses was very expensive. People would use these oils to make themselves look and smell good. Also, they used oils to anoint corpses before they buried them, possibly to keep them from smelling. In this story, the woman uses the oil to honor Jesus, and Jesus also interprets it as a preparation for his burial. Make sure that your readers understand what anointing with this kind of oil means. (See: **oil (p.988)**)

Denying Jesus

Throughout this chapter, Jesus and his disciples speak about "denying" Jesus. If a disciple denies Jesus, the disciple claims to have no connection with Jesus, neither knowing nor following him. Consider how you might naturally express this idea in your language.

Jesus' trial before the Jewish council

In 14:53–65, Mark narrates Jesus' trial before the Jewish council. Since Jerusalem was governed by the Roman empire, the Roman governor, Pilate, was the only one who could actually have someone executed. So, the Jewish council needed to find evidence against Jesus that proved that he did something for which the Roman governor would execute him. This trial, then, was a preliminary step. They first needed to find good evidence to condemn Jesus, and then they needed to present evidence to the Roman governor that would lead to him executing Jesus. While you should not explain all these details in your translation, make sure that your translation does fit with this general idea.

The Son of Man coming on the clouds of heaven

In 14:62, Jesus indicates that he, the Son of Man, will "come" on the clouds of heaven. However, he does not indicate the location to which he will "come." Christians debate whether Jesus is describing his return to earth or his enthronement in heaven. If possible, your translation should allow for both possibilities. See the notes on this verse for translation options.

Translation Issues in This Chapter

Body and bread, blood and cup

In 14:22–25, Jesus identifies bread as "my body" and wine in a cup as "my blood of the covenant." These statements can be understood in at least three primary ways: (1) the bread and wine somehow become Jesus' body and blood; (2) Jesus' body and blood are present, physically or spiritually, in the bread and wine; or (3) the bread and wine memorialize or symbolize Jesus' body and blood. Christians are divided on this question, and statements that link body and blood to bread and wine are very significant in the Bible and in Christian teaching. For these reasons, it is best to preserve these statements without expressing them as similes or in another nonfigurative way. If you must express them in another way, see the notes on 14:22–25 for translation possibilities. (See: **Metaphor (p.904)**)

Translation Issues in This Chapter

Singular and plural forms of "you"

Many of the forms of "you" in this chapter appear when Jesus is talking to groups of people. Because of this, most forms of "you" in this chapter are plural. You should assume forms of "you" are plural unless a note specifies that the form is singular. (See: **Forms of 'You' — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 12, 13, 17, 27, 30, 32, 33, 34, 37, 41, 43, 45, 51, 53, 61, 63, 66, and 67. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

Abba, Father

In 14:36, Mark indicates that Jesus says "Abba, Father" when he prays. "Abba" is an Aramaic word that the Jews used to speak to their fathers. Mark writes it as it sounds. The word that follows, which is the word for "father" in Greek, could be Mark's explanation of what "Abba" means. On the other hand, Jesus might have used this Greek word in his prayer. If possible, spell out "Abba" as it sounds in your language and then use the word you use to translate "Father" when it refers to God. See the notes on this verse for translation options. (See: **Copy or Borrow Words (p. 828)**)

Judas' kiss for Jesus

In 14:44–45, Mark describes how Judas kissed Jesus so the soldiers would know whom to arrest. In this culture, when men greeted other men who were family or friends, they would kiss them, probably on one cheek or on both cheeks. If men would not greet each other with a kiss in your culture, you could explain the purpose of the kiss, or you could translate the expression in a more general way. See the notes on these verses for translation options. (See: **kiss (p.987)**)

Mark 14:1

Now

Mark uses the word **Now** to introduce background information that will help readers understand what happens next in the story. Use a natural way in your language for introducing background information. Alternate translation: [Meanwhile,] (See: **Background Information (p.792)**)

the Passover and the Festival of Unleavened Bread

Here Mark's readers would have known that **the Passover** was a festival that took place on the first day of the week-long celebration named **the Festival of Unleavened Bread**, so Mark speaks of the two as one event. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the first day of the Festival of Unleavened Bread, the Passover,] or [the Passover, the first day of the Festival of Unleavened Bread,] (See: **Assumed Knowledge and Implicit Information (p.788)**)

by deceit

If your language does not use an abstract noun for the idea of **deceit**, you could express the same idea in another way. Alternate translation: [deceitfully] or [cleverly] (See: **Abstract Nouns (p.781)**)

they might kill him

Here Mark implies that the chief priests and elders would have other people **kill** Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they might have him killed] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:2

For

Here, the word **For** introduces a reason why the chief priests and scribes wanted to seize Jesus “by deceit.” If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for something, or you could leave **For** untranslated. Alternate translation: [They were seeking a way to do this by deceit because] or [Here is why they needed to be deceptive:] (See: **Connect — Reason-and-Result Relationship (p.817)**)

they were saying, “Not during the festival, so that there will not be a riot of the people

It may be more natural in your language to have an indirect quotation here. Alternate translation: [they were saying that they would not do it during the festival, so that there would not be a riot of the people] (See: **Direct and Indirect Quotations (p.830)**)

they were saying

The pronoun **they** refers to “the chief priests and the scribes” mentioned in the previous verse. If it would be helpful in your language, you could say the meaning explicitly. Alternate translation: [the chief priests and the scribes were saying] (See: **Pronouns — When to Use Them (p.936)**)

Not during the festival

The phrase **Not during the festival** refers to not arresting Jesus during the festival. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: [We must not arrest him during the festival] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the festival

Here, the **festival** refers to the Passover and the Festival of Unleavened Bread, as indicated in 14:1. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the festival of Passover and Unleavened Bread] or [the Festival of Unleavened Bread, including the Passover] (See: **Assumed Knowledge and Implicit Information (p.788)**)

of the people

This means specifically the great crowds of **people** who were in the city of Jerusalem and who liked Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [of the people who listen to Jesus] or [of the people who are here who follow Jesus] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:3

And

Here, the word **And** introduces the next major event in the story. This event most likely happened about the same time as the chief priests and scribes were planning how to kill Jesus. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Meanwhile,] (See: **Introduction of a New Event (p.883)**)

And he being in Bethany in the house of Simon the leper, he reclining to eat

Both uses of the pronoun **he** refer to Jesus. If it would be helpful in your language, you could say the meaning explicitly. Alternate translation: [And Jesus being in Bethany in the house of Simon the leper, Jesus reclining to eat] (See: **Pronouns — When to Use Them (p.936)**)

of Simon the leper

Here Mark could be implying that: (1) **Simon** had once been a **leper** but had been healed. Alternate translation: [of Simon, who had been healed of leprosy]; (2) the house was owned by **Simon**, who was a **leper**, but he did not live there. Alternate translation: [owned by Simon the leper]; (3) **the leper** was a nickname for **Simon**, who did not actually have leprosy. Alternate translation: [of Simon, who was nicknamed “the leper”] (See: **Assumed Knowledge and Implicit Information (p.788)**)

of Simon

The word **Simon** is the name of a man. This is a different man than Simon Peter and Simon the Zealot. (See: **How to Translate Names (p.864)**)

he reclining to eat

In Jesus’ culture, people would usually recline, or lay on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: [he sitting down to eat] or [he eating] (See: **Translate Unknowns (p.971)**)

a woman came, having an alabaster jar of very precious perfumed oil of pure nard

Here Mark introduces a woman into the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a woman who had an alabaster jar of very precious perfumed oil of pure nard. She came to Jesus] (See: **Introduction of New and Old Participants (p. 886)**)

an alabaster jar of very precious perfumed oil of pure nard

Mark is using the possessive form to describe **an alabaster jar** that is filled with **very precious perfumed oil**, which he identifies as **pure nard**. If it would be helpful in your language, you could express the ideas in another way. Alternate translation: [an alabaster jar full of very precious perfumed oil, specifically nard] (See: **Possession (p. 932)**)

an alabaster jar

The word **alabaster** is the name of a soft, white stone. People stored precious and valuable items in jars made from alabaster. If your readers would not be familiar with this type of stone, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a white stone jar] (See: **Translate Unknowns (p.971)**)

of very precious perfumed oil

This **oil** had fragrant additives. To make themselves have a nice smell, people would rub the oil on themselves or sprinkle their clothing with it. Mark indicates that this was particularly **precious** oil. If your readers would not be familiar with this type of oil, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [of very precious oil with perfume in it] (See: **Translate Unknowns (p.971)**)

very precious

Alternate translation: [very expensive]

of pure nard

Here Mark indicates that the **oil** was made from the roots of a **nard** plant, which is sometimes called “spikenard.” If your readers would not be familiar with **nard** plants, you could use a descriptive phrase or a more general expression. Alternate translation: [of pure extract from spikenard roots] or [made only from plant roots] (See: **Translate Unknowns (p.971)**)

Mark 14:4

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

being very angry within themselves

Here Mark could be implying that: (1) the people spoke the following words to each other. Alternate translation: [being very angry and saying to one another]; (2) the people thought the following words without saying them. Alternate translation: [being very angry and thinking] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

For what has this waste of the perfumed oil happened

The people there are using the question form to show that they think the woman wasted the perfume. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [There is no reason for this waste of the perfumed oil.] or [What a waste of the perfumed oil!] (See: **Rhetorical Question (p.951)**)

For what has this waste of the perfumed oil happened

Alternate translation: [What is the purpose for this waste of the perfumed oil]

has this waste of the perfumed oil happened

If your language does not use an abstract noun for the idea of **waste**, you could express the same idea in another way. Alternate translation: [is she wasting this perfumed oil] (See: **Abstract Nouns (p.781)**)

of the perfumed oil

See how you translated the phrase **perfumed oil** in 14:3. Alternate translation: [of the oil with perfume in it] (See: **Translate Unknowns (p.971)**)

within themselves, “For what has this waste of the perfumed oil happened & For this perfumed oil was able to be sold for more than 300 denarii and given to the poor.” And

It may be more natural in your language to have an indirect quotation here. Alternate translation: [asking for what the waste of the perfumed oil had happened and saying that the perfumed oil was able to have been sold for more than 300 denarii and given to the poor. And] (See: **Direct and Indirect Quotations (p.830)**)

Mark 14:5

For

Here, the word **For** introduces a reason why these people say that the woman wasted the perfume. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [We say that because] or [As a matter of fact,] (See: **Connect — Reason-and-Result Relationship (p.817)**)

this perfumed oil was able to be sold for more than 300 denarii and given

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would have done the action, it is clear from the context that would have been the woman. Alternate translation: [she was able to sell this perfumed oil for more than 300 denarii and give it] (See: **Active or Passive (p.783)**)

perfumed oil

See how you translated the phrase **perfumed oil** in 14:3. Alternate translation: [oil with perfume in it] (See: **Translate Unknowns (p.971)**)

for more than 300 denarii

The word **denarii** refers to silver coins, each equivalent to about one day's wage for a hired worker. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. See how you translated **denarii** in 6:37. Alternate translation: [for more than 300 silver coins] or [more than 300 days' wages] (See: **Biblical Money (p.795)**)

for more than 300 denarii and given

Here these people imply that the perfumed oil could have been sold for **more than 300 denarii**, and this money is what would been **given to the poor**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [for more than 300 denarii, which could have been given] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to the poor

These people are using the adjective **poor** as a noun to mean poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [to people who are poor] (See: **Nominal Adjectives (p.912)**)

And they were scolding her

Alternate translation: [And they were criticizing her harshly because of what she had done]

Mark 14:6

But

Here, the word **But** introduces how Jesus responded in contrast to how the other people there responded. If it would be helpful in your language, you could use a different word or phrase that introduces this kind of contrast. Alternate translation: [In contrast,] (See: **Connect — Contrast Relationship (p.806)**)

Leave her alone

Here, the command **Leave her alone** means that these people should stop rebuking and criticizing the woman. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [Stop scolding her] or [Do not criticize her] (See: **Idiom (p.875)**)

Why are you causing trouble for her

Jesus is using the question form to rebuke these people for saying what they did about how the woman acted. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Do not cause trouble for her.] or [Stop causing trouble for her!] (See: **Rhetorical Question (p.951)**)

are you causing trouble for her? & a good work

If your language does not use abstract nouns for the ideas of **trouble** and **work**, you could express the same ideas in another way. Alternate translation: [are you troubling her ... something good] (See: **Abstract Nouns (p.781)**)

in me

Alternate translation: [to me]

Mark 14:7

For

Here, the word **For** introduces a reason why Jesus rebukes these people for saying that the woman should have given money to the poor instead of pouring the perfume on Jesus' head. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a rebuke, or you could leave **For** untranslated. Alternate translation: [I am rebuking you because] or [Here is why I say that:] (See: **Connect — Reason-and-Result Relationship (p.817)**)

the poor

Jesus is using the adjective **poor** as a noun to mean poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who are poor] (See: **Nominal Adjectives (p.912)**)

to do good to them

Alternate translation: [to give money to them]

Mark 14:8

What she had, she did

Here Jesus implies that the woman did what she was able to do to serve and help Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [She did what she was able to do] or [What she could do, she did] (See: **Assumed Knowledge and Implicit Information (p.788)**)

She anticipated

Alternate translation: [She acted beforehand]

for burial

If your language does not use an abstract noun for the idea of **burial**, you could express the same idea in another way. Alternate translation: [for when I am buried] (See: **Abstract Nouns (p.781)**)

Mark 14:9

the gospel is preached & also what she did will be spoken

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the actions, you could use indefinite subjects. Alternate translation: [people preach the gospel ... they will also speak what she did] (See: **Active or Passive (p.783)**)

in remembrance of her

If your language does not use an abstract noun for the idea of **remembrance**, you could express the same idea in another way. Alternate translation: [so that she is remembered] or [as a way to remember her] (See: **Abstract Nouns (p.781)**)

Mark 14:10

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.883)**)

of the Twelve

See how you translated the phrase **the Twelve** in 3:16. Alternate translation: [of the 12 apostles] or [of the 12 men whom Jesus had chosen to be apostles] (See: **Nominal Adjectives (p.912)**)

went away

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [came away] (See: **Go and Come (p.859)**)

so that he might hand him over to them

Judas did not hand Jesus over to the **chief priests** yet. Rather, he went to make arrangements with them about doing that. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [so that he might arrange with them how he would hand him over to them] or [so that he might offer to hand him over to them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:11

having heard {it

Here Mark implies that the chief priests **heard** that Judas wanted to hand Jesus over. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having heard that Judas Iscariot wanted to betray Jesus to them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

promised to give him silver

Here Mark implies that the chief priests **promised to give him silver** if he handed Jesus over to them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [promised to give him silver if he handed Jesus over to them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

silver

Here, **silver** represents coins made from silver. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [silver coins] (See: **Metonymy (p.910)**)

Mark 14:12

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.883)**)

on the first day

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on day one] (See: **Ordinal Numbers (p.923)**)

they were sacrificing

The pronoun **they** refers to Jewish people in general. If this is not clear for your readers, you could use a word or phrase that refers to Jewish people in general. Alternate translation: [Jewish people were sacrificing] (See: **Pronouns — When to Use Them (p.936)**)

the Passover

Here Mark uses the name of the festival, **Passover**, to refer to the lamb that God had commanded Jews to kill and eat for their celebration meal. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [lambs for their Passover meals] (See: **Metonymy (p.910)**)

do you want {& you may eat

Because the disciples are speaking to Jesus, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p.855)**)

having gone away

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come away] (See: **Go and Come (p.859)**)

you may eat

Here the disciples imply that will **eat the Passover** with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [we may eat] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the Passover

Jesus' disciples are using the name of the festival, **Passover**, to refer to the meal that people shared on that occasion. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Passover meal] (See: **Metonymy (p.910)**)

Mark 14:13

to them, “& you

Since Jesus is speaking to two men, the pronouns **them** and **you** would both be in the dual form, if your language uses that form. Otherwise, they would be plural. (See: **Forms of ‘You’ — Dual/Plural (p.853)**)

Go

In a context such as this, your language might say “Come” instead of **Go**. Alternate translation: [Come] (See: **Go and Come (p.859)**)

a pitcher of water

Here, the phrase **pitcher** refers to a large earthen jug, which the man would likely be carrying on his shoulder. This large jug was full of **water**. If your language has its own term for a large container that people use to transport water, you could use it here. Alternate translation: [a jug full of water] (See: **Translate Unknowns (p.971)**)

Mark 14:14

say to the master of that house, ‘The Teacher says, “Where is my guest room where I may eat the Passover with my disciples

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: [tell the master of that house that the Teacher wants to know where his guest room is, where he can eat the Passover meal with his disciples] (See: **Quotes within Quotes (p.943)**)

to the master of that house

The **master of that house** is the man who owns the house. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [to the man whose house it is] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Where is my guest room where I may eat the Passover with my disciples

Jesus instructs the two disciples to ask about **Where** the **guest room** is, but this question always implies that the disciples are asking for permission to use the **guest room**. If it would be helpful in your language, you could make that idea more explicit. Also, you could express the idea as a request rather than as a question. Alternate translation: [Will you allow me to use my guest room where I may eat the Passover with my disciples?] or [Please allow me to use my guest room where I may eat the Passover with my disciples.] (See: **Assumed Knowledge and Implicit Information (p.788)**)

my guest room

Here, Jesus is instructing the disciples to use the possessive form to describe a **guest room** that has been reserved for Jesus. Jesus does not own this guest room. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the guest reserved for me] or [the guest room prepared for me] (See: **Possession (p.932)**)

the Passover

Jesus instructs his disciples to use the name of the festival, **Passover**, to refer to the meal that people shared on that occasion. If it would be helpful in your language, you could state the meaning plainly. See how you expressed the similar idea in 14:13. Alternate translation: [the Passover meal] (See: **Metonymy (p.910)**)

Mark 14:15

you

Since the word **you** applies to the two disciples, it would be dual, if your language uses that form. Otherwise, it would be plural. (See: **Forms of 'You' — Dual/Plural (p.853)**)

a large upper room

In this culture, in some houses, rooms were built above other rooms. If your community does not have houses like that, you could use another expression to describe a large indoor space that people could use for a celebration meal. Alternate translation: [a big hall] or [a large dining room] (See: **Translate Unknowns (p.971)**)

furnished {and} ready

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could indicate that the man who owned the house did it. Alternate translation: [one that he has furnished and made ready] (See: **Active or Passive (p.783)**)

furnished {and} ready

The terms **furnished** and **ready** mean similar things. Jesus 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: [ready for us to use] or [furnished with everything we need] (See: **Doublet (p.838)**)

for us

Here, when Jesus says **us**, he is referring to himself and his disciples, including the two he is addressing here, so **us** would be inclusive. Your language may require you to mark these forms. (See: **Exclusive and Inclusive 'We' (p. 849)**)

Mark 14:16

went

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [came] (See: **Go and Come (p.859)**)

they found {it} just as he said to them

Here Mark means that what Jesus **said to them** is exactly what happened. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [what he said to them is what occurred] or [it happened just as he said to them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the Passover

Jesus instructs his disciples to use the name of the festival, **Passover**, to refer to the meal that people shared on that occasion. If it would be helpful in your language, you could state the meaning plainly. See how you expressed the similar idea in 14:13. Alternate translation: [the Passover meal] (See: **Metonymy (p.910)**)

Mark 14:17

he comes with the Twelve

Here Mark implies that Jesus and **the Twelve** came to the room in the house in Jerusalem. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he comes with the Twelve to the house] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he comes

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [he goes] (See: **Go and Come (p.859)**)

the Twelve

See how you translated the phrase **the Twelve** in 3:16. Alternate translation: [the 12 apostles] or [the 12 men whom he had chosen to be apostles] (See: **Nominal Adjectives (p.912)**)

Mark 14:18

reclining to eat

In Jesus' culture, people would usually recline, or lay on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture. Since Mark clarifies that they are **eating**, you do not need to explain the meaning of the action. See how you expressed the similar phrase in 14:3. Alternate translation: [sitting down] (See: **Assumed Knowledge and Implicit Information (p.788)**)

one eating with me

Here Jesus further describes the **one** who will hand him over as someone who is **eating with** him. Since all the disciples were eating with him, Jesus is not making distinctions between disciples. Be sure that this distinction is clear in your translation. Alternate translation: [you who are eating with me] (See: **Distinguishing Versus Informing or Reminding (p.832)**)

Mark 14:19

They began to be grieved and

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus said. Alternate translation: [What Jesus said began to grieve them, and they began] (See: **Active or Passive (p.783)**)

one by one

The phrase **one by one** indicates that each of the disciples spoke to Jesus in sequence. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [one at a time] (See: **Idiom (p.875)**)

Surely not I

Here the disciples could be using the question form: (1) to tell Jesus that they would never hand him over. In this case, you could express the idea as a statement or exclamation. Alternate translation: [I am not the one!]; (2) to ask a hesitant question. In this case, they are unsure whether they would hand Jesus over. Alternate translation: [Can it really be me?] (See: **Rhetorical Question (p.951)**)

Surely not I

The disciples are leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [Surely it is not I who will hand you over] (See: **Ellipsis (p.840)**)

Mark 14:20

And

Here, the word **But** introduces what Jesus said in contrast to what the disciples were asking. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] (See: **Connect — Contrast Relationship (p.806)**)

of the Twelve

See how you translated the phrase **the Twelve** in 3:16. Alternate translation: [of the 12 apostles] or [of the 12 men whom I have chosen to be apostles] (See: **Nominal Adjectives (p.912)**)

the one dipping with me into the bowl

Here Jesus describes one specific way of eating food in his culture to refer to eating in general. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the one taking food from the same plate with me] or [the one participating in this meal with me] (See: **Synecdoche (p.964)**)

the one dipping

Here Jesus is further describing the **one of the Twelve** who will hand him over. He is not identifying which one of **the Twelve** it will be. Be sure that this distinction is clear in your translation. Alternate translation: [one of you who are dipping] (See: **Distinguishing Versus Informing or Reminding (p.832)**)

Mark 14:21

For

Here, the word **For** introduces a further explanation about what Jesus has said about one of the Twelve betraying him. 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: [Indeed,] or [Yes,] (See: **Connecting Words and Phrases (p.824)**)

the Son of Man departs just as it has been written about him, but woe to that man through whom the Son of Man is handed over

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, depart just as it has been written about me. But woe to that man through whom I am handed over] (See: **First, Second or Third Person (p.851)**)

departs

Here Jesus uses the present tense to describe a future event. He does this to emphasize that the future event is sure to happen. If it would be helpful in your language, you could use the future tense here and express the certainty in another way. Alternate translation: [will surely depart] (See: **Irregular Use of Tenses (p.892)**)

departs

Here, **departs** is a polite way to refer to dying. If it would be helpful in your language, you could use a comparable polite way to refer to dying, or you could state the meaning plainly. Alternate translation: [passes away] or [dies] (See: **Euphemism (p.845)**)

just as it has been written

Here Jesus implies that what has been written can be found in the Old Testament scriptures. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [just as it has been written in the Scriptures] (See: **Assumed Knowledge and Implicit Information (p.788)**)

it has been written

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the people who wrote the Scriptures. Alternate translation: [the prophets wrote] or [the Scriptures testify] (See: **Active or Passive (p.783)**)

through whom the Son of Man is handed over

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [who hands over the Son of Man] (See: **Active or Passive (p. 783)**)

that man had not been born

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the man's mother. Alternate translation: [that man's mother had not given birth to him] (See: **Active or Passive (p.783)**)

Mark 14:22

bread

The term **bread** refers to a loaf of bread, which is a lump of flour dough that a person has shaped and baked. The **bread** referred to here was a flat loaf of unleavened **bread** that was eaten as part of the Passover meal. Alternate translation: [a loaf of unleavened bread] (See: **Translate Unknowns (p.971)**)

having blessed

Here Mark could be implying that Jesus **blessed**: (1) God for providing the food. Alternate translation: [having blessed God] or [having praised God]; (2) the food. Alternate translation: [having blessed it] or [having asked God to make it holy] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he broke {it

Here Matthew means that Jesus broke the bread in pieces so that it could be served to the disciples. This was a normal practice in his culture. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he divided the bread into servings] or [he broke the bread into smaller pieces] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Take

Here Jesus implies that he wants the disciples to **Take** the pieces of bread that he gave to them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Take these pieces of bread] (See: **Ellipsis (p.840)**)

Take

Here Jesus implies that the disciples should eat the pieces of bread after they **Take** them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Take and eat] (See: **Assumed Knowledge and Implicit Information (p.788)**)

This is my body

Here Jesus identifies the bread as his **body**. This figure of speech has been interpreted in a number of ways. The bread could somehow become Jesus' **body**, or Jesus' **body** could be present in some way when people eat the bread, or the bread could represent or memorialize Jesus' **body**. Because of the variety of interpretations and the significance of this metaphor, you should preserve the metaphor if there is any way to do so. If you must express the metaphor in a different way, use a form that could fit with as many of the listed interpretations as possible. Alternate translation: [This functions as my body] (See: **Metaphor (p.904)**)

Mark 14:23

a cup

Here Mark uses the word **cup** to refer both to it and to the drink inside the cup, which in Jesus' culture would have been wine. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a cup full of wine] or [some wine] (See: **Synecdoche (p.964)**)

they all drank from it

Here Mark implies that the disciples took turns drinking from the cup until they had all had a drink. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [each of them drank from it] or [one by one they all drank from it] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:24

This is my blood of the covenant

Here Jesus identifies the cup of wine as his **blood of the covenant**. This figure of speech has been interpreted in a number of ways. The wine could somehow become Jesus' **blood**, or Jesus' **blood** could be present in some way when people drink the wine, or the wine could represent or memorialize Jesus' **blood**. Because of the variety of interpretations and the significance of this metaphor, you should preserve the metaphor if there is any way to do so. If you must express the metaphor in a different way, use a form that could fit with as many of the listed interpretations as possible. Alternate translation: [This functions as my blood of the covenant] (See: **Metaphor (p. 904)**)

This

Here, the pronoun **This** refers to the wine in the cup that Mark mentioned in the previous verse. If it would be helpful in your language, you could refer to the wine more directly. Alternate translation: [The wine in this cup] (See: **Pronouns — When to Use Them (p.936)**)

my blood of the covenant

Here, Jesus is using the possessive form to describe how his **blood** inaugurates or initiates **the covenant**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [my blood that initiates the covenant] (See: **Possession (p.932)**)

of the covenant

Many ancient manuscripts read **of the covenant**. The ULT follows that reading. Other ancient manuscripts read "of the new covenant." The word "new" may have been accidentally added here because it appears in the parallel story in Luke (see Luke 22:20). 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 the ULT. (See: **Textual Variants (p.966)**)

which is being poured out

Here Jesus means that he will die and his blood will be **poured out** of his body. He is using words that people would use to describe how animals would be offered to God: these animals would be killed and then their blood would be **poured out** on or near the altar. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [which, when I die, is being poured out] or [which is being shed] (See: **Assumed Knowledge and Implicit Information (p.788)**)

is being poured out

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, Jesus implies that he himself does it when he dies. Alternate translation: [I am pouring out] (See: **Active or Passive (p.783)**)

many

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many men and women] (See: **Nominal Adjectives (p.912)**)

Mark 14:25

I will certainly not any longer drink

The words translated **certainly not any longer** are three negative words. In this construction, the second and third negatives do not cancel the first. Instead, they give greater emphasis to the negative. If your language can use three negatives that do not cancel one another to create a positive meaning, you could use a triple negative here. If your language does not use three negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [I will by no means any longer drink] or [I will certainly no longer drink] (See: **Double Negatives (p.835)**)

from the fruit of the vine

Here, the phrase **fruit of the vine** refers to wine. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [alcohol made from grapes] or [wine] (See: **Idiom (p.875)**)

that day

Here Jesus uses the term **day** to refer to a particular moment in time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [that hour] or [the moment] (See: **Idiom (p.875)**)

I drink it new

Here, the word **new** could go with: (1) **drink**. In this case, Jesus means that he will drink the wine in a **new** way. Alternate translation: [I drink it in a new way] or [I drink it anew]; (2) the wine. In this case, Jesus means that he will drink new wine. Alternate translation: [I drink new wine] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

Mark 14:26

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Then,] (See: **Introduction of a New Event (p.883)**)

having sung a hymn

A **hymn** is a song or poem that is sung to praise God. The Jews would traditionally sing a psalm from Psalms 113–118 at the end of the Passover meal, so the **hymn** that Jesus and his disciples sang was likely one of these psalms. If your readers would not be familiar with a **hymn**, you could use the name for religious songs in your culture, if you have them, or you could use a general expression. Alternate translation: [having sung a psalm] or [having sung a song of praise to God] (See: **Translate Unknowns (p.971)**)

Mark 14:27

You all will be caused to stumble, for it is written, I will strike the shepherd, and the sheep will be scattered

If it would be more natural in your language, you could reverse the order of these clauses, since the last clauses gives the basis for the claim that the first clause makes. Alternate translation: [It is written, 'I will strike the shepherd and the sheep will be scattered.' Therefore, you all will be caused to stumble."] (See: **Connect — Reason-and-Result Relationship (p.817)**)

You all will be caused to stumble

Here Jesus speaks as if his disciples were going to **stumble**. He means that they will reject and desert him because of what will happen to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You all will desert me] or [You all will run away from me] (See: **Metaphor (p.904)**)

You all will be caused to stumble

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [You all will stumble] (See: **Active or Passive (p.783)**)

it is written

Here, Jesus uses the phrase **it is written** to introduce a quotation from an Old Testament passage of Scripture, (Zechariah 13:7). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [you can read in the Scriptures] or [it says in the book of Zechariah] (See: **Quotations and Quote Margins (p.941)**)

it is written

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through Zechariah. Alternate translation: [Zechariah wrote] or [God spoke through Zechariah] (See: **Active or Passive (p.783)**)

it is written, I will strike the shepherd, and the sheep will be scattered

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [it is written that God will strike the shepherd and the sheep will be scattered] (See: **Quotes within Quotes (p.943)**)

I will strike the shepherd, and the sheep will be scattered

Here the author of the quotation speaks as if the Messiah were a **shepherd** and as if his people were **sheep**. He means that the Messiah is the leader, and his people are like helpless sheep without him. Since Jesus is quoting these words from the Old Testament, if possible preserve the metaphor or express the idea in simile form. Alternate translation: [I will strike the person who is like a shepherd and those who are like sheep will be scattered] (See: **Metaphor (p.904)**)

I will strike

In this quotation, God is the one speaking. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [I, God, will strike] (See: **Assumed Knowledge and Implicit Information (p.788)**)

I will strike

Here, the word **strike** means to hit someone hard enough to kill that person. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [I will fatally strike] or [I will strike down] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the sheep will be scattered

If your language does not use this passive form, you can state this in active form. Alternate translation: [the sheep will scatter] (See: **Active or Passive (p.783)**)

Mark 14:28

I am raised up

Here, the phrase **raised up** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: [I am restored to life] (See: **Idiom (p.875)**)

I am raised up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, Jesus could be implying that: (1) God will do it. Alternate translation: [God raises me up]; (2) Jesus himself will do it. Alternate translation: [I raise myself up] (See: **Active or Passive (p.783)**)

I will go before you into Galilee

Here Jesus implies that once he is in **Galilee**, his disciples will meet him there. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [I will go before you into Galilee, where you will be with me again] (See: **Assumed Knowledge and Implicit Information (p.788)**)

I will go before

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [I will come before] (See: **Go and Come (p.859)**)

Mark 14:29

But

Here, the word **But** introduces what Peter said in contrast to what Jesus said. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] (See: **Connect — Contrast Relationship (p.806)**)

Even if all will be caused to stumble

Peter is suggesting that this is a hypothetical condition, that **all** might be **caused to stumble**. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [Even were all to be caused to stumble] (See: **Connect — Hypothetical Conditions (p.815)**)

will be caused to stumble

Here Peter speaks as if all the disciples were going to **stumble**. He means that they will reject and desert Jesus because of what will happen to him. If it would be helpful in your language, you could state the meaning plainly. See how you expressed the similar phrase in 14:27. Alternate translation: [will desert you] or [will run away from you] (See: **Metaphor (p.904)**)

will be caused to stumble

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [will stumble] (See: **Active or Passive (p.783)**)

not I

Peter is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [I will not be caused to stumble] (See: **Ellipsis (p.840)**)

Mark 14:30

to you & you

Because Jesus is speaking to Peter, the word **you** is singular throughout this verse. (See: **Forms of 'You' — Singular (p.855)**)

today—this night

Here, the word **today** refers to a period of 24 hours. In Jesus' culture, people usually considered sunset to be the start of the next day. So, Jesus is indicating that Peter will deny him that night, before the sun rises. If it would be helpful in your language, you could use a different phrase that refers to this period of time. Alternate translation: [during this very night,] or [before the sun rises again,] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

a rooster crows

A **rooster** is a large bird, a male chicken, which often calls out with a loud sound around the time the sun comes up. If your readers would not be familiar with this bird, you could use the name of a bird in your area that calls out or sings just before dawn, or you could use a general expression. See how you translated this word in 13:35. Alternate translation: [a bird sings] (See: **Translate Unknowns (p.971)**)

will deny me three times

Here Jesus implies that Peter **will deny** that he knows Jesus and is his disciple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [you will deny three times that you know me] or [you will deny three times that you are my disciple] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:31

emphatically

Alternate translation: [insistently] or [forcefully]

Even if it were necessary for me to die with you

Peter is suggesting that this is a hypothetical condition, that it might be **necessary** to **die with** Jesus. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [Even were it necessary for me to die with you] (See: **Connect — Hypothetical Conditions (p.815)**)

Even if it were necessary for me to die with you

Here Peter means that if it were **necessary** for him **to die** if he remained faithful to Jesus, he would rather do that than **deny** him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Even if it were necessary for me, to keep from denying you, to die with you] or [Even if I would have to die with you if I stayed with you] (See: **Assumed Knowledge and Implicit Information (p.788)**)

you, & you

Because Peter is speaking to Jesus, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p.855)**)

I will certainly not deny you

Here Peter implies that he **will certainly not deny** that he knows Jesus and is his disciple. See how you expressed the similar phrase in 14:30. Alternate translation: [I will certainly not deny that I know you] or [I will certainly not deny that I am your disciple] (See: **Assumed Knowledge and Implicit Information (p.788)**)

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.835)**)

they all also were speaking in the same manner

The phrase **they all also were speaking in the same manner** means that all of the disciples were saying the same thing that Peter said. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they all also were saying the same kind of thing] or [they all also were declaring that they would not deny Jesus] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:32

they come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go] (See: **Go and Come (p.859)**)

he says to his disciples, “Sit here while I pray

It may be more natural in your language to have an indirect quotation here. Alternate translation: [tells his disciples to sit there while he prayed] (See: **Direct and Indirect Quotations (p.830)**)

Mark 14:33

he takes along Peter and James and John with him and began to be distressed and greatly troubled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was something that Jesus was thinking about. Alternate translation: [he takes along Peter and James and John with him. And something began to distress and greatly trouble him] or [as he takes along Peter and James and John, what he was thinking began to distress and greatly trouble him] (See: **Active or Passive (p.783)**)

to be distressed and greatly troubled

The terms **distressed** and **greatly troubled** mean similar things. Mark 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: [to be extremely distressed] or [to be very troubled] (See: **Doublet (p.838)**)

Mark 14:34

My soul is very grieved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was something that Jesus was thinking about. Alternate translation: [Something grieves my soul very much] or [What I am thinking grieves my soul very much] (See: **Active or Passive (p.783)**)

My soul is

Here, **soul** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [It is I who am] (See: **Synecdoche (p.964)**)

to death

Jesus is using the phrase **to death** to describe the extent of his grief. He uses this overstatement in order to show how very **grieved** he is. If it would be helpful in your language, you could use an equivalent expression from your language that expresses great sorrow, or you could express the idea in simile form. Alternate translation: [so much so that I cannot stand it much longer] or [as if I were about to die] (See: **Hyperbole (p.868)**)

Mark 14:35

having gone a little farther

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come a little father] (See: **Go and Come (p.859)**)

he fell to the ground

In Mark’s culture, falling **to the ground** refers to kneeling down and putting one’s face close to the ground. This was a position used to show respect and reverence. If it would be helpful in your language, you could use a comparable expression for a physical position used to show respect or worship, or you could express the idea plainly. Alternate translation: [he bowed down] or [he lay down to show respect] (See: **Symbolic Action (p.962)**)

was praying that, if it is possible, the hour might pass from him

It may be more natural in your language to have a direct quotation here. Alternate translation: [was praying, “If it is possible, let the hour pass from me.”] (See: **Direct and Indirect Quotations (p.830)**)

the hour might pass from him

Here, when Jesus prays that he **the hour might pass from him**, he is praying that he would not experience **the hour**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the hour might not happen to him] or [he might not have to endure the hour] (See: **Idiom (p.875)**)

the hour

Here, **hour** represents events that will take place during a specific period of time, described generally as an **hour**. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the coming events] or [the things that would happen soon] (See: **Metonymy (p.910)**)

Mark 14:36

Abba, Father

Here Mark uses an Aramaic word for Father (**Abba**) and then the normal word for **Father** in his language. He could be: (1) including the word that Jesus used (**Abba**) and then translating it for his readers. If possible, simply include both words in your translation. If it is necessary, you could use a form that indicates that Mark is translating the word that Jesus used. Alternate translation: [Abba—that is, Father—]; (2) indicating that Jesus used both of these words in his prayer. Alternate translation: [Abba, my Father] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Abba

The word **Abba** is an Aramaic word meaning **Father**. Jewish people used this word to address their fathers. Mark has spelled it out using Greek letters so his readers would know how it sounded. Since the Aramaic word **Abba** is followed by the Greek word **Father**, it is best to transliterate **Abba** and then give its meaning in your language as Mark does. (See: **Copy or Borrow Words (p.828)**)

Father

Father is an important title that describe the relationship between God the **Father** and Jesus his Son. (See: **Translating Son and Father (p.974)**)

for you. Remove & you

Because Jesus is speaking to God the Father, the word **you** throughout this verse and the command **Remove** are singular. (See: **Forms of 'You' — Singular (p.855)**)

Remove

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [I ask that you remove] (See: **Imperatives — Other Uses (p.877)**)

this cup

Jesus is referring to the sufferings he will soon experience as if they were a **cup** of bitter-tasting liquid that he would have to drink. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [this suffering that is like a cup full of poison] or [this suffering] (See: **Metaphor (p.904)**)

not what I will, but what you

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from the context. Alternate translation: [do not do what I will, but do what you will] (See: **Ellipsis (p.840)**)

Mark 14:37

he comes

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [he goes] (See: **Go and Come (p.859)**)

them

The pronoun **them** refers to Peter, James, and John. If it would be helpful in your language, you could refer to them more directly. Alternate translation: [Peter, James, and John] (See: **Pronouns — When to Use Them (p.936)**)

he says to Peter

Here Mark implies that Jesus woke up **Peter** before speaking to him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he wakes up Peter to say to him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Simon, are you sleeping? Were you not able to be alert for one hour

Jesus is using the question form to rebuke Peter. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: [Simon, I see that you were sleeping. You were not able to be alert for one hour.] or [Simon, you were sleeping! You surely should have been able to be alert for one hour!] (See: **Rhetorical Question (p.951)**)

are you sleeping? Were you not able

Because Jesus is speaking to Peter, the word **you** throughout this verse is singular. (See: **Forms of ‘You’ — Singular (p.855)**)

Mark 14:38

so that

Here, the phrase **so that** could introduce: (1) the purpose for which the disciples should **pray**. Alternate translation: [in order that]; (2) what the disciples should **pray**. Alternate translation: [that] (See: **Assumed Knowledge and Implicit Information (p.788)**)

you do not enter into temptation

Here Jesus speaks as if **temptation** were a location that someone could **enter into**. He is referring to experiencing **temptation**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [you do not experience temptation] or [you are kept away from temptation] (See: **Metaphor (p.904)**)

you do not enter into temptation

If your language does not use an abstract noun for the idea of **temptation**, you could express the same idea in another way. Alternate translation: [you are not tempted] (See: **Abstract Nouns (p.781)**)

The spirit indeed {is} willing, but the flesh {is} weak

The words **spirit** and **flesh** represent people's spirits and flesh in general, not one particular spirit and flesh. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [People's spirits indeed are willing, but their flesh is weak] (See: **Generic Noun Phrases (p.857)**)

The spirit indeed {is} willing

Here, **spirit** represents a person's desires and will. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [The will indeed wants to do it] or [Inside, you indeed are willing] (See: **Metonymy (p.910)**)

is} willing

Here Jesus implies that **the spirit** is **willing** to do what is right, and more specifically what Jesus has asked. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [is willing to do what is right] or [is willing to do what I ask] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the flesh {is} weak

Here, **flesh** represents a person's body and actions. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the body is weak] or [when you act you are weak] (See: **Metonymy (p.910)**)

Mark 14:39

having gone away

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come away] (See: **Go and Come (p.859)**)

the same word

Here, **word** represents what Jesus prayed using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the same things he had prayed the first time] or [the same prayer as earlier] (See: **Metonymy (p.910)**)

Mark 14:40

And having come again, he found them sleeping, for their eyes were weighed down

If it would be more natural in your language, you could reverse the order of these clauses, since the third clause gives the reason for the result that the second clause describes. Alternate translation: [And since their eyes were weighed down, when he came again, he found them sleeping] (See: **Connect — Reason-and-Result Relationship (p.817)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.859)**)

them

Here, the pronoun **them** refers to Peter, James, and John. If it would be helpful in your language, you could refer to them more directly. Alternate translation: [Peter, James, and John] (See: **Pronouns — When to Use Them (p.936)**)

their eyes were weighed down

Here, the clause **their eyes were weighed down** indicates that the three disciples were very tired and sleepy. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they were exhausted] or [they were very tired] (See: **Idiom (p.875)**)

their eyes were weighed down

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [their eyes were heavy] or [sleepiness weighed their eyes down] (See: **Active or Passive (p.783)**)

they did not know what they might answer him

Here Mark implies that Jesus woke the disciples up, and then **they did not know what they might answer him** when he spoke to them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [when he awakened them and spoke to them, they did not know what they might answer him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:41

And he comes the third time

Here Mark implies that Jesus went away and prayed and then returned to the disciples **the third time**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Jesus again prayed some distance away, and then he comes the third time] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

the third time

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [time number three] or [yet again] (See: **Ordinal Numbers (p.923)**)

to them

Here, the pronoun **them** refers to Peter, James, and John. If it would be helpful in your language, you could refer to them more directly. Alternate translation: [to Peter, James, and John] (See: **Pronouns — When to Use Them (p. 936)**)

Are you still sleeping and resting

This sentence could be: (1) a rhetorical question that Jesus uses to rebuke the disciples. In this case, Jesus is disappointed that the disciples continue to sleep. Alternate translation: [Do you continue to sleep and rest?]; (2) a command to continue to sleep and rest. In this case, Jesus means that the time when they were supposed to be alert is over, and they might as well sleep and rest now. Alternate translation: [Go ahead and continue to sleep and rest!] or [You can continue to sleep and rest.] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Are you still sleeping and resting

Jesus is using the question form to rebuke Peter, James, and John. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [It is sad that you are still sleeping and resting.] or [You should not still be sleeping and resting!] (See: **Rhetorical Question (p.951)**)

Are you still sleeping and resting

The terms **sleeping** and **resting** mean similar things. Jesus 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: [Are you still taking your rest] or [Are you still sleeping soundly] (See: **Doublet (p.838)**)

It is enough

Here Jesus implies that the disciples have slept **enough**, and they should wake up and be ready to act. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [It is enough sleep] (See: **Assumed Knowledge and Implicit Information (p.788)**)

The hour

Here, the word **hour** refers to a specific moment in time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the moment] (See: **Idiom (p.875)**)

The hour

Here, Jesus implies that **the hour** is the time when he will suffer. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the hour of my suffering] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Behold

Here, the word **Behold** draws the attention of the disciples and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks someone to listen, or you could express the idea in another way. Alternate translation: [Listen] or [Pay attention:] (See: **Exclamations (p.847)**)

the Son of Man is handed over

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, am handed over] (See: **First, Second or Third Person (p. 851)**)

the Son of Man is handed over

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [someone hands the Son of Man over] (See: **Active or Passive (p.783)**)

is handed over

Here Jesus uses the present tense to describe a future event that he knows will surely happen. If it would be helpful in your language, you could use the future tense and indicate the certainty in another way. Alternate translation: [will certainly be handed over] (See: **Irregular Use of Tenses (p.892)**)

into the hands

The term **hands** represents power and control. If it would be helpful in your language, you could state the meaning plainly. See how expressed the similar idea in 9:31. Alternate translation: [into the power] or [into the control] (See: **Metonymy (p.910)**)

Mark 14:42

Get up, let us go. Behold, the one handing me over has come near

If it would be more natural in your language, you could reverse the order of these sentences. Alternate translation: [Behold, the one handing me over has come near. Get up, let us go] (See: **Information Structure (p.880)**)

Behold

Here, the word **Behold** draws the attention of the disciples and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks someone to listen, or you could express the idea in another way. Alternate translation: [Listen] or [Pay attention:] (See: **Exclamations (p.847)**)

Mark 14:43

And immediately

Here, the phrase **And immediately** introduces the next major event in the story. Mark implies that this event began soon after the event he just finished narrating. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: [Soon after that] (See: **Introduction of a New Event (p.883)**)

of the Twelve

See how you translated the phrase **the Twelve** in 3:16. Alternate translation: [of the 12 apostles] or [of the 12 men whom Jesus had chosen to be apostles] (See: **Nominal Adjectives (p.912)**)

a crowd with him

Mark is leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from earlier in the sentence. Alternate translation: [a large crowd arrived with him] (See: **Ellipsis (p.840)**)

clubs

A “club” is a hard piece of wood that a person uses to hit people. If your readers would not be familiar with this type of weapon, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [sticks for hitting people] (See: **Translate Unknowns (p.971)**)

Mark 14:44

Now the one handing him over had given them a signal, saying, “Whomever I kiss is he. Seize him and lead {him} away securely

To help his readers understand what happens next, Mark provides this background information about how Judas had arranged his betrayal of Jesus with the Jewish leaders. Here Mark uses the word **Now** to introduce the background information which he gives in the rest of this verse. Use a natural form in your language for expressing background information. Alternate translation: [Earlier, Judas, who was going to hand him over, had given them a signal. He had said, “Whomever I kiss is he. Seize him and lead him away securely.”] (See: **Background Information (p.792)**)

a signal

Here Mark is referring to an action by which one person communicates to others. More specifically, Judas arranged with the crowd an action that would communicate to them which person was Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [a signal to point out Jesus] or [a cue that would indicate whom to seize] (See: **Assumed Knowledge and Implicit Information (p.788)**)

saying, “Whomever I kiss is he. Seize him and lead {him} away securely

It may be more natural in your language to have an indirect quotation here. Alternate translation: [saying that whomever he kissed was he, and that they should seize him and lead him away securely] (See: **Direct and Indirect Quotations (p.830)**)

saying

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.941)**)

Whomever I kiss

In Jesus’ culture, close friends would greet each other with a kiss. In some cultures, a kiss as a greeting is appropriate, but in other cultures it is not appropriate. If it would be helpful in your language, you could explain what the kiss means, or you could refer to how close friends would greet each other in your culture. Alternate translation: [Whomever I greet with a kiss] or [Whomever I hug] (See: **Symbolic Action (p.962)**)

he

Alternate translation: [the one you are seeking]

securely

Alternate translation: [under guard]

Mark 14:45

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.859)**)

Rabbi

Judas says **Rabbi** to greet Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Greetings, Rabbi] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he kissed him

In Jesus’ culture, close friends would greet each other with a kiss. See how you expressed the idea in 14:44. Alternate translation: [he greeted him with a kiss] or [he hugged him] (See: **Symbolic Action (p.962)**)

Mark 14:46

they laid their hands on {him} and seized him

The clauses **they laid their hands on {him}** and **seized him** mean similar things. Mark is using the two clauses together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single clause. Alternate translation: [they seized him] or [they took hold of him to arrest him] (See: **Parallelism (p.927)**)

laid their hands on {him

Here, **they laid their hands on {him}** means that they grabbed and restrained Jesus. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they took hold of him] or [they grabbed him] (See: **Idiom (p.875)**)

Mark 14:47

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [After that,] (See: **Connecting Words and Phrases (p.824)**)

a certain one of the ones standing by

Mark uses this phrase to bring one of the characters in the story into the center of the action, but he does not identify the person by name. John indicates in his Gospel that it was Peter, but since Mark does not name him here, it would not be appropriate to use his name in your translation. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [a certain man who was standing nearby came forward and] (See: **Introduction of New and Old Participants (p.886)**)

Mark 14:48

answering

Here, the word **answering** indicates that Jesus was responding to what had happened. He was not answering a question. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [in response to what had happened] (See: **Assumed Knowledge and Implicit Information (p.788)**)

As against a robber have you come out with swords and clubs to seize me

Jesus is using the question form to rebuke the people who were arresting him for how they were acting. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [It was not necessary for you to come out as against a robber, bringing swords and clubs to seize me.] or [There was no reason for you to come out with swords and clubs to seize me, as if I were a robber!] (See: **Rhetorical Question (p.951)**)

As against a robber

Jesus is saying that the crowds are acting like he is a dangerous **robber** because they have come to arrest him with many weapons. If it would be helpful in your language, you could state that explicitly. Alternate translation: [As you arm yourselves to seize a robber,] or [As if I were a bandit who needed to be subdued with force] (See: **Simile (p. 955)**)

have you come out

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [have you gone out] (See: **Go and Come (p.859)**)

clubs

See how you translated clubs in 14:43. Alternate translation: [sticks for hitting people] (See: **Translate Unknowns (p.971)**)

Mark 14:49

the temple

Here Mark means that Jesus was teaching in the **temple** area. He does not mean that Jesus was in the most sacred parts of the temple building. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the temple courtyard] (See: **Synecdoche (p.964)**)

But so that

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [But all these events have happened so that] or [But what you have done has happened so that] (See: **Ellipsis (p.840)**)

so that

Here, the phrase **so that** could introduce: (1) a result from what has happened. Alternate translation: [with the result that]; (2) a purpose for what has happened. Alternate translation: [in order that] (See: **Connect — Reason-and-Result Relationship (p.817)**)

the Scriptures might be fulfilled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [it might fulfill the Scriptures] (See: **Active or Passive (p.783)**)

Mark 14:50

they all fled

Mark is using the adjective **all** as a noun to mean all the disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [all of the disciples fled] (See: **Nominal Adjectives (p.912)**)

Mark 14:51

a certain young man was following him, wearing a linen garment over his naked body

Here Mark introduces **a certain young man** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [a certain young man was there with Jesus. He was wearing a linen garment over his naked body] (See: **Introduction of New and Old Participants (p.886)**)

a linen garment

The term **linen** refers to a high-quality cloth made from the fibers of the flax plant. If your readers would be unfamiliar with **linen**, you could use a general expression. Alternate translation: [a garment made of fine cloth] (See: **Translate Unknowns (p.971)**)

over his naked body

Here Mark implies that the young man was not wearing anything except for the **linen garment**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [and nothing else] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they seize him

Here Mark implies that the men who arrested Jesus seized this young man by his **garment**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the men seize him by his garment] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:52

having left behind the linen garment

Here Mark implies that the young man, when the crowd seized his garment to arrest him, slipped out of it and left it behind. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [letting go of his linen garment and leaving it behind] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

the linen garment

See how you translated this phrase in 14:51. Alternate translation: [the garment made of fine cloth] (See: **Translate Unknowns (p.971)**)

Mark 14:53

the high priest

Here, **the high priest** represents the house where **the high priest** lived. This is clear from the next verse, which refers to “the courtyard of the high priest.” If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [to the house of the high priest] (See: **Metonymy (p.910)**)

Mark 14:54

And

Here, the word **And** introduces something that was happening at the same time as what Mark narrated in the previous verse (Jesus being led to the house of the high priest). If it would be helpful in your language, you could use a word or phrase that introduces a simultaneous action, or you could leave **And** untranslated. Alternate translation: [Meanwhile,] or [While that was happening,] (See: **Connect — Simultaneous Time Relationship (p. 822)**)

Peter followed him from a distance, as far as

Here Mark implies that **Peter** followed **from a distance** because he did not want anyone to see him and arrest him too. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Peter, because he did not want to be seen and arrested, was following him from a distance. He went as far as] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the officers

Here, the word **officers** refers to servants and attendants in general. If it would be helpful in your language, you could use a word or phrase that generally refers to servants and any others who do what they are told. Alternate translation: [the attendants] or [those who served there] (See: **Translate Unknowns (p.971)**)

Mark 14:55

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] or [Next,] (See: **Connecting Words and Phrases (p.824)**)

were seeking testimony against Jesus

Here Mark means that the **chief priests** and the **Sanhedrin** were trying find evidence against Jesus. In other words, they needed to find people who were willing to say that Jesus had done something very wrong. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [were seeking evidence against Jesus] or [were seeking proof that Jesus had done something wrong] (See: **Assumed Knowledge and Implicit Information (p.788)**)

testimony

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Alternate translation: [someone to testify] (See: **Abstract Nouns (p.781)**)

to put him to death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [so that they could have him killed] (See: **Abstract Nouns (p.781)**)

put him to death

Here Matthew implies that the chief priests and the Sanhedrin want to convince the Roman authorities to kill Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [have the Romans put him to death] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:56

For

Here, the word **For** introduces an explanation about how the Sanhedrin could not find any testimony against Jesus. 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,] or [As a matter of fact,] (See: **Connecting Words and Phrases (p.824)**)

many

Mark is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many witnesses] or [many men] (See: **Nominal Adjectives (p.912)**)

and

Here, the word **and** introduces something that contrasts with how **many** people were **testifying falsely** against Jesus. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [yet] or [but] (See: **Connecting Words and Phrases (p.824)**)

their testimonies

If your language does not use an abstract noun for the idea of **testimonies**, you could express the same idea in another way. Alternate translation: [the things they testified to] (See: **Abstract Nouns (p.781)**)

were not the same

Here Mark implies that, because what the people were testifying about was **not the same**, the Jewish leaders could use the testimony as evidence to convict Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [were not same, and so they could not convict Jesus] or [were not the same, so they could not be used to accuse Jesus] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:57

having stood up

In Jesus' culture, people would stand up when they were about to give official testimony. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having presented themselves to the Sanhedrin] or [having stood up before the court] (See: **Assumed Knowledge and Implicit Information (p.788)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.941)**)

Mark 14:58

We heard him saying, ‘I will destroy this temple made with hands, and in three days I will build another made without hands

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [We heard him saying that he will destroy this temple made with hands and that in three days he will build another made without hands] (See: **Quotes within Quotes (p.943)**)

We

The pronoun **We** refers to the people who falsely testified against Jesus. It does not include the people to whom they are speaking. If your language requires you to mark such forms, **We** would be exclusive here. (See: **Exclusive and Inclusive ‘We’ (p.849)**)

made with hands, & made without 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 use a comparable phrase or state the meaning plainly. Alternate translation: [made by humans ... made without humans] or [made by people ... made without people] (See: **Synecdoche (p.964)**)

made with hands, & made without hands

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that hands made ... that hands did not make] (See: **Active or Passive (p.783)**)

in three days

Here, the phrase **in three days** refers to a time period made up of three days. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [during a period of three days] (See: **Assumed Knowledge and Implicit Information (p.788)**)

another

The witnesses are using the adjective **another** as a noun to mean another temple. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [a different temple] (See: **Nominal Adjectives (p.912)**)

made without hands

Here, the phrase **made without hands** implies that God, not humans, will make this temple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [made by God, not by human hands] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:59

And not even in this manner

Alternate translation: [Yet not even in this case]

their testimony

See how you translated the word **testimony** in 14:55. Alternate translation: [what they testified to] (See: **Abstract Nouns (p.781)**)

the same

Here, just as in 14:56, Mark implies that, because what the people were testifying about was not the same, the Jewish leaders could use the testimony as evidence to convict Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the same, and so they could not convict Jesus] or [the same, so it could not be used to accuse Jesus] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:60

having stood up in the midst

In Jesus' culture, people would stand up when they were about to make an official statement. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having stood up in the midst of the Sanhedrin to say something] or [having stood up in the midst of the court] (See: **Assumed Knowledge and Implicit Information (p.788)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.941)**)

Do you not answer anything? What are these testifying against you

Here the high priest could be asking: (1) two questions. See the ULT and UST. (2) one question. Alternate translation: [Do you not answer anything to what these are testifying against you] (See: **Information Structure (p. 880)**)

Do you not answer anything

The words translated **not** and **anything** 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: [Do you answer nothing] (See: **Double Negatives (p.835)**)

Do you not answer anything

Alternate translation: [Do you have no answer]

Do you not answer & you

Because the high priest is speaking to Peter, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p.855)**)

What are these testifying against you

Here the high priest is asking Jesus how he will defend himself against the people who have accused him of saying and doing wrong things. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [What is your defense against these testifying against you] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:61

he was silent and did not answer anything

The phrases **was silent** and **did not answer anything** mean similar things. Mark 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: [he did not reply to anything that was said against him!] or [he remained completely silent] (See: **Doublet (p.838)**)

did not answer anything

The words translated **not** and **anything** 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. See how you expressed the similar form in 14:60. Alternate translation: [answered nothing] (See: **Double Negatives (p.835)**)

you

Because the high priest is speaking to Jesus, the word **you** is singular. (See: **Forms of 'You' — Singular (p.855)**)

the Son of the Blessed One

Here, the title **the Blessed One** is a polite way of referring to God. If it would be helpful in your language, you could indicate that **the Blessed One** is God. Alternate translation: [the Son of the Blessed God] or [the Son of God, the Blessed One] (See: **Euphemism (p.845)**)

the Son

The word **Son** is an important title for Jesus, the **Son** of God. (See: **Translating Son and Father (p.974)**)

of the Blessed One

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the high priest implies that he and other Jews do it. Alternate translation: [of the One whom we bless] (See: **Active or Passive (p.783)**)

Mark 14:62

I am

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: [I am that person] or [I am the Christ, the Son of the Blessed One] (See: **Ellipsis (p.840)**)

the Son of Man

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [me, who am the Son of Man,] (See: **First, Second or Third Person (p.851)**)

sitting at the right hand

When someone sits at the right hand, 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. Alternate translation: [sitting to rule at the right hand] or [taking the place of honor and authority at the right hand] (See: **Symbolic Action (p.962)**)

at the right hand of power

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 Jesus' 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 power] or [at the honorable place of power] (See: **Metonymy (p.910)**)

at the right hand of power

Here, the word **power** could refer to: (1) the **power** that a person sitting **at the right hand** has. In this case, Jesus implies that the **right hand** is God's. Alternate translation: [at the right hand with power] or [at the right hand of God, the place of power,]; (2) God the Father by reference to the **power** that he has. Alternate translation: [at the right hand of the powerful God] or [at the right hand of the Almighty] (See: **Assumed Knowledge and Implicit Information (p.788)**)

at the right hand of power

If your language does not use an abstract noun for the idea of power, and if you do not translate the word as a title for God, you could express the same idea in another way. Alternate translation: [at the right hand, which is a powerful place,] or [powerfully at the right hand] (See: **Abstract Nouns (p.781)**)

coming

Christians debate exactly what it means in this verse for the Son of Man to be **coming**. Some think he is **coming** to God's heavenly throne room. Others think he is **coming** back to earth. If possible, use a form that does not explicitly state where he is **coming**. Alternate translation: [traveling] or [going] (See: **When to Keep Information Implicit (p.980)**)

the clouds of heaven

The expression **of heaven** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [the clouds] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.900)**)

Mark 14:63

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

having torn his tunics

In Jesus' culture the act of tearing one's clothing was a symbolic act done to show outrage or grief. If there is a gesture with a similar meaning in your culture, you could use it here in your translation, or you could explain what this action means. Alternate translation: [having torn his tunics in outrage] (See: **Symbolic Action (p.962)**)

Why do we still have need of witnesses

The high priest is using the question form to emphatically state that he thinks that they do not need more witnesses. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [We do not still have need of witnesses.] or [We certainly do not still have need of witnesses!] (See: **Rhetorical Question (p.951)**)

of witnesses

Here the high priest implies that they do not need more **witnesses** to prove that Jesus had done something wrong. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [of witnesses to prove that he is guilty] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:64

the blasphemy

If your language does not use an abstract noun for the idea of **blasphemy**, you could express the same idea in another way. Alternate translation: [him blaspheme] or [the blasphemous things he says] (See: **Abstract Nouns (p. 781)**)

What is evident to you

Here the high priest is asking the rest of the Jewish council to state whether they think Jesus is guilty or innocent and what they should do with him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [What is your verdict] or [What do you think we should do] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to be deserving of death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [as someone who deserved to die] (See: **Abstract Nouns (p.781)**)

Mark 14:65

certain ones

Alternate translation: [some of those present] or [some of the people there]

to spit on him

In Jesus' culture, people would **spit on** someone to insult that person. If it would be helpful in your language, you could explain what this action means. Alternate translation: [to spit on him, dishonoring him,] (See: **Symbolic Action (p.962)**)

to blindfold his face

To **blindfold** someone means to tie a thick cloth around the middle of a person's head to cover the eyes and prevent that person from seeing. If it would be helpful in your language, you could use a general expression. Alternate translation: [to cover his face so that he could not see] (See: **Translate Unknowns (p.971)**)

Prophesy

The guards did not believe that Jesus was a real prophet and could **Prophesy**. When they demanded that Jesus should **Prophesy**, they were challenging him to do something they believed he could not do. They were only asking Jesus to **Prophesy** in order to mock him. If it would be helpful in your language, consider expressing the meaning plainly. Alternate translation: [Show us that you can prophesy] or [Prophesy to us if you really can] (See: **Irony (p. 889)**)

Prophesy

Here the people telling Jesus to **Prophesy** are implying that they want him to identify who it was who had just hit him. Since he was blindfolded, this would be prophesying. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Prophesy! Tell us who hit you.] or [Declare who struck you!] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Prophesy

Because these people are speaking to Jesus, the command **Prophesy** is singular. (See: **Forms of 'You' — Singular (p.855)**)

the officers

Here, the word **officers** refers to servants and attendants in general. If it would be helpful in your language, you could use a word or phrase that generally refers to servants and any others who do what they are told. See how you translated this word in 14:54. Alternate translation: [the attendants] or [those who served there] (See: **Translate Unknowns (p.971)**)

received him

Here Mark implies that the **officers** took charge of Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [took charge of him] or [took him away] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:66

And

Here, the word **And** introduces something that was happening at the same time as what Mark narrated in 14:55–65 (Jesus' trial). This story continues the narrative about Peter that Mark began in 14:54. If it would be helpful in your language, you could use a word or phrase that introduces a simultaneous event, or you could leave **And** untranslated. Alternate translation: [During those events,] or [While that was happening,] (See: **Connect — Simultaneous Time Relationship (p.822)**)

below in the courtyard

Here Mark implies that the room where the Sanhedrin was meeting was above the ground. The room could have been raised slightly above the ground above another room. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [in the courtyard below the room where Jesus was] or [in the courtyard, which was lower than the house] (See: **Assumed Knowledge and Implicit Information (p.788)**)

comes

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: [goes] (See: **Go and Come (p.859)**)

Mark 14:67

warming himself

Here Mark implies that Peter was still **warming himself** by the fire in the courtyard of the high priest's house (see 14:54). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [warming himself by the fire] (See: **Assumed Knowledge and Implicit Information (p.788)**)

You also were with the Nazarene, Jesus

Here the servant girl means that Peter was a disciple of Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [You also were a disciple of the Nazarene, Jesus] (See: **Assumed Knowledge and Implicit Information (p.788)**)

You

Because the servant girl is speaking to Peter, the word **You** is singular. (See: **Forms of 'You' — Singular (p.855)**)

Mark 14:68

he denied {it

Here Mark implies that Peter **denied** that he was with Jesus as his disciple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he denied that he was with Jesus] (See: **Assumed Knowledge and Implicit Information (p.788)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared] (See: **Quotations and Quote Margins (p.941)**)

Neither have I known, nor do I understand what you are saying

Here Peter means that servant girl's words do not apply to him. He does not mean that he was unable to know or **understand** what the servant girl said. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [You are saying things that I neither know nor understand anything about] or [I have nothing to do with what you are talking about!] (See: **Idiom (p.875)**)

Neither have I known, nor do I understand what you are saying

The phrase **Neither have I known** and the phrase **nor do I understand** mean basically the same thing. Peter is using the repetition for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [I surely do not know what you are saying] or [I have no idea what you are talking about] (See: **Doublet (p.838)**)

you

Because Peter is speaking to the servant girl, the word **you** is singular. (See: **Forms of 'You' — Singular (p.855)**)

he went out

In a context such as this, your language might say "came" instead of **went**. Alternate translation: [he came out] (See: **Go and Come (p.859)**)

the forecourt

A **forecourt** is an open area that leads into another open area (the "court"), which is more closely connected to the house. If your readers would not be familiar with this type of open area, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the outer court] or [the open area further away from the house] (See: **Translate Unknowns (p.971)**)

the forecourt

Many ancient manuscripts do not include any more words in this verse after the phrase **the forecourt**. The ULT follows that reading. Other ancient manuscripts include the words "and a rooster crowed" after **the forecourt**. 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 the ULT. (See: **Textual Variants (p.966)**)

Mark 14:69

to the ones standing around, “This one is from them

It may be more natural in your language to have an indirect quotation here. Alternate translation: [to the ones standing around that he was from them.] (See: **Direct and Indirect Quotations (p.830)**)

is from them

Here the servant girl means that Peter was one of the people who traveled with Jesus and were part of his group. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [is one of them] or [is a follower of Jesus] (See: **Idiom (p.875)**)

them

The pronoun **them** refers to Jesus and his disciples. If it would be helpful in your language, you could refer to these people more directly. Alternate translation: [Jesus and his disciples] (See: **Pronouns — When to Use Them (p.936)**)

Mark 14:70

was denying {it} again

Here Mark implies that Peter **was denying** that he was with Jesus as his disciple. See how you expressed the similar idea in 14:68. Alternate translation: [was denying again that he was with Jesus] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Truly you are from them, for also you are a Galilean

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [You also are a Galilean, so truly you are from them] (See: **Connect — Reason-and-Result Relationship (p.817)**)

you are from them

Here the people mean that Peter was one of the people who traveled with Jesus and were part of his group. See how you expressed the similar phrase in 14:69. Alternate translation: [you are one of them] or [you are a follower of Jesus] (See: **Idiom (p.875)**)

you are & you are

Because these people are speaking to Peter, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p.855)**)

them

The pronoun **them** refers to Jesus and his disciples. If it would be helpful in your language, you could refer to these people more directly. Alternate translation: [Jesus and his disciples] (See: **Idiom (p.875)**)

for also you are a Galilean

Here the people **standing around** imply that, since Peter was **a Galilean**, he must have been with Jesus, who also was a Galilean. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [for you, like Jesus, are a Galilean] or [for Jesus is a Galilean, and you are one also] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 14:71

he began to curse and to swear, “I do not know

Alternate translation: [he began to say, “I call a curse down on myself and swear that I do not know]

to curse

Here, the phrase **to curse** could mean that: (1) Peter asks God to curse him if he is lying. Alternate translation: [to ask God to curse him if he was speaking falsely] or [to invoke a curse on himself]; (2) Peter curses Jesus. Alternate translation: [to curse Jesus] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to swear, “I do not know this man whom you are talking about

It may be more natural in your language to have an indirect quotation here. Alternate translation: [to swear that he did not know the man whom they were talking about] (See: **Direct and Indirect Quotations (p.830)**)

Mark 14:72

a rooster crowed

See how you translated **rooster** and “crow” in 13:30. Alternate translation: [a bird sang] (See: **Translate Unknowns (p.971)**)

a second time

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [time number two] (See: **Ordinal Numbers (p.923)**)

word

Here, **word** represents what Jesus just said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [statement] or [words] (See: **Metonymy (p.910)**)

said to him: “Before a rooster crows twice, you will deny me three times,” and

It may be more natural in your language to have an indirect quotation here. Alternate translation: [said to him, that before a rooster crowed twice, he would deny him three times, and] (See: **Direct and Indirect Quotations (p.830)**)

Before a rooster crows twice, you will deny me three times

This clause is basically identical to what Jesus said in 14:30, so express the idea as you did there.

you will deny

Because Jesus spoke these words to Peter, the word **you** is singular. (See: **Forms of ‘You’ — Singular (p.855)**)

having broken down, he was weeping

The word translated as **having broken down** could indicate that: (1) Peter became overwhelmed with grief and lost control of his emotions. Alternate translation: [having become overwhelmed with grief, he was weeping] or [having lost control of his emotions, he was weeping]; (2) Peter was thinking about what had happened. Alternate translation: [having reflected on what had happened, he was weeping] or [having thought about what he had just done, he was weeping]; (3) Peter fell down on the ground because of how upset he was. Alternate translation: [having cast himself on the ground, he was weeping] or [having fallen down, he was weeping]; (4) Peter began to weep. Alternate translation: [he began weeping] (See: **Idiom (p.875)**)

Mark 15

Mark 15 Chapter Introduction

Structure and Formatting

Jesus' last days and death (14:1–15:47)

- Jesus' trial before Pilate (15:1–15)
- Jesus is crucified (15:16–41)
  - The soldiers mock Jesus (15:16–20)
  - Jesus is crucified, and people mock him (15:21–32)
  - Jesus dies (15:33–41)
- Joseph of Arimathea buries Jesus' body (15:42–47)

Religious and Cultural Concepts in This Chapter

Golgotha

As Mark indicates in 15:22, "Golgotha" means "Place of a Skull." The reason why this place was called Place of a Skull is not known. It could have been named this because the appearance of this place resembled a skull. Or, it could have been named this because it was the site of so many executions, in which case the word "Skull" is being used as metonymy to refer to death. Because the reason that this location was called Place of a Skull is unknown, you should translate this phrase in a way that allows for either meaning, as modeled by the ULT and UST.

The drinks that people offered to Jesus

In 15:23, some people offer Jesus "wine having been mixed with myrrh." In 15:36, someone offers Jesus "vinegar." In both cases, scholars debate whether people offered these drinks to help Jesus by easing the pain or quenching his thirst or whether they offered these drinks to torment Jesus by giving him a bad-tasting drink or to mock him. Since it is not obvious what the purpose of the drinks was, if possible express the idea in such a way that your readers could draw either conclusion. If it would be helpful for your readers, you could include some extra information in a footnote. See the notes on these verses for translation options.

Calling Elijah

In 15:34, Jesus calls out "Eloi, Eloi," which is how Jesus said "My God, my God" in his language. Some of the people standing there misheard him and thought that he was calling out to "Elijah," a prophet with a name that sounds like "Eloi." There is a story about this Elijah in 2 Kings 2:11–12, where God takes him into heaven. So, some people believed that Elijah did not die and would someday return. The people who thought Jesus was calling to Elijah thought that he was asking Elijah to return and rescue him. If your readers would not understand why the people standing near Jesus speak about Elijah, you could include some extra information in your translation or include this information in a footnote. (See: **Elijah (p.985)**)

The curtain of the temple tearing from top to bottom

The "curtain" to which Mark refers in 15:38 could be either the curtain that separated the Most Holy Place from the rest of the temple, or it could be the curtain that separated the Holy Place from the rest of the temple area. Mark

indicates that this curtain tore from the top to the bottom, which means that a person did not do it. Christians debate what the tearing of this curtain might have symbolized. There are at least three major options:

the tearing of the curtain could indicate that access to God is now available to everyone.
the tearing of the curtain could indicate that God is going to destroy the temple.
the tearing of the curtain could indicate that God is revealing something.

Since Mark does not explain what the tearing of the curtain means, you should not explain it in your translation. However, if it would be helpful for your readers, you could include what it might mean in a footnote.

The tomb

The tomb in which Jesus was buried (15:46) was the kind of tomb in which wealthy Jewish families buried their dead. It was a large hole or room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

Translation Issues in This Chapter

Sarcasm

In this chapter, people mock Jesus several times. First, in 15:16–19, the soldiers pretend like Jesus is a king. They give him a purple robe, a crown of thorns, and they pretend to greet him and honor him as a king. They do not actually believe that Jesus is a king, so they are doing these things sarcastically to make fun of Jesus. Second, in 15:29–32, people walking by and the Jewish leaders tell Jesus to save himself and to come down from the cross. They do not actually believe that he can do these things, so they are speaking sarcastically to make fun of Jesus. Make sure that it is clear in your translation that these are sarcastic actions done to make fun of Jesus. See the notes on these verses for translation options. (See: **Irony (p.889)**)

Translation Issues in This Chapter

Singular and plural forms of “you”

Most of the forms of “you” in this chapter appear when people are speaking to Jesus. Because of this, most forms of “you” in this chapter are singular. You should assume forms of “you” are singular unless a note specifies that the form is plural. (See: **Forms of ‘You’ — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 2, 16, 17, 20, 21, 22, and 27. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

Eloi, Eloi, lema sabachthani?

In 15:34, Mark spells out the sounds of the words that Jesus spoke in his own language, which in this case could have been Aramaic or Hebrew. Either way, Mark translates the words later on in the verse as “My God, my God, why did you forsake me?” You can express the idea as Mark did by spelling out how the words sound and then translating their meaning in your language. (See: **Copy or Borrow Words (p.828)**)

“My God, my God, why did you forsake me?”

In 15:28 Jesus intentionally used the words of Psalm 22 to describe his own sufferings. When he cried out, “My God, my God, why did you forsake me?” he was referring to all of Psalm 22 by quoting its first line. (This was how the Jews of his time identified individual psalms). The people present at the crucifixion, and the people who read Mark’s Gospel who were familiar with the Old Testament, would have realized that these words of Jesus were a reference to Psalm 22. If you have translated Psalm 22 already you should translate the words “My God, my God, why did you forsake me?” exactly as you did there. (See: **Assumed Knowledge and Implicit Information (p.788)**)

Verse 28

Many of the earliest manuscripts do not include anything for 15:28. A few early manuscripts and many later manuscripts include the following words: “And the scripture was fulfilled that says, ‘And he was counted with lawless ones.’” Since a similar sentence appears in Luke 22:37, it is likely that people who copied the manuscripts accidentally or intentionally added these words here in Mark. Since the earliest manuscripts do not include these words, the ULT and UST include these words in brackets. 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 omit these words. If it would be helpful, you could put the words in brackets or in a footnote. (See: **Textual Variants (p. 966)**)

Mark 15:1

And immediately

Here, the phrase **And immediately** introduces the next major event in the story. Mark means that this event began soon after the event he just finished narrating. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: [Soon after that,] (See: **Introduction of a New Event (p.883)**)

having made counsel

Here, the phrase **having made counsel** indicates that the Jewish leaders were working together to figure something out. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [having made plans] or [having come up with an idea] (See: **Idiom (p.875)**)

and the entire Sanhedrin

Here Mark is referring to the rest of the **Sanhedrin**. He does not mean that the **chief priests**, **elders**, and **scribes** whom he has previously mentioned were not part of the **Sanhedrin**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [and the rest of the entire Sanhedrin] or [all the other members of the Sanhedrin] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having bound Jesus

Here Mark implies that the Jewish council commanded guards to bind Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having commanded the guards to bind Jesus] (See: **Assumed Knowledge and Implicit Information (p.788)**)

led {him} away

Here Mark implies that the Jewish council **led** Jesus **away** from the high priest's house and to the place where **Pilate** was staying. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they led him away from the high priest's house] (See: **Assumed Knowledge and Implicit Information (p.788)**)

handed {him} over to Pilate

Here Mark implies that the Jewish leaders brought Jesus to Pilate because they wanted Pilate to judge him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [handed him over to Pilate to be judged by him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:2

But he, answering him, says

Together the two words **answering** and **says** mean that Jesus responded to what Pilate asked him. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: [But he responded to him] or [But he said to him] (See: **Hendiadys (p.861)**)

You say {it

Here, the phrase **You say {it}** indicates that the speaker acknowledges the truth of what the other person said. Jesus uses this phrase to indirectly indicate that Pilate is right to suggest that Jesus is **the King of the Jews**. If it would be helpful in your language, you could use a different word or phrase that gives an indirect positive response to a request. If necessary, you could express the idea more directly, as the UST does. Alternate translation: [That is what you say] or [Your words show what is true] (See: **Idiom (p.875)**)

Mark 15:3

were accusing him of many things

Alternate translation: [were saying that Jesus had done many wrong things] or [were telling Pilate that Jesus had frequently done what was wrong]

of many things

Here, the word translated **of many things** could: (1) indicate that the chief priests accused Jesus of doing **many** different things. Alternate translation: [of many crimes]; (2) indicate that the chief priests accused Jesus **many** times. Alternate translation: [repeatedly] or [again and again] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:4

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he asked] (See: **Quotations and Quote Margins (p.941)**)

Do you not answer anything? See how many things they are accusing you

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the question in the first sentence. Alternate translation: [See how many things they are accusing you! Do you not answer anything?] (See: **Connect — Reason-and-Result Relationship (p.817)**)

Do you not answer anything

The words translated **not** and **anything** 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: [Do you answer nothing] (See: **Double Negatives (p.835)**)

Do you not answer anything

Alternate translation: [Do you have no answer]

See

Here Pilate uses the word **See** to refer to hearing or paying attention to something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Hear] or [Consider] (See: **Metonymy (p.910)**)

Mark 15:5

Jesus no longer answered anything

The words translated **no longer** and **anything** 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: [Jesus answered nothing at all] (See: **Double Negatives (p.835)**)

Jesus no longer answered anything

Alternate translation: [But Jesus gave no more answers]

so as to amaze

Here, the phrase **so as to** introduces a result clause. Use a natural way in your language for introducing a result clause. Alternate translation: [so that he amazed] (See: **Connect — Reason-and-Result Relationship (p.817)**)

Mark 15:6

Now

Here Mark provides background information about something that Pilate, the governor, normally did. This background information will help readers understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: [Here is some important information:] (See: **Background Information (p.792)**)

the festival

Here, the phrase **the festival** refers to the Passover and the Festival of Unleavened Bread, as indicated in 14:1. If it would be helpful in your language, you could make that idea more explicit. See how you expressed **festival** in 14:2. Alternate translation: [the festival of Passover and Unleavened Bread] or [the Festival of Unleavened Bread, including the Passover] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he was releasing

Here Mark implies that Pilate normally or customarily did this. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he customarily released] or [it was his custom to release] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to them & they were requesting

The pronouns **them** and **they** refer to the people who were in Jerusalem at during **the festival**. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [to the people ... they were requesting] or [to the people there ... those people were requesting] (See: **Pronouns — When to Use Them (p. 936)**)

Mark 15:7

Now

Here, the word **Now** marks a continuation of the break in the main story line which began in the preceding verse. Mark is introducing more background information, this time about **Barabbas**, to help readers understand what happens next. Use a natural way in your language for introducing background information. Alternate translation: [And] or [Here is some more important information:] (See: **Background Information (p.792)**)

there was the one called Barabbas, having been bound with the rebels

Here Mark introduces **Barabbas** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a man called Barabbas. He had been bound with the rebels] (See: **Introduction of New and Old Participants (p.886)**)

called

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom people called] (See: **Active or Passive (p.783)**)

having been bound

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the Roman authorities. Alternate translation: [whom the Roman soldiers had bound] or [whom the Roman authorities had bound] (See: **Active or Passive (p.783)**)

had committed murder

If your language does not use an abstract noun for the idea of **murder**, you could express the same idea in another way. Alternate translation: [had murdered others] (See: **Abstract Nouns (p.781)**)

in the insurrection

Here Mark refers to an **insurrection** that his readers were familiar with. Most likely, this **insurrection** occurred soon before this story. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [in the recent insurrection] or [in the insurrection that had just happened] (See: **Assumed Knowledge and Implicit Information (p.788)**)

in the insurrection

If your language does not use an abstract noun for the idea of **insurrection**, you could express the same idea in another way. Alternate translation: [while they were revolting] (See: **Abstract Nouns (p.781)**)

Mark 15:8

having come up

Here Mark indicates that the crowd walked **up** to where Pilate was. Most likely, this place was on top of a hill in the city of Jerusalem. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having come up to the place where Pilate was] or [having walked up a hill to Pilate] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having come up

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone up] (See: **Go and Come (p.859)**)

having come up

Some ancient manuscripts read **having come up**. The ULT follows that reading. Other ancient manuscripts read “having cried out.” 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 the ULT. (See: **Textual Variants (p.966)**)

to request just as

Here Mark implies that the crowd asked Pilate to release a prisoner, **just as** he usually did. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to request that he release a prisoner, just as] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he was doing

Here Mark refers to what Pilate normally or customarily did. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he customarily did] or [it was his custom to do] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:9

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.941)**)

Do you want {& to you

Because Pilate is speaking to the crowd in Jerusalem, the word **you** throughout this verse is plural. (See: **Forms of 'You' — Singular (p.855)**)

the King of the Jews

Here Pilate uses the same title for Jesus that he used in 15:2. He does not indicate whether he thinks that Jesus really is **the King of the Jews**, but he uses the title because Jesus apparently accepted it in 15:2. Alternate translation: [the one who is called the King of the Jews] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

Mark 15:10

For

Here, the word **For** introduces a reason why Pilate asked the question that he just asked. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a question, or you could leave **For** untranslated. Alternate translation: [Pilate did that because] (See: **Connect — Reason-and-Result Relationship (p. 817)**)

because of envy

If your language does not use an abstract noun for the idea of **envy**, you could express the same idea in another way. Alternate translation: [because they envied him] or [they were upset that everyone liked him] (See: **Abstract Nouns (p.781)**)

Mark 15:11

But

Here, the word **But** introduces how the chief priests and elders were trying to have Jesus executed in contrast to Pilate, who wanted to release Jesus. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave But untranslated. Alternate translation: [In contrast,] (See: **Connect — Contrast Relationship (p.806)**)

stirred up

Mark speaks of the **chief priests** as if they had **stirred** a pot and put into motion things that had been lying quietly on the bottom. Mark means that the **chief priests** encouraged the crowd to ask Pilate to release Barabbas. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [influenced] or [incited] (See: **Metaphor (p.904)**)

so that he would release

Here Mark implies that **the crowd** would ask or demand that Pilate **release** Barabbas. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [so that they would demand that he release] (See: **Assumed Knowledge and Implicit Information (p.788)**)

instead

Here Mark implies that they asked for Barabbas **instead** of Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [instead of releasing Jesus] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:12

Pilate, answering again, was saying to them

Together the two terms **answering** and **was saying** mean that Pilate was responding to what the crowd asked for. If it would be helpful in your language, you could use an equivalent phrase or use plain language. Alternate translation: [Pilate responded to them] or [Pilate said to them] (See: **Hendiadys (p.861)**)

again

Mark uses the word **again** here because Pilate had already spoken to them regarding this matter in 15:9. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [a second time] or [once more] (See: **Assumed Knowledge and Implicit Information (p.788)**)

What therefore

Here, the word **therefore** indicates that Pilate asks this question in response to the crowd, who were asking that he release Barabbas. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Once I release Barabbas, what] (See: **Assumed Knowledge and Implicit Information (p.788)**)

with the one} you call

Because Pilate is speaking to the crowd in Jerusalem, the word **you** is plural. (See: **Forms of 'You' — Singular (p. 855)**)

with the one} you call

Many ancient manuscripts read **{with the one} you call**. The ULT follows that reading. Other ancient manuscripts read "{with}." 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 the ULT. (See: **Textual Variants (p.966)**)

Mark 15:13

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

cried out again

Here, the word **again** could indicate: (1) that the crowd had already cried out for Pilate to release Barabbas, as Mark implies in 15:11. In this case, you could make the idea more explicit or leave **again** untranslated. Alternate translation: [cried out a second time]; (2) that the crowd is replying to what Pilate said. Alternate translation: [yelled back] or [shouted back at Pilate] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Crucify him

Here the crowd means that they want Pilate to command his soldiers to **Crucify him**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Command some soldiers to crucify him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Crucify him

This is an imperative, but it should be translated as a request or a demand rather than as a command. If it would be helpful in your language, you could use a form that would express a demand or request. Alternate translation: [We want you to crucify him] (See: **Imperatives — Other Uses (p.877)**)

Mark 15:14

But & But

In both places, the word **But** introduces what Pilate or the crowds say in contrast to what the other person or people said. If it would be helpful in your language, you could use words or phrases that introduce this kind of contrast, or you could leave **But** untranslated. Alternate translation: [In response, ... In response,] or [However, ... Yet] (See: **Connect — Contrast Relationship (p.806)**)

For what evil did he do

Pilate is using the question form to emphasize that he thinks that Jesus has not done any **evil**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Despite what you say, he did not do evil.] or [Yet he has certainly not done evil!] (See: **Rhetorical Question (p.951)**)

For what

Here, the word **For** indicates that Pilate is asking for a reason why the crowd wants him to crucify Jesus. If it would be helpful in your language, you could use a word or phrase that indicates that a question is asking for a reason for something. Alternate translation: [Why? What] or [What is your reason for that? What] (See: **Connect — Reason-and-Result Relationship (p.817)**)

evil

Pilate is using the adjective **evil** as a noun to mean an evil thing. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [evil thing] (See: **Nominal Adjectives (p.912)**)

Crucify him

See how you translated the phrase **Crucify him** in 15:13. Alternate translation: [We ask that you command some soldiers to crucify him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:15

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

to do {what} was pleasing to the crowd

Alternate translation: [to make the crowd happy by doing what they wanted him to do]

handed Jesus over

Here Mark implies that Pilate **handed Jesus over** to his soldiers. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he handed Jesus over to his soldiers] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having flogged {him

Here Mark implies that Pilate had his soldiers flog Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having commanded his soldiers to flog him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having flogged {him

Flogging was a Roman penalty in which soldiers whipped a person with a whip to which were attached pieces of bone and metal to increase the whip's capacity to do harm to the person being flogged. If your readers would not be familiar with this form of punishment, you could explain explicitly what flogging was. Alternate translation: [having whipped him with a whip to which were attached pieces of bone and metal] (See: **Translate Unknowns (p. 971)**)

so that

The phrase **so that** introduces a purpose for which Pilate **handed Jesus over**. Use a natural form in your language for introducing a purpose clause. Alternate translation: [in order that] (See: **Connect — Goal (Purpose) Relationship (p.812)**)

he might be crucified

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be Pilate's soldiers. Alternate translation: [the soldiers might crucify him] (See: **Active or Passive (p.783)**)

Mark 15:16

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Introduction of a New Event (p.883)**)

the courtyard (that is, the Praetorium) and

Here Mark provides an explanation of what this specific **courtyard** was. Use a form that shows that Mark is giving more information about the **courtyard**. Alternate translation: [the courtyard—that is, the Praetorium—and] or [the courtyard. This courtyard was part of the Praetorium. They] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the courtyard

Here, the word translated **courtyard** could refer to: (1) the open area that was part of the **Praetorium**. Alternate translation: [the open area that belonged to the Roman soldiers]; (2) Pilate's palace or residence. Alternate translation: [the palace] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the Praetorium

The **Praetorium** was where the Roman governor stayed when he was in Jerusalem and where the soldiers in Jerusalem lived. If your readers would not be familiar with this type of structure, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the government building] or [the governor's residence] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the whole cohort

The word **cohort** is a military term. Each **cohort** is a group of about 600 soldiers, which is a tenth of a legion. Most likely, Mark is referring to all the soldiers who were stationed in Jerusalem. If it would be helpful in your language, you could use a comparable military term in your language or a more general term. Alternate translation: [the whole company] or [all the soldiers stationed there] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:17

put on him a purple robe and place on him, having woven {it} together, a crown of thorns

In Roman culture, a **purple robe** was like the expensive clothing worn by kings, and in that culture a king usually wore a **crown**. The soldiers put a **purple robe** and a **crown of thorns** on Jesus to pretend that he was a king, even though they did not think that he really was a king. They did this to mock him. If it would be helpful in your language, you could state that explicitly. Alternate translation: [put on him a purple robe in mockery and place on him, having woven it together, a crown of thorns as if he were a king] or [put on him a purple robe and place on him, having woven it together, a crown of thorns. They did these things in order to mock him by pretending that they believed he really was a king] (See: **Assumed Knowledge and Implicit Information (p.788)**)

and put on him

As 15:20 indicates, the soldiers took Jesus' own clothes off before putting the **purple robe** on him. If it would be helpful in your language, you could indicate that more explicitly here. Alternate translation: [and, having taken off his garments, put on him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

a purple robe

The word **purple** refers to a color that is a combination of blue and red. If your readers would be unfamiliar with the color **purple**, you could refer to a similar color. Alternate translation: [a lavender robe] or [a reddish-blue robe] (See: **Translate Unknowns (p.971)**)

a crown of thorns

Mark is using the possessive form to describe a **crown** that is made from branches with **thorns** on them. If it would be helpful in your language, you could use a different expression. Alternate translation: [a crown made from thorns] (See: **Possession (p.932)**)

of thorns

Mark uses the word **thorns** to refer to small branches with **thorns** on them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [of thorny branches] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:18

Rejoice, King of the Jews

Here the soldiers mock Jesus by greeting him as if he were **King of the Jews** when they do not believe that he actually is. They actually meant to communicate the opposite of the literal meaning of their words. If it would be helpful in your language, you could use a form that indicates that this is irony. Alternate translation: [Rejoice, you so-called King of the Jews] (See: **Irony (p.889)**)

Rejoice

In Jesus' culture, people commonly greeted each other with the word **Rejoice**. If it would be helpful in your language, you could use a comparable word or phrase that people use to greet each other. Alternate translation: [Hello] (See: **Idiom (p.875)**)

Mark 15:19

spitting on him

In Jesus' culture, people would spit on someone to insult that person. If it would be helpful in your language, you could explain what this action means. Alternate translation: [spitting on him to dishonor him] (See: **Symbolic Action (p.962)**)

bending the knee, they were bowing down to him

In Jesus' culture, **bending the knee** and **bowing** before someone was a way to respect a greater person, especially when asking the greater person to do a favor. Here, the soldiers perform this action to mock Jesus by pretending that he is a king. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what kneeling means. Alternate translation: [they were prostrating themselves before him] or [they were kneeling down before him as if he were a king] (See: **Symbolic Action (p.962)**)

bending the knee, they were bowing down to him

The phrases **bending the knee** and **bowing down** mean similar things. Mark 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: [they were bowing down low to him] or [they were formally bending the knee to him] (See: **Doublet (p. 838)**)

Mark 15:20

purple robe

See how you translated the phrase **purple robe** in 15:17. Alternate translation: [lavender robe] or [reddish-blue robe] (See: **Translate Unknowns (p.971)**)

lead him out

Here Mark implies that the soldiers **led** Jesus **out** from the Praetorium. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [led him out of the Praetorium] (See: **Assumed Knowledge and Implicit Information (p.788)**)

so that

The phrase **so that** introduces the purpose for which Jesus was **led** out, namely that **they might crucify him**. Use a natural way in your language for introducing a purpose clause. Alternate translation: [in order that] (See: **Connect — Goal (Purpose) Relationship (p.812)**)

Mark 15:21

And they press into service a certain passerby, Simon, a Cyrenean (the father of Alexander and Rufus), coming from the country, so that he might carry his cross

Here Mark introduces **Simon** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [And a certain man was passing by, Simon, a Cyrenean (the father of Alexander and Rufus). He was coming from the country. They pressed him into service so that he might carry his cross] (See: **Introduction of New and Old Participants (p.886)**)

they press into service

According to Roman law, Roman soldiers could press someone **into service**, which means that they could force a person to carry a load for them or work for them. In this case, they forced **Simon** to carry Jesus' cross. If your readers would not be familiar with this type of forced service, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [they conscripted] or [they compelled to work for them] (See: **Translate Unknowns (p.971)**)

they press into service

If your language does not use an abstract noun for the idea of **service**, you could express the same idea in another way. Alternate translation: [they forced to serve them] (See: **Abstract Nouns (p.781)**)

Simon, & of Alexander & Rufus

The words **Simon**, **Alexander**, and **Rufus** are the names of men. (See: **How to Translate Names (p.864)**)

a Cyrenean (the father of Alexander and Rufus

The phrases **a Cyrenean** and **the father of Alexander and Rufus** include background information about the man whom the soldiers forced to carry Jesus' cross. Use a natural form in your language for expressing background information. Alternate translation: [who was a Cyrenean and who was the father of Alexander and Rufus] (See: **Background Information (p.792)**)

coming from the country

Here Mark implies that **Simon** was **coming** from the farmlands outside Jerusalem and going toward Jerusalem. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [coming into Jerusalem from outside the city] (See: **Assumed Knowledge and Implicit Information (p.788)**)

coming

In a context such as this, your language might say "going" instead of **coming**. Alternate translation: [going] (See: **Go and Come (p.859)**)

so that

The phrase **so that** introduces the purpose for which **they pressed** Simon **into service**, namely **so that** they could require him to **carry** Jesus' **cross**. Use a natural form in your language for introducing a purpose clause. Alternate translation: [in order that] (See: **Connect — Goal (Purpose) Relationship (p.812)**)

Mark 15:22

Golgotha

The word **Golgotha** is an Aramaic word. Mark has spelled it out using Greek letters so his readers would know how it sounded. Since Mark states what this word means later in the verse, you also should spell it out the way it sounds in your language. (See: **Copy or Borrow Words (p.828)**)

which is translated

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [which one can translate as] (See: **Active or Passive (p.783)**)

Mark 15:23

they were giving

Here, the pronoun **they** could refer: (1) the soldiers. Alternate translation: [some of the soldiers were giving]; (2) to some people who were nearby. Alternate translation: [some people there were giving] (See: **Pronouns — When to Use Them (p.936)**)

wine having been mixed with myrrh

Scholars do not agree on why **myrrh** would be mixed with wine for Jesus to drink. It could be to make the wine smell or taste special, in which case the soldiers are continuing to mock Jesus as a king. It could be that people thought that the **myrrh** would lessen the pain that Jesus was going to experience. If possible, refer to the **myrrh** without explaining why it would be **mixed** in. If it would be helpful to your readers, you could include some of this information in a footnote. (See: **When to Keep Information Implicit (p.980)**)

having been mixed with myrrh

The word **myrrh** refers to a fragrant resin or gum that is collected from trees. If your readers would not be familiar with this type of resin or gum, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [having been mixed with a fragrant gum] or [having been mixed with myrrh, a sweet-smelling resin] (See: **Translate Unknowns (p.971)**)

having been mixed with myrrh

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the people who offered the wine to Jesus. Alternate translation: [that people had mixed with myrrh] (See: **Active or Passive (p. 783)**)

Mark 15:24

also they divide his garments, casting a lot for them, who would take what

If it would be more natural in your language, you could rearrange these clauses so that the events they describe are in sequence. Alternate translation: [also they cast a lot for his garments, who would take what, and then they divided his garments] (See: **Information Structure (p.880)**)

they divide his garments

Here Mark means that the soldiers took the clothes that Jesus had been wearing and divided them up by giving each piece of clothing to a soldier. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they take his clothes and distribute them among them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

casting a lot for them

The term **lot** refers to an object with different markings on various sides that was used to decide randomly among several possibilities. It would be tossed onto the ground to see which marked side would come up on top. If your readers would not be familiar with **a lot**, you could refer to a similar practice in your culture, or you could use a more general expression for gambling. Alternate translation: [rolling dice for them] or [deciding randomly about them] (See: **Translate Unknowns (p.971)**)

them, who would take what

Here Mark implies that this is the purpose for which they were **casting a lot**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [them to decide who would take what] or [them in order to choose which soldier would take which piece of clothing] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:25

Now it was

Mark uses the word **Now** to introduce background information, which is the time of day when Jesus was crucified. Use a natural form in your language for introducing background information. Alternate translation: [This all happened during] or [As for the time, it was] (See: **Background Information (p.792)**)

the third hour

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. So, **the third hour** would be around nine o'clock in the morning. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. Alternate translation: [9:00 AM] (See: **Translate Unknowns (p.971)**)

the third hour

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [hour three] (See: **Ordinal Numbers (p.923)**)

Mark 15:26

the inscription of his charge

Here, Mark is using the possessive form to describe an **inscription** that states the **charge** that was made against Jesus. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the inscription that stated the charge against him] (See: **Possession (p.932)**)

inscription

Here, the word **inscription** refers to a few words written to identify something. If your readers would not be familiar with this type of writing, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [written description] or [identification] (See: **Translate Unknowns (p. 971)**)

having been written

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the soldiers. Alternate translation: [which one of the soldiers had written] (See: **Active or Passive (p.783)**)

The King of the Jews

Here the soldiers continue mock Jesus by referring to him as if he were **King of the Jews** when they do not believe that he actually is. They actually mean to communicate the opposite of the literal meaning of their words. If it would be helpful in your language, you could use a form that indicates that this is irony. See how you expressed the similar idea in 15:18. Alternate translation: [The so-called King of the Jews] (See: **Irony (p.889)**)

Mark 15:27

one at his right and one at his left

Here, Mark uses the adjectives **right** and **left** as nouns to refer to Jesus' right and left sides. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [one on his right side and one on his left side] (See: **Nominal Adjectives (p.912)**)

Mark 15:28

And the scripture was fulfilled that says, “And he was counted with lawless ones

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in this verse, for those who decide to include it. (See: **Textual Variants (p.966)**)

the scripture was fulfilled that says

Here the author quotes from the Old Testament scriptures, specifically from Isaiah 53:12. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: [the passage in Isaiah was fulfilled that says] or [what Isaiah the prophet wrote was fulfilled. He wrote] (See: **Quotations and Quote Margins (p.941)**)

the scripture was fulfilled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the soldiers crucifying Jesus with two robbers. Alternate translation: [that fulfilled the scripture] or [when the soldiers crucified those two robbers with Jesus, it fulfilled the scripture] (See: **Active or Passive (p.783)**)

And he was counted with lawless ones

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [And they counted him with lawless ones] or [And others counted him with lawless ones] (See: **Active or Passive (p.783)**)

Mark 15:29

wagging their heads

The people's action of **wagging their heads** at Jesus showed that they felt disdain for him and that they disapproved of him. If it would be helpful in your language, you could use a gesture with a similar meaning in your culture, or you could indicate what the gesture means. Alternate translation: [showing disdain for him by wagging their heads] or [wagging their heads to mock him] (See: **Symbolic Action (p.962)**)

Aha

Here, the word **Aha** expresses mock surprise. In other words, the people are pretending to be surprised that Jesus is on the cross in order to mock him. If it would be helpful in your language, you could use a word or phrase that expresses this idea in your language. Alternate translation: [Wow] or [What] (See: **Exclamations (p.847)**)

The one destroying the temple and rebuilding {it} in three days

Here the people refer to Jesus by what the false witnesses testified during his trial that he had said (see 14:58). If it would be helpful in your language, you could indicate more explicitly that the people are describing Jesus. Alternate translation: [You who said that you would destroy the temple and rebuild it in three days] (See: **Assumed Knowledge and Implicit Information (p.788)**)

in three days

Here, the phrase **in three days** refers to a time period made up of three days. If it would be helpful in your language, you could make that idea more explicit. See how you translated the similar phrase in 14:58. Alternate translation: [during a period of three days] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:30

having come down

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone down] (See: **Go and Come (p.859)**)

Mark 15:31

mocking {him} to each other

Alternate translation: [saying mocking things about Jesus among themselves]

He saved others

In context, the Jewish leaders are implicitly referring to how Jesus **saved others** by healing their diseases, releasing them from demon-possession, and saving them from other physical problems. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [He saved others by curing or exorcising them] (See: **Assumed Knowledge and Implicit Information (p.788)**)

others

The Jewish leaders are using the adjective **others** as a noun to mean other people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [other men and women] (See: **Nominal Adjectives (p.912)**)

Mark 15:32

Let the Christ, the King of Israel, come down now from the cross so that we might see and might believe

Here the Jewish leaders use what they think is an imaginary situation to prove that Jesus is not really **the Christ, the King of Israel**. If it would be helpful in your language, you could use a natural method in your language for introducing an imaginary situation. Alternate translation: [Imagine he really were the Christ, the King of Israel. In that case, he should come down now from the cross so that we might see and might believe] or [If he is the Christ, the King of Israel, let him come down now from the cross. Then, we will see and believe] (See: **Hypothetical Situations (p.872)**)

Let the Christ, the King of Israel, come down

Here the Jewish leaders mock Jesus by speaking about him as if he were **the Christ, the King of Israel** when they do not believe that he actually is. They actually mean to communicate the opposite of the literal meaning of their words, as Mark indicated when he says that they mocked Jesus (see 15:31). If it would be helpful in your language, you could use a form that indicates that this is irony. Alternate translation: [Let the so-called Christ, the King of Israel, come down] or [He calls himself the Christ, the King of Israel. Let him come down] (See: **Irony (p.889)**)

Let the Christ, the King of Israel, come down

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [The Christ, the King of Israel, must come down] (See: **Third-Person Imperatives (p.968)**)

Let the Christ, the King of Israel, come down

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [Let the Christ, the King of Israel, go down] (See: **Go and Come (p.859)**)

we might see and might believe

Here the Jewish leaders imply that they **might see** Jesus coming down from the cross and then they **might believe** that he really is **the Christ, the King of Israel**. If it would be helpful in your language, you could make those ideas more explicit. Alternate translation: [we might see him come down and might believe that he really is the Christ] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having been crucified

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the soldiers. Alternate translation: [whom Pilate’s soldiers were crucifying] (See: **Active or Passive (p.783)**)

Mark 15:33

the sixth hour & the ninth hour

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. So, **the sixth hour** would be around noon, and **the ninth hour** would be around three o'clock in the afternoon. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. See how you translated the similar time reference in 15:25. Alternate translation: [12:00 PM ... 3:00 PM] (See: **Translate Unknowns (p.971)**)

the sixth hour & the ninth hour

If your language does not use ordinal numbers, you could use cardinal numbers here or equivalent expressions. Alternate translation: [hour six ... hour nine] (See: **Ordinal Numbers (p.923)**)

darkness happened

If your language does not use an abstract noun for the idea of **darkness**, you could express it in a different way. Alternate translation: [the sky darkened] or [the light dimmed] (See: **Abstract Nouns (p.781)**)

over the whole land

Here, **the whole land** could refer to: (1) the entire area around where Jesus was crucified. This could include just the city of Jerusalem or all of Palestine. Alternate translation: [over that whole region]; (2) the entire earth. Alternate translation: [over the whole earth] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:34

at the ninth hour

See how you translated the phrase **the ninth hour** in 15:33. Alternate translation: [3:00 PM] (See: **Translate Unknowns (p.971)**)

at the ninth hour

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [at hour nine] (See: **Ordinal Numbers (p.923)**)

cried out with a loud voice

Here, the phrase **cried out with a loud voice** means that Jesus raised the volume of his voice. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [yelled loudly] (See: **Idiom (p.875)**)

Eloi, Eloi, lema sabachthani

This phrase is what Jesus **cried out** in his own language, either Aramaic or Hebrew. Mark has spelled the words out using Greek letters so his readers would know how they sounded. Since Mark states what these words mean later in the verse, you also should spell them out the way they sound in your language. (See: **Copy or Borrow Words (p. 828)**)

which is translated

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. See how you expressed this construction in 15:22. Alternate translation: [which one can translate as] (See: **Active or Passive (p.783)**)

My God, my God

The psalmist, whom Jesus is quoting, repeats the phrase **My God** to express the urgency and emotion of his question. If repeating this phrase would not express urgency or emotion in your language, you could eliminate the repetition and express the urgency and emotion in another way. Alternate translation: [Please, my God] (See: **Reduplication (p.946)**)

My God, my God, why did you forsake me

See the discussion of this phrase in the chapter introduction. (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:35

having heard {it

Mark implies that the people did not understand what Jesus said. They heard him say “Eloi,” which means “My God,” but they thought it sounded like the name Elijah. If it would be helpful in your language, you could state more explicitly that these people misunderstood Jesus. Alternate translation: [having heard Jesus speaking without understanding him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Behold

Here, the word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen or pay attention. Alternate translation: [Pay attention] or [See] (See: **Exclamations (p.847)**)

Mark 15:36

a sponge

A **sponge** is a soft, porous object that can soak up and hold liquid, which comes out of it when the **sponge** is squeezed. If your readers would not be familiar with this object, you could use the name of something your readers would use for soaking up liquid, or you could use a general expression. Alternate translation: [something used to soak up liquid] (See: **Translate Unknowns (p.971)**)

with vinegar

Here, **vinegar** refers to the inexpensive and sour wine that common people in Jesus' culture would usually drink. If your readers would not be familiar with this type of beverage, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [with cheap wine] or [with an inexpensive alcoholic beverage] (See: **Translate Unknowns (p.971)**)

having put {it} around a reed, was giving {it} to him to drink

The person put the **sponge** on a **reed**, or long stick, so that he could hold the **sponge** up to Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having put it around a reed, used the reed to lift the sponge up to Jesus to give it to him to drink] (See: **Assumed Knowledge and Implicit Information (p.788)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared] (See: **Quotations and Quote Margins (p.941)**)

Leave {him

Here, the clause **Leave {him}** means that no one should do anything more to or for Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Wait] or [Stay away from him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Leave {him

Because this person is speaking to the other people there, the command **Leave {him}** is plural. (See: **Forms of 'You' — Singular (p.855)**)

comes

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: [goes] (See: **Go and Come (p.859)**)

to take him down

Here the man implies that Elijah might **take him down** from the cross. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to take him down from the cross] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:37

having let out a loud voice

Here, the phrase **having let out a loud voice** means that Jesus shouted loudly. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you translated the similar phrase in 15:34. Alternate translation: [having yelled loudly] (See: **Idiom (p.875)**)

expired

Mark is referring to death in a polite way by using the word **expired**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state the meaning. Alternate translation: [passed away] or [died] (See: **Euphemism (p.845)**)

Mark 15:38

the curtain of the temple was split

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God split the curtain of the temple] (See: **Symbolic Action (p.962)**)

the curtain of the temple

Here Mark could be referring to **the curtain**: (1) that separated the Most Holy Place from the rest of **the temple**. Alternate translation: [the curtain that marked off the Most Holy Place in the temple]; (2) that separated the Holy Place from the rest of **the temple** area. Alternate translation: [the curtain that marked off the temple building] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:39

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

opposite him

Here, a place **opposite him** is directly in front of Jesus. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [with Jesus in front of him] or [with Jesus before him] (See: **Idiom (p.875)**)

he expired in this way

Some ancient manuscripts read **he expired in this way**. The ULT follows that reading. Other ancient manuscripts read “crying out in this way he expired.” 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 the ULT. (See: **Textual Variants (p.966)**)

he expired

See how you translated the word **expired** in 15:37. Alternate translation: [he passed away] or [he died] (See: **Euphemism (p.845)**)

a Son of God

Son of God is an important title for Jesus that describes his relationship with God the Father. (See: **Translating Son and Father (p.974)**)

Mark 15:40

Now

Mark uses the word **Now** to introduce background information that will help readers understand what happens later in the story. The word does not introduce the next event in the story. Use a natural form in your language for introducing background information. Alternate translation: [Meanwhile,] or [During all those things,] (See: **Background Information (p.792)**)

also Mary Magdalene and Mary the mother of James the little and of Joses and Salome

Consider how you might naturally include a list of three women with descriptions of them. The UST has moved **Salome** earlier in the list so that it is clear that she is not one of the children of **Mary**. Alternate translation: [also Mary Magdalene and Salome and Mary the mother of James the little and of Joses] (See: **Information Structure (p. 880)**)

Mary the mother

The word **Mary** is the name of a woman. This **Mary** was not **Mary Magdalene** nor Mary the mother of Jesus. Mark identifies her instead as **the mother of James the younger and of Joses**. (See: **How to Translate Names (p.864)**)

of James the little and of Joses

The word **James** is the name of a man. This **James** is not James the brother of Jesus, James son of Zebedee, or James son of Alphaeus. The word **Joses** is also the name of a man. This **Joses** is not Jesus' brother. (See: **How to Translate Names (p.864)**)

of James the little

When Mark refers to **James** as **the little**, he could mean that: (1) he was younger than one or more other people named James. Alternate translation: [of James the young] or [of the younger James]; (2) he was less well-known than one or more other people named James. Alternate translation: [of James the less] or [of the less famous James]; (3) he was a short man. Alternate translation: [of James the short] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Salome

The word **Salome** is the name of a woman. (See: **How to Translate Names (p.864)**)

Mark 15:41

who, when he was in Galilee, were following him and serving him

Mark uses the statement **who, when he was in Galilee, were following him and serving him** to give his readers background information about the relationship that the three women mentioned in 15:40 had with Jesus. Use a natural form in your language for expressing background information. If you use the following alternate translation, you may need to delete the comma at the end of verse 40. Alternate translation: [(these three women had followed him and served him when he was in Galilee)] (See: **Background Information (p.792)**)

were following him

Here, the phrase **were following him** indicates that these three women had traveled with Jesus and were his disciple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [were traveling with him as his students] (See: **Idiom (p.875)**)

who had come up with

Jerusalem was higher than almost any other place in Israel, so it was normal for people to speak of going **up** to Jerusalem and going down from it. Your language may say “gone up” rather than **come up** in contexts such as this. Alternate translation: [who had gone up with] (See: **Go and Come (p.859)**)

Mark 15:42

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] or [Then,] (See: **Introduction of a New Event (p.883)**)

evening already having come, because it was the Day of Preparation, that is, the day before the Sabbath

Here Mark indicates that Joseph of Arimathea acted as he did (see 15:43) **because** it was **the Day of Preparation**. Mark assumes that his readers will know that Jews would not move or bury a body on the **Sabbath** (the next day). He also assumes that his readers will know that the law includes a command to bury on the same day anyone who was executed as Jesus was (see Deuteronomy 21:22–23). So, if he wanted bury Jesus' body, Joseph needed to receive the body and bury it quickly, before the next day began. If it would be helpful for your readers, you could include this information in a footnote or make some of it more explicit in your translation. Alternate translation: [evening already having come, because it was the Day of Preparation, that is, the day before the Sabbath when no one could bury anyone] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the Day of Preparation, that is, the day before the Sabbath

Here, as Mark indicates **the Day of Preparation** is **the day before the Sabbath**. On this day, Jews would prepare for the Sabbath so that they would not have to do work on that day. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the day on which Jews prepared for the Sabbath, that is, the day before the Sabbath] or [the day before the Sabbath, the day on which Jews prepared for the Sabbath] (See: **Assumed Knowledge and Implicit Information (p.788)**)

And evening already having come, because it was the Day of Preparation, that is, the day before the Sabbath & Joseph, the one from Arimathea, a respected member of the council who also himself was waiting for the kingdom of God, having come, having dared, entered in to Pilate and asked for the body of Jesus

If it would be helpful to your readers, you could combine 15:42 and 15:43 into a verse bridge, as the UST does, in order to introduce Joseph of Arimathea before stating what he did and why he did it. Alternate translation: [And Joseph, the one from Arimathea, a respected member of the council who also himself was waiting for the kingdom of God, came. And evening already having come, because it was the Day of Preparation, that is, the day before the Sabbath, having dared, he entered in to Pilate and asked for the body of Jesus] (See: **Verse Bridges (p.976)**)

Mark 15:43

Joseph, the one from Arimathea, a respected member of the council who also himself was waiting for the kingdom of God, having come, having dared, entered in

Here Mark introduces **Joseph** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [a man from Arimathea came. He was named Joseph, and he was a respected member of the council who also himself was waiting for the kingdom of God. Having dared, he entered in] (See: **Introduction of New and Old Participants (p.886)**)

Joseph, the one from Arimathea

The word **Joseph** is the name of a man, and the word **Arimathea** is the name of the city he was from. (See: **How to Translate Names (p.864)**)

a respected member of the council

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [an honorable member of the council] or [a member of the council whom others thought highly of,] (See: **Background Information (p.792)**)

who also himself was

Mark uses the word **himself** to emphasize that **Joseph** was one of the people who was **waiting for the kingdom of God**. Use a way that is natural in your language to indicate this emphasis. Alternate translation: [who, he too, was] or [who indeed also was] (See: **Reflexive Pronouns (p.948)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.859)**)

asked for the body of Jesus

The reason that **Joseph** asked Pilate **for the body of Jesus** was so that he could bury it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [asked for the body of Jesus so that he could bury it] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:44

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.824)**)

if he had already died

Here Mark means that Pilate was not sure whether Jesus **had already died**, but he **marveled** that it might be true. If it would be helpful in your language, you could use a form that indicates this kind of possibility. Alternate translation: [because it was possible that Jesus had already died] (See: **Assumed Knowledge and Implicit Information (p.788)**)

the centurion

Here Mark implies that this is the same **centurion** who was in charge of crucifying Jesus (see 15:39). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the centurion who was in charge of Jesus' crucifixion] or [the centurion who oversaw Jesus' execution] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he questioned him, whether he had already died

It may be more natural in your language to have a direct quotation here. Alternate translation: [he asked him, "Has he already died?"] (See: **Direct and Indirect Quotations (p.830)**)

Mark 15:45

having learned from the centurion

Here Mark implies that Pilate **learned** that Jesus really was dead. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having learned from the centurion that Jesus had already died] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he gave the corpse to Joseph

Here Mark implies that Pilate commanded his soldiers to give **the corpse** to Joseph. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he told his soldiers to let Joseph have the corpse] or [he permitted Joseph to take the corpse] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:46

a linen cloth, & in the linen cloth

The term **linen cloth** refers to a high-quality cloth made from the fibers of the flax plant. If your readers would be unfamiliar with **linen**, you could use a general expression. See how you translated **linen** in 14:51. Alternate translation: [a fine cloth ... in the fine cloth] (See: **Translate Unknowns (p.971)**)

having taken him down, he wrapped {him} in the linen cloth and put him in a tomb, which was having been cut from rock. And he rolled a stone against the door of the tomb

Here Mark implies that other people helped Joseph when he took Jesus' body down from the cross, prepared it for the tomb, laid it in the tomb, and rolled a stone against the entrance to the tomb in order to close it. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: [Joseph and the people who helped him took Jesus' body down, wrapped the body in the linen cloth, and put it in a tomb, which was having been cut from rock. And they rolled a stone against the door of the tomb] (See: **Assumed Knowledge and Implicit Information (p.788)**)

having taken him down

Here Mark implies that Joseph took Jesus' body **down** from the cross. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having taken him down off the cross] (See: **Assumed Knowledge and Implicit Information (p.788)**)

he wrapped {him} in the linen cloth

This was the burial custom in this culture. If your readers would not be familiar with such a custom, you could indicate that more explicitly, or you could use a general expression. Alternate translation: [he wrapped him in a linen burial cloth] or [he prepared him for burial] (See: **Translate Unknowns (p.971)**)

was having been cut from rock

Here Mark means specifically a burial place that had been **cut** or chiseled out of **rock**, most likely into the face of a cliff. If your readers would not be familiar with this type of burial place, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [was having been chiseled into the rock] or [which had been specially prepared] (See: **Translate Unknowns (p.971)**)

was having been cut

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, Mark implies that it was people whom Joseph had hired. Alternate translation: [people had previously cut] or [Joseph had had people cut] (See: **Active or Passive (p.783)**)

he rolled a stone against the door of the tomb

Here Matthew implies that Joseph **rolled** the **stone** to close up the **tomb**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he rolled a stone against the door of the tomb to close it up] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 15:47

Now

Here, the word **Now** introduces something that was happening at the same time as what Mark narrated in the previous verse (Joseph burying Jesus' body). If it would be helpful in your language, you could use a word or phrase that introduces a simultaneous action, or you could leave **Now** untranslated. Alternate translation: [Meanwhile,] or [While Joseph was doing those things,] (See: **Connect — Simultaneous Time Relationship (p.822)**)

Mary the {mother} of Joses

The word **Mary** is the name of a woman, the same woman whom Mark referred to in 15:40. This **Mary** was not **Mary Magdalene** nor Mary the mother of Jesus. Mark identifies her instead as **the {mother} of Joses**. (See: **How to Translate Names (p.864)**)

of Joses

The word **Joses** is also the name of a man, the same man whom Mark referred to in 15:40. This **Joses** is not Jesus' brother. (See: **How to Translate Names (p.864)**)

he had been put

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Joseph of Arimathea. Alternate translation: [Joseph of Arimathea had put him] (See: **Active or Passive (p.783)**)

Mark 16

Mark 16 Chapter Introduction

Structure and Formatting

Jesus' resurrection (16:1–8)

Religious and Cultural Concepts in This Chapter

The "young man"

Mark indicates that a "young man" clothed in white was sitting inside the tomb. He implies that this "young man" was an angel who appeared in human form. This is supported by how Matthew tells the story, since he indicates explicitly that an angel was at the tomb (see Matthew 28:2–7). Both Luke mentions two men at the tomb, whom he implies are angels (Luke 24:4–7), and John refers to two angels (John 20:12–13). It is best to translate each of these passages as it appears in the ULT without trying to make the passages all say exactly the same thing. If it would be helpful for your readers, you could include some information about these men, or angels, in a footnote.

The resurrection

Mark does not narrate the resurrection, but he does indicate that the stone was rolled away from the tomb and that an angel in the form of a young man told the women that Jesus had resurrected. It is not clear exactly when Jesus actually rose from the dead, although it is clear that this happened before the tomb was opened. When Jesus rose from the dead, he was a living human being again, and he could never die again. Make sure that it is clear that Jesus came back to life as a living human being.

Translation Issues in This Chapter

Singular and plural forms of "you"

All the forms of "you" in this chapter appear in speeches that are given to groups of people. Because of this, all forms of "you" in this chapter are plural. (See: **Forms of 'You' — Singular (p.855)**)

The historic present

To call attention to a development in the story, Mark uses the present tense in past narration. In this chapter, the historic present occurs in verses 2, 4, and 6. If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.892)**)

The ending of Mark's gospel

There are at least four different endings to Mark's Gospel that are found among various ancient manuscripts. However, only two of those are found among the earliest and most reliable manuscripts. One of these endings is the text of 16:9–20, which is found in some early manuscripts and many later manuscripts. The other ending, the one found in the early manuscripts that scholars consider to be the most reliable, stops at 16:8 and does not include any further words. The ULT and UST include 16:9–20 in brackets, and there are no translation notes on these verses. If you do include these verses in your translation, it is recommended that you put them in a footnote or in brackets to indicate that some of the earliest manuscripts do not include them.

Mark 16:1

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Then,] (See: **Introduction of a New Event (p.883)**)

the Sabbath having passed

Here Mark indicates that the sun had set on Saturday, which meant that **the Sabbath** had ended. The three women were now permitted to do work, like buying **spices**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [when it was evening and the Sabbath had ended] or [the Sabbath having passed at sunset and the period of rest having ended] (See: **Assumed Knowledge and Implicit Information (p. 788)**)

Mary Magdalene and Mary the {mother} of James and Salome

Consider how you might naturally include a list of three women with descriptions of them. The UST has moved **Salome** earlier in the list so that it is clear that she is not one of the children of **Mary**. Alternate translation: [Mary Magdalene and Salome and Mary the mother of James] (See: **Information Structure (p.880)**)

Mary the {mother} of James

The word **Mary** is the name of a woman, the same woman whom Mark referred to in 15:40 and 15:47. This **Mary** was not Mary Magdalene nor Mary the mother of Jesus. Mark identifies her instead as **the {mother} of James**. (See: **How to Translate Names (p.864)**)

of James

The word **James** is the name of a man, the same man whom Mark referred to in 15:40. This **James** is not James the brother of Jesus, James son of Zebedee, or James son of Alphaeus. (See: **How to Translate Names (p.864)**)

Salome

The word **Salome** is the name of a woman. She is the same woman whom Mark referred to in 15:40. (See: **How to Translate Names (p.864)**)

spices

Here, the word **spices** refers to any good-smelling herbs, ointments, and oils. In Jesus' culture, it was customary to put these good-smelling things on dead bodies to cover up bad smells and to honor the people who had died. Since the women plan to **anoint** Jesus with these **spices**, the **spices** must be herbs mixed with oil or some kind of ointment. If your readers would not be familiar with this type of good-smelling item, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [pleasant herbs] or [good-smelling oils] (See: **Translate Unknowns (p.971)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.859)**)

they might anoint him

In Jesus’ culture, it was customary for people to **anoint** dead bodies when they were buried. Joseph of Arimathea had not done this because he had to bury Jesus quickly before the Sabbath began. These three women now plan to finish the customary burial preparations. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they might anoint him to complete the burial customs] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 16:2

very early on the first of the week

Here Mark refers to sunrise on **the first of the week**, that is, Sunday. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [very early in the morning on the first of the week, that is, Sunday] (See: **Assumed Knowledge and Implicit Information (p.788)**)

on the first

Mark is using the adjective **first** as a noun to mean the first day. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [on the first day] (See: **Assumed Knowledge and Implicit Information (p.788)**)

on the first

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on day one] (See: **Ordinal Numbers (p.923)**)

the sun having come up

Here, the phrase **the sun having come up** refers to sunrise. If it would be helpful in your language, you could use a comparable phrase that refers to sunrise. Alternate translation: [the sun having risen] or [the sun having appeared above the horizon] (See: **Idiom (p.875)**)

Mark 16:3

And they were saying

Here Mark implies that **they were saying** this while they were going to the tomb. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [And as they were going to the tomb, they were saying] (See: **Assumed Knowledge and Implicit Information (p.788)**)

they were saying to one another, “Who will roll away the stone for us from the door of the tomb

It may be more natural in your language to have an indirect quotation here. Alternate translation: [they were asking one another about who would roll away the stone for them from the entrance of the tomb.] (See: **Direct and Indirect Quotations (p.830)**)

Mark 16:4

the stone has been rolled away

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [somebody had rolled the stone away] (See: **Active or Passive (p.783)**)

for

Here, the word **for** could introduce: (1) further information about the **stone**. Alternate translation: [and as for that stone,]; (2) a reason why the women were able to see the **stone** from far away when they **looked up**. Alternate translation: [which they could observe because]; (3) a reason why the women were concerned about who would roll the stone away for them (see 16:3). Alternate translation: [and they had been asking each other about the stone because] (See: **Connecting Words and Phrases (p.824)**)

Mark 16:5

on the right side

Here Mark is referring to the **right side** of the tomb from the women's perspective. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [inside the tomb on the right side from their perspective] (See: **Assumed Knowledge and Implicit Information (p.788)**)

dressed in a white robe

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [with a white robe on] (See: **Active or Passive (p.783)**)

they were alarmed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what the women saw. Alternate translation: [these things alarmed them] (See: **Active or Passive (p.783)**)

Mark 16:6

But

Here, the word **But** introduces what the young man says in contrast to how the women reacted. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] (See: **Connect — Contrast Relationship (p.806)**)

Do not be alarmed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be what the women saw. See how you expressed the similar phrase in 16:5. Alternate translation: [These things must not alarm you] (See: **Active or Passive (p.783)**)

the one having been crucified

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Pilate's soldiers. Alternate translation: [whom Pilate's soldiers crucified] (See: **Active or Passive (p.783)**)

He was raised up

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [He was restored to life] (See: **Idiom (p.875)**)

He was raised up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the young man could be implying that: (1) God did it. Alternate translation: [God raised him up]; (2) Jesus himself did it. Alternate translation: [He rose up] (See: **Active or Passive (p.783)**)

Behold

Here, the word **behold** draws the attention of the three women and asks them to look at something. If it would be helpful in your language, you could express **behold** with a word or phrase that asks someone to look or pay attention. Alternate translation: [See] or [Observe] (See: **Exclamations (p.847)**)

this is} the place where they put him

Here the young man refers to **the place** within the tomb where Joseph of Arimathea and his helpers **put** Jesus' body. This **place** was probably a shelf or ledge. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [this is the flat area where they put his body] or [this is the ledge within this tomb where they put him] (See: **Assumed Knowledge and Implicit Information (p.788)**)

Mark 16:7

But

Here, the word **But** introduces a command that contrasts with what the young man said in the previous verse about seeing where Jesus' body lay. Now, in contrast, the angel commands the women to leave the tomb. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [Next,] or [But do not stay here. Instead,] (See: **Connect — Contrast Relationship (p.806)**)

to his disciples and to Peter

The phrase **and to Peter** is not making a distinction between **Peter** and the disciples by indicating that **Peter** is not part of the group of Jesus' **disciples**. Rather, the phrase **and Peter** is being used to emphasize that of all of the disciples of Jesus, these women should take special care to tell **Peter** the information that follows this phrase. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to Peter and to the rest of his disciples] or [to his disciples, and particularly to Peter] (See: **Assumed Knowledge and Implicit Information (p.788)**)

to Peter, 'He is going before you to Galilee. There you will see him, just as he said to you

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [to Peter that Jesus is going before them to Galilee and that they will see him there, just as he said to them] (See: **Quotes within Quotes (p.943)**)

He is going before

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: [He is coming before] (See: **Go and Come (p.859)**)

Mark 16:8

having gone out, they fled from the tomb, for trembling and amazement was gripping them

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [because trembling and amazement was gripping them, having gone out, they ran from the tomb] (See: **Connect — Reason-and-Result Relationship (p.817)**)

having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out] (See: **Go and Come (p.859)**)

trembling and amazement was gripping them

Here, when **trembling and amazement** are **gripping** people, it means that these people are overcome by **trembling and amazement**. In other words, they cannot help but experience these things. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they were overcome by trembling and amazement] or [they could not help but experience trembling and amazement] (See: **Idiom (p.875)**)

trembling and amazement was gripping them

If your language does not use an abstract noun for the idea of **amazement**, you could express the same idea in another way. Alternate translation: [they were trembling and greatly amazed] (See: **Abstract Nouns (p.781)**)

trembling and amazement

Here Mark implies that the women were **trembling** because of their **amazement**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [trembling because of amazement] (See: **Hendiadys (p.861)**)

they said nothing to anyone, for they were afraid

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [because they were afraid, they said nothing to anyone] (See: **Connect — Reason-and-Result Relationship (p.817)**)

they said nothing to anyone

The words translated **nothing** and **to anyone** 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: [they told no one anything] (See: **Double Negatives (p.835)**)

Mark 16:9

(There are no notes for this verse.)

Mark 16:10

(There are no notes for this verse.)

Mark 16:11

(There are no notes for this verse.)

Mark 16:12

(There are no notes for this verse.)

Mark 16:13

(There are no notes for this verse.)

Mark 16:14

(There are no notes for this verse.)

Mark 16:15

(There are no notes for this verse.)

Mark 16:16

(There are no notes for this verse.)

Mark 16:17

(There are no notes for this verse.)

Mark 16:18

(There are no notes for this verse.)

Mark 16:19

(There are no notes for this verse.)

Mark 16:20

(There are no notes for this verse.)

unfoldingWord® Translation Academy

Version 86

Abstract Nouns

Description

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)

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.

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, “I believe in the forgiveness of sin.” But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns “forgiveness” and “sin,” but they would express the same meaning in other ways. For example, they would express, “I believe that God is willing to forgive people after they have sinned,” by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, “What is its **weight**?” could be expressed as “How much does it **weigh**?” or “How **heavy** is it?”

Examples From the Bible

> From **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

The abstract noun “childhood” refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun “salvation” here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun “slowness” refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

> ... from **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)
>
> > Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
> > But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.
>
> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)
>
> > Today the people in this house **have been saved** ... Today God **has saved** the people in this house ...
>
> The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)
>
> > The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.
>
> He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)
>
> > He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

"

Referenced in: Mark 1:1; Mark 1:4; Mark 1:22; Mark 1:27; Mark 1:32; Mark 1:41; Mark 1:44; Mark 2:5; Mark 2:10; Mark 3:5; Mark 3:10; Mark 3:15; Mark 3:28; Mark 3:29; Mark 3:35; Mark 4:16; Mark 4:17; Mark 4:19; Mark 4:22; Mark 4:24; Mark 4:38; Mark 4:39; Mark 4:40; Mark 5:19; Mark 5:29; Mark 5:30; Mark 5:33; Mark 5:34; Mark 5:42; Mark 6:2; Mark 6:4; Mark 6:6; Mark 6:7; Mark 6:11; Mark 6:31; Mark 6:34; Mark 6:43; Mark 6:50; Mark 6:55; Mark 7:3; Mark 7:7; Mark 7:8; Mark 7:9; Mark 7:10; Mark 7:13; Mark 7:21; Mark 7:23; Mark 8:2; Mark 8:20; Mark 8:32; Mark 8:38; Mark 9:1; Mark 9:21; Mark 9:22; Mark 9:24; Mark 9:39; Mark 9:43; Mark 9:50; Mark 10:5; Mark 10:11; Mark 10:17; Mark 10:19; Mark 10:20; Mark 10:30; Mark 10:33; Mark 10:37; Mark 10:42; Mark 10:45; Mark 10:47; Mark 10:49; Mark 10:52; Mark 11:3; Mark 11:22; Mark 11:25; Mark 11:26; Mark 11:28; Mark 11:29; Mark 11:30; Mark 11:33; Mark 12:7; Mark 12:14; Mark 12:15; Mark 12:18; Mark 12:23; Mark 12:24; Mark 12:30; Mark 12:31; Mark 12:32; Mark 12:33; Mark 12:40; Mark 12:44; Mark 13:9; Mark 13:12; Mark 13:14; Mark 13:19; Mark 13:24; Mark 13:26; Mark 13:34; Mark 14:1; Mark 14:4; Mark 14:6; Mark 14:8; Mark 14:9; Mark 14:38; Mark 14:55; Mark 14:56; Mark 14:59; Mark 14:62; Mark 14:64; Mark 15:7; Mark 15:10; Mark 15:21; Mark 15:33; Mark 16:8

Active or Passive

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)

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.

Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples From the Bible

> Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action. (2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone." (3) Use a different verb.

Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)
>
> > **The king's servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like "they" or "people" or "someone."

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)
>
> > It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea. It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)
>
> > He **received** a loaf of bread every day from the street of the bakers.

"

Next we recommend you learn about:

Abstract Nouns (UTA PDF)
Word Order (UTA PDF)

Referenced in: Mark 1:2; Mark 1:5; Mark 1:6; Mark 1:9; Mark 1:10; Mark 1:11; Mark 1:13; Mark 1:14; Mark 1:15; Mark 1:22; Mark 1:25; Mark 1:27; Mark 1:32; Mark 1:33; Mark 1:42; Mark 2:1; Mark 2:2; Mark 2:3; Mark 2:5; Mark 2:9; Mark 2:12; Mark 2:20; Mark 2:22; Mark 2:27; Mark 3:5; Mark 3:24; Mark 3:25; Mark 3:26; Mark 3:28; Mark 4:1; Mark 4:6; Mark 4:8; Mark 4:11; Mark 4:12; Mark 4:15; Mark 4:16; Mark 4:17; Mark 4:18; Mark 4:20; Mark 4:21; Mark 4:22; Mark 4:24; Mark 4:25; Mark 4:31; Mark 4:32; Mark 4:37; Mark 5:4; Mark 5:13; Mark 5:15; Mark 5:16; Mark 5:18; Mark 5:21; Mark 5:23; Mark 5:28; Mark 5:29; Mark 5:34; Mark 5:36; Mark 5:39; Mark 5:41; Mark 5:42; Mark 5:43; Mark 6:2; Mark 6:3; Mark 6:6; Mark 6:14; Mark 6:16; Mark 6:20; Mark 6:30; Mark 6:42; Mark 6:48; Mark 6:50; Mark 6:51; Mark 6:52; Mark 6:56; Mark 7:1; Mark 7:27; Mark 7:30; Mark 7:34; Mark 7:35; Mark 7:37; Mark 8:8; Mark 8:12; Mark 8:17; Mark 8:25; Mark 8:31; Mark 8:38; Mark 9:2; Mark 9:7; Mark 9:12; Mark 9:13; Mark 9:15; Mark 9:31; Mark 9:42; Mark 9:44; Mark 9:45; Mark 9:47; Mark 9:48; Mark 9:49; Mark 10:1; Mark 10:22; Mark 10:24; Mark 10:26; Mark 10:32; Mark 10:33; Mark 10:38; Mark 10:39; Mark 10:40; Mark 10:42; Mark 10:45; Mark 11:2; Mark 11:4; Mark 11:9; Mark 11:10; Mark 11:17; Mark 11:18; Mark 11:21; Mark 11:23; Mark 12:6; Mark 12:24; Mark 12:25; Mark 12:26; Mark 12:27; Mark 13:2; Mark 13:4; Mark 13:7; Mark 13:9; Mark 13:10; Mark 13:11; Mark 13:13; Mark 13:20; Mark 13:22; Mark 13:24; Mark 13:25; Mark 14:5; Mark 14:9; Mark 14:15; Mark 14:19; Mark 14:21; Mark 14:24; Mark 14:27; Mark 14:28; Mark 14:29; Mark 14:33; Mark 14:34; Mark 14:40; Mark 14:41; Mark 14:49; Mark 14:58; Mark 14:61; Mark 15:7; Mark 15:15; Mark 15:22; Mark 15:23; Mark 15:26; Mark 15:28; Mark 15:32; Mark 15:34; Mark 15:46; Mark 15:47; Mark 16:4; Mark 16:5; Mark 16:6

Apostrophe

Description

This page answers the question: *What is the figure of speech called an apostrophe?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

> Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, ... on you they will burn human bones.'" (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

Examples of Translation Strategies Applied

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, ... on you they will burn human bones.'" (1 Kings 13:2 ULT)
>
> > He said this about the altar: "This is what Yahweh says **about this altar.** 'See, ... they will burn people's bones on **it**.'"
>
> **Mountains of Gilboa**, let there not be dew or rain on **you.** (2 Samuel 1:21a ULT)
>
> > **As for these mountains of Gilboa**, let there not be dew or rain on **them**.

"

Referenced in: Mark 9:19; Mark 11:14

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

Examples From the Bible

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But

> I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you. (Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

> Jesus said to him, “Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head.” (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

> > Jesus said to him, “Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep.”
>
> It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon,** than for you.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

> > Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

> Then a scribe came to him and said, “Teacher, I will follow you wherever you go.” Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head.” (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

> > Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man**, have **no home to rest in. If you want to follow me, you will live as I live**.”
>
> It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

> > At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you**. or: At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

Next we recommend you learn about:

Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)

"

Referenced in: Mark 1:1; Mark 1:4; Mark 1:5; Mark 1:6; Mark 1:7; Mark 1:9; Mark 1:10; Mark 1:14; Mark 1:15; Mark 1:16; Mark 1:19; Mark 1:20; Mark 1:23; Mark 1:25; Mark 1:26; Mark 1:29; Mark 1:31; Mark 1:32; Mark 1:33; Mark 1:34; Mark 1:35; Mark 1:36; Mark 1:37; Mark 1:38; Mark 1:40; Mark 1:41; Mark 1:44; Mark 1:45; Mark 2:1; Mark 2:2; Mark 2:3; Mark 2:4; Mark 2:5; Mark 2:8; Mark 2:10; Mark 2:12; Mark 2:14; Mark 2:15; Mark 2:21; Mark 2:22; Mark 2:23; Mark 2:24; Mark 2:25; Mark 2:26; Mark 3:1; Mark 3:2; Mark 3:3; Mark 3:8; Mark 3:9; Mark 3:10; Mark 3:11; Mark 3:12; Mark 3:14; Mark 3:16; Mark 3:20; Mark 3:21; Mark 3:22; Mark 3:26; Mark 3:28; Mark 3:29; Mark 3:31; Mark 3:34; Mark 4:1; Mark 4:4; Mark 4:5; Mark 4:7; Mark 4:8; Mark 4:10; Mark 4:11; Mark 4:14; Mark 4:16; Mark 4:20; Mark 4:21; Mark 4:25; Mark 4:26; Mark 4:27; Mark 4:32; Mark 4:33; Mark 4:34; Mark 4:35; Mark 4:36; Mark 5:3; Mark 5:6; Mark 5:9; Mark 5:12; Mark 5:13; Mark 5:14; Mark 5:15; Mark 5:16; Mark 5:18; Mark 5:19; Mark 5:21; Mark 5:26; Mark 5:27; Mark 5:28; Mark 5:30; Mark 5:31; Mark 5:33; Mark 5:35; Mark 5:36; Mark 5:37; Mark 5:38; Mark 5:39; Mark 5:40; Mark 5:42; Mark 6:1; Mark 6:2; Mark 6:6; Mark 6:7; Mark 6:9; Mark 6:10; Mark 6:11; Mark 6:14; Mark 6:15; Mark

6:16; Mark 6:17; Mark 6:20; Mark 6:21; Mark 6:22; Mark 6:24; Mark 6:25; Mark 6:26; Mark 6:27; Mark 6:28; Mark 6:29; Mark 6:31; Mark 6:33; Mark 6:34; Mark 6:38; Mark 6:39; Mark 6:40; Mark 6:41; Mark 6:43; Mark 6:44; Mark 6:45; Mark 6:47; Mark 6:48; Mark 6:49; Mark 6:52; Mark 6:53; Mark 6:56; Mark 7:1; Mark 7:2; Mark 7:3; Mark 7:4; Mark 7:6; Mark 7:11; Mark 7:15; Mark 7:17; Mark 7:18; Mark 7:19; Mark 7:20; Mark 7:24; Mark 7:25; Mark 7:27; Mark 7:28; Mark 7:29; Mark 7:30; Mark 7:32; Mark 7:33; Mark 7:34; Mark 7:37; Mark 8:1; Mark 8:3; Mark 8:6; Mark 8:11; Mark 8:12; Mark 8:13; Mark 8:16; Mark 8:17; Mark 8:18; Mark 8:19; Mark 8:20; Mark 8:21; Mark 8:22; Mark 8:23; Mark 8:24; Mark 8:28; Mark 8:30; Mark 8:31; Mark 8:33; Mark 8:34; Mark 8:35; Mark 8:37; Mark 8:38; Mark 9:1; Mark 9:5; Mark 9:7; Mark 9:9; Mark 9:10; Mark 9:11; Mark 9:12; Mark 9:13; Mark 9:14; Mark 9:17; Mark 9:20; Mark 9:23; Mark 9:24; Mark 9:25; Mark 9:26; Mark 9:29; Mark 9:30; Mark 9:31; Mark 9:33; Mark 9:34; Mark 9:35; Mark 9:37; Mark 9:41; Mark 9:42; Mark 9:43; Mark 9:44; Mark 9:48; Mark 10:1; Mark 10:3; Mark 10:4; Mark 10:6; Mark 10:7; Mark 10:9; Mark 10:10; Mark 10:12; Mark 10:21; Mark 10:22; Mark 10:24; Mark 10:27; Mark 10:29; Mark 10:32; Mark 10:33; Mark 10:37; Mark 10:40; Mark 10:41; Mark 10:42; Mark 10:46; Mark 10:47; Mark 10:49; Mark 10:50; Mark 10:51; Mark 10:52; Mark 11:1; Mark 11:2; Mark 11:3; Mark 11:4; Mark 11:5; Mark 11:6; Mark 11:9; Mark 11:10; Mark 11:13; Mark 11:14; Mark 11:15; Mark 11:16; Mark 11:19; Mark 11:20; Mark 11:25; Mark 11:26; Mark 11:28; Mark 11:29; Mark 11:30; Mark 11:31; Mark 11:32; Mark 11:33; Mark 12:1; Mark 12:2; Mark 12:3; Mark 12:5; Mark 12:6; Mark 12:7; Mark 12:8; Mark 12:9; Mark 12:10; Mark 12:12; Mark 12:13; Mark 12:14; Mark 12:16; Mark 12:19; Mark 12:22; Mark 12:25; Mark 12:26; Mark 12:27; Mark 12:28; Mark 12:29; Mark 12:31; Mark 12:32; Mark 12:33; Mark 12:35; Mark 12:36; Mark 12:37; Mark 12:38; Mark 12:40; Mark 13:1; Mark 13:4; Mark 13:6; Mark 13:7; Mark 13:8; Mark 13:9; Mark 13:10; Mark 13:11; Mark 13:12; Mark 13:13; Mark 13:14; Mark 13:15; Mark 13:16; Mark 13:17; Mark 13:18; Mark 13:19; Mark 13:21; Mark 13:22; Mark 13:27; Mark 13:29; Mark 13:30; Mark 13:32; Mark 13:33; Mark 13:34; Mark 13:35; Mark 14:1; Mark 14:2; Mark 14:3; Mark 14:4; Mark 14:5; Mark 14:8; Mark 14:10; Mark 14:11; Mark 14:12; Mark 14:14; Mark 14:16; Mark 14:17; Mark 14:18; Mark 14:21; Mark 14:22; Mark 14:23; Mark 14:24; Mark 14:25; Mark 14:27; Mark 14:28; Mark 14:30; Mark 14:31; Mark 14:36; Mark 14:37; Mark 14:38; Mark 14:40; Mark 14:41; Mark 14:44; Mark 14:45; Mark 14:48; Mark 14:51; Mark 14:52; Mark 14:54; Mark 14:55; Mark 14:56; Mark 14:57; Mark 14:58; Mark 14:59; Mark 14:60; Mark 14:62; Mark 14:63; Mark 14:64; Mark 14:65; Mark 14:66; Mark 14:67; Mark 14:68; Mark 14:70; Mark 14:71; Mark 15 Chapter Introduction; Mark 15:1; Mark 15:3; Mark 15:6; Mark 15:7; Mark 15:8; Mark 15:9; Mark 15:11; Mark 15:12; Mark 15:13; Mark 15:14; Mark 15:15; Mark 15:16; Mark 15:17; Mark 15:20; Mark 15:21; Mark 15:24; Mark 15:29; Mark 15:31; Mark 15:32; Mark 15:33; Mark 15:34; Mark 15:35; Mark 15:36; Mark 15:38; Mark 15:40; Mark 15:42; Mark 15:43; Mark 15:44; Mark 15:45; Mark 15:46; Mark 16:1; Mark 16:2; Mark 16:3; Mark 16:5; Mark 16:6; Mark 16:7

Background Information

Description

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)

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.

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 a section of background information about Jesus' age and ancestors (Luke 3:23-38). 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. A set of parentheses is also a way to mark background information. Here, "as it was assumed" gives background information to the phrase, "He was the son." People assumed that Joseph was Jesus' father, although his true father was God.

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb "had" in "had done" shows that Herod did those things before John rebuked him.

(2) Reorder the information so that earlier events are mentioned first.

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. **Abram was 86 years old when Hagar bore Ishmael to Abram**. (Genesis 16:16 ULT)
>
> > "**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael."
>
> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

> > "Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

Next we recommend you learn about:

Connecting Words and Phrases (UTA PDF)
Introduction of a New Event (UTA PDF)

"

Referenced in: Mark 1:6; Mark 1:16; Mark 1:30; Mark 2:18; Mark 3:19; Mark 5:3; Mark 5:11; Mark 5:26; Mark 6 Chapter Introduction; Mark 6:44; Mark 7:3; Mark 7:26; Mark 8:9; Mark 8:14; Mark 9:6; Mark 12:18; Mark 14:1; Mark 14:44; Mark 15:6; Mark 15:7; Mark 15:21; Mark 15:25; Mark 15:40; Mark 15:41; Mark 15:43

Biblical Money

Description

This page answers the question: *How can I translate the values of money in the Bible?*

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see Biblical Weight. The strategies below are for translating the value of money in the New Testament.

(1) Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)
(2) Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.
(4) Use the biblical term and give the equivalent amount in the text or a footnote.
(5) Use the biblical term and explain it in a footnote.

Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

> The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)

> > "The one owed **500 denali**, and the other, **50**."

Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

> > "The one owed **500 silver coins**, and the other, **50**."

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

> > "The one owed **500 days' wages**, and the other, **50**."

(4) Use the Bible term and give the equivalent amount in the text or a footnote.

> > "The one owed **500 denarii** 1, and the other owed **50 denarii**. 2"

The footnotes would look like:

> > [1] 500 days' wages [2] 50 days' wages

(5) Use the Bible term and explain it in a footnote.

> > "The one owed **500 denarii**,1 and the other, **50**." (Luke 7:41 ULT)
>
> > [1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

Copy or Borrow Words (UTA PDF)
Translate Unknowns (UTA PDF)

"

Referenced in: Mark 6:37; Mark 12:15; Mark 12:42; Mark 14:5

Collective Nouns

Description

This page answers the question: *What are collective nouns and how can I translate them?*

A collective noun is a singular noun that refers to a group of something. Examples: a **family, clan,** or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.
Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):
a singular noun with a singular verb: The team *is* in the dressing room.
a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.
Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.
Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

> Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

(1) Translate the collective noun with a plural noun.
(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

(1) Translate the collective noun with a plural noun.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go.”

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

> Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

> You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

"

Referenced in: Mark 3:5; Mark 4:5; Mark 4:7; Mark 4:8; Mark 4:20; Mark 4:26; Mark 4:27; Mark 4:29; Mark 6:52; Mark 7:6; Mark 7:21; Mark 8:3; Mark 9:44; Mark 9:48; Mark 11:14

Connect — Background Information

Time Relationship

This page answers the question: *How can I translate clauses that give background information?*

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 Jerusalem for the Passover festival **when he was twelve years old.**

> And it came about that, **while** they were there, the days were fulfilled for her to give birth. (Luke 2:6 ULT)

Being in Bethlehem is the background event. The birth of the baby is the main event.

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of

> Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

This example begins with five background clauses (marked by commas), signalled as background by the words "while" and "during." Then the main event happens: "the word of God came to John."

Translation Strategies

If the way that the Background Clauses are marked is also clear in your language, then translate the Background Clauses as they are.

(1) If the connecting word does not make it clear that what follows is a Background Clause, use a connecting word that communicates this more clearly.
(2) If your language marks Background Clauses in a different way than using connecting words (such as by using different verb forms), then use that way.

Examples of Translation Strategies Applied

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

(1) If the connecting word does not make it clear that what follows is a background clause, use a connecting word that communicates this more clearly.

> **It happened during the time that** Pontius Pilate was governor of Judea, **and during the time that** Herod was tetrarch of Galilee, **and during the time that** his brother Philip was tetrarch of the region of Ituraea and Trachonitis, **and during the time that** Lysanias was tetrarch of Abilene, **and also during the time that** Annas and Caiaphas were high priests—**that** the word of God came to John son of Zechariah in the wilderness.

(2) If your language marks background clauses in a different way than using connecting words, such as with different verb forms, then use that way.

> Pontius Pilate **was governing** Judea, and Herod **was ruling over** Galilee, and his brother Philip **was ruling over** the region of Ituraea and Trachonitis, and Lysanias **was ruling over** Abilene, and Annas and Caiaphas **were being** high priests—the word of God **came** to John son of Zechariah in the wilderness.

Example of Differences in Time Relationship Connecting Words:

Category	Example
Background setting	Yahweh's word was rare **in those days**;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	**At that time**, **when** Eli
Background	**whose** eyesight had begun to grow dim so that he could not see well,
Simultaneous background	was lying down in his own bed.
Simultaneous background	The lamp of God **had not yet** gone out,
Simultaneous background	**and** Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	**Yahweh called to Samuel**,
Sequential event	who said, "Here I am." (1 Sam 3:1-4 ULT)

In the above example, the first two lines talk about a condition that was going on for a long time. This is the general, long-term background. We know this from the phrase "in those days." After the introduction of the main event ("At that time,"), there are several lines of simultaneous background. The first one is introduced by "when," and then three more follow, with the last connected by "and." The background clause introduced by "where" explains a little more about the background clause before it. Then the main event happens, followed by more events. Translators will need to think about the best way to show these relationships in their language.

"

Referenced in: Mark 6:17; Mark 11:32

Connect — Contrary to Fact Conditions

Conditional Relationships

This page answers the question: *How can I translate contrary-to-fact conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, "if … then." Often, however, the word "then" is not stated.

Contrary-to-Fact Conditions

Description

A Contrary-to-Fact Condition is a condition that sounds hypothetical, but the speaker is already certain that it is NOT true.

Reason This Is a Translation Issue

Usually there are no special words that indicate a Contrary-to-Fact Condition. The writer assumes that the reader knows that it is NOT a true condition. For this reason it often requires knowledge of implied information to know that it is not true. If this kind of condition is difficult for translators to communicate, they may want to consider using the same strategies that they used for Rhetorical Questions or Implied Information.

Examples From OBS and the Bible

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)
>
> Elijah came near to all the people and said, "How long will you keep changing your mind? If Yahweh is God, follow him. But **if Baal is God**, then follow him." Yet the people did not answer him a word. (1 Kings 18:21 ULT)

Baal is not God. Elijah is not suggesting that Baal might be God, and he does not want the people to follow Baal. But Elijah used a conditional statement to show them that what they were doing was wrong. In the example above, we see two conditions that have the same construction. The first one, "If Yahweh is God," is a Factual Condition because Elijah is certain that it is true. The second one, "if Baal is God," is a Contrary-to-Fact Condition because Elijah is certain that it is not true. You will need to consider if people would say both of these in the same way in your language or if they would say them in different ways.

> But his wife replied to him, "**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this." (Judges 13:23 ULT)

Manoah's wife thinks that the second part of her conditional statement is not true, therefore the first part is also not true. God received their burnt offering; therefore, He does not want to kill them.

> "**If only we had died** by Yahweh's hand in the land of Egypt, sitting by a pot of meat and eating bread to the full." (Exodus 16b:3 ULT)

Of course the people speaking here did not die in Egypt, and so this is a Contrary-to-Fact condition that is used to express a wish.

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)

The English reader knows that these last two examples are Contrary-to-Fact conditions because of the past-tense verbs used in the first part (they are not things that might happen). The last example also has a second part that uses "would have." These words also signal something that did not happen.

Translation Strategies

If Contrary-to-Fact conditions are clear in your language, then use them as they are.

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.
(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.
(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.
(4) If the condition is expressing something that did not happen, restate it as a negative statement.
(5) Often Factual and Contrary-to-Fact conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

Examples of Translation Strategies Applied

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)
>
> > If you believe that Baal is God, then worship him!

(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.

> > If Baal is not God, then you should not worship him!

But his wife replied to him, "**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this." (Judges 13:23 ULT)

> > "**Yahweh does not want to kill us**, or he would not have received the burnt offering and the offering we gave him."

(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.

> "**If only we had died** by Yahweh's hand in the land of Egypt, sitting by a pot of meat and eating bread to the full." (Exodus 16b:3 ULT)
>
> > "**I wish we had died** by Yahweh's hand in the land of Egypt..."

(4) If the condition is expressing something that did not happen, restate it as a negative statement.

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)
>
> > "Woe to you, Chorazin! Woe to you, Bethsaida! The mighty deeds which were done in you **were not done** in Tyre and Sidon. But **if they had been**

> > **done there, those people would have repented** long ago in sackcloth and ashes.”

(5) Often Factual and Contrary-to-Fact Conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)
>
> > Is Baal the one who is truly God? Should you worship him?
>
> “Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes.” (Matthew 11:21 ULT)
>
> > “Woe to you, Chorazin! Woe to you, Bethsaida! You think that you are better than Tyre and Sidon, but you are not! **They would have repented** long ago in sackcloth and ashes at seeing the mighty deeds that you have seen! **You should be like them**!”

"

Referenced in: Mark 8:12; Mark 13:20

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: Mark 1:8; Mark 2:10; Mark 3:27; Mark 6:37; Mark 6:38; Mark 6:52; Mark 7:5; Mark 7:11; Mark 7:25; Mark 7:28; Mark 8:33; Mark 9:13; Mark 9:22; Mark 9:23; Mark 10:14; Mark 10:18; Mark 10:22; Mark 10:38; Mark 11:29; Mark 12:12; Mark 12:25; Mark 13:24; Mark 14:6; Mark 14:20; Mark 14:29; Mark 15:11; Mark 15:14; Mark 16:6; Mark 16:7

Connect — Exception Clauses

Exceptional Relationship

This page answers the question: *How can I translate exception clauses?*

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like “except,” “but not,” “other than,” “besides,” “unless,” “however … not,” and “only” (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)
>
> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)
>
> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like “**only**.”
(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like “**only**.”

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

- Part 1: (**Not** a man escaped)
- Part 2: (**except for** 400 young men)

> > David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)
>
> > But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it {only you can redeem it}**, and I am after you.
>
> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)
>
> > The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will let you go **only if** you bless me.”

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> > God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

"

Referenced in: Mark 2:7; Mark 2:26; Mark 3:27; Mark 3:28; Mark 4:22; Mark 5:37; Mark 6:4; Mark 6:5; Mark 6:8; Mark 7:3; Mark 7:4; Mark 8:14; Mark 9:8; Mark 9:29; Mark 10:18; Mark 11:13; Mark 13:32

Connect — Factual Conditions

Conditional Relationships

This page answers the question: *How can I translate factual conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, "if … then." Often, however, the word "then" is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker's mind. In English, a sentence containing a Factual Condition can use the words "even though," "since," or "this being the case" to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

> "**If** Yahweh is God, worship him!" (Story 19 Frame 6 OBS)
>
> Elijah came near to all the people and said, "How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him." Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is "if Yahweh is God." If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with "if," it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as “since” or “you know that ...” or “it is true that ...” can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

> “**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)
>
> > “**It is true that** Yahweh is God, so worship him!”
>
> “A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)
>
> > “A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?”

"

Referenced in: Mark 13:21

Connect — Goal (Purpose) Relationship

Logical Relationships

This page answers the question: *How can I translate a goal (purpose) relationship?*

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> "... if you want **to enter into life**, keep the commandments." (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may be wise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)
>
> > "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"
>
> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "... if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "... keep the commandments if you want **to enter into life**." or: "... keep the commandments **so that you can enter into life**."
>
> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)
>
> > But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance**.' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

"

Referenced in: Mark 1:4; Mark 2:10; Mark 4:12; Mark 8:11; Mark 10:2; Mark 11:25; Mark 12:7; Mark 13:9; Mark 15:15; Mark 15:20; Mark 15:21

Connect — Hypothetical Conditions

Conditional Relationships

This page answers the question: *How can I translate hypothetical conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if … then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the “if clause”) is stated after the “then” clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

> If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

> God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)
>
> > If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)
>
> > If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.
>
> ... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)
>
> > ... **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

"

Referenced in: Mark 8:34; Mark 9:43; Mark 9:47; Mark 9:50; Mark 11:31; Mark 14:29; Mark 14:31

Connect — Reason-and-Result Relationship

Logical Relationships

This page answers the question: *How can I translate the reason-result relationship?*

Some connectors establish logical relationships between two phrases, clauses, sentences, or 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: Mark 1:22; Mark 1:34; Mark 1:38; Mark 2:4; Mark 2:28; Mark 3:2; Mark 3:10; Mark 3:21; Mark 3:30; Mark 4:5; Mark 4:29; Mark 4:41; Mark 5:8; Mark 5:9; Mark 5:23; Mark 5:28; Mark 5:33; Mark 5:39; Mark 6:14; Mark 6:17; Mark 6:18; Mark 6:20; Mark 6:31; Mark 6:34; Mark 6:48; Mark 6:50; Mark 7:7; Mark 7:27; Mark 8:2; Mark 8:33;

Mark 8:35; Mark 8:36; Mark 8:38; Mark 9:6; Mark 9:34; Mark 9:38; Mark 9:39; Mark 9:40; Mark 10:8; Mark 10:9; Mark 10:14; Mark 10:18; Mark 10:22; Mark 10:27; Mark 10:45; Mark 11:13; Mark 11:18; Mark 11:24; Mark 11:32; Mark 11:33; Mark 12:9; Mark 12:12; Mark 12:14; Mark 12:23; Mark 12:24; Mark 12:37; Mark 12:44; Mark 13:11; Mark 13:19; Mark 13:22; Mark 13:33; Mark 13:35; Mark 14:2; Mark 14:5; Mark 14:7; Mark 14:27; Mark 14:40; Mark 14:49; Mark 14:70; Mark 15:4; Mark 15:5; Mark 15:10; Mark 15:14; Mark 16:8

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: Mark 1:5; Mark 2:4; Mark 4:8; Mark 12:38; Mark 13:24

Connect — Simultaneous Time Relationship

Time Relationships

This page answers the question: *How can I translate clauses with a simultaneous time relationship?*

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.

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Referenced in: Mark 14:54; Mark 14:66; Mark 15:47

Connecting Words and Phrases

Description

This page answers the question: *How do connecting words work to join parts of the text in different ways?*

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

> It was raining, but I did not have an umbrella, so I got very wet.
>
> **Now** I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- Sequential Clause — a time relationship between two events in which one happens and then the other happens.
- Simultaneous Clause — a time relationship between two or more events that occur at the same time.
- Background Clause — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- Exceptional Relationship — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- Hypothetical Condition — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- Factual Condition — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- Contrary-to-Fact Condition — a connection that sounds hypothetical but is already certain that it is not true. See also: Hypothetical Statements.
- Goal Relationship — a logical relationship in which the second event is the purpose or goal of the first.
- Reason and Result Relationship — a logical relationship in which one event is the reason for the other event, the result.
- Contrast Relationship — one item is being described as different or in opposition to another.

Examples from the Bible

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word “instead” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word “then” introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

> **Therefore,** whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word “therefore” links this section with the section before it, signaling that the section that came before gave the reason for this section. “Therefore” usually links sections larger than one sentence. The word “and” links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word “but” contrasts what one group of people will be called in God’s kingdom with what another group of people will be called.

> We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God’s servants. (2 Corinthians 6:3-4 ULT)

Here the words “so that” connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. “Instead” contrasts what Paul does (prove by his actions that he is God’s servant) with what he said he does not do (place stumbling blocks).

General Translation Strategies

See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

(1) Use a connecting word (even if the ULT does not use one).
(2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
(3) Use a different connecting word.

Examples of Translation Strategies Applied

(1) Use a connecting word (even if the ULT does not use one).

> Jesus said to them, “Come follow me, and I will make you to become fishers of men.” Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word “so.”

> > Jesus said to them, “Come follow me, and I will make you to become fishers of men.” **So**, immediately they left the nets and followed him.

(2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

> > Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.
>
> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words “instead” or “then” here. They might translate like this:

> > I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

(3) Use a different connecting word.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages. They might translate like this:

> > **Because of that**, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. **And** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

"

Referenced in: Mark 1:16; Mark 2:6; Mark 2:15; Mark 3:31; Mark 3:35; Mark 4:4; Mark 4:15; Mark 4:16; Mark 4:17; Mark 4:19; Mark 4:22; Mark 4:25; Mark 4:30; Mark 5:4; Mark 5:19; Mark 5:31; Mark 5:32; Mark 5:34; Mark 5:42; Mark 6:19; Mark 6:20; Mark 6:49; Mark 6:52; Mark 7:6; Mark 7:7; Mark 7:10; Mark 7:19; Mark 7:20; Mark 7:21; Mark 7:28; Mark 8:3; Mark 8:24; Mark 8:28; Mark 8:36; Mark 8:37; Mark 9:12; Mark 9:18; Mark 9:19; Mark 9:41; Mark 9:42; Mark 9:49; Mark 10:3; Mark 10:5; Mark 10:20; Mark 10:21; Mark 10:31; Mark 10:39; Mark 11:13; Mark 11:28; Mark 11:33; Mark 12:3; Mark 12:8; Mark 12:25; Mark 12:26; Mark 13:5; Mark 13:8; Mark 13:9; Mark 13:15; Mark 13:18; Mark 13:23; Mark 13:28; Mark 13:32; Mark 13:37; Mark 14:4; Mark 14:21; Mark 14:47; Mark 14:55; Mark 14:56; Mark 14:63; Mark 15:4; Mark 15:13; Mark 15:15; Mark 15:39; Mark 15:44; Mark 16:4

Copy or Borrow Words

Description

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)

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can "borrow" the word from the Bible in a familiar language and use it in your translation in your own language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

Examples From the Bible

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter "j" the same way that people pronounce the letter "y" when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft "th" sound in the English word "think," and some languages cannot start a word with a combination of sounds like "st" as in "stop."

There are several ways to borrow a word.

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

> .A man's name in Hebrew letters — צְפַנְיָה
>
> > "Zephaniah" — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man's name.
>
> > "Zephaniah" — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the "z," you could use "s." If your writing system does not use "ph" you could use "f." Depending on how you pronounce the "i" you could spell it with "i" or "ai" or "ay."
>
> > "Sefania"
> >
> > "Sefanaia"
> >
> > "Sefanaya"

"

Referenced in: Mark 3:17; Mark 3:18; Mark 5:41; Mark 7:11; Mark 7:34; Mark 11 Chapter Introduction; Mark 11:9; Mark 11:10; Mark 14 Chapter Introduction; Mark 14:36; Mark 15 Chapter Introduction; Mark 15:22; Mark 15:34

Direct and Indirect Quotations

Description

This page answers the question: *What are direct and indirect quotations?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Verbs (UTA PDF)

Quotations and Quote Margins (UTA PDF)

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest ...**"

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look. here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

(1) If a direct quote would not work well in your language, change it to an indirect quote.
(2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

(1) If a direct quote would not work well in your language, change it to an indirect quote.

> And he commanded him to tell no one, but, "**Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.**" (Luke 5:14 ULT)
>
> > He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them**.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

> And he commanded him **to tell no one,** but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)
>
> > He commanded him, "**Tell no one**. But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them."

You may also want to watch the video at https://ufw.io/figs_quotations.

Next we recommend you learn about:

Quotes within Quotes (UTA PDF)

"

Referenced in: Mark 1:4; Mark 2:12; Mark 3:9; Mark 3:12; Mark 3:21; Mark 3:22; Mark 3:30; Mark 3:32; Mark 4:10; Mark 5:10; Mark 5:13; Mark 5:17; Mark 5:18; Mark 5:23; Mark 5:28; Mark 5:43; Mark 6:8; Mark 6:9; Mark 6:12; Mark 6:14; Mark 6:15; Mark 6:18; Mark 6:22; Mark 6:23; Mark 6:24; Mark 6:39; Mark 6:49; Mark 6:55; Mark 6:56; Mark 7:11; Mark 7:26; Mark 7:32; Mark 7:36; Mark 8:5; Mark 8:6; Mark 8:7; Mark 8:11; Mark 8:16; Mark 8:22; Mark 8:23; Mark 8:26; Mark 8:30; Mark 8:31; Mark 9:9; Mark 9:10; Mark 9:16; Mark 9:18; Mark 9:21; Mark 9:23; Mark 9:26; Mark 9:28; Mark 9:33; Mark 10:2; Mark 10:3; Mark 10:47; Mark 10:49; Mark 10:51; Mark 11:5; Mark 12:19; Mark 12:31; Mark 13:34; Mark 14:2; Mark 14:4; Mark 14:32; Mark 14:35; Mark 14:44; Mark 14:69; Mark 14:71; Mark 14:72; Mark 15:44; Mark 16:3

Distinguishing Versus Informing or Reminding

Description

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)

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.

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: Mark 3:22; Mark 12:18; Mark 14:18; Mark 14:20

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: Mark 1:44; Mark 4:34; Mark 5:3; Mark 6:4; Mark 6:5; Mark 6:26; Mark 7:12; Mark 9:1; Mark 9:39; Mark 9:41; Mark 10:15; Mark 10:29; Mark 11:14; Mark 12:14; Mark 12:34; Mark 13:2; Mark 13:19; Mark 13:30; Mark 13:31; Mark 14:25; Mark 14:31; Mark 14:60; Mark 14:61; Mark 15:4; Mark 15:5; Mark 16:8

Doublet

Description

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)

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.

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

Reason This Is a Translation Issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples From the Bible

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

> He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were “much more righteous” than he was.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

> ... like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

> Then they approached {and} woke him up, saying, **“Master! Master!** We are perishing!” (Luke 8:24 ULT)

The repetition of “Master” means that the disciples called to Jesus urgently and continually.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Translate only one of the words or phrases.
(2) If the doublet is used to intensify the meaning, translate one of the words or phrases and add a word that intensifies it such as “very” or “great” or “many.”
(3) If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

Translation Strategies Applied

(1) Translate only one of the words.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)
>
> > "You have decided to prepare **false** things to say."

(2) If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)
>
> > "He has one people **very spread out**."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

> ... like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)
>
> • English can emphasize this with "any" and "at all."
>
> > "... like a lamb **without any blemish at all**."
>
> Then they approached {and} woke him up, saying, **"Master! Master!** We are perishing!" (Luke 8:24 ULT)
>
> > Then they approached {and} woke him up, **urgently shouting, "Master!**
> > We are perishing!"

"

Referenced in: Mark 4:8; Mark 4:39; Mark 5:38; Mark 6:4; Mark 7:4; Mark 8:15; Mark 8:17; Mark 9:2; Mark 12:23; Mark 12:33; Mark 13:22; Mark 13:32; Mark 14:15; Mark 14:33; Mark 14:41; Mark 14:61; Mark 14:68; Mark 15:19

Ellipsis

Description

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)

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:

> So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**. (Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

> > So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[^1]: English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (...) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.
An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> > 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.

"

Referenced in: Mark 1:22; Mark 2:17; Mark 2:22; Mark 2:27; Mark 3:4; Mark 4:8; Mark 4:20; Mark 6:15; Mark 6:19; Mark 6:24; Mark 6:38; Mark 7:23; Mark 7:36; Mark 8:5; Mark 8:8; Mark 8:19; Mark 8:20; Mark 8:28; Mark 8:33; Mark 9:18; Mark 9:21; Mark 10:27; Mark 10:31; Mark 10:39; Mark 10:40; Mark 10:45; Mark 10:51; Mark 11:8; Mark 11:31; Mark 11:32; Mark 11:33; Mark 12:5; Mark 12:14; Mark 12:16; Mark 12:17; Mark 12:21; Mark 12:27; Mark 12:31; Mark 12:33; Mark 13:8; Mark 13:11; Mark 13:12; Mark 13:21; Mark 14:19; Mark 14:22; Mark 14:29; Mark 14:36; Mark 14:43; Mark 14:49; Mark 14:62

End of Story

Description

This page answers the question: *What kinds of information are given at the end of a story?*

In order to understand this topic, it would be good to read:

Writing Styles (UTA PDF)

Background Information (UTA PDF)

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

The following are purposes for end of story information:

- to summarize the story
- to give a conclusion about what the story means or what is important about it
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons This Is a Translation Issue

Different languages have different ways of presenting these kinds of information. If you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples From the Bible

- To summarize the story

> Then the rest of the men should follow, some on planks, and some on other things from the ship. **In this way it happened that all of us were brought safely to the land.** (Acts 27:44 ULT)

- To give a conclusion about what the story means or what is important about it

> Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

• To tell the reader what happens to a specific character after the main part of the story ends

> And Mary said, “My soul magnifies the Lord, and my spirit rejoiced in God my savior.” **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

• To tell on-going action that continues after the main part of the story ends

> All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

• To tell what happens after the story as a result of the events that happened in the story itself

> “Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering.” **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

"

Referenced in: Mark 1:28; Mark 4:33; Mark 8:10

Euphemism

Description

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)

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> ... they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

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: Mark 5:23; Mark 5:25; Mark 7:19; Mark 9:44; Mark 9:48; Mark 13:30; Mark 14:21; Mark 14:61; Mark 15:37; Mark 15:39

Exclamations

Description

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)

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

> Save us, Lord; we are about to die! (Matthew 8:25b ULT)
>
> When the demon had been driven out, the mute man spoke. The crowds were astonished and said, “This has never been seen before in Israel!” (Matthew 9:33 ULT)

Reason This Is a Translation Issue

Languages have different ways of showing that a sentence communicates strong emotion.

Examples From the Bible

Some exclamations have a word that shows feeling. The sentences below have “Oh” and “Ah.” The word “oh” here shows the speaker’s amazement.

> **Oh**, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULT)

The word “Alas” below shows that Gideon was very frightened.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, “**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)
>
> Some exclamations start with a question word such as “how” or “why,” even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God’s judgments are.
>
> **How** unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

> You worthless person! (Matthew 5:22b ULT)

Translation Strategies

(1) If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”
(2) Use an exclamation word from your language that shows the strong feeling.
(3) Translate the exclamation word with a sentence that shows the feeling.
(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.
(5) If the strong feeling is not clear in the target language, then tell how the person felt.

Examples of Translation Strategies Applied

(1) If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”

> You worthless person! (Matthew 5:22b ULT)
>
> > “You **are** such a worthless person!”
>
> Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)
>
> > “Oh, the riches of the wisdom and the knowledge of God **are** so deep!”

(2) Use an exclamation word from your language that shows the strong feeling. In the first suggested translation below, the word “wow” shows that they were astonished. In the second suggested translation, the expression “Oh no” shows that something terrible or frightening has happened.

> They were extremely astonished, saying, “He has done everything well. He even makes the deaf hear and the mute speak.” (Mark 7:37 ULT)
>
> > “They were extremely astonished, saying, ‘**Wow**! He has done everything well. He even makes the deaf to hear and the mute to speak.’”
>
> Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)
>
> > “**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

(3) Translate the exclamation word with a sentence that shows the feeling.

> “**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)
>
> > “Lord Yahweh, **what will happen to me**? For I have seen the angel of Yahweh face to face!” “**Help**, Lord Yahweh! For I have seen the angel of Yahweh face to face!”

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

> How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)
>
> > “His judgments are **so** unsearchable and his ways are **far** beyond discovering!”

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, “**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)
>
> > Gideon understood that this was the angel of Yahweh. **He was terrified** and said, “**Alas**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

"

Referenced in: Mark 1:2; Mark 2:24; Mark 3:32; Mark 5:22; Mark 10:23; Mark 10:28; Mark 10:33; Mark 11:21; Mark 12:29; Mark 13:1; Mark 13:21; Mark 13:23; Mark 14:41; Mark 14:42; Mark 15:29; Mark 15:35; Mark 16:6

Exclusive and Inclusive 'We'

Description

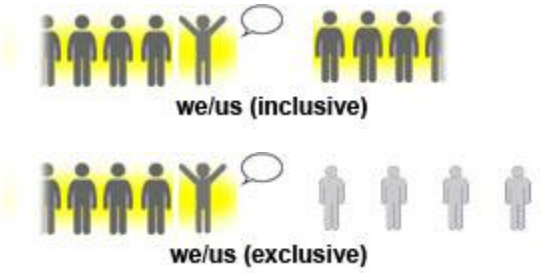
This page answers the question: *What are the exclusive and inclusive forms of "we"?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.



Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

Examples From the Bible

Exclusive

> They said, "There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Next we recommend you learn about:

When Masculine Words Include Women (UTA PDF)

"

Referenced in: Mark 4:30; Mark 4:38; Mark 5:12; Mark 9:5; Mark 9:22; Mark 9:28; Mark 9:38; Mark 9:40; Mark 10:28; Mark 10:33; Mark 10:35; Mark 10:37; Mark 12:14; Mark 12:19; Mark 14:15; Mark 14:58

First, Second or Third Person

Normally a speaker refers to himself as "I" and the person he is speaking to as "you." Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than "I" or "you."

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)

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns "I" and "we." (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun "you." (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns "he," "she," "it," and "they." (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like "the man" or "the woman" are also third person.

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant "I" or "you."

Examples From the Bible

Sometimes people used the third person instead of "I" or "me" to refer to themselves.

> But David said to Saul, "**Your servant** used to keep **his** father's sheep." (1 Samuel 17:34 ULT)

David referred to himself in the third person as "your servant" and used "his." He was calling himself Saul's servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said,
> "... Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)

God referred to himself in the third person with the words "God's" and "his." He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of "you" or "your" to refer to the person or people they are speaking to.

> Abraham answered and said, "Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!" (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as "My Lord" rather than as "you." He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying "each of you," Jesus used the third person "his" instead of "your."

Translation Strategies

If using the third person to mean "I" or "you" would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun "I" or "you."
(2) Simply use the first person ("I") or second person ("you") instead of the third person.

Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun "I" or "you."

> But David said to Saul, "**Your servant** used to keep **his** father's sheep." (1 Samuel 17:34)
>
> > But David said to Saul, "**I, your servant**, used to keep **my** father's sheep."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "... Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)
>
> > Then Yahweh answered Job out of a fierce storm and said, "... Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"
>
> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
> > So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

Next we recommend you learn about:

Forms of You (UTA PDF)

"

Referenced in: Mark 2:10; Mark 2:28; Mark 4:9; Mark 8:12; Mark 8:38; Mark 9:12; Mark 9:31; Mark 9:41; Mark 10:33; Mark 10:34; Mark 10:45; Mark 13:26; Mark 13:32; Mark 13:35; Mark 14:21; Mark 14:41; Mark 14:62

Forms of 'You' — Dual/Plural

Description

This page answers the question: *How do I know if the word 'you' is dual or plural?*

In order to understand this topic, it would be good to read:

Forms of You (UTA PDF)
Pronouns (UTA PDF)
Parts of Speech (UTA PDF)

Some languages have a singular form of "you" for when the word "you" refers to just one person, and a plural form for when the word "you" refers to more than one person. Some languages also have a dual form of "you" for when the word "you" refers to only two people. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for "you" in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have a singular form of "you" and a plural form of "you." When we read the Bible in those languages, the pronouns and verb forms show us whether the word "you" refers to one person or more than one person. However, they do not show us whether it refers to only two people or more than two people. When the pronouns do not show us how many people the word "you" refers to, we need to look at the context to see how many people the speaker was speaking to.

Reasons This Is a Translation Issue

- Translators who speak a language that has distinct singular, dual, and plural forms of "you" will always need to know what the speaker meant so they can choose the right word for "you" in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning "you," translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word "you" refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know how many people the speaker was addressing.

Examples From the Bible

> Then **James and John**, the sons of Zebedee, came up to him, saying to him, "Teacher, we desire that you to do for us whatever we ask you." 36 So he said to them, "What do **you** want me to do for **you**?" (Mark 10:35-36 ULT)

Jesus is asking the two, James and John, what they want him to do for them. If the target language has a dual form of "you," use that. If the target language does not have a dual form, then the plural form would be appropriate.

> Jesus sent out two of his disciples and said to them, "Go into the village opposite us. As soon as **you** enter it, **you** will find a colt tied there, on which no one has yet sat. Untie it and bring it to me." (Mark 11:1b-2 ULT)

The context makes it clear that Jesus is addressing two people. If the target language has a dual form of "you," use that. If the target language does not have a dual form, then the plural form would be appropriate.

> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion: Greetings. Consider it all joy, my brothers, when **you** experience various troubles. You know that the testing of **your** faith produces endurance. (James 1:1-3 ULT)

James wrote this letter to many people, so the word "you" refers to many people. If the target language has a plural form of "you," it would be best to use it here.

Strategies for finding out how many people "you" refers to

(1) Look at the translationNotes to see if they tell whether "you" refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word "you" refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.
(4) Look at the context to see who the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_youdual.

Next we recommend you learn about:

Forms of 'You' — Singular (UTA PDF)

"

Referenced in: Mark 11:2; Mark 11:3; Mark 14:13; Mark 14:15

Forms of 'You' — Singular

Description

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)

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.

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: Introduction to Mark; Mark 1 Chapter Introduction; Mark 1:3; Mark 1:8; Mark 1:15; Mark 1:17; Mark 2 Chapter Introduction; Mark 2:8; Mark 2:10; Mark 2:25; Mark 3 Chapter Introduction; Mark 3:28; Mark 4 Chapter Introduction; Mark 4:38; Mark 4:39; Mark 5 Chapter Introduction; Mark 5:39; Mark 6 Chapter Introduction; Mark 6:18; Mark 6:22; Mark 6:23; Mark 6:25; Mark 6:36; Mark 7 Chapter Introduction; Mark 7:5; Mark 7:10; Mark 7:11; Mark 7:27; Mark 7:29; Mark 7:34; Mark 8 Chapter Introduction; Mark 8:23; Mark 8:26; Mark 8:29; Mark 8:33; Mark 9 Chapter Introduction; Mark 9:1; Mark 9:7; Mark 9:13; Mark 9:16; Mark 9:19; Mark 9:33; Mark 9:39; Mark 9:41; Mark 9:50; Mark 10 Chapter Introduction; Mark 10:3; Mark 10:5; Mark 10:14; Mark 10:15; Mark 10:19; Mark 10:29; Mark 10:36; Mark 10:38; Mark 10:39; Mark 10:42; Mark 10:43; Mark 10:44; Mark 10:49; Mark 11 Chapter Introduction; Mark 11:14; Mark 11:21; Mark 11:23; Mark 11:28; Mark 12 Chapter Introduction; Mark 12:10; Mark 12:15; Mark 12:17; Mark 12:24; Mark 12:26; Mark 12:27; Mark 12:30; Mark 12:31; Mark 12:38; Mark 12:43; Mark 13 Chapter Introduction; Mark 13:2; Mark 13:4; Mark 14 Chapter Introduction; Mark 14:12; Mark 14:30; Mark 14:31; Mark 14:36; Mark 14:37; Mark 14:60; Mark 14:61; Mark 14:65; Mark 14:67; Mark 14:68; Mark 14:70; Mark 14:72; Mark 15 Chapter Introduction; Mark 15:9; Mark 15:12; Mark 15:36; Mark 16 Chapter Introduction

Generic Noun Phrases

Description

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)

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> Can **a man** walk on hot coals without scorching his feet? So is **the man who goes in to his neighbor's wife**; **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase "a good man" does not refer to a particular man, but to any person who is good. The phrase "a man who makes evil plans" does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word "the" in the noun phrase.
(2) Use the word "a" in the noun phrase.
(3) Use the word "any," as in "any person" or "anyone."
(4) Use the plural form, as in "people."
(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: Mark 2:27; Mark 3:27; Mark 4:4; Mark 4:21; Mark 6:8; Mark 6:32; Mark 7:15; Mark 7:18; Mark 7:19; Mark 7:20; Mark 7:23; Mark 8:10; Mark 8:17; Mark 10:7; Mark 13:8; Mark 13:13; Mark 13:15; Mark 13:16; Mark 13:28; Mark 14:38

Go and Come

Description

This page answers the question: *What do I do if the word "go" or "come" is confusing in a certain sentence?*

Different languages have different ways of determining whether to use the words "go" or "come" and whether to use the words "take" or "bring" when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say "I'm coming," while Spanish speakers say "I'm going." You will need to study the context in order to understand what is meant by the words "go" and "come" (and also "take" and "bring"), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words "go" and "come" or "take" and "bring" differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

> Yahweh said to Noah, "**Come**, you and all your household, into the ark." (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham's relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ... (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land ..."

> They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

> Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

(1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.
(2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

(1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)
>
> > But you will be free from my oath if you **go** to my relatives and they will not give her to you.
>
> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you come out into the desert to see? A reed shaken by the wind?

(2) Use another word that expresses the right meaning.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ... (Deuteronomy 17:14 ULT)
>
> > “When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ...”
>
> Yahweh said to Noah, “**Come**, you and all your household, into the ark ...” (Genesis 7:1 ULT)
>
> > Yahweh said to Noah, “**Enter**, you and all your household, into the ark ...”
>
> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you travel out into the desert to see? A reed shaken by the wind?

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Referenced in: Mark 1:5; Mark 1:9; Mark 1:10; Mark 1:14; Mark 1:28; Mark 1:29; Mark 1:35; Mark 1:38; Mark 1:39; Mark 1:40; Mark 1:45; Mark 2:3; Mark 2:12; Mark 2:13; Mark 2:26; Mark 3:6; Mark 3:8; Mark 3:13; Mark 3:20; Mark 3:21; Mark 3:22; Mark 3:31; Mark 5:1; Mark 5:2; Mark 5:13; Mark 5:14; Mark 5:15; Mark 5:22; Mark 5:23; Mark 5:27; Mark 5:33; Mark 5:35; Mark 5:38; Mark 6:1; Mark 6:11; Mark 6:12; Mark 6:24; Mark 6:29; Mark 6:32; Mark 6:34; Mark 6:35; Mark 6:48; Mark 6:53; Mark 6:54; Mark 7:1; Mark 7:15; Mark 7:19; Mark 7:20; Mark 7:21; Mark 7:23; Mark 7:24; Mark 7:25; Mark 7:29; Mark 7:31; Mark 8:10; Mark 8:11; Mark 8:13; Mark 8:22; Mark 8:27; Mark 9:9; Mark 9:14; Mark 9:25; Mark 9:26; Mark 9:28; Mark 9:29; Mark 9:30; Mark 9:33; Mark 10:1; Mark 10:14; Mark 10:17; Mark 10:32; Mark 10:33; Mark 10:46; Mark 10:50; Mark 11:1; Mark 11:2; Mark 11:9; Mark 11:11; Mark 11:12; Mark 11:13; Mark 11:15; Mark 11:19; Mark 11:27; Mark 12:9; Mark 12:12; Mark 12:14; Mark 12:18; Mark 12:28; Mark 12:42; Mark 13:1; Mark 13:6; Mark 13:15; Mark 14:10; Mark 14:12; Mark 14:13; Mark 14:16; Mark 14:17; Mark 14:28; Mark 14:32; Mark 14:35; Mark 14:37; Mark 14:39; Mark 14:40; Mark 14:45; Mark 14:48; Mark 14:66; Mark 14:68; Mark 15:8; Mark 15:21; Mark 15:30; Mark 15:32; Mark 15:36; Mark 15:41; Mark 15:43; Mark 16:1; Mark 16:7; Mark 16:8

Hendiadys

Description

This page answers the question: *What is hendiadys and how can I translate phrases that have it?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)
Parts of Speech (UTA PDF)

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

“A mouth” and “wisdom” are nouns, but in this figure of speech “wisdom” describes what comes from the mouth.

> If you are willing and obedient … (Isaiah 1:19a ULT)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the

other.
(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)
>
> > For I will give you **wise words** ...
>
> Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

> For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)
>
> > for I will give you **words of wisdom**.
>
> You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

> If you are willing and obedient ... (Isaiah 1:19a ULT)
>
> > If you are **willingly obedient** ...

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

> If you are willing and obedient ... (Isaiah 1:19a ULT)

The adjective “obedient” can be substituted with the verb “obey.”

> > if you **obey willingly** ...

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

> We look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun “glory” can be changed to the adjective “glorious” to make it clear that Jesus’ appearing is what we hope for. Also, “Jesus Christ” can be moved to the front of the phrase and “great God and Savior” put into a relative clause that describes the one person, Jesus Christ.

> > We look forward to receiving **what we are longing for, the blessed and glorious appearing** of **Jesus Christ, who is our great God and Savior**.

Next we recommend you learn about:

Doublet (UTA PDF)

"

Referenced in: Mark 5:33; Mark 5:38; Mark 8:33; Mark 11:24; Mark 13:15; Mark 15:2; Mark 15:12; Mark 16:8

How to Translate Names

Description

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)

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.

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 Mark; Mark 2:14; Mark 3:18; Mark 5:1; Mark 5:9; Mark 5:20; Mark 5:22; Mark 6:3; Mark 6:17; Mark 6:45; Mark 6:53; Mark 7:26; Mark 7:31; Mark 8:10; Mark 8:22; Mark 9:4; Mark 10:46; Mark 11:1; Mark 14:3; Mark 15:21; Mark 15:40; Mark 15:43; Mark 15:47; Mark 16:1

Hyperbole

Description

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)

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

The speaker means this as literally true if he means that it really does rain here every night.
The speaker means this as a **generalization** if he means that it rains here most nights.
The speaker means this as a **hyperbole** if he wants to say that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

> They will not leave **stone upon stone in you.** (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

> Moses was educated in **all the wisdom of the Egyptians.** (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

Generalization

This is a statement that is true most of the time or in most situations that it could apply to.

> The one who ignores instruction **will have poverty and shame,** but **honor will come** to him who learns from correction. (Proverbs 13:18)

These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction. There may be some exceptions to these statements, but they are generally true.

> And when you pray, do not make useless repetitions as **the Gentiles do, for they think that they will be heard because of their many words.** (Matthew 6:7)

This generalization tells about what Gentiles were known for doing. Many Gentiles did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarily mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most,” “most of the time,” “hardly any,” or “rarely.”

Reason This Is a Translation Issue

Readers need to be able to understand whether or not a statement is literally true.
If readers realize that a statement is not literally true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

Examples From the Bible

Examples of Hyperbole

> If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed ... (Mark 9:43a ULT)

When Jesus said to cut off your hand, he meant that we should **do whatever extreme things** we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

> The Philistines gathered together to fight against Israel with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

> But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

> When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

Examples of Generalization

> Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

> One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

> **A lazy hand causes a person to be poor, but the hand of the diligent person gains riches.** (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

Caution

- Do not assume that something is an exaggeration just because it seems to be impossible. God does miraculous things.

> They saw Jesus **walking on the sea** and coming near the boat. (John 6:19b ULT)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

- Do not assume that the word “all” is always a generalization that means “most.”

> Yahweh is righteous in **all** his ways and gracious in **all** he does. (Psalms 145:17 ULT)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the hyperbole or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

(1) Express the meaning without the exaggeration.
(2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
(3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.
(4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

Examples of Translation Strategies Applied

(1) Express the meaning without the exaggeration.

> The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)
>
> > The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and **a great number of troops**.

(2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”

> **The one who ignores instruction will have poverty and shame.** (Proverbs 13:18a ULT)
>
> > **In general,** the one who ignores instruction will have poverty and shame
>
> When you pray, do not make useless repetitions as the **Gentiles do,** for they think that they will be heard because of their many words. (Matthew 6:7 ULT)
>
> > And when you pray, do not make useless repetitions as the Gentiles **generally** do, for they think that they will be heard because of their many words.

(3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)
>
> > **Almost all** the country of Judea and **almost all** the people of Jerusalem went out to him. or:

> > **Many** of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)
>
> > The country of Judea and the people of Jerusalem went out to him.

"

Referenced in: Mark 1:5; Mark 1:32; Mark 1:33; Mark 1:36; Mark 1:37; Mark 1:45; Mark 4:1; Mark 4:6; Mark 4:17; Mark 4:25; Mark 4:31; Mark 6:23; Mark 7:3; Mark 8:16; Mark 9:37; Mark 9:43; Mark 9:47; Mark 10:25; Mark 10:44; Mark 11:18; Mark 11:32; Mark 13:2; Mark 13:13; Mark 14:34

Hypothetical Situations

This page answers the question: *What is a hypothetical situation?*

In order to understand this topic, it would be good to read:

Writing Styles (UTA PDF)

Consider these phrases: “If the sun stopped shining …” “What if the sun stopped shining …” “Suppose the sun stopped shining …” and “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, are not happening now, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions comprise a phrase that starts with “if.”)

- If he had lived to be 100 years old, he would have seen his grandson’s grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson’s grandson. (But he probably will not.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason This Is a Translation Issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible and understand that they are unreal.
- Translators need to know their own language’s ways of talking about different kinds of hypothetical situations.

Examples From the Bible

Hypothetical Situations in the Past

> “Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes.” (Matthew 11:21 ULT)

Here in Matthew 11:21, Jesus said that **if** the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles, and they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

> Martha then said to Jesus, "Lord, **if you had been here, my brother would not have died**." (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

> And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed**. (Luke 5:37 ULT)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

> Jesus said to them, "What man would there be among you, who, **if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out**?" (Matthew 12:11 ULT)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

Hypothetical Situation in the Future

> **Unless those days are shortened, no flesh would be saved**. But for the sake of the elect, those days will be shortened. (Matthew 24:22 ULT)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show how bad those days will be—so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble so that the elect (those he has chosen) will be saved.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

> The Israelites said to them, "**If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.** For you have brought us out into this wilderness to kill our whole community with hunger." (Exodus 16:3 ULT)

Here the Israelites were afraid that they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

> I know what you have done, and that you are neither cold nor hot. **I wish that you were either cold or hot!** (Revelation 3:15 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at https://ufw.io/figs_hypo.

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Referenced in: Mark 2:21; Mark 2:22; Mark 3:24; Mark 3:25; Mark 3:26; Mark 7:11; Mark 8:3; Mark 8:36; Mark 11:23; Mark 12:19; Mark 12:20; Mark 15:32

Idiom

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)

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg. (This means, "You are teasing me by telling me something that is not true.")
- Do not push the envelope. (This means, "Do not take a matter to its extreme.")
- This house is under water. (This means, "The debt owed for this house is greater than its actual value.")
- We are painting the town red. (This means, "We are going around town tonight celebrating very intensely.")

Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

> he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words "set his face" is an idiom that means "decided."

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

> I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase "come under my roof" is an idiom that means "enter my house."

> Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means "Listen carefully and remember what I say."

Purpose: An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

Examples From the Bible

> Then all Israel came to David at Hebron and said, "Look, we are your **flesh and bone**." (1 Chronicles 11:1 ULT)

This means, "We and you belong to the same race, the same family."

> The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, “The Israelites went out defiantly.”

> the one who **lifts up my head** (Psalm 3:3b ULT)

This means, “the one who helps me.”

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

(1) Translate the meaning plainly without using an idiom.
(2) Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

(1) Translate the meaning plainly without using an idiom.

> Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)
>
> > Look, we all **belong to the same nation**.
>
> Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)
>
> > He started to travel to Jerusalem, **determined to reach it**.
>
> I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)
>
> > I am not worthy that you should enter **my house**.

(2) Use an idiom that people use in your own language that has the same meaning.

> Put these words **into your ears.** (Luke 9:44a ULT)
>
> > **Be all ears** when I say these words to you.
>
> My **eyes grow dim** from grief. (Psalm 6:7a ULT)
>
> > I am crying my **eyes out**

"

Referenced in: Mark 1:2; Mark 1:9; Mark 1:15; Mark 1:17; Mark 1:18; Mark 1:21; Mark 1:24; Mark 1:26; Mark 2:1; Mark 2:2; Mark 2:14; Mark 2:15; Mark 2:17; Mark 2:19; Mark 2:20; Mark 2:23; Mark 2:24; Mark 3:2; Mark 3:4; Mark 3:6; Mark 3:17; Mark 3:21; Mark 3:22; Mark 3:28; Mark 3:29; Mark 3:30; Mark 4:5; Mark 4:6; Mark 4:10; Mark 4:22; Mark 4:24; Mark 4:27; Mark 4:28; Mark 4:29; Mark 4:37; Mark 4:41; Mark 5:5; Mark 5:7; Mark 5:15; Mark 5:18; Mark 5:26; Mark 5:34; Mark 5:42; Mark 6:2; Mark 6:7; Mark 6:14; Mark 6:16; Mark 6:35; Mark 6:39; Mark 6:40; Mark 7:10; Mark 7:22; Mark 8:1; Mark 8:8; Mark 8:15; Mark 8:31; Mark 8:34; Mark 9:1; Mark 9:9; Mark 9:10; Mark 9:11; Mark 9:17; Mark 9:18; Mark 9:19; Mark 9:31; Mark 9:40; Mark 9:41; Mark 10:5; Mark 10:21; Mark 10:22; Mark 10:28; Mark 10:30; Mark 10:34; Mark 10:45; Mark 11:2; Mark 11:11; Mark 11:14; Mark 11:20; Mark 11:25; Mark 12:7; Mark 12:10; Mark 12:14; Mark 12:19; Mark 12:20; Mark 12:21; Mark 12:23; Mark 12:25; Mark 12:26; Mark 12:41; Mark 13:3; Mark 13:8; Mark 13:9; Mark 13:11; Mark 13:12; Mark 13:17; Mark 13:19; Mark 13:20; Mark 13:22; Mark 13:24; Mark 13:27; Mark 13:29; Mark 14:6; Mark 14:19; Mark 14:25; Mark 14:28; Mark 14:35; Mark 14:40; Mark 14:41; Mark 14:46; Mark 14:68; Mark 14:69; Mark 14:70; Mark 14:72; Mark 15:1; Mark 15:2; Mark 15:18; Mark 15:34; Mark 15:37; Mark 15:39; Mark 15:41; Mark 16:2; Mark 16:6; Mark 16:8

Imperatives — Other Uses

Description

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)

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

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)

Imperatives that function as good results

An imperative sentence can also describe a desirable result. In Proverbs 3:3-4, several imperatives give instructions, then the final imperative describes the good outcome of following those instructions.

> Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, and **find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 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.”

> Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, **and find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)
>
> > Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, **then you will find favor** and good insight in the eyes of God and man!

(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: Mark 2:11; Mark 3:5; Mark 4:3; Mark 5:12; Mark 6:36; Mark 9:22; Mark 10:37; Mark 10:47; Mark 13:4; Mark 14:36; Mark 15:13

Information Structure

Description

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)

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place.” (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that “woe” is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.
(2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place.” (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, “Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food.”
>
> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> > When all men speak well of you, which is just as people’s ancestors treated the false prophets, then woe to you!

"

Next we recommend you learn about:

Word Order (UTA PDF)
Distinguishing Versus Informing or Reminding (UTA PDF)

Referenced in: Mark 1:27; Mark 2:18; Mark 3:7; Mark 4:41; Mark 5:42; Mark 6:6; Mark 7:1; Mark 7:5; Mark 8:18; Mark 8:25; Mark 8:33; Mark 9:8; Mark 9:22; Mark 10:10; Mark 10:45; Mark 12:6; Mark 12:27; Mark 14:42; Mark 14:60; Mark 15:24; Mark 15:40; Mark 16:1

Introduction of a New Event

Description

This page answers the question: *How do we introduce a new event in a story?*

In order to understand this topic, it would be good to read:

Writing Styles (UTA PDF)
Order of Events (UTA PDF)

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples From the Bible

> **In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “And it happened that” in Luke 1:8 helps to introduce the first event in this story:

> **And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

> **The birth of Jesus Christ happened in the following way.** His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

> **Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

> **Then** Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

> 6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

(1) Put the information that introduces the event in the order that your people put it.
(2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."
(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
(4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

Examples of Translation Strategies Applied

(1) Put the information that introduces the event in the order that your people put it.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)
>
> > There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.
> >
> > One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.
>
> As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him ... (Mark 2:14a ULT)
>
> > As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and and said to him ...
> >
> > As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...
> >
> > As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as “another time,” or “someone.”

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase “after that” can help them see that it happened after the events already mentioned.
>
> > **After that**, when Noah was 600 years old, the flood came upon the earth.
>
> **Again he began** to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone’s house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.
>
> > **Another time** Jesus began to teach people again beside the sea.
> >
> > Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)
>
> > **Now this is what happened when** Noah was 600 years old and the flood came upon the earth.
> >
> > **This part tells about what happened when** the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

> Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons’ wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)
>
> > **Now this is what happened when** Noah was 600 years old. Noah, his sons, his wife, and his sons’ wives went into the ark together because **God had said that the waters of the flood would come**.

Next we recommend you learn about:

Background Information (UTA PDF)
Introduction of New and Old Participants (UTA PDF)

"

Referenced in: Mark 1:9; Mark 1:12; Mark 1:14; Mark 1:29; Mark 1:32; Mark 2:13; Mark 2:18; Mark 2:23; Mark 3:1; Mark 3:13; Mark 3:20; Mark 4:1; Mark 5:1; Mark 5:21; Mark 6:1; Mark 6:7; Mark 6:14; Mark 6:30; Mark 6:45; Mark 7:1; Mark 7:24; Mark 7:31; Mark 8:1; Mark 8:11; Mark 8:22; Mark 8:27; Mark 9:2; Mark 9:14; Mark 10:1; Mark 10:13; Mark 10:17; Mark 10:32; Mark 10:35; Mark 10:46; Mark 11:1; Mark 11:12; Mark 12:13; Mark 12:18; Mark 12:28; Mark 12:35; Mark 12:41; Mark 14:3; Mark 14:10; Mark 14:12; Mark 14:26; Mark 14:43; Mark 15:1; Mark 15:16; Mark 15:42; Mark 16:1

Introduction of New and Old Participants

Description

This page answers the question: *Why cannot the readers of my translation understand who the author was writing about?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

Writing Styles (UTA PDF)

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

> Now **there was a man from the Pharisees whose name was Nicodemus** ... **This man** came to Jesus at night ... Jesus replied and said to **him** ... (John 3:1, 2a, 3a)

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as “This man” and “him” when he has become an old participant.

Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples From the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man,” as in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah’s wife is simply referred to as “his wife.” This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun “his,” and his wife is referred to with the pronoun “she.”

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her ... (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See Verbs.)

Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.
(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth ... (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, "Lord, teach us to pray just as John also taught his disciples." (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who "he" refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph's master took Joseph and put him in prison, in the place where all the king's prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.

> Joseph's master took **him** and put **him** in prison, in the place where all the king's prisoners were put, and **he** stayed there in the prison.

Next we recommend you learn about:

Pronouns — When to Use Them (UTA PDF)

"

Referenced in: Mark 1:4; Mark 1:16; Mark 1:19; Mark 1:23; Mark 1:30; Mark 1:40; Mark 2:14; Mark 3:1; Mark 4:3; Mark 5:2; Mark 5:14; Mark 5:22; Mark 5:25; Mark 6:14; Mark 6:17; Mark 6:22; Mark 7:25; Mark 7:32; Mark 8:22; Mark 10:17; Mark 10:46; Mark 12:1; Mark 12:18; Mark 12:28; Mark 12:42; Mark 14:3; Mark 14:47; Mark 14:51; Mark 15:7; Mark 15:21; Mark 15:43

Irony

Description

This page answers the question: *What is irony and how can I translate it?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "the righteous," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You know, for you were born then, and the number of your days is many!** (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

> Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

(1) Translate the irony in a way that shows that the speaker is saying what someone else believes.
(2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of the irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.)

Examples of Translation Strategies Applied

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You think that you are doing well when you reject God's commandment** so you may keep your tradition!
> > or:
> > **You act like it is good to reject God's commandment** so you may keep your tradition!
>
> I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)
>
> > I did not come to call **people who think that they are righteous** to repentance, but to call people who know that they are sinners to repentance.

(2) Translate the actual, intended meaning of the statement of irony.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!
>
> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "**Let them bring us their own arguments; have them come forward and declare to us what will happen**, so we may know these things well. **Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)
>
> > 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

> Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You know, for you were born then, and the number of your days is many!** (Job 38:20-21 ULT)
>
> > Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not**!

Next we recommend you learn about:

Litotes (UTA PDF)

"

Referenced in: Mark 2:17; Mark 5:31; Mark 7:9; Mark 14:65; Mark 15 Chapter Introduction; Mark 15:18; Mark 15:26; Mark 15:32

Irregular Use of Tenses

Description

This page answers the question: *How do I translate tenses that are unexpected?*

Normally, languages indicate when an event happens by marking it as past, present, or future (or some subset of those categories) through using different verb tenses. But sometimes speakers use those verb tenses in other ways to draw special attention to what they are saying. This article will discuss three ways that this happens in the Bible.

Past For Future

In the Bible, sometimes the past tense is used to refer to things that will happen in the future. This is a figure of speech that is used in prophecy to show that the event will certainly happen. It is sometimes called the “predictive past” or “prophetic perfect.”

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Speakers of languages that do not use the past tense in prophecy to refer to future events may think that these are events that have already happened.

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 far in the future, but he used the past tense when he said, “the Lord came.”

Present For Past

In the Bible, sometimes the present tense is used to refer to events that happened in the past. This is a figure of speech that makes these events more vivid or prominent for the reader. The effect can be to draw the reader into the story because these events are told as though they are happening now. The reader, however, knows that the events happened in the past. This is sometimes called the “historical present.”

> Now the mother-in-law of Simon was lying down, being sick with a fever, and immediately they speak to him concerning her. (Mark 1:30 ULT)

In the example above, Mark had been narrating events that happened in the past, using the past tense. But when he came to the part about the disciples speaking to Jesus about Simon's mother-in-law, he changed from past tense to present tense.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to past events may think that these events are happening now or that the Bible translation makes no sense.

Examples From the Bible

> And Simon and the ones with him searched for him 37 and found him and say to him,
> "Everyone is seeking you." 38 And he says to them, "Let us go elsewhere, (Mark 1:36-38 ULT)

As in the above example, the historical present is often used to make direct speech stand out from the narrative.

> And he enters into Capernaum, and immediately on the Sabbaths, having entered into the
> synagogue, he began to teach. (Mark 1:21 ULT)

As in the above example, the historical present sometimes serves to set the scene for a new set of events. By using the historical present in this way, the writer draws the reader into the scene, and then relates the events using the past tense.

Present For Future

In the Bible, sometimes the present tense is used for a future event. Usually, this is to communicate that the event will happen very soon. Also, like the predictive past, this can communicate that the event is sure to happen or that the speaker is fully committed to making the event happen. This is sometimes called the "imminent future."

> And Moses said, "Thus says Yahweh: 'About the middle of the night I am going out in the midst
> of Egypt, (Exodus 11:4 ULT)

In the example above, Yahweh uses the present tense for something that he will do soon.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to future events may think that these events are happening at the time of speaking or writing or that the Bible translation is confusing or wrong.

Examples From the Bible

> For behold me, raising up the Chaldeans, that fierce and impetuous nation... (Habakkuk 1:6
> ULT)
>
> Therefore, remember from where you have fallen and repent and do the first works. But if not,
> I am coming to you and I will remove your lampstand from its place—if you do not repent.
> (Revelation 2:5 ULT)

In the examples above, God speaks of a future event as though he is doing it in the present. This is a way of emphasizing the certainty of the event.

> 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 present tense continues the sense of the predictive past, communicating future events that are sure to happen.

Translation Strategies

If the tense that is used in the Literal Translation 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) Use the past tense to refer to past events.
(3) Use the tense that your language commonly uses to communicate the time of the event.

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**.
>
> 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 will deliver** Jericho and its king and its powerful soldiers into your hand.”
>
> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)
>
> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will go out** in the midst of Egypt,

(2) Use the past tense to refer to past events.

> And Simon and the ones with him searched for him and found him and **say** to him, “Everyone is seeking you.” And he **says** to them, “Let us go elsewhere, (Mark 1:36-38 ULT)
>
> > And Simon and the ones with him searched for him and found him and **said** to him, “Everyone is seeking you.” And he **said** to them, “Let us go elsewhere,
>
> And he **enters** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)
>
> > And he **entered** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach.

(3) Use the tense that your language commonly uses to communicate the time of the event.

> 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** Jericho and its king and its powerful soldiers into your hand.”
> > Or:
> > Yahweh said to Joshua, “See, **I am about to deliver** Jericho and its king and its powerful soldiers into your hand.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)
>
> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will be going out** in the midst of Egypt,
> > Or:
> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I shall certainly go out** in the midst of Egypt,

"

Referenced in: Introduction to Mark; Mark 1 Chapter Introduction; Mark 1:7; Mark 1:8; Mark 2 Chapter Introduction; Mark 3 Chapter Introduction; Mark 4 Chapter Introduction; Mark 5 Chapter Introduction; Mark 6 Chapter Introduction; Mark 7 Chapter Introduction; Mark 8 Chapter Introduction; Mark 9 Chapter Introduction; Mark 9:12; Mark 9:39; Mark 10 Chapter Introduction; Mark 10:7; Mark 11 Chapter Introduction; Mark 11:3; Mark 11:23; Mark 11:24; Mark 12 Chapter Introduction; Mark 13 Chapter Introduction; Mark 13:20; Mark 14 Chapter Introduction; Mark 14:21; Mark 14:41; Mark 15 Chapter Introduction; Mark 16 Chapter Introduction

Kinship

Description

This page answers the question: *What are kinship terms and how can I translate them?*

Kinship terms refer to those words used to describe people related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

Examples from the Bible

> Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

> Jacob sent and called Rachel and Leah to the field to his flock and said to them, "I see **your father's** attitude toward me has changed, but the God of my father has been with me." (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man's father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

> And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man's father-in-law this is a good place to use it.

> And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses's older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

> Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi's daughters-in-law.

> Then she said, “Look, your sister-in-law has turned back to her people and to her gods.” (Ruth 1:15 ULT)

Orpah had been the wife of Ruth’s husband’s brother. This may be a different term in your language than if she had been Ruth’s husband’s sister.

> Then Boaz said to Ruth, “Will you not listen to me, **my daughter**?” (Ruth 2:8a ULT)

Boaz is not Ruth’s father; he is simply using the term to address a younger woman.

> And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker’s (or referent’s) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

> 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: Mark 1:16; Mark 1:19; Mark 1:30; Mark 3:17; Mark 3:31; Mark 3:32; Mark 3:33; Mark 3:34; Mark 5:37; Mark 6:3; Mark 6:17; Mark 6:18

Litotes

Description

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)

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as “not bad.” The difference between a litotes and a double negative is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

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: Mark 9:41; Mark 12:34

Making Assumed Knowledge and Implicit Information Explicit

Description

This page answers the question: *What can I do if some of the explicit information seems confusing, unnatural, or unnecessary in our language?*

In order to understand this topic, it would be good to read:

Assumed Knowledge and Implicit Information (UTA PDF)

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it, and he approached the door of the tower **to burn it**. (Or) ... **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word “burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)
>
> > The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

Next we recommend you learn about:

When to Keep Information Implicit (UTA PDF)

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Referenced in: Mark 1:7; Mark 2:20; Mark 3:28; Mark 4:31; Mark 4:32; Mark 6:16; Mark 6:30; Mark 6:33; Mark 6:50; Mark 6:51; Mark 7:2; Mark 7:17; Mark 7:20; Mark 8:6; Mark 10:38; Mark 10:39; Mark 11:24; Mark 11:25; Mark 12:24; Mark 12:44; Mark 13:11; Mark 13:13; Mark 13:19; Mark 13:20; Mark 14:62

Merism

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)

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)
>
> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

> ... I praise you, Father, Lord of **heaven and earth** ..., (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means "everywhere."

> He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means "everyone."

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Identify what the merism refers to without mentioning the parts.
(2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

(1) Identify what the merism refers to without mentioning the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

> > I praise you, Father, Lord of **everything**.
>
> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)
>
> > **In all places**, people should praise Yahweh's name.

(2) Identify what the merism refers to and include the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.
>
> He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)
>
> > He will bless **all those** who honor him, regardless of whether they are **young or old**.

"

Referenced in: Mark 5:14; Mark 6:36; Mark 12:30; Mark 12:33; Mark 13:31

Metaphor

Description

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)

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.

The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison** (**Idea**) between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique. When a metaphor has become very common in a language, often it becomes a “passive” metaphor, in contrast to uncommon metaphors, which we describe as being “active.” Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

Passive Metaphors

A passive metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Linguists often call these “dead metaphors.” Passive metaphors are extremely common. Examples in English include the terms “table **leg**,” “family **tree**,” “book **leaf**” (meaning a page in

a book), or the word “crane” (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word “hand” to represent “power,” using the word “face” to represent “presence,” and speaking of emotions or moral qualities as if they were “clothing.”

Patterned Pairs of Concepts Acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction “up” (the Image) often represents the concepts of “more” or “better” (the Idea). Because of this pair of underlying concepts, we can make sentences such as “The price of gasoline is going **up**,” “A **highly** intelligent man,” and also the opposite kind of idea: “The temperature is going **down**,” and “I am feeling very **low**.”

Patterned pairs of concepts are constantly used for metaphorical purposes in the world’s languages because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities (such as power, presence, emotions, and moral qualities) as if they were body parts, or as if they were objects that could be seen or held, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- “Turn the heat **up**.” More is spoken of as up.
- “Let us **go ahead** with our debate.” Doing what was planned is spoken of as walking or advancing.
- “You **defend** your theory well.” Argument is spoken of as war.
- “A **flow** of words.” Words are spoken of as liquids.

English speakers do not view these as metaphorical expressions or figures of speech, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech. For a description of important patterns of this kind of metaphor in biblical languages, please see Biblical Imagery — Common Patterns and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

> But for you who fear my name, the sun of righteousness will rise with healing in its wings.
> (Malachi 4:2a ULT)

Here, God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun’s rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people. Here is another example:

> And he said to them, “Go and tell that fox ...” (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator’s special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

> Jesus said to them, “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is “I” (meaning Jesus himself) and the **Image** is “bread.” Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is “life.” In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **Topic**) by showing that it is like something that they already do know (the **Image**).
- Another purpose is to emphasize that something (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

Reasons This Is a Translation Issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus, misunderstand it.
- People may not be familiar with the thing that is used as an image, and so, not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples From the Bible

> Listen to this word, **you cows of Bashan**, (Amos 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria (“you,” the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

> Yet, Yahweh, you are our father; **we are the clay**. **You are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

The example above has two related metaphors. The Topic(s) are “we” and “you,” and the Image(s) are “clay” and “potter.” The similarity between a potter and God is the fact that both make what they wish out of their material.

The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter's clay and "us" is that **neither the clay nor God's people have a right to complain about what they are becoming**.

> Jesus said to them, "Take heed and beware of **the yeast of the Pharisees and Sadducees**."
> The disciples reasoned among themselves and said, "It is because we did not take bread."
> (Matthew 16:6-7 ULT)

Jesus used a metaphor here, but his disciples did not realize it. When he said "yeast," they thought he was talking about bread, but "yeast" was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.
(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as." See Simile.
(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.
(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)
(7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.
(8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

Examples of Translation Strategies Applied

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

> Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)
>
> > Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him**.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

> But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart.**" (Mark 10:5 ULT)

> > It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as."

> Yet, Yahweh, you are our father; we **are the clay.** You **are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
> > And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)
>
> > Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

> Yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
> > "And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand." "And yet, Yahweh, you are our father; we are the **string**. You are the **weaver**; and we all are the work of your hand."

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)
>
> > Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)
>
> > Yahweh lives; may he be praised because he is the rock **under which I can hide from my enemies**. May the God of my salvation be exalted.
>
> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14 ULT)
>
> > Saul, Saul, why do you persecute me? You **fight against me and hurt yourself like an ox that kicks against its owner's pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

> I will make you to become **fishers of men**. (Mark 1:17b ULT)
>
> > I will make you to become **people who gather men**. Now you gather fish.
> > I will make you **gather people**.

To learn more about specific metaphors, see Biblical Imagery — Common Patterns.

"

Referenced in: Mark 1:2; Mark 1:3; Mark 1:7; Mark 1:8; Mark 1:12; Mark 1:17; Mark 2:5; Mark 3 Chapter Introduction; Mark 3:5; Mark 3:24; Mark 3:25; Mark 3:26; Mark 3:34; Mark 3:35; Mark 4:11; Mark 4:12; Mark 4:14; Mark 4:15; Mark 4:17; Mark 4:18; Mark 4:19; Mark 4:20; Mark 4:24; Mark 4:30; Mark 5:34; Mark 6:3; Mark 6:21; Mark 6:48; Mark 6:52; Mark 7:5; Mark 7:6; Mark 7:8; Mark 7:13; Mark 7:21; Mark 7:23; Mark 7:35; Mark 8 Chapter Introduction; Mark 8:15; Mark 8:17; Mark 8:33; Mark 8:34; Mark 8:35; Mark 8:38; Mark 9:35; Mark 9:37; Mark 9:38; Mark 9:42; Mark 9:43; Mark 9:44; Mark 9:45; Mark 9:47; Mark 9:48; Mark 9:49; Mark 9:50; Mark 10 Chapter Introduction; Mark 10:8; Mark 10:17; Mark 10:24; Mark 10:31; Mark 10:38; Mark 10:39; Mark 10:44; Mark 10:45; Mark 10:47; Mark 11:10; Mark 11:17; Mark 11:25; Mark 11:26; Mark 12 Chapter Introduction; Mark 12:2; Mark 12:3; Mark 12:10; Mark 12:13; Mark 12:14; Mark 12:19; Mark 12:20; Mark 12:21; Mark 12:22; Mark 12:28; Mark 12:29; Mark 12:30; Mark 12:31; Mark 12:33; Mark 12:34; Mark 12:35; Mark 12:37; Mark 12:39; Mark 12:40; Mark 12:43; Mark 12:44; Mark 13:5; Mark 13:6; Mark 13:8; Mark 13:9; Mark 13:22; Mark 13:23; Mark 13:27; Mark 13:33; Mark 13:36; Mark 14 Chapter Introduction; Mark 14:22; Mark 14:24; Mark 14:27; Mark 14:29; Mark 14:36; Mark 14:38; Mark 15:11

Metonymy

Description

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)

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.

> … and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

> And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples From the Bible

> The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. "Throne" is a metonym for "kingly authority," "kingship," or "reign." This means that God would make him become a king who would follow King David.

> Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word "wrath" or "anger" is a metonym for "punishment." God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

(1) Use the metonym along with the name of the thing it represents.

(2) Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

(1) Use the metonym along with the name of the thing it represents.

> And he took the cup in the same way after the supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)
>
> > He took the cup in the same way after supper, saying, "**The wine in this cup** is the new covenant in my blood, which is poured out for you."

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)
>
> > "The Lord God will give him **the kingly authority** of his father, David." or:
> > "The Lord God will **make him king** like his ancestor, King David."
>
> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)
>
> > "Who warned you to flee from God's coming **punishment**?"

To learn about some common metonymies, see Biblical Imagery — Common Metonymies.

"

Referenced in: Mark 1:2; Mark 1:33; Mark 1:45; Mark 2:2; Mark 2:6; Mark 2:8; Mark 3:24; Mark 3:25; Mark 4:9; Mark 4:14; Mark 4:15; Mark 4:16; Mark 4:17; Mark 4:18; Mark 4:19; Mark 4:20; Mark 4:29; Mark 4:33; Mark 5:35; Mark 5:36; Mark 6:4; Mark 6:8; Mark 6:11; Mark 6:14; Mark 6:19; Mark 7:6; Mark 7:13; Mark 7:19; Mark 7:21; Mark 7:29; Mark 8:12; Mark 8:14; Mark 8:16; Mark 8:17; Mark 8:32; Mark 8:38; Mark 9:7; Mark 9:10; Mark 9:19; Mark 9:31; Mark 9:32; Mark 9:37; Mark 9:38; Mark 9:39; Mark 10:22; Mark 10:37; Mark 10:38; Mark 10:39; Mark 10:40; Mark 11:2; Mark 11:9; Mark 11:23; Mark 11:29; Mark 11:30; Mark 11:31; Mark 12:11; Mark 12:13; Mark 12:14; Mark 12:17; Mark 12:28; Mark 12:29; Mark 12:30; Mark 12:34; Mark 12:36; Mark 12:40; Mark 13:6; Mark 13:8; Mark 13:13; Mark 13:20; Mark 13:30; Mark 13:31; Mark 13:35; Mark 14:11; Mark 14:12; Mark 14:14; Mark 14:16; Mark 14:35; Mark 14:38; Mark 14:39; Mark 14:41; Mark 14:53; Mark 14:62; Mark 14:72; Mark 15:4

Nominal Adjectives

Description

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)

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

“The righteous” here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

“The meek” here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)
>
> > The scepter of wickedness must not rule in the land of **righteous people**.
>
> Blessed are **the meek**. (Matthew 5:5a ULT)
>
> > Blessed are **people who are meek**.

"

Referenced in: Mark 1:37; Mark 2:2; Mark 2:12; Mark 2:17; Mark 2:21; Mark 3:10; Mark 3:14; Mark 3:16; Mark 4:4; Mark 4:5; Mark 4:7; Mark 4:8; Mark 4:10; Mark 4:20; Mark 5:20; Mark 6:14; Mark 6:21; Mark 6:33; Mark 6:41; Mark 7:37; Mark 8:9; Mark 8:19; Mark 8:20; Mark 8:28; Mark 9:9; Mark 9:26; Mark 9:35; Mark 10:8; Mark 10:11; Mark 10:12; Mark 10:21; Mark 10:31; Mark 10:32; Mark 10:41; Mark 10:44; Mark 10:45; Mark 10:48; Mark 11:8; Mark 11:10; Mark 11:11; Mark 12:5; Mark 12:20; Mark 12:21; Mark 12:22; Mark 12:23; Mark 12:25; Mark 12:26; Mark 12:27; Mark 12:28; Mark 12:29; Mark 12:31; Mark 12:32; Mark 12:41; Mark 12:44; Mark 13:6; Mark 13:13; Mark 13:20; Mark 13:22; Mark 13:27; Mark 13:37; Mark 14:5; Mark 14:7; Mark 14:10; Mark 14:17; Mark 14:20; Mark 14:24; Mark 14:43; Mark 14:50; Mark 14:56; Mark 14:58; Mark 15:14; Mark 15:27; Mark 15:31

Numbers

Description

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)

There are many numbers in the Bible. They can be written as words (“five”) or as numerals (“5”). Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000), or “one hundred million” (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Some numbers are exact and others are rounded.

> Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

> That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples From the Bible

> When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of **thousands of ten thousands.** (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

(1) Write numbers using numerals.
(2) Write numbers using your language’s words or the Gateway Language words for those numbers.
(3) Write numbers using words, and put the numerals in parentheses after them.
(4) Combine words for large numbers.
(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

> Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(1) Write numbers using numerals.

> > I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

(3) Write numbers using words, and put the numerals in parenthesis after them.

> > I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

(4) Combine words for large numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand** talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

> I have prepared for Yahweh's house **a great amount of gold (100,000 talents)**, **ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

> When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years.

> He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

Next we recommend you learn about:

Ordinal Numbers (UTA PDF)
Fractions (UTA PDF)

"

Referenced in: Mark 10:30

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. The oath includes the idea that a bad thing will happen if the person making the oath does not do the thing promised or if what the person says is not true.

This page answers the question: *How do I translate oath formulas into my language?*

Description

There are two types of oath in the Bible. We can call the first type a "Promise" oath, and the second type a "Truth" oath.

Promise Oath

In this type of oath, the person saying it is promising to do something. As a guarantee that the person taking the oath will do what he promises, the person calls on God to witness the oath and to punish him severely if he does not do the thing promised. A complete Promise oath has four parts, but some of them are often left unspoken and only 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 (often implied)

Truth Oath

In this type of oath, the person saying it is affirming that what he is saying is true, and he guarantees that it is true by naming the life of God. Sometimes the person will not name God directly but will instead name something holy that is associated with God, such as the temple. In some situations, a person might name a revered person, such as a king. The implication is that if the person's statement proves to be false, that person will lose any relationship to God or to the revered person. These oaths have three parts, but the third part is implied and not stated: 1. Naming something holy, usually the life of God or of someone who is revered. 2. Making the statement. 3. Implied: The speaker and hearers of the oath understand that the speaker forfeits his relationship to God or to the revered person if his statement is false.

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 would happen 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

Promise 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)

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.

Truth Oath

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step!” (1 Samuel 20:3)

Here David uses a truth oath to convince Jonathan that Saul does indeed want to kill David. David says this because Jonathan had been trying to assure David that he had nothing to fear from Saul. But Jonathan knows that David holds both Yahweh’s and Jonathan’s life as sacred, and so this oath convinces Jonathan that David truly believes what he is saying.

> The life of your soul, my lord, I {am} the woman having stationed herself with you in this {place} to pray to Yahweh. (1 Samuel 1:26 ULT)

Hannah is speaking to the priest Eli. She demonstrates that she holds the priest's life as sacred by swearing by it that what she is saying is true.

And Elijah said, “The life of Yahweh of armies, before whom I stand, that I will appear before him today.” (1 Kings 18:15 ULT)

Elijah uses this oath to convince Obadiah to announce his arrival to Ahab. Obadiah knows that Elijah would never break his relationship to Yahweh.

Combination oath

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

Joseph is speaking to his brothers as an Egyptian official, and so he swears by the life of Pharaoh rather than by the life of the God of the Hebrews. Joseph combines the two types of oaths here by using a conditional "if" statement (part 3 of the "Promise" oath). He leaves unstated the "then" part of the oath which would be either a punishment from Pharoah (as with a Promise oath) or a breaking of relationship with Pharaoh (as with a "Truth" oath) if this conditional statement proves true.

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."

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **I swear by** Yahweh's life and **by** the life of yourself that **it is true that** between me and death is like a step!

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

I swear by the life of Pharaoh, if you leave from this {place} without your youngest brother coming here, **may Pharaoh punish me severely**.

(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."

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

Then David made a statement to Jonathan to convince him that he truly believed that he was in danger: "But indeed, **I forfeit my relationship to** Yahweh and **to you** yourself **if it is not true** that between me and death is like a step!"

(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.

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **before** Yahweh and **before you** yourself, **I swear** that between me and death is like a step!

"

Referenced in: Mark 5:7; Mark 8:12

Order of Events

Description

This page answers the question: *Why are some events not listed in the order they happened, and how do I translate them?*

In order to understand this topic, it would be good to read:

Writing Styles (UTA PDF)

Verbs (UTA PDF)

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples From the Bible

> He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

(1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of Verbs.)
(3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See Verse Bridges.)

Examples of Translation Strategies Applied

(1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

> 20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

> > 20 But then Herod ... had John locked up in prison. 21 **Before John was put in prison,** while all the people were being baptized by John, Jesus also was baptized.
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)
>
> > Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)
>
> > 8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

> 8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)
>
> > 8,10 Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)
>
> > Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

Next we recommend you learn about:

Background Information (UTA PDF)
Connecting Words and Phrases (UTA PDF)
Introduction of a New Event (UTA PDF)
Verse Bridges (UTA PDF)

"

Referenced in: Mark 1:31; Mark 1:43; Mark 6:27

Ordinal Numbers

Description

This page answers the question: *What are ordinal numbers and how can I translate them?*

In order to understand this topic, it would be good to read:

Numbers (UTA PDF)

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim ... the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row

> must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use “one” with the first item and “another” or “the next” with the rest.
(2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

(1) Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

> The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim ... **another** to Delaiah, **and the last** went to Maaziah.
> >
> > There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim ... **the next** to Delaiah, **and the last** went to Maaziah.
>
> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)
>
> > A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim ... the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim ... Delaiah, and Maaziah.

Next we recommend you learn about:

Fractions (UTA PDF)

"

Referenced in: Mark 9:35; Mark 12:20; Mark 12:21; Mark 12:28; Mark 12:29; Mark 12:31; Mark 12:39; Mark 13:10; Mark 14:12; Mark 14:41; Mark 14:72; Mark 15:25; Mark 15:33; Mark 15:34; Mark 16:2

Parables

A parable is a short story that teaches something(s) that is true, and delivers the lesson in a way that is easy to understand and hard to forget.

This page answers the question: *What is a parable?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Description

A parable is a short story that is told to teach something that is true. The events in a parable are usually things that could or often do happen, but they are not specific events that actually did happen. They are told only to teach the lesson that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you to identify what is a parable and what is an account of a real event.) Parables often use figures of speech such as simile and metaphor. Sometimes the person telling the parable explains the lesson afterward, but often the person does not.

> Then he also told them a parable. “A blind man is not able to guide a blind man, is he? Would not both fall into a pit?” (Luke 6:39 ULT)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples From the Bible

> Neither do people light a lamp and put it under a basket but, rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULT)

This parable teaches us not to hide the way we live for God from other people.

> Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.
(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

Examples of Translation Strategies Applied

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

> Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the **lampstand**?” (Mark 4:21 ULT)

If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.

> > Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on **a high shelf?**”
>
> Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and **sowed** in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)

To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.

> > Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and **planted** in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.”

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

> **Jesus also said to them**, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)
>
> > **Jesus told them a parable about why they should witness openly.** Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)
>
> **Then Jesus presented another parable to them.** He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)
>
> > **Then Jesus presented another parable to them about how the kingdom of God grows**. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.”

"

Referenced in: Mark 2 Chapter Introduction; Mark 2:19; Mark 2:21; Mark 2:22; Mark 3 Chapter Introduction; Mark 3:24; Mark 3:25; Mark 3:27; Mark 4 Chapter Introduction; Mark 4:3; Mark 4:26; Mark 4:31; Mark 7:27; Mark 7:28; Mark 9:50; Mark 12 Chapter Introduction; Mark 12:1; Mark 13:28; Mark 13:34

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: Mark 1:3; Mark 1:45; Mark 3:26; Mark 4:22; Mark 5:19; Mark 8:18; Mark 9:19; Mark 10:14; Mark 10:42; Mark 10:43; Mark 11:23; Mark 11:28; Mark 12:32; Mark 13:8; Mark 13:25; Mark 13:27; Mark 14:46

Personification

Description

This page answers the question: *What is personification?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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: Mark 1:28; Mark 1:31; Mark 1:42; Mark 4:19; Mark 4:21; Mark 4:28; Mark 5:34; Mark 6:14; Mark 9:43; Mark 9:47; Mark 10:52; Mark 13:24

Possession

Description

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)

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my grandfather **'s** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.
- The clothes of me - my clothes — The clothes that I own
- Social Relationship — Someone has some kind of social relationship with another.
- The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John
- A teacher of Israel - Israel's teacher — a person who teaches Israel
- Association — A particular thing is associated with a particular person, place, or thing.
- The sickness of David - David's sickness — the sickness that David is experiencing
- the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord
- Contents — Something has something in it.
- a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes
- Part and whole: One thing is part of another.
- my head — the head that is part of my body
- the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son ... wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)
>
> > “On their heads were **gold crowns**”

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink ... will not lose his reward.
>
> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**.
> > or:
> > Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, “punishment of Yahweh” and “your God.”)

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)
>
> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.
>
> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
> > You will only observe and see **how Yahweh punishes the wicked**.
>
> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

"

Referenced in: Mark 1:1; Mark 1:4; Mark 1:14; Mark 1:24; Mark 1:28; Mark 2:16; Mark 2:28; Mark 4:11; Mark 4:19; Mark 6:37; Mark 6:43; Mark 7:3; Mark 7:5; Mark 7:7; Mark 7:8; Mark 7:9; Mark 7:27; Mark 7:28; Mark 7:35; Mark 8:15; Mark 8:20; Mark 8:27; Mark 9:44; Mark 9:48; Mark 10:14; Mark 11:10; Mark 11:17; Mark 11:30; Mark 12:9; Mark 12:14; Mark 12:26; Mark 12:27; Mark 12:30; Mark 13:14; Mark 14:3; Mark 14:14; Mark 14:24; Mark 15:17; Mark 15:26

Pronouns — When to Use Them

Description

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)

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.

> 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: Mark 1:20; Mark 1:21; Mark 1:22; Mark 1:23; Mark 1:24; Mark 1:30; Mark 1:32; Mark 1:38; Mark 1:39; Mark 1:44; Mark 2:15; Mark 2:18; Mark 3:2; Mark 3:4; Mark 3:21; Mark 3:23; Mark 3:27; Mark 4:4; Mark 4:6; Mark 4:8;

Mark 4:21; Mark 4:22; Mark 4:24; Mark 4:33; Mark 5:14; Mark 5:32; Mark 5:35; Mark 6:12; Mark 6:14; Mark 6:33; Mark 6:39; Mark 6:42; Mark 6:46; Mark 6:55; Mark 6:56; Mark 7:6; Mark 7:32; Mark 7:36; Mark 7:37; Mark 8:8; Mark 8:22; Mark 9:1; Mark 9:4; Mark 9:7; Mark 9:9; Mark 9:11; Mark 9:13; Mark 9:14; Mark 9:15; Mark 9:16; Mark 9:19; Mark 9:20; Mark 9:28; Mark 9:36; Mark 9:44; Mark 9:48; Mark 10:10; Mark 10:12; Mark 10:13; Mark 10:14; Mark 10:36; Mark 10:37; Mark 10:39; Mark 10:49; Mark 11:4; Mark 11:17; Mark 12:12; Mark 12:13; Mark 12:16; Mark 12:23; Mark 12:25; Mark 12:32; Mark 13:9; Mark 13:11; Mark 13:14; Mark 13:26; Mark 14:2; Mark 14:3; Mark 14:12; Mark 14:24; Mark 14:37; Mark 14:40; Mark 14:41; Mark 14:69; Mark 15:6; Mark 15:23

Proverbs

Description

This page answers the question: *What are proverbs, and how can I translate them?*

In order to understand this topic, it would be good to read:

Metaphor (UTA PDF)
Parallelism (UTA PDF)
Writing Styles (UTA PDF)

Proverbs are short sayings that give wise advice or teach something that is generally true about life. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism. Proverbs should not be understood as absolute and unchangeable laws. Rather, proverbs offer general advice to a person about how to live his life.

> Hatred stirs up conflicts, but love covers over all
> offenses. (Proverbs 10:12 ULT)

Here is another example from the book of Proverbs.

> Look at the ant, you lazy person, consider her ways, and be wise. It has no commander, officer,
> or ruler, yet it prepares its food in the summer, and during the harvest it stores up what it will
> eat. (Proverbs 6:6-8 ULT)

Reason This Is a Translation Issue

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in the way that people say proverbs in your language so that people recognize them as proverbs and understand what they teach.

Examples From the Bible

> A good name is to be chosen over great riches,
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

> Like vinegar on the teeth and smoke in the eyes,
> so is the sluggard to those who send him. (Proverbs 10:26 ULT)

This means that a lazy person is very annoying to those who send him to do something.

> The way of Yahweh protects those who have integrity,
> but it is destruction for the wicked. (Proverbs 10:29 ULT)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

(1) Find out how people say proverbs in your language, and use one of those ways.
(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
(4) Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

(1) Find out how people say proverbs in your language, and use one of those ways.

> A good name is to be chosen over great riches,
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

Here are some ideas for ways that people might say a proverb in their language.

> > It is better to have a good name than to have great riches,
> > and to be favored by people than to have silver and gold.
> >
> > Wise people choose a good name over great riches,
> > and favor over silver and gold.
> >
> > Try to have a good reputation rather than great riches.
> >
> > Will riches really help you?
> > I would rather have a good reputation.

(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

> Like **snow in summer** or rain in harvest,
> so a fool does not deserve honor. (Proverbs 26:1 ULT)
>
> > It is not natural for **a cold wind to blow in the hot season** or for it to rain
> > in the harvest season;
> > And it is not natural to honor a foolish person.

(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

> Do not boast about tomorrow,
> for you do not know what a day may bring. (Proverbs 27:1a ULT)
>
> > Do not count your chickens before they hatch.

(4) Give the same teaching but not in a form of a proverb.

> There is a generation that curses their father
> and does not bless their mother.
> There is a generation that is pure in their own eyes,
> and yet they are not washed of their filth. (Proverbs 30:11-12 ULT)
>
> > People who do not respect their parents think that they are righteous,
> > and they do not turn away from their sin.

"

Referenced in: Mark 2:17; Mark 2:27; Mark 4:22; Mark 4:24; Mark 4:25

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: Mark 1:2; Mark 1:3; Mark 1:7; Mark 1:15; Mark 1:24; Mark 1:25; Mark 1:27; Mark 2:12; Mark 3:11; Mark 4:2; Mark 4:12; Mark 5:12; Mark 5:35; Mark 6:2; Mark 6:25; Mark 7:6; Mark 7:10; Mark 7:37; Mark 8:15; Mark 8:26; Mark 8:27; Mark 8:28; Mark 9:11; Mark 9:25; Mark 10:6; Mark 10:7; Mark 10:19; Mark 11:17; Mark 11:31; Mark 12:6; Mark 12:10; Mark 12:18; Mark 12:19; Mark 12:26; Mark 12:29; Mark 12:31; Mark 12:36; Mark 14:27; Mark 14:44; Mark 14:57; Mark 14:60; Mark 14:68; Mark 15:4; Mark 15:9; Mark 15:28; Mark 15:36

Quotes within Quotes

Description

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)

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.

Reasons This Is a Translation Issue

When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example: if a quote that is inside a quote has the word "I," the listener needs to know whether "I" refers to the speaker of the inner quote or the outer quote.
Some languages make this clear by using different kinds of quotes when there are quotes within quotes.
They may use direct quotes for some and indirect quotes for others.
Some languages do not use indirect quotes.

Examples From the Bible

A quotation with only one layer

> But Paul said, "I, however, was indeed born a citizen." (Acts 22:28b ULT)

Quotations with two layers

> Jesus answered and said to them, "Be careful that no one leads you astray. For many will come in my name. They will say, 'I am the Christ,' and will lead many astray." (Matthew 24:4-5 ULT)

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

> Jesus answered, "You say that I am a king." (John 18:37b ULT)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

> Abraham said, "... I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, **"He is my brother."**'" (Genesis 20:11a, 13 ULT)

The outermost layer is what Abraham responded to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have bolded the third layer.)

A quotation with four layers

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: **'Is it because there is no God in Israel that you sent men to consult with Baal- Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'**"'" (2 Kings 1:6 ULT)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have bolded the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

(1) Translate all of the quotes as direct quotes.
(2) Translate one or some of the quotes as indirect quotes. (See Direct and Indirect Quotations.)

Examples of Translation Strategies Applied

(1) Translate all of the quotes as direct quotes. In the example below we have bolded the indirect quotes in the ULT and the quotes that we have changed to direct quotes below it.

> Festus presented to the king the things concerning Paul, saying, “There is a certain man was left here as a prisoner by Felix. So I am uncertain about the things concerning this matter. I asked **if he was willing to go to Jerusalem and there to be judged concerning these things**. But when Paul appealed **to keep him in custody for the decision of the emperor**, I ordered him **to be held in custody until when I could send him to Caesar**.” (Acts 25:14b, 20-21 ULT)
>
> > Festus presented Paul’s case to the king. He said, “A certain man was left behind here by Felix as a prisoner. I was uncertain about the things concerning this matter. I asked him, **‘Will you go to Jerusalem to be judged there concerning these things?’** But when Paul said, **‘I want to be kept in custody for the emperor’s decision,’** I told the guard, **‘Keep him in custody until when I can send him to Caesar.’”**

(2) Translate one or some of the quotes as indirect quotes. In English the word “that” can come before indirect quotes. It is bolded in the examples below. The pronouns that changed because of the indirect quote are also bolded.

> And Yahweh spoke to Moses, saying, “I have heard the complaints of the sons of Israel. Speak to them and say, ‘During the evenings you will eat meat, and in the morning you will be satisfied with bread. And you will know that I am Yahweh your God.’” (Exodus 16:11-12 ULT)
>
> > And Yahweh spoke to Moses, saying, “I have heard the complaints of the sons of Israel. Tell them **that** during the evenings **they** will eat meat, and in the morning **they** will be satisfied with bread. And **they** will know that I am Yahweh **their** God.’”
>
> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”” (2 Kings 1:6 ULT)
>
> > They told him **that** a man had come to meet **them** who said to **them**, “Go back to the king who sent you, and tell him **that** Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”

Quote Markings (UTA PDF)

Next we recommend you learn about:

Quote Markings (UTA PDF)

"

Referenced in: Mark 1:3; Mark 2:9; Mark 5:31; Mark 7:6; Mark 7:10; Mark 10:6; Mark 11:3; Mark 11:17; Mark 11:23; Mark 11:31; Mark 11:32; Mark 12:6; Mark 12:7; Mark 12:26; Mark 12:29; Mark 12:36; Mark 12:37; Mark 13:6; Mark 13:21; Mark 14:14; Mark 14:27; Mark 14:58; Mark 16:7

Reduplication

Description

This page answers the question: *What is reduplication?*

Writers and speakers in the Bible sometimes repeat the same word or forms of the same word. This is to increase the intensity, completeness, or certainty of the action that the word describes, or to otherwise increase the emotional impact of the word.

Reason This Is a Translation Issue

Some languages may not repeat words to increase the intensity, completeness, or certainty of an action, or they may not repeat words to increase the level of emotion that they communicate. In these cases, repeated words may appear to be a mistake or may indicate that the speaker is unable to speak correctly.

Examples From the Bible

To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

The speaker is repeating forms of the verb “multiply” in order to intensify the idea of multiplying.

To be circumcised he must be circumcised (Genesis 17:13)

The speaker is repeating forms of the verb “circumcise” in order to increase the certainty that this must happen.

Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

Moses repeats the word “possess” to emphasize the completeness of the action of possessing the land.

My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

The writer repeats “my God” to increase the level of emotion that he wants to communicate; he is crying out desperately to God.

“Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

The angel repeats the word “fallen” in order to show deep emotion in this lament for the ruined city of Babylon.

Translation Strategies

If repeating words would be natural and give the right meaning in your language, then do the same in your translation. If not, here are some other options:

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.
(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

Examples of Translation Strategies Applied

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.

> To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

> > To the woman he said, “I will greatly multiply your pain and your childbearing…”
>
> To be circumcised he must be circumcised (Genesis 17:13 ULT)
>
> > He certainly must be circumcised
> > Or
> > By all means, he must be circumcised
>
> Begin, possess, to possess his land (Deuteronomy 2:31 ULT)
>
> > Begin to completely possess his land
> > Or
> > Enter his land until you completely possess it

(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

> My God, my God, why have you forsaken me? (Psalm 22:1 ULT)
>
> > You are my God! Why, then, have you forsaken me?
> > Or
> > My God, oh, why have you forsaken me?
>
> “Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)
>
> > “Alas, Babylon the Great has fallen!

"

Referenced in: Mark 4:12; Mark 15:34

Reflexive Pronouns

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)

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.” In English, these pronouns can also be used to emphasize the person to whom they refer. Other languages may have other ways to do both of these things.

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 or something did something alone or was alone

Examples From the Bible

To show that the same person or thing fills two different roles in a sentence

> If **I** testify about **myself**, my testimony is not 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)

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)
>
> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)

To show that someone did something alone, or that something was 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)

> 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 testify about **myself**, my testimony is not true. (John 5:31)
>
> > "If I **self-testify**, my testimony is not 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)
>
> > "**The one who** took our sickness and bore our diseases **was Jesus**."
>
> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)
>
> > But Jesus said this to test Philip, for, **as for him, he** knew what he was going to do.
>
> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)
>
> > Then Festus answered that Paul was being held at Caesarea but that, **for his part, he** was about to depart soon.

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain."

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)
>
> > "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it's own place**."

"

Referenced in: Mark 4:27; Mark 4:38; Mark 6:17; Mark 6:31; Mark 12:36; Mark 12:37; Mark 15:43

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.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> 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 express surprise or other emotion? 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!
>
> But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)
>
> > > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

"

Referenced in: Mark 1:24; Mark 1:27; Mark 2:7; Mark 2:8; Mark 2:9; Mark 2:16; Mark 2:19; Mark 2:24; Mark 2:25; Mark 3:4; Mark 3:23; Mark 3:33; Mark 4:13; Mark 4:21; Mark 4:30; Mark 4:38; Mark 4:40; Mark 5:7; Mark 5:31; Mark 5:35; Mark 5:39; Mark 6:2; Mark 6:3; Mark 6:37; Mark 7:5; Mark 7:18; Mark 8:4; Mark 8:12; Mark 8:17; Mark 8:18; Mark 8:21; Mark 8:36; Mark 8:37; Mark 9:12; Mark 9:19; Mark 9:23; Mark 9:50; Mark 10:18; Mark 10:26; Mark 11:17; Mark 11:31; Mark 11:32; Mark 12:9; Mark 12:10; Mark 12:15; Mark 12:24; Mark 12:26; Mark 12:35; Mark 12:37; Mark 13:2; Mark 14:4; Mark 14:6; Mark 14:19; Mark 14:37; Mark 14:41; Mark 14:48; Mark 14:63; Mark 15:14

Simile

Description

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)

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.”

> When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus’ enemies would attack his disciples.

> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God’s word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person’s flesh. God’s word is very effective in showing what is in a person’s heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people’s attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

Examples From the Bible

> Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience. (2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote. (3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

> See, I send you out **as sheep in the midst of wolves.** (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
>
> > See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.
>
> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)
>
> > For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
>
> > See, I send you out **as chickens in the midst of wild dogs**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **as a grain of mustard** ... (Matthew 17:20)
>
> > If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

> See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)
>
> > See, I send you out among **people who will want to harm you**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

> > How often I wanted to **protect you**, but you refused!

"

Next we recommend you learn about:

Metaphor (UTA PDF)

Biblical Imagery — Common Patterns (UTA PDF)

Referenced in: Mark 1:10; Mark 4:16; Mark 4:26; Mark 6:34; Mark 8:24; Mark 9:26; Mark 10:14; Mark 10:15; Mark 12:25; Mark 12:31; Mark 12:33; Mark 14:48

Singular Pronouns that refer to Groups

Description

This page answers the question: *How do I translate singular pronouns that refer to groups of people?*

In order to understand this topic, it would be good to read:

Forms of You (UTA PDF)

Forms of 'You' — Singular (UTA PDF)

Pronouns (UTA PDF)

The Bible was written in Hebrew, Aramaic and Greek. These 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. However, sometimes speakers in the Bible used the singular form of "you" even though they were speaking to a group of people. This is not obvious when you read the Bible in English because English does not have different forms that indicate where "you" is singular and where "you" is plural. But you may see this if you read a Bible in a language that does have distinct forms.

Also, speakers and writers of the Old Testament often referred to groups of people with the singular pronoun "he," rather than with the plural pronoun "they."

Finally, Old Testament speakers and writers sometimes referred to actions that they performed as part of a group by saying 'I' did it when, really, the whole group was involved.

Reason This Is a Translation Issue

- For many languages, a translator who reads a Bible with a general form of "you" will need to know whether the speaker was speaking to one person or to more than one.
- In some languages, it might be confusing if a speaker uses a singular pronoun when speaking to or about more than one person.

Examples From the Bible

> 1 Now take heed that **you** do not do **your** acts of righteousness before people to be seen by them, otherwise **you** will not have a reward with **your** Father who is in heaven. 2 So when **you** give alms, do not sound a trumpet before **yourself** as the hypocrites do in the synagogues and in the streets, so that they may have the praise of people. Truly I say to **you**, they have received their reward. (Matthew 6:1-2 ULT)

Jesus said this to a crowd. He used "you" plural in verse 1, and "you" singular in the first sentence of verse 2. Then, in the last sentence, he used the plural again.

> God spoke all these words: "I am Yahweh, **your** God, who brought **you** out of the land of Egypt, out of the house of slavery. **You** must have no other gods before me." (Exodus 20:1-3 ULT)

God said this to all the people of Israel. He had taken them all out of Egypt and he wanted them all to obey him, but he used the singular form of you here when speaking to them.

> This is what Yahweh says, "For three sins of Edom, even for four, I will not turn away punishment, because **he** pursued **his** brother with the sword and cast off all pity. **His** anger raged continually, and **his** wrath lasted forever." (Amos 1:11 ULT)

Yahweh said these things about the nation of Edom, not about only one person.

> And I arose in the night, myself and a few men with me. And I was going up by the wadi at night, and I was looking intently at the wall. And I turned back, and I entered by the gate of the valley, and I returned. (Nehemiah 2:12a,15 ULT)

Nehemiah makes clear that he brought other people with him on his inspection tour of the wall of Jerusalem. But as he describes the tour, he just says "I" did this and that.

Translation Strategies

If the singular form of the pronoun would be natural when referring to a group of people, consider using it.

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

- Whether you can use use the singular form of the pronoun may depend on who the speaker is and who the people are that he is talking about or talking to.
- It may also depend on what the speaker is saying.

Translation Strategies Applied

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

> This is what Yahweh says, "For three sins of Edom, even for four, I will not turn away punishment, because **he** pursued **his** brother with the sword and cast off all pity. **His** anger raged continually, and **his** wrath lasted forever." (Amos 1:11 ULT)
>
> > This is what Yahweh says, "For three sins of Edom, even for four, I will not turn away punishment, because **they** pursued **their brothers** with the sword and cast off all pity. **Their** anger raged continually, and **their** wrath lasted forever."
>
> And I arose in the night, myself and a few men with me. And **I** was going up by the wadi at night, and **I** was looking intently at the wall. And **I** turned back, and **I** entered by the gate of the valley, and **I** returned. (Nehemiah 2:12a,15 ULT)
>
> > And I arose in the night, myself and a few men with me. ... And **we** were going up by the wadi at night and **we** were looking intently at the wall. And **we** turned back and **we** entered by the gate of the valley, and **we** returned.

Next we recommend you learn about:

Forms of 'You' — Dual/Plural (UTA PDF)

"

Referenced in: Mark 9:43; Mark 9:47

Statements — Other Uses

Description

This page answers the question: *What other uses are there for statements?*

In order to understand this topic, it would be good to read:

Sentence Types (UTA PDF)

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

Reason This Is a Translation Issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples From the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

> There was a man who was sent from God, whose name was John. He came as a witness in order to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULT)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb "will" to tell people what to do.

> He commanded them, saying, "This is what you **must** do. A third of you who come on the Sabbath **will** keep watch over the king's house, and a third **will** be at the Sur Gate, and a third at the gate behind the guardhouse." (2 Kings 11:5 ULT)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

> Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, **you are able to make me clean**." (Matthew 8:2 ULT)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

> ... **cursed is the ground** because of you; (Genesis 3:17b ULT)

By telling a man that his sins were forgiven, **Jesus forgave** the man's sins.

> When Jesus saw their faith, he said to the paralyzed man, "**Son, your sins are forgiven**." (Mark 2:5 ULT)

Translation Strategies

(1) If the function of a statement would not be understood correctly in your language, **use a sentence type** that would express that function.
(2) If the function of a statement would not be understood correctly in your language, **add a sentence type** that would express that function.

(3) If the function of a statement would not be understood correctly in your language, **use a verb form** that would express that function.

Examples of Translation Strategies Applied

(1) If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

The phrase “you will call his name Jesus” is an instruction. It can be translated using the sentence type of a normal instruction.

> > She will give birth to a son. **Name him Jesus**, because he will save his people from their sins.

(2) If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

> Lord, if you are willing, **you are able to make me clean**. (Matthew 8:2 ULT)

The function of “you are able” is to make a request. In addition to the statement, a request can be added.

> > Lord, you are able to make me clean. If you are willing, **please do so**.
> > OR:
> > Lord, if you are willing, **please heal me**. I know that you are able to do so.

(3) If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)
>
> > She will give birth to a son, and **you must call his name Jesus**, for he will save his people from their sins.
>
> Son, your sins are forgiven. (Mark 2:5 ULT)
>
> > Son, I forgive your sins.
> > OR:
> > Son, God hereby forgives your sins.

"

Referenced in: Mark 1:40; Mark 9:35; Mark 10:43; Mark 10:44; Mark 12:30; Mark 12:31

Symbolic Action

Description

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)

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.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In other cultures it means “yes.”

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

(1) Tell what the person did and why he did it.
(2) Do not tell what the person did, but tell what he meant.
(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus fell down at Jesus' feet in order to show that he greatly respected him.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus showed Jesus great respect.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.
>
> > Look, I stand at the door and clear my throat.

"

Referenced in: Mark 1:40; Mark 3:11; Mark 5:6; Mark 5:22; Mark 5:33; Mark 6:11; Mark 6:13; Mark 6:41; Mark 7:25; Mark 7:34; Mark 10:13; Mark 10:16; Mark 10:17; Mark 10:34; Mark 10:37; Mark 10:40; Mark 11:7; Mark 11:8; Mark 12:36; Mark 12:38; Mark 14:35; Mark 14:44; Mark 14:45; Mark 14:62; Mark 14:63; Mark 14:65; Mark 15:19; Mark 15:29; Mark 15:38

Synecdoche

Description

This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

"My hands" is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person's accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him ... (Mark 2:24a ULT)
>
> > **A representative of the Pharisees** said to him ...
>
> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)
>
> > I looked on all the deeds that **I** had accomplished

Metonymy (UTA PDF)
Biblical Imagery — Common Metonymies (UTA PDF)

Next we recommend you learn about:

Metonymy (UTA PDF)
Biblical Imagery — Common Metonymies (UTA PDF)

"

Referenced in: Mark 1:3; Mark 1:5; Mark 1:11; Mark 1:39; Mark 2:23; Mark 3:20; Mark 3:23; Mark 3:26; Mark 5:21; Mark 5:24; Mark 6:2; Mark 6:8; Mark 6:44; Mark 7:2; Mark 7:5; Mark 7:17; Mark 7:24; Mark 7:27; Mark 7:31; Mark 8:4; Mark 8:13; Mark 9:28; Mark 10:1; Mark 10:17; Mark 11:11; Mark 11:15; Mark 11:16; Mark 11:27; Mark 12:35; Mark 13:1; Mark 13:3; Mark 14:20; Mark 14:23; Mark 14:34; Mark 14:49; Mark 14:58

Textual Variants

Description

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)

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT on wordings that scholars say are most likely correct. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> 10 See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. 11 [1]
>
> [1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house ... 11 She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go and sin no more.”] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” 16 [1]
>
> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” 16 [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. 16 If any man has ears to hear, let him hear.” [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

Next we recommend you learn about:

Chapter and Verse Numbers (UTA PDF)
Original Manuscripts (UTA PDF)
Terms to Know (UTA PDF)
The Original and Source Languages (UTA PDF)

"

Referenced in: Introduction to Mark; Mark 1:1; Mark 1:41; Mark 3:14; Mark 3:16; Mark 3:29; Mark 3:32; Mark 5:1; Mark 6:11; Mark 6:14; Mark 6:20; Mark 6:22; Mark 7 Chapter Introduction; Mark 7:4; Mark 7:8; Mark 7:9; Mark 7:16; Mark 8:26; Mark 9 Chapter Introduction; Mark 9:29; Mark 9:38; Mark 9:44; Mark 9:45; Mark 9:46; Mark 9:49; Mark 10:7; Mark 10:21; Mark 10:24; Mark 10:26; Mark 11 Chapter Introduction; Mark 11:3; Mark 11:26; Mark 12:36; Mark 13:8; Mark 13:33; Mark 14:24; Mark 14:68; Mark 15 Chapter Introduction; Mark 15:8; Mark 15:12; Mark 15:28; Mark 15:39

Third-Person Imperatives

Description

This page answers the question: *How do I translate third-person imperatives into my language?*

The languages of the Bible have verb forms that can give commands, instructions or other directive speech in the third person. In other words, these directives address “he,” “she,” “it,” or “they” rather than “you.”

Reasons This Is a Translation Issue:

Many languages, including English, do not have these verb forms and so they must communicate this kind of directive speech in other ways. In English, we normally represent these third-person imperatives by putting “let” before the subject or verb. This is actually one of the translation strategies, since English does not have third-person imperatives.

Examples From the Bible

> **Let your kingdom come, let your will be done** as in heaven also on earth. (Matthew 6:9 ULT)

In this prayer, Jesus uses two third–person imperatives. The first one tells God’s kingdom to come, and the second one tells God’s will to be done. Of course, a kingdom and a will cannot hear Jesus, so Jesus is using these verb forms to communicate to God that Jesus desires that these things happen.

> **Let no one deceive himself**. If anyone among you thinks he is wise in this age, **let him become a “fool,”** that he may become wise. (1 Corinthians 3:18 ULT)

In this verse, Paul uses third–person imperatives to give a warning and an instruction. It may be that using this third–person form was more polite than if he had used second–person imperatives.

> But because of immorality, **let each man have** his own wife, and **let each woman have** her own husband. (1 Corinthians 7:2 ULT)

Here again Paul uses two third–person imperatives to instruct the Corinthian church. Since he had just recommended a celibate life in the previous verse, these imperatives have the sense of giving advice rather than command.

> Then God said, **“Let there be light.”** And there was light. (Genesis 1:3 ULT)

The Biblical Hebrew verb form used here is equivalent to the third–person imperative in Greek. Here, God commands in the third person that light come into existence, so it does.

> **...let him do to me** just as {is} good in his eyes. (2 Samuel 15:26 ULT)

David uses the third-person form to express his willingness for God to do to him whatever God wants to do.

Translation Strategies

If your language has third-person imperative forms and would use them in the way that the biblical languages do, then please use them. If not, then consider these strategies.

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.
(2) If appropriate, use a second-person imperative.
(3) Use an explicit reference to the function of the imperative.

Examples of Translation Strategies Applied

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses “let” to indicate that this is the will or wish of the speaker.)

> > May your kingdom come, may your will be done as in heaven also on earth.
>
> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a “fool,” that he may become wise. (1 Corinthians 3:18 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses “let” to indicate that this is the will or wish of the speaker.)

> > No one should deceive himself. If anyone among you thinks he is wise in this age, he should become a “fool,” that he may become wise.
>
> ...let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses “let” to indicate that this is the will or wish of the speaker.)

> > ...he may do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

(2) If appropriate, use a second-person imperative.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a “fool,” that he may become wise. (1 Corinthians 3:18 ULT)
>
> > Do not deceive yourselves. If you think you are wise in this age, then become a “fool,” that you may become wise.
>
> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)
>
> > Then God said, “Light, come into being.” And there was light.
>
> ...let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)
>
> > ...Yahweh, do to me just as {is} good in your eyes.

(3) Use an explicit reference to the function of the imperative.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)
>
> > We pray that your kingdom come, we pray that your will be done as in heaven also on earth.
>
> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)
>
> > Then God said, “I command light to be.” And there was light.
>
> But because of immorality, let each man have his own wife, and let each woman have her own husband. (1 Corinthians 7:2 ULT)
>
> > But because of immorality, I advise each man to have his own wife, and I advise each woman to have her own husband.

> ...let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)
>
> > ...he has my permission to do to me just as {is} good in his eyes.

See also Imperatives – Other Uses

"

Referenced in: Mark 4:9; Mark 7:10; Mark 8:34; Mark 10:9; Mark 13:14; Mark 13:15; Mark 13:16; Mark 15:32

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: "How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?"

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to read:

Sentence Structure (UTA PDF)

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

> They said to him, "We have nothing here except five loaves of **bread** and two fish." (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples From the Bible

> So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

> They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

> ... to him who made **great lights** ... (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

> Your sins ... will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
(4) Use a word that is more general in meaning.
(5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

> Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)
>
> > Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except five **loaves of baked grain seeds** and two fish.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

> Your sins ... will be white like **snow.** (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
>
> > Your sins ... will be white like **milk**.
> >
> > Your sins ... will be white like **the moon**.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

> Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word "medicine."
>
> > Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) — People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
>
> > We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

> I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)
>
> > I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**
>
> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

> ... to him who made **great lights** ... (Psalm 136:7a ULT)
>
> > to him who made **the sun and the moon**

Next we recommend you learn about:

Copy or Borrow Words (UTA PDF)
How to Translate Names (UTA PDF)

"

Referenced in: Mark 1:6; Mark 1:7; Mark 1:16; Mark 1:18; Mark 1:19; Mark 1:30; Mark 1:31; Mark 2:3; Mark 2:4; Mark 2:5; Mark 2:9; Mark 2:10; Mark 2:12; Mark 2:22; Mark 2:23; Mark 3:1; Mark 3:3; Mark 3:6; Mark 4:21; Mark 4:28; Mark 4:29; Mark 4:31; Mark 4:32; Mark 4:38; Mark 5:3; Mark 5:4; Mark 5:15; Mark 6:3; Mark 6:8; Mark 6:21; Mark 6:25; Mark 6:27; Mark 6:28; Mark 6:38; Mark 6:39; Mark 6:41; Mark 6:43; Mark 6:44; Mark 6:48; Mark 6:49; Mark 6:52; Mark 6:53; Mark 6:55; Mark 7:3; Mark 7:4; Mark 7:19; Mark 7:22; Mark 7:27; Mark 7:28; Mark 8:5; Mark 8:6; Mark 8:8; Mark 8:14; Mark 8:19; Mark 8:20; Mark 9:2; Mark 9:3; Mark 9:5; Mark 9:18; Mark 9:20; Mark 9:42; Mark 10:4; Mark 10:25; Mark 11:2; Mark 11:4; Mark 11:5; Mark 11:7; Mark 11:8; Mark 12:1; Mark 12:9; Mark 12:13; Mark 12:16; Mark 12:38; Mark 12:41; Mark 12:43; Mark 13:16; Mark 13:17; Mark 13:18; Mark 13:28; Mark 13:34; Mark 13:35; Mark 14:3; Mark 14:4; Mark 14:5; Mark 14:13; Mark 14:15; Mark 14:22; Mark 14:26; Mark 14:30; Mark 14:43; Mark 14:48; Mark 14:51; Mark 14:52; Mark 14:54; Mark 14:65; Mark 14:68; Mark 14:72; Mark 15:15; Mark 15:17; Mark 15:20; Mark 15:21; Mark 15:23; Mark 15:24; Mark 15:25; Mark 15:26; Mark 15:33; Mark 15:34; Mark 15:36; Mark 15:46; Mark 16:1

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

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)

Biblical Witness

"Father" and "Son" are names that God calls himself in the Bible.

The Bible shows that God called Jesus his Son:

> After he was baptized, Jesus came up immediately from the water, and ... a voice came out of the heavens saying, "**This is my beloved Son**. I am very pleased with him." (Matthew 3:16-17 ULT)

The Bible shows that Jesus called God his Father:

> Jesus ... said, "I praise you **Father**, Lord of heaven and earth ... no one knows the **Son** except the **Father**, and no one knows the **Father** except the **Son**." (Matthew 11:25a, 27b ULT) (See also: John 6:26-57)

Christians have found that "Father" and "Son" are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

> Baptize them into **the name of the Father, and of the Son, and of the Holy Spirit**. (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

> I **love** the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)
>
> **No one knows who the Son is except the Father, and who the Father is except the Son**. (Luke 10:22b ULT)

The terms "Father" and "Son" also communicate that the Father and the Son are of the same essence; they are both eternal God.

> Jesus said, "Father, ... glorify your Son so that the Son will glorify you ... I glorified you on the earth ... Now Father, glorify me ... with the glory that **I had with you before the world was made**." (John 17:1, 4a, 5 ULT)
>
> But in these last days, {God the Father} has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God's glory and **the very exact representation of his being**. He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)
>
> Jesus said to him, "I have been with you for so long and you still do not know me, Philip? **Whoever has seen me has seen the Father**. How can you say, 'Show us the Father'?" (John 14:9 ULT)

Human Relationships

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The Scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used to refer to a human “father” and “son.” In this way you will communicate that God the Father and God the Son are of the same divine essence (they are both God), just as a human father and son are of the same human essence (they are both human and share the same human characteristics).

Translation Strategies

(1) Think through all the possibilities within your language to translate the words “son” and “father.” Determine which words in your language best represent the divine “Son” and “Father.”
(2) If your language has more than one word for “son,” use the word that has the closest meaning to “only son” (or “first son” if necessary).
(3) If your language has more than one word for “father,” use the word that has the closest meaning to “birth father,” rather than “adoptive father.”

(See *God the Father* and *Son of God* pages in unfoldingWord® Translation Words for help translating “Father” and “Son.”)

"

Referenced in: Mark 1:1; Mark 1:11; Mark 3:11; Mark 5:7; Mark 8:38; Mark 9:7; Mark 14:36; Mark 14:61; Mark 15:39

Verse Bridges

Description

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)

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.

> 29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, 30 Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 36:29-30 ULT)
>
> 29-30 The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. (Genesis 36:29-30 UST)

In the ULT text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UST text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

Examples From the Bible

Where the UST has a verse bridge, the ULT will have separate verses.

> 4-5 Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UST)
>
> 4 However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), 5 if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULT)
>
> 16-17 But Yahweh said to him, "I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park." (Genesis 2:16-17 UST)
>
> 16 Yahweh God commanded the man, saying, "From every tree in the garden you may freely eat. 17 But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die." (Genesis 2:16-17 ULT)

Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in translationStudio.

Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and put the verse numbers before the first verse with a hyphen between them.

> 2 You must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. 3 You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there. (Deuteronomy 19:2-3 ULT)
>
> 2-3 You must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UST)

Next we recommend you learn about:

Chapter and Verse Numbers (UTA PDF)

"

Referenced in: Mark 3:9; Mark 5:3; Mark 5:7; Mark 5:27; Mark 6:8; Mark 6:17; Mark 6:19; Mark 6:49; Mark 7:25; Mark 9:39; Mark 12:43; Mark 13:18; Mark 13:21; Mark 15:42

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Generic Noun Phrases (UTA PDF)

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

> A wise son makes **his** father rejoice but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, ‘If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.’ (Matthew 22:24 ULT)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

(1) Use a noun that can be used for both men and women.
(2) Use a word that refers to men and a word that refers to women.
(3) Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

(1) Use nouns that can be used for both men and women.

> The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)
>
> > “The wise **person** dies just like the fool dies.” “Wise **people** die just like fools die.”

(2) Use a word that refers to men and a word that refers to women.

> For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.
>
> > “For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia.”

(3) Use pronouns that can be used for both men and women.

> “If anyone wants to follow me, he must deny himself, take up his cross, and follow me.” (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.

> > “If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me.”

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Referenced in: Mark 1:17; Mark 4:9; Mark 4:25; Mark 4:26; Mark 7:7; Mark 7:8; Mark 7:10; Mark 7:11; Mark 7:12; Mark 7:15; Mark 7:18; Mark 7:19; Mark 7:20; Mark 7:21; Mark 7:23; Mark 8:24; Mark 8:27; Mark 8:33; Mark 8:34; Mark 8:35; Mark 8:36; Mark 8:37; Mark 9:36; Mark 9:41; Mark 9:42; Mark 10:9; Mark 10:27; Mark 11:2; Mark 11:23; Mark 11:30; Mark 11:32; Mark 12:14; Mark 13:12; Mark 13:15; Mark 13:16

When to Keep Information Implicit

Description

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)

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that does not make your readers think that the original audience needed to be told those things.
- Do not make implicit information explicit if it confuses the message or leads the reader to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

Examples From the Bible

> From the eater came forth food; and from the strong one came forth sweetness. (Judges 14:14 ULT)

This was a riddle. Samson purposely said this in a way that it would be hard for his enemies to know what it meant. Do not make it clear that the eater and the strong thing was a lion and that the sweet thing to eat was honey.

> Jesus said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees.” They reasoned among themselves saying, “It is because we did not take bread.” (Matthew 16:6-7 ULT)

Some possible implicit information here is that the disciples should beware of the false teaching of the Pharisees and Sadducees. But Jesus’ disciples did not understand this. They thought that Jesus was talking about real yeast and bread. So it would not be appropriate to state explicitly that the word “yeast” here refers to false teaching. The disciples did not understand what Jesus meant until they heard what Jesus said in Matthew 16:11.

> “How is it that you do not understand that I was not speaking to you about bread? Beware of the yeast of the Pharisees and Sadducees.” Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees. (Matthew 16:11-12 ULT)

Only after Jesus explained that he was not talking about bread did they realize that he was talking about the false teaching of the Pharisees. Therefore, it would be wrong to explicitly state the implicit information in Matthew 16:6.

Translation Strategies

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies.

Examples of Translation Strategies Applied

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies applied.

"

Referenced in: Mark 1:38; Mark 3:13; Mark 5:27; Mark 6:46; Mark 7:33; Mark 7:34; Mark 9:19; Mark 11:23; Mark 13:26; Mark 13:32; Mark 14:62; Mark 15:23

unfoldingWord® Translation Words

Version 86

disciple

Definition:

The term “disciple” refers to a person who spends much time with a teacher, learning from that teacher’s character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his “disciples.”
- John the Baptist also had disciples.
- During Jesus’ ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his “apostles.”
- Jesus’ twelve apostles continued to be known as his “disciples” or “the 12.”
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus’ disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term “disciple” could be translated by a word or phrase that means “follower” or “student” or “pupil” or “learner.”
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of “apostle.”

(See also: apostle, believe, Jesus, John (the Baptist), the twelve)

Bible References:

- Acts 6:1
- Acts 9:26-27
- Acts 11:26
- Acts 14:22
- John 13:23
- Luke 6:40
- Matthew 11:3
- Matthew 26:33-35
- Matthew 27:64

Examples from the Bible stories:

- **30:8** He (Jesus) gave the pieces to his **disciples** to give to the people. The **disciples** kept passing out the food, and it never ran out!
- **38:1** About three years after Jesus first began preaching and teaching publicly, Jesus told his **disciples** that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- **38:11** Then Jesus went with his **disciples** to a place called Gethsemane. Jesus told his **disciples** to pray that they would not enter into temptation.
- **42:10** Jesus said to his **disciples**, “All authority in heaven and on earth has been given to me. So go, make **disciples** of all people groups by baptizing them in the name of the Father, the Son, and the Holy Spirit, and by teaching them to obey everything I have commanded you.”

Word Data:

- Strong's: H3928, G31000, G31010, G31020

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Referenced in: Introduction to Mark

Elijah

Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshiping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain, and they talked together about Jesus' coming suffering and death in Jerusalem.

(Translation suggestions: How to Translate Names)

(See also: miracle, prophet, Yahweh)

Bible References:

- 1 Kings 17:1
- 2 Kings 1:3-4
- James 5:16-18
- John 1:19-21
- John 1:24-25
- Mark 9:5

Examples from the Bible stories:

- **19:2 Elijah** was a prophet when Ahab was king over the kingdom of Israel.
- **19:2 Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so."
- **19:3** God told **Elijah** to go to a stream in the wilderness to hide from Ahab who wanted to kill him. Every morning and every evening, birds would bring him bread and meat.
- **19:4** But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty.
- **19:5** After three and a half years, God told **Elijah** to return to the kingdom of Israel and speak with Ahab because he was going to send rain again.
- **19:7** Then **Elijah** said to the prophets of Baal, "Kill a bull and prepare it as a sacrifice, but do not light the fire."
- **19:12** Then **Elijah** said, "Do not let any of the prophets of Baal escape!"
- **36:3** Then Moses and the prophet **Elijah** appeared. These men had lived hundreds of years before this. They talked with Jesus about his death that would soon happen in Jerusalem.

Word Data:

- Strong's: H0452, G22430

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Referenced in: Mark 9 Chapter Introduction; Mark 15 Chapter Introduction

fast, fasting

Definition:

The term to “fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to “fast” can also be translated as to “refrain from eating” or to “not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: Jewish leaders)

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:3
- Acts 13:1-3
- Jonah 3:4-5
- Luke 5:34
- Mark 2:19
- Matthew 6:18
- Matthew 9:15

Examples from the Bible stories:

- **25:1** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:8** “‘For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.’”
- **46:10** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

Word Data:

- Strong’s: H2908, H5144, H6684, H6685, G35210, G35220

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Referenced in: Mark 2 Chapter Introduction

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- 1 Thessalonians 5:25-28
- Genesis 27:26-27
- Genesis 29:11
- Genesis 31:28
- Genesis 45:15
- Genesis 48:10
- Luke 22:48
- Mark 14:45
- Matthew 26:48

Word Data:

- Strong's: H5390, H5401, G27050, G53680, G53700

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Referenced in: Mark 14 Chapter Introduction

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

Bible References:

- 2 Samuel 1:21
- Exodus 29:2
- Leviticus 5:11
- Leviticus 8:1-3
- Mark 6:12-13
- Matthew 25:7-9

Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G16370, G34640

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Referenced in: Mark 14 Chapter Introduction

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: How to Translate Unknowns)

(See also: rest)

Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:14
- Isaiah 56:6-7
- Lamentations 2:6
- Leviticus 19:3
- Luke 13:14
- Mark 2:27
- Matthew 12:2
- Nehemiah 10:32-33

Examples from the Bible stories:

- **13:5** “Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me.”
- **26:2** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **41:3** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

Word Data:

- Strong’s: H4868, H7676, H7677, G43150, G45210

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Referenced in: Mark 2 Chapter Introduction

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 did not 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

"

Referenced in: Mark 2 Chapter Introduction

Son of Man, son of man

Definition:

The title “Son of Man” was used by Jesus to refer to himself. He often used this term instead of saying “I” or “me.”

- In the Bible, “son of man” could be a way of referring to or addressing a man. It could also mean “human being.”
- Throughout the Old Testament book of Ezekiel, God frequently addressed Ezekiel as “son of man.” For example he said, “You, son of man, must prophesy.”
- The prophet Daniel saw a vision of a “son of man” coming with the clouds, which is a reference to the coming Messiah.
- Jesus also said that the Son of Man will be coming back someday on the clouds.
- These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

Translation Suggestions:

- When Jesus uses the term “Son of Man” it could be translated as “the One who became a human being” or “the Man from heaven.”
- Some translators occasionally include “I” or “me” with this title (as in “I, the Son of Man”) to make it clear that Jesus was talking about himself.
- Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being).
- When used to refer to a person, “son of man” could also be translated as “you, a human being” or “you, man” or “human being” or “man.”

(See also: heaven, son, Son of God, Yahweh)

Bible References:

- Acts 7:56
- Daniel 7:14
- Ezekiel 43:6-8
- John 3:12-13
- Luke 6:5
- Mark 2:10
- Matthew 13:37
- Psalms 80:17-18
- Revelation 14:14

Word Data:

- Strong’s: H0120, H0606, H1121, H1247, G04440, G52070

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Referenced in: Introduction to Mark

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