



unfoldingWord® Translation Notes

v87

Mark

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unfoldingWord® Translation Notes

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unfoldingWord® Translation Notes

Date: 2025-11-20

Version: v87

Published by: unfoldingWord®

unfoldingWord® Literal Text

Date: 2025-11-20

Version: v87

Published by: unfoldingWord®

unfoldingWord® Simplified Text

Date: 2025-11-20

Version: v87

Published by: unfoldingWord®

unfoldingWord® Greek New Testament

Date: 2023-09-27

Version: v0.34

Published by: unfoldingWord®

unfoldingWord® Translation Academy

Date: 2025-11-20

Version: v87

Published by: unfoldingWord®

unfoldingWord® Translation Words

Date: 2025-11-20

Version: v87

Published by: unfoldingWord®

unfoldingWord® Translation Words Links

Date: 2025-11-20

Version: v87

Published by: unfoldingWord®

Generated with: [Door43 Preview](#)

Version: 1.2.8

Date: 2025-11-29

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unfoldingWord® Translation Notes - Mark

Introduction to Mark

Part 1: General Introduction

Outline of Mark

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

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: [kingdom](#) and [kingdom of God, kingdom of heaven](#))

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](#))

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:

1. 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.
2. 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”:

1. 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.
2. 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.
3. 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](#))

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](#))

Why does Mark use 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](#))

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

Some versions of the Bible include some verses in Mark 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 Mark.

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](#))

- “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

1. 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](#))
2. 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](#))

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](#))

Mark 1:1

ULT:

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

UST:

I am going to tell you the good news about Jesus, the Messiah. He is the Son of God.

The beginning of the gospel (ULT)

I am going to tell you the good news (UST)

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]

Support Reference: [Abstract Nouns](#)

of the gospel of Jesus Christ (ULT)

the good news about Jesus, the Messiah (UST)

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]

Support Reference: [Possession](#)

the Son of God (ULT)

He is the Son of God (UST)

Son of God is an important title for Jesus that describes his relationship with God the Father.

Support Reference: [Translating Son and Father](#)

the Son of God (ULT)

He is the Son of God (UST)

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.

Support Reference: [Textual Variants](#)

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 (1:1-4) (ULT)

I am going to tell you the good news about Jesus, the Messiah. He is the Son of God ... This story began as Isaiah, who spoke for God, wrote that it would: Listen, I am sending my messenger ahead of you. He will make things ready for when you come ... In the desolate place, someone will be calling out {to the people}: Prepare yourselves to receive the Lord! Make yourselves ready for when he comes ... Now there was a man whose name was John (1:1-4) (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- of the gospel
- of Jesus
- Christ
- the Son of God

UST

- good news
 - about Jesus
 - the Messiah
 - He is the Son of God
-

Mark 1:2

ULT:

Just as it has been written in Isaiah the prophet, “Behold, I am sending my messenger before your face, who will prepare your way;

UST:

This story began as Isaiah, who spoke for God, wrote that it would: “Listen, I am sending my messenger ahead of you. He will make things ready for when you come.

Just as it has been written in Isaiah the prophet (ULT)

This story began as Isaiah, who spoke for God, wrote that it would (UST)

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]

Support Reference: [Quotations and Quote Margins](#)

Just as it has been written in Isaiah the prophet (ULT)

This story began as Isaiah, who spoke for God, wrote that it would (UST)

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

Support Reference: [Active or Passive](#)

in Isaiah the prophet (ULT)

Isaiah, who spoke for God (UST)

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]

Support Reference: [Metonymy](#)

Behold (ULT)

Listen (UST)

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]

Support Reference: [Exclamations](#)

before your face (ULT)

ahead of you (UST)

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]

Support Reference: [Idiom](#)

will prepare your way (ULT)

will make things ready for when you come (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- [Just as](#)
- [Isaiah](#)
- [prophet](#)
- [messenger](#)

UST

- [This story began as](#)
 - [Isaiah](#)
 - [who spoke for God](#)
 - [messenger](#)
-

Mark 1:3

ULT:

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

UST:

In the desolate place, someone will be calling out {to the people}: 'Prepare yourselves to receive the Lord! Make yourselves ready for when he comes!'"

a voice of one calling out (ULT)

someone will be calling out {to the people} (UST)

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]

Support Reference: [Synecdoche](#)

of one calling out in the wilderness (ULT)

In the desolate place ... will be calling out {to the people} (UST)

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]

Support Reference: [Quotations and Quote Margins](#)

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

In the desolate place ... Prepare yourselves to receive the Lord! Make yourselves ready for when he comes (UST)

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]

Support Reference: [Quotes within Quotes](#)

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

Prepare yourselves to receive the Lord! Make yourselves ready for when he comes (UST)

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]

Support Reference: [Parallelism](#)

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

Prepare yourselves to receive the Lord! Make yourselves ready for when he comes (UST)

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]

Support Reference: [Metaphor](#)

Make ready ... make (ULT)

Prepare ... Make yourselves ready for when he comes (UST)

Because the person who is **crying out** is speaking to many people, the commands **Make ready** and **make** are plural.

Support Reference: [Forms of 'You' — Singular](#)

unfoldingWord® Translation Words

ULT

- [of one calling out](#)
- [wilderness](#)
- [of the Lord](#)

UST

- [will be calling out {to the people}](#)
 - [desolate place](#)
 - [yourselves to receive the Lord](#)
-

Mark 1:4

ULT:

John came, the one baptizing in the wilderness and preaching a baptism of repentance for forgiveness of sins.

UST:

Now there was a man whose name was John. He baptized people in a desolate area. He proclaimed that people should allow him to baptize them. That would show that they were going to stop doing what was wrong. That way, God would forgive their sins.

John came, the one baptizing in the wilderness and preaching (ULT)

Now there was a man whose name was John. He baptized people in a desolate area. He proclaimed (UST)

Here, the phrase translated as **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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

John came (ULT)

Now there was a man whose name was John (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

preaching a baptism of repentance for forgiveness of sins (ULT)

He proclaimed that people should allow him to baptize them. That would show that they were going to stop doing what was wrong. That way, God would forgive their sins (UST)

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.”]

Support Reference: [Direct and Indirect Quotations](#)

preaching a baptism of repentance (ULT)

He proclaimed that people should allow him to baptize them. That would show that they were going to stop doing what was wrong (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

a baptism of repentance for forgiveness of sins (ULT)

that people should allow him to baptize them. That would show that they were going to stop doing what was wrong. That way, God would forgive their sins (UST)

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]

Support Reference: [Abstract Nouns](#)

a baptism of repentance (ULT)

that people should allow him to baptize them. That would show that they were going to stop doing what was wrong (UST)

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]

Support Reference: [Possession](#)

for forgiveness of sins (ULT)

That way, God would forgive their sins (UST)

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]

Support Reference: [Connect — Goal \(Purpose\) Relationship](#)

unfoldingWord® Translation Words

ULT

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

UST

- [a man whose name was John](#)
- [He baptized people](#)
- [a desolate area](#)
- [He proclaimed](#)
- [that people should allow him to baptize them](#)
- [That would show that they were going to stop doing what was wrong](#)
- [God would forgive](#)

- [their sins](#)
-

Mark 1:5

ULT:

And all the Judea region and all the Jerusalemites were going out to him and were being baptized by him in the Jordan River, confessing their sins.

UST:

Many people who lived in the region of Judea and many people who lived in the city of Jerusalem often went to listen to John. Many of these people agreed that they had sinned. Then, John baptized them in the Jordan River.

all the Judea region and all the Jerusalemites (ULT)

Many people who lived in the region of Judea and many people who lived in the city of Jerusalem (UST)

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]

Support Reference: [Hyperbole](#)

all the Judea region (ULT)

Many people who lived in the region of Judea (UST)

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]

Support Reference: [Synecdoche](#)

were going out (ULT)

often went (UST)

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [were coming out]

Support Reference: [Go and Come](#)

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

Many of these people agreed that they had sinned. Then, John baptized them in the Jordan River (UST)

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]

Support Reference: [Connect — Sequential Time Relationship](#)

were being baptized by him (ULT)

Then, John baptized them (UST)

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]

Support Reference: [Active or Passive](#)

confessing (ULT)

Many of these people agreed (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Judea](#)
- [Jerusalemites](#)
- [were being baptized](#)
- [Jordan](#)
- [confessing](#)
- [sins](#)

UST

- [Many people who lived in the region of Judea](#)
 - [many people who lived in the city of Jerusalem](#)
 - [Then ... baptized them](#)
 - [Jordan](#)
 - [Many of these people agreed](#)
 - [that they had sinned](#)
-

Mark 1:6

ULT:

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

UST:

John wore rough clothes that he made out of camel's hair. He fastened around his waist a belt that he made from animal skin. He ate grasshoppers and honey that he found in that desolate area.

And John (ULT)

John (UST)

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]

Support Reference: [Background Information](#)

was clothed with (ULT)

wore (UST)

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]

Support Reference: [Active or Passive](#)

was clothed with camel hair (ULT)

wore rough clothes that he made out of camel's hair (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

a leather belt (ULT)

a belt that he made from animal skin (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [John](#)
- [camel](#)
- [waist](#)
- [locusts](#)
- [honey](#)

UST

- [John](#)
 - [rough clothes that he made out of camel's hair](#)
 - [waist](#)
 - [grasshoppers](#)
 - [honey](#)
-

Mark 1:7

ULT:

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

UST:

He often preached, “Soon you will see someone else who is greater than I am. It is not appropriate for me even to kneel down and help him take off his sandals.

saying (ULT)

He often preached (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: [Quotations and Quote Margins](#)

is coming after me (ULT)

Soon you will see someone else (UST)

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]

Support Reference: [Metaphor](#)

is coming (ULT)

Soon you will see (UST)

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]

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

It is not appropriate for me even to kneel down and help him take off his sandals (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

worthy, stooping down, to untie (ULT)

It is ... appropriate ... even to kneel down and help him take off (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

to untie the strap of his sandals (ULT)

and help him take off his sandals (UST)

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]

unfoldingWord® Translation Words

ULT

- [he was proclaiming](#)
- [more powerful than](#)
- [of ... sandals](#)

UST

- [He often preached](#)
 - [who is greater](#)
 - [sandals](#)
-

Mark 1:8

ULT:

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

UST:

I use water to baptize you. However, he will give you the Holy Spirit, which will be like baptizing you.”

baptized (ULT)

to baptize (UST)

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]

Support Reference: [Irregular Use of Tenses](#)

you ... you (ULT)

you ... you (UST)

Since John is speaking to many people, the word **you** is plural throughout this verse.

Support Reference: [Forms of ‘You’ — Singular](#)

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

However, he will give you the Holy Spirit, which will be like baptizing you (UST)

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]

Support Reference: [Metaphor](#)

but (ULT)

However (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

unfoldingWord® Translation Words

ULT

- [baptized](#)
- [will baptize](#)
- [the Holy Spirit](#)

UST

- [to baptize](#)
 - [will give ... which will be like baptizing you](#)
 - [the Holy Spirit](#)
-

Mark 1:9

ULT:

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

UST:

Now while John was preaching and baptizing people, Jesus traveled from the town of Nazareth, which was in the region of Galilee. {He arrived where John was} and had John baptize him in the Jordan River.

And it happened that (ULT)

Now while (UST)

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,]

Support Reference: [Introduction of a New Event](#)

in those days (ULT)

John was preaching and baptizing people (UST)

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]

Support Reference: [Idiom](#)

in those days (ULT)

John was preaching and baptizing people (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

came (ULT)

traveled (UST)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went]

Support Reference: [Go and Come](#)

he was baptized by John (ULT)

{He arrived where John was} and had John baptize him (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [days](#)
- [Jesus](#)
- [Nazareth](#)
- [in Galilee](#)
- [he was baptized](#)
- [Jordan](#)

- John

UST

- John was preaching and baptizing people
 - Jesus
 - the town of Nazareth
 - which was in the region of Galilee
 - {He arrived where John was} and had ... baptize him
 - Jordan River
 - John
-

Mark 1:10

ULT:

And immediately, coming up out of the water, he saw the heavens being split open and the Spirit coming down on him like a dove.

UST:

As soon as John baptized him, Jesus waded out of the Jordan River. Then, he saw God opening the way from heaven. He saw that the Holy Spirit, who looked like a small bird, was descending {from heaven} to him.

immediately, coming up out of the water, he saw (ULT)

As soon as John baptized him, Jesus waded out of the Jordan River. Then, he saw (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

coming up out of the water (ULT)

Jesus waded out of the Jordan River (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

coming up ... coming down (ULT)

Jesus waded ... was descending {from heaven} (UST)

In contexts such as these, your language might say “going” instead of **coming**. Alternate translation: [going up ... going down]

Support Reference: [Go and Come](#)

he saw the heavens being split open and (ULT)

Then, he saw God opening the way from heaven (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the heavens being split open (ULT)

God opening the way from heaven (UST)

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]

Support Reference: [Active or Passive](#)

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

He saw that the Holy Spirit, who looked like a small bird, was descending {from heaven} to him (UST)

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]

Support Reference: [Simile](#)

coming down on him (ULT)

was descending {from heaven} to him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [heavens](#)
- [Spirit](#)
- [like](#)
- [a dove](#)

UST

- [heaven](#)
 - [He saw that the Holy Spirit](#)
 - [who looked like](#)
 - [a small bird](#)
-

Mark 1:11

ULT:

And a voice came out of the heavens, “You are my beloved Son. With you, I am well pleased.”

UST:

Then God spoke from heaven, “You are my Son, the one whom I love dearly. What you do pleases me.”

a voice came (ULT)

God spoke (UST)

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]

Support Reference: [Synecdoche](#)

my beloved Son (ULT)

my Son, the one whom I love dearly (UST)

Son is an important title for Jesus that describes his relationship with God the Father.

Support Reference: [Translating Son and Father](#)

beloved Son (ULT)

Son, the one whom I love dearly (UST)

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]

Support Reference: [Active or Passive](#)

With you, I am well pleased (ULT)

What you do pleases me (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [of the heavens](#)
- [Son](#)
- [beloved](#)
- [I am well pleased](#)

UST

- [heaven](#)
 - [Son](#)
 - [one whom I love dearly](#)
 - [pleases me](#)
-

Mark 1:12

ULT:

And immediately, the Spirit casts him out into the wilderness.

UST:

As soon as that happened, the Holy Spirit sent Jesus into a desolate area.

And immediately (ULT)

As soon as that happened (UST)

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]

Support Reference: [Introduction of a New Event](#)

casts him out (ULT)

sent Jesus (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

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

UST

- Holy Spirit
 - a desolate area
-

Mark 1:13

ULT:

And he was in the wilderness 40 days, being tempted by Satan. And he was with the wild animals, and the angels were serving him.

UST:

Jesus stayed for 40 days in that desolate area with the animals that lived there. During that time, Satan tried to make Jesus sin. Also, angels took care of Jesus.

being tempted by Satan (ULT)

During that time, Satan tried to make Jesus sin (UST)

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]

Support Reference: [Active or Passive](#)

he was with the wild animals (ULT)

with the animals that lived there (UST)

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

unfoldingWord® Translation Words

ULT

- [wilderness](#)
- [days](#)
- [being tempted](#)
- [Satan](#)
- [wild animals](#)
- [angels](#)
- [were serving](#)

UST

- [that desolate area](#)
- [for ... days](#)

- During that time ... tried to make Jesus sin
 - Satan
 - animals that lived there
 - angels
 - took care
-

Mark 1:14

ULT:

But after John was handed over, Jesus came to Galilee, proclaiming the gospel of God

UST:

Later, after {King Herod Antipas} arrested John, Jesus traveled {back} to the region of Galilee. There, he preached the good news from God.

But (ULT)

Later (UST)

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,]

Support Reference: [Introduction of a New Event](#)

after John was handed over (ULT)

after {King Herod Antipas} arrested John (UST)

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]

Support Reference: [Active or Passive](#)

came to Galilee (ULT)

traveled {back} to the region of Galilee (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

came (ULT)

traveled {back} (UST)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went]

Support Reference: [Go and Come](#)

the gospel of God (ULT)

the good news from God (UST)

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]

Support Reference: [Possession](#)

unfoldingWord® Translation Words

ULT

- [John](#)
- [Jesus](#)
- [Galilee](#)
- [proclaiming](#)

- gospel
- of God

UST

- John
 - Jesus
 - region of Galilee
 - There, he preached
 - good news
 - from God
-

Mark 1:15

ULT:

and saying, "The time has been fulfilled, and the kingdom of God has come near. Repent and believe in the gospel."

UST:

He declared, "This is the moment when God is about to establish his kingdom here. Stop doing what is wrong! Trust the good news!"

and saying (ULT)

He declared (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: [Quotations and Quote Margins](#)

The time has been fulfilled (ULT)

This is the moment (UST)

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]

Support Reference: [Idiom](#)

The time has been fulfilled (ULT)

This is the moment (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [The time has come] or [The time is here]

Support Reference: [Active or Passive](#)

has come near (ULT)

God is about to establish ... here (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Repent ... believe (ULT)

Stop doing what is wrong! Trust (UST)

Since Jesus is speaking to many people, the commands **Repent** and **believe** are plural.

Support Reference: [Forms of ‘You’ — Singular](#)

unfoldingWord® Translation Words

ULT

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

UST

- This is
 - moment
 - his kingdom
 - Stop doing what is wrong
 - Trust
 - good news
-

Mark 1:16

ULT:

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

UST:

One day, Jesus was walking next to the Sea of Galilee. He saw {a man whose name was} Simon and that man's {younger} brother, {whose name was} Andrew. They earned money by catching and selling fish. {When Jesus saw them,} they were using nets to try to catch fish.

And (ULT)

One day (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

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

{a man whose name was} Simon and that man's {younger} brother, {whose name was} Andrew. They earned money by catching and selling fish. {When Jesus saw them,} they were using nets to try to catch fish (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

the brother of Simon (ULT)

that man's {younger} brother (UST)

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]

Support Reference: [Kinship](#)

net-casting into the sea (ULT)

{When Jesus saw them,} they were using nets to try to catch fish (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

net-casting into (ULT)

{When Jesus saw them,} they were using nets to try to catch fish (UST)

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]

Support Reference: [Translate Unknowns](#)

for (ULT)

“γάρ” (ORIG QUOTE) (UST)

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]

Support Reference: [Background Information](#)

unfoldingWord® Translation Words

ULT

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

UST

- of Galilee
 - Sea of Galilee
 - {a man whose name was} Simon
 - {whose name was} Andrew
 - that man's
 - {When Jesus saw them,} they were using nets to try to catch fish
 - They earned money by catching and selling fish
-

Mark 1:17

ULT:

And Jesus said to them, “Come after me, and I will make you to become fishers of men.”

UST:

Jesus told them, “Come with me and be my apprentices. I will teach you how to gather people {to be my apprentices}, just as you have been gathering fish.”

Come after me (ULT)

Come with me and be my apprentices (UST)

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]

Support Reference: [Idiom](#)

Come ... you (ULT)

Come with me and be my apprentices ... you (UST)

Since Jesus is speaking to Simon and Andrew, the command **Come** and the word **you** are plural.

Support Reference: [Forms of ‘You’ — Singular](#)

I will make you to become fishers of men (ULT)

I will teach you how to gather people {to be my apprentices}, just as you have been gathering fish (UST)

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]

Support Reference: [Metaphor](#)

of men (ULT)

how to gather people {to be my apprentices}, just as you have been gathering fish (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

unfoldingWord® Translation Words

ULT

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

UST

- [Jesus](#)
 - [how to gather people {to be my apprentices}, just as you have been gathering fish](#)
-

Mark 1:18

ULT:

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

UST:

As soon as {Jesus said that}, they stopped working. They went with him and were his apprentices.

having left the nets (ULT)

they stopped working (UST)

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

Support Reference: [Translate Unknowns](#)

they followed him (ULT)

They went with him and were his apprentices (UST)

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]

Support Reference: [Idiom](#)

Mark 1:19

ULT:

And having gone on a little farther, he saw James, the {son} of Zebedee, and John, his brother, and they {were} mending the nets in the boat.

UST:

Then Jesus walked a short distance {next to the sea}. He saw {a man whose name was} James and that man's {younger} brother, {whose name was} John. They were sons of {a man whose name was} Zebedee. {When Jesus saw them,} they were preparing their fishing tools in a boat.

having gone on a little farther (ULT)

Jesus walked a short distance {next to the sea} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

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

{a man whose name was} James and that man's {younger} brother, {whose name was} John. They were sons of {a man whose name was} Zebedee. {When Jesus saw them,} they were preparing their fishing tools in a boat (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

his brother (ULT)

that man's {younger} brother (UST)

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]

Support Reference: [Kinship](#)

the nets (ULT)

their fishing tools (UST)

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

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [James](#)
- [of Zebedee](#)
- [John](#)

UST

- [{a man whose name was} James](#)
 - [of {a man whose name was} Zebedee](#)
 - [{whose name was} John](#)
-

Mark 1:20

ULT:

And immediately he called them and, having left their father Zebedee in the boat with the hired servants, they went away after him.

UST:

As soon as he saw them, Jesus commanded them, {“Come with me and be my apprentices.”} They got out of the boat and left Zebedee their father with the workers they had hired. They went with Jesus and were his apprentices.

he called them (ULT)

Jesus commanded them, {“Come with me and be my apprentices ... } (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they went away after him (ULT)

They went with Jesus and were his apprentices (UST)

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 (ULT)

They went with Jesus and were his apprentices (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

- [he called](#)
- [Zebedee](#)
- [hired servants](#)

UST

- [Jesus commanded ... Come with me and be my apprentices](#)
 - [Zebedee](#)
 - [workers they had hired](#)
-

Mark 1:21

ULT:

And they enter into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he was teaching.

UST:

Jesus, along with Peter, Andrew, James, and John, went to the town of Capernaum. As soon as it was the Jewish day of rest, Jesus visited the Jewish meeting place and instructed {the people who were there}.

they enter (ULT)

Jesus, along with Peter, Andrew, James, and John, went (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

on the Sabbaths (ULT)

it was the Jewish day of rest (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [Capernaum](#)
- [on the Sabbaths](#)
- [synagogue](#)

UST

- the town of Capernaum
 - it was the Jewish day of rest
 - Jewish meeting place
-

Mark 1:22

ULT:

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

UST:

The way that Jesus taught impressed {the people who were there}. {It impressed them} because Jesus did not teach as the teachers of the Jewish law did. Rather, he taught them like someone whom God had authorized to do so.

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

The way that Jesus taught impressed {the people who were there}. {It impressed them} because Jesus did not teach as the teachers of the Jewish law did. Rather, he taught them like someone whom God had authorized to do so (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

they were astonished at his teaching (ULT)

The way that Jesus taught impressed {the people who were there} (UST)

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]

Support Reference: [Active or Passive](#)

they were astonished (ULT)

impressed {the people who were there} (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

at his teaching (ULT)

The way that Jesus taught (UST)

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]

Support Reference: [Abstract Nouns](#)

having authority (ULT)

someone whom God had authorized to do so (UST)

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]

Support Reference: [Abstract Nouns](#)

and not as the scribes (ULT)

Jesus did not teach as the teachers of the Jewish law did (UST)

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]

Support Reference: [Ellipsis](#)

unfoldingWord® Translation Words

ULT

- [as](#)
- [authority](#)
- [as](#)
- [scribes](#)

UST

- [like](#)
 - [God had authorized to do so](#)
 - [Jesus did ... teach as](#)
 - [teachers of the Jewish law did](#)
-

Mark 1:23

ULT:

And immediately there was in their synagogue a man with an unclean spirit, and he cried out,

UST:

As Jesus was instructing people in the Jewish meeting place, a man whom a demon controlled was there. He shouted,

there was in their synagogue a man with an unclean spirit (ULT)

in the Jewish meeting place, a man whom a demon controlled was there (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

their synagogue (ULT)

the Jewish meeting place (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

a man with an unclean spirit (ULT)

a man whom a demon controlled (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

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

UST

- [Jewish meeting place](#)
 - [whom a demon controlled](#)
 - [He shouted](#)
-

Mark 1:24

ULT:

saying, “What to us and to you, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!”

UST:

“Jesus from the town of Nazareth, leave us alone! You must be here to punish us. I realize who you are. You are the special one whom God has set apart!”

saying (ULT)

“λέγων” (ORIG QUOTE) (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he asked]

Support Reference: [Quotations and Quote Margins](#)

What to us and to you, Jesus of Nazareth (ULT)

Jesus from the town of Nazareth, leave us alone (UST)

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!]

Support Reference: [Rhetorical Question](#)

What to us and to you (ULT)

leave us alone (UST)

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]

Support Reference: [Idiom](#)

to us ... us (ULT)

leave us alone ... us (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

Have you come to destroy us (ULT)

You must be here to punish us (UST)

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?]

Support Reference: [Rhetorical Question](#)

the Holy One of God (ULT)

You are the special one whom God has set apart (UST)

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]

Support Reference: [Possession](#)

unfoldingWord® Translation Words

ULT

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

UST

- [Jesus](#)
 - [from the town of Nazareth](#)
 - [I realize](#)
 - [You are the special one whom ... has set apart](#)
 - [God](#)
-

Mark 1:25

ULT:

And Jesus rebuked him, saying, “Be silenced and come out from him!”

UST:

Then Jesus commanded the demon to stop {controlling the man}. He said, “Be quiet. Leave that man!”

saying (ULT)

He said (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he commanded]

Support Reference: [Quotations and Quote Margins](#)

Be silenced (ULT)

Be quiet (UST)

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]

Support Reference: [Active or Passive](#)

come out from him (ULT)

Leave that man (UST)

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]

unfoldingWord® Translation Words

ULT

- [rebuked](#)
- [Jesus](#)

UST

- [commanded ... to stop {controlling the man}](#)
 - [Jesus](#)
-

Mark 1:26

ULT:

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

UST:

The demon shook the man violently and shouted loudly. Then, it left the man.

having convulsed him (ULT)

shook the man violently (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having cried out with a loud voice (ULT)

shouted loudly (UST)

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]

Support Reference: [Idiom](#)

went out from him (ULT)

Then, it left the man (UST)

See how you translated the similar phrase in [1:25](#). Alternate translation: [stopped controlling him] or [ceased possessing him]

unfoldingWord® Translation Words

ULT

- [unclean spirit](#)
- [having cried out](#)

UST

- [demon](#)
 - [shouted](#)
-

Mark 1:27

ULT:

And they all were amazed, so that they discussed among themselves, saying, “What is this? A new teaching according to authority! And he commands the unclean spirits, and they obey him!”

UST:

{What Jesus had done} impressed all {the people who were in the Jewish meeting place}, and they talked about it with each other. They said, “{What he does} is amazing! He teaches new things as someone whom God has authorized {to do so}. He tells the demons what to do, and they do what he says!”

they all were amazed (ULT)

What Jesus had done} impressed all {the people who were in the Jewish meeting place} (UST)

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]

Support Reference: [Active or Passive](#)

saying (ULT)

They said (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they asked]

Support Reference: [Quotations and Quote Margins](#)

What is this (ULT)

{What he does} is amazing (UST)

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!]

Support Reference: [Rhetorical Question](#)

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

He teaches new things as someone whom God has authorized {to do so}. He tells the demons what to do (UST)

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]

Support Reference: [Information Structure](#)

according to authority (ULT)

as someone whom God has authorized {to do so} (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- authority
- unclean spirits

UST

- as someone whom God has authorized {to do so}
 - the demons
-

Mark 1:28

ULT:

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

UST:

And so, throughout the whole region of Galilee, people kept talking about what Jesus had done.

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

And so, throughout the whole region of Galilee, people kept talking about what Jesus had done (UST)

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]

Support Reference: [End of Story](#)

the hearing of him immediately went out (ULT)

people kept talking about what Jesus had done (UST)

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]

Support Reference: [Personification](#)

went out (ULT)

people kept talking about what Jesus had done (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [came out]

Support Reference: [Go and Come](#)

the hearing of him (ULT)

people kept talking about what Jesus had done (UST)

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]

Support Reference: [Possession](#)

the whole surrounding region of Galilee (ULT)

the whole region of Galilee (UST)

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]

Support Reference: [Possession](#)

unfoldingWord® Translation Words

ULT

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

UST

- people kept talking about what Jesus had done
 - of Galilee
-

Mark 1:29

ULT:

And immediately, having come out from the synagogue, they came into the house of Simon and Andrew, along with James and John.

UST:

As soon as {Jesus forced the demon out of the man}, he left the Jewish meeting place. He, along with Simon, Andrew, James, and John, went to Simon and Andrew's home.

And immediately (ULT)

As soon as {Jesus forced the demon out of the man} (UST)

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]

Support Reference: [Introduction of a New Event](#)

having come out (ULT)

he left (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone out]

Support Reference: [Go and Come](#)

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

He, along with Simon, Andrew, James, and John, went to Simon and Andrew's home (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they came (ULT)

He ... went (UST)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [they went]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

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

UST

- [the Jewish meeting place](#)
 - [home](#)
 - [Simon](#)
 - [Andrew's](#)
 - [James](#)
 - [John](#)
-

Mark 1:30

ULT:

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

UST:

Meanwhile, Simon's mother-in-law was resting in bed because she had a fever. As soon as {Jesus arrived}, the people there told him that she was sick.

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

Meanwhile, Simon's mother-in-law was resting in bed because she had a fever. As soon as {Jesus arrived} (UST)

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]

Support Reference: [Background Information](#)

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

Meanwhile, Simon's mother-in-law was resting in bed because she had a fever (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

the mother-in-law (ULT)

mother-in-law (UST)

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.

Support Reference: [Kinship](#)

being sick with a fever (ULT)

because she had a fever (UST)

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]

Support Reference: [Translate Unknowns](#)

they speak (ULT)

the people there told (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

- [of Simon](#)

UST

- [Simon's](#)
-

Mark 1:31

ULT:

And having approached, he raised her up, having taken hold of her hand, and the fever left her, and she was serving them.

UST:

So, Jesus went to her. He took her hand and helped her stand up. Then, she recovered from the fever and offered Jesus and his disciples some food.

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

He took her hand and helped her stand up (UST)

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]

Support Reference: [Order of Events](#)

the fever left her (ULT)

she recovered from the fever (UST)

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]

Support Reference: [Personification](#)

the fever (ULT)

the fever (UST)

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

she was serving them (ULT)

offered Jesus and his disciples some food (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [she was serving](#)

UST

- [offered ... some food](#)
-

Mark 1:32

ULT:

Now evening having come, after the sun {had} set, they were bringing to him all the ones having sickness and the ones possessed by demons.

UST:

When it was late in the evening, people brought to Jesus many men and women who were sick or whom demons controlled.

Now (ULT)

“δε” (ORIG QUOTE) (UST)

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,]

Support Reference: [Introduction of a New Event](#)

after the sun {had} set (ULT)

late in (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they were bringing (ULT)

people brought (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

all (ULT)

many men and women (UST)

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]

Support Reference: [Hyperbole](#)

the ones having sickness (ULT)

who were sick (UST)

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]

Support Reference: [Abstract Nouns](#)

the ones possessed by demons (ULT)

whom demons controlled (UST)

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

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [possessed by demons](#)

UST

- [demons controlled](#)
-

Mark 1:33

ULT:

And the whole city was gathered together at the door.

UST:

In fact, almost everybody in the town of Capernaum assembled outside the door of {Simon and Andrew's home}.

the whole city (ULT)

almost everybody in the town of Capernaum (UST)

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]

Support Reference: [Metonymy](#)

whole (ULT)

almost everybody (UST)

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]

Support Reference: [Hyperbole](#)

was gathered together (ULT)

assembled (UST)

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]

Support Reference: [Active or Passive](#)

at the door (ULT)

outside the door of {Simon and Andrew's home} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [gathered together](#)

UST

- [assembled](#)
-

Mark 1:34

ULT:

And he healed many having sickness with various diseases and cast out many demons, but he was not permitting the demons to speak, because they knew him.

UST:

Jesus cured many people who were sick in many different ways. He also forced demons out of many people. Further, because the demons realized that Jesus was {the Messiah}, he did not allow them to say anything.

having sickness (ULT)

who were sick (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

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

because the demons realized that Jesus was {the Messiah}, he did not allow them to say anything (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

they knew him (ULT)

the demons realized that Jesus was {the Messiah} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [demons](#)
- [cast out](#)
- [demons](#)
- [they knew](#)

UST

- [demons](#)
 - [He ... forced ... out](#)
 - [them](#)
 - [the demons realized](#)
-

Mark 1:35

ULT:

And in the morning, {while it was} still very dark, having gotten up, he went out and went away to a desolate place, and there he was praying.

UST:

Jesus woke up early the next morning, before sunrise. He left {the house} and walked to a place where no one lived. He prayed {to God} there.

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

early the next morning, before sunrise (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he went out and went away to a desolate place (ULT)

He left {the house} and walked to a place where no one lived (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he went out (ULT)

He left {the house} (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came out]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [desolate](#)
- [he was praying](#)

UST

- [where no one lived](#)
 - [He prayed {to God}](#)
-

Mark 1:36

ULT:

And Simon and the ones with him pursued him

UST:

{When they realized that Jesus was gone}, Simon and other people with him urgently searched for Jesus.

the ones with him (ULT)

other people with him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

pursued (ULT)

urgently searched for (UST)

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]

Support Reference: [Hyperbole](#)

unfoldingWord® Translation Words

ULT

- [Simon](#)

UST

- Simon
-

Mark 1:37

ULT:

and found him and say to him, “All are seeking you.”

UST:

When they found Jesus, they told him, “Almost everybody {in the town of Capernaum} is trying to find you. {We think that you should return there with us.}”

All are seeking you (ULT)

Almost everybody {in the town of Capernaum} is trying to find you. {We think that you should return there with us ... } (UST)

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?]

Support Reference: [Assumed Knowledge and Implicit Information](#)

All (ULT)

Almost everybody {in the town of Capernaum} (UST)

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]

Support Reference: [Nominal Adjectives](#)

All (ULT)

Almost everybody {in the town of Capernaum} (UST)

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]

Support Reference: [Hyperbole](#)

unfoldingWord® Translation Words

ULT

- [are seeking](#)

UST

- [is trying to find ... We think that you should return there with us](#)
-

Mark 1:38

ULT:

And he says to them, “Let us go elsewhere, into the surrounding towns, so that I may preach there also, because for this I went out.”

UST:

Jesus replied, “{I will not return with you.} I need to do what I am here to do. So, we need to visit other towns in this area. That way, I can preach {the good news} in those places too.”

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

{I will not return with you.} I need to do what I am here to do. So, we need to visit other towns in this area. That way, I can preach {the good news} in those places too (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

Let us go elsewhere (ULT)

I will not return with you ... we need to visit other towns in this area (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

I went out (ULT)

I need to do what I am here to do (UST)

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]

Support Reference: [When to Keep Information Implicit](#)

I went out (ULT)

I need to do what I am here to do (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [I came out]

Support Reference: [Go and Come](#)

for this (ULT)

I need to do what I am here to do (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

- [I may preach](#)

UST

- I can preach {the good news}
-

Mark 1:39

ULT:

And he went in all Galilee, preaching in their synagogues and casting out the demons.

UST:

So Jesus and his apprentices visited all the towns in the region of Galilee. Jesus preached {the good news} in the Jewish meeting places. Also, he forced demons out of people.

he went in all Galilee, preaching (ULT)

Jesus and his apprentices visited all the towns in the region of Galilee. Jesus preached {the good news} (UST)

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]

Support Reference: [Synecdoche](#)

he went (ULT)

Jesus and his apprentices visited (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he went]

Support Reference: [Go and Come](#)

their synagogues (ULT)

the Jewish meeting places (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

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

UST

- [Jesus preached {the good news}](#)
 - [the Jewish meeting places](#)
 - [in the region of Galilee](#)
 - [demons](#)
 - [he forced ... out of people](#)
-

Mark 1:40

ULT:

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

UST:

One day, a man who had a skin disease approached Jesus. He bowed down before Jesus and urged him, “{Please heal me!} I know that you can heal me if you want to do so.”

a leper comes to him (ULT)

a man who had a skin disease approached Jesus (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

comes (ULT)

approached (UST)

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [goes]

Support Reference: [Go and Come](#)

kneeling down (ULT)

He bowed down before Jesus (UST)

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]

Support Reference: [Symbolic Action](#)

you are able to make me clean (ULT)

{Please heal me!} I know that you can heal me (UST)

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]

Support Reference: [Statements — Other Uses](#)

to make me clean (ULT)

heal me (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [a leper](#)
- [begging](#)

UST

- [a man who had a skin disease](#)
 - [urged](#)
-

Mark 1:41

ULT:

And having had compassion, having reached out his hand, he touched {him} and says to him, "I am willing. Be clean."

UST:

Jesus pitied the man. So, he stretched out his hand and touched the man. Jesus told him, "I want {to heal you}, and I heal you now!"

having had compassion (ULT)

Jesus pitied the man (UST)

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]

Support Reference: [Abstract Nouns](#)

having had compassion (ULT)

Jesus pitied the man (UST)

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.

Support Reference: [Textual Variants](#)

I am willing (ULT)

I want {to heal you} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [having had compassion](#)

UST

- [Jesus pitied the man](#)
-

Mark 1:42

ULT:

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

UST:

At that time, Jesus cured the man. He no longer had the skin disease!

the leprosy departed from him (ULT)

He no longer had the skin disease (UST)

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]

Support Reference: [Personification](#)

he was made clean (ULT)

Jesus cured the man (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [leprosy](#)

UST

- skin disease
-

Mark 1:43

ULT:

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

UST:

As soon as {he healed the man}, Jesus commanded him to leave. As he was leaving, Jesus sternly told him,

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 (1:43-44) (ULT)

As soon as {he healed the man}, Jesus commanded him to leave. As he was leaving, Jesus sternly told him ... Do not tell anyone what just happened. Instead, go and show yourself to a priest {so that he can examine you and see that you no longer have the skin disease}. Also, present what Moses required you to offer to become ceremonially clean again. This will prove to the community {that you no longer have the skin disease ... } (1:43-44) (UST)

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]

Support Reference: [Order of Events](#)

Mark 1:44

ULT:

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.”

UST:

“Do not tell anyone what just happened. Instead, go and show yourself to a priest {so that he can examine you and see that you no longer have the skin disease}. Also, present what Moses required you to offer to become ceremonially clean again. This will prove to the community {that you no longer have the skin disease}.”

you say nothing to anyone (ULT)

not tell anyone what just happened (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

you say nothing to anyone (ULT)

not tell anyone what just happened (UST)

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]

Support Reference: [Double Negatives](#)

show yourself to the priest (ULT)

and show yourself to a priest {so that he can examine you and see that you no longer have the skin disease} (UST)

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

Support Reference: [Assumed Knowledge and Implicit Information](#)

offer for your cleansing what Moses commanded (ULT)

present what Moses required you to offer to become ceremonially clean again (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

for a testimony to them (ULT)

This will prove to the community {that you no longer have the skin disease} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

for a testimony to them (ULT)

This will prove to the community {that you no longer have the skin disease} (UST)

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]

Support Reference: [Abstract Nouns](#)

to them (ULT)

to the community (UST)

The pronoun **them** could refer to: (1) Jewish people in general. Alternate translation: [to people]; (2) the priests specifically. Alternate translation: [to the priests]

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

- [to the priest](#)
- [Moses](#)
- [a testimony](#)

UST

- [to a priest](#)
 - [Moses](#)
 - [This will prove ... that you no longer have the skin disease](#)
-

Mark 1:45

ULT:

But he, having gone out, began to proclaim much and to report the word, so that he was able no longer to enter into a town openly, but he was out in desolate places, and they were coming to him from all sides.

UST:

However, after the man left, he frequently told people about how Jesus had healed him. As a result, people from many different places kept approaching Jesus. So, Jesus could no longer walk into any town publicly. Instead, he stayed outside {the towns} in places where no one lived.

having gone out (ULT)

after ... left (UST)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out]

Support Reference: [Go and Come](#)

to proclaim much and to report the word (ULT)

he frequently told people about how Jesus had healed him (UST)

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]

Support Reference: [Parallelism](#)

the word (ULT)

how Jesus had healed him (UST)

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]

Support Reference: [Metonymy](#)

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

As a result ... So, Jesus could no longer walk into any town publicly (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they were coming (ULT)

people ... kept approaching (UST)

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: [they were going]

Support Reference: [Go and Come](#)

from all sides (ULT)

from many different places (UST)

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]

Support Reference: [Hyperbole](#)

unfoldingWord® Translation Words

ULT

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

UST

- [he frequently told people about](#)
 - [where no one lived](#)
-

Mark 2

Mark 2 Chapter Introduction

Structure and Formatting

1. 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](#))

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](#))

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](#))

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](#))

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](#))

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](#))

Mark 2:1

ULT:

And having entered again into Capernaum after {some} days, it was heard that he is in a house.

UST:

Sometime later, Jesus returned to the town of Capernaum. Then, people learned that he was in a certain house.

after {some} days (ULT)

Sometime later (UST)

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]

Support Reference: [Idiom](#)

it was heard (ULT)

Then, people learned (UST)

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]

Support Reference: [Active or Passive](#)

in a house (ULT)

in a certain house (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

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

UST

- [the town of Capernaum](#)
 - [Sometime later](#)
 - [a certain house](#)
-

Mark 2:2

ULT:

And many were gathered, so that it could no longer receive, not even the {areas} at the door, and he was speaking the word to them.

UST:

So, very many people assembled there. {There were so many of them} that there was no room for them inside the house or even outside the door. Jesus preached the good news to them.

many (ULT)

very many people (UST)

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]

Support Reference: [Nominal Adjectives](#)

were gathered (ULT)

assembled there (UST)

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]

Support Reference: [Active or Passive](#)

it could no longer receive (ULT)

there was no room for them inside the house (UST)

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]

Support Reference: [Idiom](#)

not even the {areas} at the door (ULT)

or even outside the door (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the word (ULT)

the good news (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- were gathered

UST

- assembled there
-

Mark 2:3

ULT:

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

UST:

Then some people arrived {at the house} where Jesus was. Four of them were carrying a man who could not move.

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

some people arrived {at the house} where Jesus was. Four of them were carrying a man who could not move (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they come (ULT)

some people arrived (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go]

Support Reference: [Go and Come](#)

a paralytic (ULT)

a man who could not move (UST)

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]

Support Reference: [Translate Unknowns](#)

being carried by four men (ULT)

Four of them were carrying (UST)

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]

Support Reference: [Active or Passive](#)

being carried (ULT)

were carrying (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 2:4

ULT:

And not being able to bring {him} to him because of the crowd, they removed the roof where he was, and having dug {it} out, they lower the mat where the paralytic was lying.

UST:

However, because of how many people were there, they could not carry the man close to Jesus. So, they went up on the flat roof of the house and dug a hole through it. Then, they lowered the man down as he was lying on his sleeping pad.

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

because of how many people were there, they could not carry the man close to Jesus (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

to bring {him} to him (ULT)

carry the man close to Jesus (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

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

So, they went up on the flat roof of the house and dug a hole through it. Then, they lowered ... down (UST)

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]

Support Reference: [Translate Unknowns](#)

having dug {it} out (ULT)

So, they went up on the flat roof of the house and dug a hole through it (UST)

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]

Support Reference: [Connect — Sequential Time Relationship](#)

they removed the roof where he was (ULT)

So, they went up on the flat roof of the house and dug a hole through it (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

mat (ULT)

his sleeping pad (UST)

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]

Support Reference: [Translate Unknowns](#)

the paralytic (ULT)

the man (UST)

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

Support Reference: [Translate Unknowns](#)

Mark 2:5

ULT:

And Jesus, having seen their faith, says to the paralytic, "Child, your sins are forgiven."

UST:

Jesus perceived that these people believed {that he could heal the man}. So, he said to the man who could not move, "Young man, I forgive you for your sins!"

having seen their faith (ULT)

perceived that these people believed {that he could heal the man} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

their faith (ULT)

that these people believed {that he could heal the man} (UST)

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]

Support Reference: [Abstract Nouns](#)

to the paralytic (ULT)

to the man who could not move (UST)

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]

Child (ULT)

Young man (UST)

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]

Support Reference: [Metaphor](#)

your sins are forgiven (ULT)

I forgive you for your sins (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

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

UST

- [Jesus](#)
 - [that ... believed {that he could heal the man}](#)
 - [I forgive](#)
 - [you for your sins](#)
-

Mark 2:6

ULT:

But some of the scribes were sitting there and debating in their hearts,

UST:

Now some teachers of the Jewish law were there. They were thinking to themselves,

But (ULT)

Now (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

in their hearts (ULT)

to themselves (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [of the scribes](#)

UST

- teachers of the Jewish law
-

Mark 2:7

ULT:

“Why does this one speak in this way? He blasphemes! Who is able to forgive sins except one, God?”

UST:

“This man should not be saying that {he forgives sins}. The only one who can forgive sins is God. So, he is insulting God!”

Why does this one speak in this way (ULT)

This man should not be saying that {he forgives sins} (UST)

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!]

Support Reference: [Rhetorical Question](#)

Who is able to forgive sins except one, God (ULT)

The only one who can forgive sins is God (UST)

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?]

Support Reference: [Connect — Exception Clauses](#)

Who is able to forgive sins except one, God (ULT)

The only one who can forgive sins is God (UST)

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!]

Support Reference: [Rhetorical Question](#)

unfoldingWord® Translation Words

ULT

- [He blasphemes](#)
- [to forgive](#)
- [sins](#)
- [God](#)

UST

- [So, he is insulting God](#)
 - [forgive](#)
 - [sins](#)
 - [is God](#)
-

Mark 2:8

ULT:

And immediately Jesus, having known in his spirit that they are debating in this way within themselves, says to them, “Why are you debating these things in your hearts?”

UST:

As soon as {they thought that}, Jesus realized what they were thinking to themselves. He told them, “You should not be thinking to yourselves that {I cannot forgive sins}.”

Jesus, having known in his spirit (ULT)

Jesus realized (UST)

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,]

Support Reference: [Assumed Knowledge and Implicit Information](#)

in his spirit (ULT)

realized (UST)

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]

Support Reference: [Metonymy](#)

Why are you debating these things in your hearts (ULT)

You should not be thinking to yourselves that {I cannot forgive sins} (UST)

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!]

Support Reference: [Rhetorical Question](#)

are you debating ... your (ULT)

You ... be thinking to yourselves (UST)

Because Jesus is speaking to the scribes, the words **you** and **your** are plural.

Support Reference: [Forms of 'You' — Singular](#)

in your hearts (ULT)

to yourselves (UST)

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

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [having known](#)
- [Jesus](#)
- [in ... spirit](#)

UST

- [realized](#)
 - [Jesus](#)
 - [realized](#)
-

Mark 2:9

ULT:

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

UST:

You may think that it is easy to claim to forgive this man who cannot move for his sins{, since it is difficult to prove whether this has happened}. Similarly, you may think that it is difficult to tell {this man who cannot move} to stand up, carry his sleeping pad, and walk around{, since it is easy to prove whether this has happened}.

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

You may think that it is easy to claim to forgive this man who cannot move for his sins{, since it is difficult to prove whether this has happened}. Similarly, you may think that it is difficult to tell {this man who cannot move} to stand up, carry his sleeping pad, and walk around{, since it is easy to prove whether this has happened} (UST)

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.]

Support Reference: [Rhetorical Question](#)

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

to claim to forgive this man who cannot move for his sins ... Similarly, you may think that it is difficult to tell {this man who cannot move} to stand up, carry his sleeping pad, and walk around{, since it is easy to prove whether this has happened} (UST)

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]

Support Reference: [Quotes within Quotes](#)

to the paralytic (ULT)

this man who cannot move (UST)

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]

Support Reference: [Translate Unknowns](#)

Your sins are forgiven (ULT)

to forgive ... for his sins (UST)

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]

Support Reference: [Active or Passive](#)

your mat (ULT)

his sleeping pad (UST)

See how you translated **mat** in [2:4](#). Alternate translation: [your stretcher]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

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

UST

- [to forgive](#)
 - [for his sins](#)
-

Mark 2:10

ULT:

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

UST:

However, I want you to know that God has authorized me, the Son of Man, to forgive people on earth for their sins.” So, he said to the man who could not move,

But (ULT)

However (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

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

I want you to know that God has authorized me, the Son of Man, to forgive people on earth for their sins.” So, he said to the man who could not move (UST)

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,]

Support Reference: [Connect — Goal \(Purpose\) Relationship](#)

you may know (ULT)

you to know (UST)

Because Jesus is speaking to the scribes, the word **you** is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

the Son of Man has (ULT)

God has authorized me, the Son of Man (UST)

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]

Support Reference: [First, Second or Third Person](#)

the Son of Man (ULT)

me, the Son of Man (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

has authority (ULT)

God has authorized (UST)

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]

Support Reference: [Abstract Nouns](#)

to the paralytic (ULT)

to the man who could not move (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

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

UST

- [you to know](#)
 - [God has authorized](#)
 - [me, the Son of Man](#)
 - [people on earth](#)
 - [to forgive](#)
 - [for their sins](#)
-

Mark 2:11

ULT:

“I say to you, get up, pick up your mat, and go to your house.”

UST:

“Here is what I want you to do: stand up, carry your sleeping pad, and go home!”

your mat (ULT)

your sleeping pad (UST)

See how you translated **mat** in [2:4](#). Alternate translation: [your stretcher]

Support Reference: [Imperatives — Other Uses](#)

unfoldingWord® Translation Words

ULT

- [house](#)

UST

- [home](#)
-

Mark 2:12

ULT:

And having gotten up and immediately having taken up the mat, he went out before all, so that all were amazed and glorified God, saying, “We never saw thus.”

UST:

Then the man stood up! As soon as {he did that}, he carried his sleeping pad and left. Everyone saw him {do those things}, and it impressed all of them. They praised God and declared that they had never seen anything like that before.

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

the man stood up! As soon as {he did that}, he carried his sleeping pad and left (UST)

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

Support Reference: [Assumed Knowledge and Implicit Information](#)

the mat (ULT)

his sleeping pad (UST)

See how you translated **mat** in [2:4](#). Alternate translation: [the stretcher]

Support Reference: [Translate Unknowns](#)

he went out (ULT)

and left (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came out]

Support Reference: [Go and Come](#)

all ... all (ULT)

Everyone saw him {do those things} ... all of them (UST)

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]

Support Reference: [Nominal Adjectives](#)

were amazed (ULT)

it impressed (UST)

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]

Support Reference: [Active or Passive](#)

saying, “We never saw thus (ULT)

and declared that they had never seen anything like that before (UST)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [saying that they had never seen thus]

Support Reference: [Direct and Indirect Quotations](#)

saying (ULT)

and declared (UST)

If you keep the direct quotation, consider natural ways of introducing it in your language.

Alternate translation: [and they said]

Support Reference: [Quotations and Quote Margins](#)

unfoldingWord® Translation Words

ULT

- [glorified](#)
- [God](#)

UST

- [They praised](#)
 - [God](#)
-

Mark 2:13

ULT:

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

UST:

Then Jesus returned to the area next to the Sea of Galilee. A large group of people approached him, and he instructed them.

And (ULT)

Then (UST)

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,]

Support Reference: [Introduction of a New Event](#)

he went out (ULT)

Jesus returned (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came out]

Support Reference: [Go and Come](#)

was coming (ULT)

approached (UST)

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: [was going]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [sea](#)

UST

- [the Sea of Galilee](#)
-

Mark 2:14

ULT:

And passing by, he saw Levi the {son} of Alphaeus sitting at the tax collector's office, and he says to him, "Follow me." And having gotten up, he followed him.

UST:

As Jesus was walking along, he noticed a man whose name was Levi. He was the son of a man whose name was Alphaeus. Levi was sitting in the booth {where the people came to pay him the taxes that the government required}. Jesus said to him, "Come with me and be my apprentice!" So, Levi stood up and went with him as his apprentice.

he saw Levi the {son} of Alphaeus sitting at the tax collector's office (ULT)

he noticed a man whose name was Levi. He was the son of a man whose name was Alphaeus. Levi was sitting in the booth {where the people came to pay him the taxes that the government required} (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

of Alphaeus (ULT)

of a man whose name was Alphaeus (UST)

The word **Alphaeus** is the name of a man.

Support Reference: [How to Translate Names](#)

sitting at the tax collector's office (ULT)

Levi was sitting in the booth {where the people came to pay him the taxes that the government required} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Follow me ... he followed him (ULT)

Come with me and be my apprentice ... and went with him as his apprentice (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

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

UST

- [a man whose name was Levi](#)
 - [the booth {where the people came to pay him the taxes that the government required}](#)
-

Mark 2:15

ULT:

And it happens {that} he reclined to eat in his house, and many tax collectors and sinners were dining with Jesus and his disciples, for they were many, and they were following him.

UST:

Later, Jesus was feasting in Levi's home. Many people who collected taxes and other sinful people feasted with Jesus and his apprentices. All these people went with Jesus as his apprentices.

And it happens {that} (ULT)

Later (UST)

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,]

Support Reference: [Idiom](#)

reclined to eat (ULT)

was feasting (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

for (ULT)

All these people (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

they were many (ULT)

All these people (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

they were following him (ULT)

went with Jesus as his apprentices (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- house
- tax collectors
- sinners
- with Jesus
- disciples

UST

- home
 - people who collected taxes
 - other sinful people
 - Jesus
 - apprentices
-

Mark 2:16

ULT:

And the scribes of the Pharisees, having seen that he eats with the sinners and tax collectors, were saying to his disciples, "Does he eat with the tax collectors and sinners?"

UST:

Then, some Pharisees who taught the Jewish law noticed that Jesus was eating food with sinful people and people who collected taxes. They told Jesus' apprentices, "He should not be feasting with people who collect taxes and other sinful people."

the scribes of the Pharisees (ULT)

some Pharisees who taught the Jewish law (UST)

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]

Support Reference: [Possession](#)

Does he eat with the tax collectors and sinners (ULT)

He should not be feasting with people who collect taxes and other sinful people (UST)

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!]

Support Reference: [Rhetorical Question](#)

unfoldingWord® Translation Words

ULT

- [scribes](#)
- [of the Pharisees](#)

- sinners
- tax collectors
- to ... disciples
- tax collectors
- sinners

UST

- who taught the Jewish law
 - some Pharisees
 - sinful people
 - people who collected taxes
 - apprentices
 - people who collect taxes
 - other sinful people
-

Mark 2:17

ULT:

And having heard, Jesus says to them, “The ones being healthy do not have need of a physician, but the ones having sickness. I did not come to call the righteous, but sinners.”

UST:

Jesus learned what they said. He told them, “People who are well do not need a doctor. Rather, people who are sick need a doctor. I am here not to invite those who think they are righteous to come to me. Rather, {I invite} those who know that they have sinned {to come to me}.”

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

People who are well do not need a doctor. Rather, people who are sick need a doctor (UST)

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]

Support Reference: [Proverbs](#)

the ones having sickness (ULT)

people who are sick need a doctor (UST)

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]

Support Reference: [Irony](#)

the ones having sickness (ULT)

people who are sick need a doctor (UST)

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]

Support Reference: [Ellipsis](#)

I did not come (ULT)

I am here not (UST)

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]

Support Reference: [Idiom](#)

the righteous (ULT)

those who think they are righteous (UST)

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]

Support Reference: [Nominal Adjectives](#)

but sinners (ULT)

Rather, {I invite} those who know that they have sinned {to come to me} (UST)

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]

Support Reference: [Ellipsis](#)

unfoldingWord® Translation Words

ULT

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

UST

- [Jesus](#)
 - [to invite ... to come to me](#)
 - [those who think they are righteous](#)
 - [I invite} those who know that they have sinned {to come to me}](#)
-

Mark 2:18

ULT:

And the disciples of John and the Pharisees were fasting, and they come and say to him, “For what reason do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?”

UST:

One day, the Pharisees and the apprentices of John the Baptizer were abstaining from eating in order to please God. Meanwhile, some people visited Jesus. They asked him, “The apprentices of John the Baptizer and the apprentices of the Pharisees are abstaining from eating in order to please God. However, your apprentices do not do so. Why not?”

And (ULT)

One day (UST)

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,]

Support Reference: [Introduction of a New Event](#)

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

the Pharisees and the apprentices of John the Baptizer were abstaining from eating in order to please God. Meanwhile (UST)

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]

Support Reference: [Background Information](#)

they come (ULT)

some people visited Jesus (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

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

The apprentices of John the Baptizer and the apprentices of the Pharisees are abstaining from eating in order to please God. However, your apprentices do not do so. Why not (UST)

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?]

Support Reference: [Information Structure](#)

unfoldingWord® Translation Words

ULT

- [disciples](#)
- [of John](#)
- [Pharisees](#)
- [fasting](#)
- [disciples](#)
- [of John](#)
- [disciples](#)
- [of the Pharisees](#)
- [do ... fast](#)
- [disciples](#)
- [do ... fast](#)

UST

- [apprentices](#)
- [of John the Baptizer](#)

- Pharisees
 - abstaining from eating in order to please God
 - apprentices
 - of John the Baptizer
 - apprentices
 - of the Pharisees
 - are abstaining from eating in order to please God
 - apprentices
 - do ... do so
-

Mark 2:19

ULT:

And Jesus said to them, “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.

UST:

Jesus answered, “The friends of the bridegroom do not abstain from eating while the wedding celebration is still going on. Indeed, they continue to eat as long as the wedding celebration continues.

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

The friends of the bridegroom do not abstain from eating while the wedding celebration is still going on (UST)

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!]

Support Reference: [Rhetorical Question](#)

The sons of the bridal chamber (ULT)

The friends of the bridegroom (UST)

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]

Support Reference: [Idiom](#)

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 (2:19-20) (ULT)

The friends of the bridegroom do not abstain from eating while the wedding celebration is still going on. Indeed, they continue to eat as long as the wedding celebration continues ... However, someday the bridegroom will no longer be with his friends. Then they will abstain from eating (2:19-20) (UST)

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.]

Support Reference: [Parables](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [bridegroom](#)
- [to fast](#)
- [time](#)
- [bridegroom](#)
- [to fast](#)

UST

- [Jesus](#)
 - [the wedding celebration is still going on](#)
 - [abstain from eating](#)
 - [as long as](#)
 - [the wedding celebration continues](#)
 - [Indeed, they continue to eat](#)
-

Mark 2:20

ULT:

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

UST:

However, someday the bridegroom will no longer be with his friends. Then they will abstain from eating.

days will come when ... in those days (ULT)

someday ... Then (UST)

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]

Support Reference: [Idiom](#)

the bridegroom will be taken away (ULT)

the bridegroom will no longer be (UST)

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]

Support Reference: [Active or Passive](#)

in those days, then (ULT)

Then (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

unfoldingWord® Translation Words

ULT

- [days](#)
- [bridegroom](#)
- [they will fast](#)
- [days](#)

UST

- [someday](#)
 - [bridegroom](#)
 - [they will abstain from eating](#)
 - [Then](#)
-

Mark 2:21

ULT:

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.

UST:

People do not attach a piece of unshrunk cloth on old clothing in order to mend a hole. However, suppose {that they did}. {When they washed the garment,} the new piece of cloth would shrink and completely rip out of the old clothing. As a result, the hole would become even bigger!

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 (ULT)

People do not attach a piece of unshrunk cloth on old clothing in order to mend a hole. However, suppose {that they did}. {When they washed the garment,} the new piece of cloth would shrink and completely rip out of the old clothing. As a result, the hole would become even bigger (UST)

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.]

Support Reference: [Parables](#)

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

People do not attach a piece of unshrunk cloth on old clothing in order to mend a hole (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

but if not (ULT)

However, suppose {that they did} (UST)

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]

Support Reference: [Hypothetical Situations](#)

the patch tears away from it (ULT)

When they washed the garment ... would shrink and completely rip out of the ... clothing (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the new from the old (ULT)

the new piece of cloth ... old (UST)

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]

Mark 2:22

ULT:

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.”

UST:

Similarly, people do not put fresh wine into old skin bags {to store it}. However, suppose {that they did}. The fresh wine {would ferment and expand} and tear open the skin bags. That would ruin the wine and the skin bags. So, in contrast, people put fresh wine into new skin bags.”

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 (ULT)

Similarly, people do not put fresh wine into old skin bags {to store it}. However, suppose {that they did}. The fresh wine {would ferment and expand} and tear open the skin bags. That would ruin the wine and the skin bags. So, in contrast, people put fresh wine into new skin bags (UST)

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.]

Support Reference: [Parables](#)

wineskins ... wineskins (ULT)

skin bags ... skin bags (UST)

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]

Support Reference: [Translate Unknowns](#)

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

However, suppose {that they did}. The fresh wine {would ferment and expand} and tear open the skin bags. That would ruin the wine and the skin bags (UST)

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]

Support Reference: [Hypothetical Situations](#)

the wine will burst the wineskins (ULT)

The fresh wine {would ferment and expand} and tear open the skin bags (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the wine and the wineskins are destroyed (ULT)

That would ruin the wine and the skin bags (UST)

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]

Support Reference: [Active or Passive](#)

but new wine into new wineskins (ULT)

So, in contrast, people put fresh wine into new skin bags (UST)

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]

Support Reference: [Ellipsis](#)

unfoldingWord® Translation Words

ULT

- [wine](#)
- [wineskins](#)
- [wine](#)
- [wineskins](#)
- [wine](#)
- [are destroyed](#)
- [wineskins](#)
- [wine](#)
- [wineskins](#)

UST

- [wine](#)
- [skin bags](#)
- [fresh wine](#)
- [skin bags](#)
- [wine](#)
- [That would ruin](#)
- [skin bags](#)
- [wine](#)

- skin bags
-

Mark 2:23

ULT:

And it happened {that}, on the Sabbaths, he was passing through the grainfields, and his disciples began to make a way, picking the heads of grain.

UST:

Later, Jesus {and his apprentices} were walking through grain fields during one of the Jewish days of rest. As the apprentices were walking along, they picked some grain {and ate it}.

And it happened {that} (ULT)

Later (UST)

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,]

Support Reference: [Introduction of a New Event](#)

on the Sabbaths (ULT)

during one of the Jewish days of rest (UST)

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]

Support Reference: [Idiom](#)

he was passing (ULT)

Jesus {and his apprentices} were walking (UST)

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]

Support Reference: [Synecdoche](#)

the grainfields (ULT)

grain fields (UST)

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]

Support Reference: [Translate Unknowns](#)

began to make a way (ULT)

As ... were walking along (UST)

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]

Support Reference: [Idiom](#)

picking the heads of grain (ULT)

they picked some grain {and ate it} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the heads of grain (ULT)

some grain (UST)

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

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

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

UST

- [one of the Jewish days of rest](#)
 - [the apprentices](#)
 - [some grain](#)
-

Mark 2:24

ULT:

And the Pharisees were saying to him, "Behold, why are they doing what is not lawful on the Sabbaths?"

UST:

So, some Pharisees said to Jesus, "Look! Your apprentices should not be working on a Jewish day of rest. Our law forbids us to do that."

Behold (ULT)

Look (UST)

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:]

Support Reference: [Exclamations](#)

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

Your apprentices should not be working on a Jewish day of rest. Our law forbids us to do that (UST)

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!]

Support Reference: [Rhetorical Question](#)

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

Your apprentices ... be working on a Jewish day of rest. Our law forbids us to do that (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

on the Sabbaths (ULT)

on a Jewish day of rest (UST)

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

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [Pharisees](#)
- [on the Sabbaths](#)
- [is ... lawful](#)

UST

- [some Pharisees](#)
 - [on a Jewish day of rest](#)
 - [Our law forbids us](#)
-

Mark 2:25

ULT:

And he says to them, “Have you never read what David did when he had need and was hungry, he and the ones with him—

UST:

Jesus replied, “Consider the story in the Scriptures about what King David did when he and the men who were with him became very hungry but did not have any food.

Have you never read (ULT)

Consider the story in the Scriptures about (UST)

Because Jesus is speaking to the Pharisees, the word **you** is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

he had need (ULT)

did not have any food (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

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 (2:25-26) (ULT)

Consider the story in the Scriptures about what King David did when he and the men who were with him became very hungry but did not have any food ... As you know, David entered the sacred tent while Abiathar was the ruling priest. He ate some of the bread that had been on display before God, and he had the men who were with him eat some of it too. He did that even though the law allowed only the priests to eat that bread (2:25-26) (UST)

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.]

Support Reference: [Rhetorical Question](#)

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 (2:25-26) (ULT)

Consider the story in the Scriptures about what King David did when he and the men who were with him became very hungry but did not have any food ... As you know, David entered the sacred tent while Abiathar was the ruling priest. He ate some of the bread that had been on display before God, and he had the men who were with him eat some of it too. He did that even though the law allowed only the priests to eat that bread (2:25-26) (UST)

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.]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [David](#)

UST

- [King David](#)
-

Mark 2:26

ULT:

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?"

UST:

As you know, David entered the sacred tent while Abiathar was the ruling priest. He ate some of the bread that had been on display before God, and he had the men who were with him eat some of it too. He did that even though the law allowed only the priests to eat that bread."

he went (ULT)

David entered (UST)

In a context such as this, your language might say "came" instead of **went**. Alternate translation: [he came]

Support Reference: [Go and Come](#)

the house of God (ULT)

the sacred tent (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the loaves of the presence (ULT)

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

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

which is not lawful to eat except for the priests (ULT)

He did that even though the law allowed only the priests to eat that bread (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

unfoldingWord® Translation Words

ULT

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

UST

- [the sacred tent](#)
- [the sacred tent](#)
- [the sacred tent](#)
- [Abiathar](#)
- [was the ruling priest](#)
- [some of the bread](#)
- [the law allowed](#)

Mark 2:27

ULT:

And he was saying to them, “The Sabbath was made for man, and not man for the Sabbath.

UST:

Then Jesus told the Pharisees, “God did not create humans because of the Jewish day of rest. Rather, he created the Jewish day of rest because of humans.

The Sabbath was made for man, and not man for the Sabbath (ULT)

God did not create humans because of the Jewish day of rest. Rather, he created the Jewish day of rest because of humans (UST)

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]

Support Reference: [Proverbs](#)

The Sabbath was made for man (ULT)

he created the Jewish day of rest because of humans (UST)

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]

Support Reference: [Active or Passive](#)

man ... man (ULT)

humans ... humans (UST)

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]

Support Reference: [Generic Noun Phrases](#)

not man for the Sabbath (ULT)

God did not create humans because of the Jewish day of rest (UST)

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]

Support Reference: [Ellipsis](#)

unfoldingWord® Translation Words

ULT

- [Sabbath](#)
- [Sabbath](#)

UST

- [Jewish day of rest](#)
 - [Jewish day of rest](#)
-

Mark 2:28

ULT:

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

UST:

So then, I, the Son of Man, can decide {what is right for people to do} even during the Jewish day of rest!”

Therefore (ULT)

So then (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

the Son of Man is (ULT)

I, the Son of Man, can decide (UST)

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]

Support Reference: [First, Second or Third Person](#)

Lord, even of the Sabbath (ULT)

can decide {what is right for people to do} even during the Jewish day of rest (UST)

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]

Support Reference: [Possession](#)

unfoldingWord® Translation Words

ULT

- [Lord](#)
- [Son of Man](#)
- [of the Sabbath](#)

UST

- [can decide](#)
 - [I, the Son of Man](#)
 - [what is right for people to do ... during the Jewish day of rest](#)
-

Mark 3

Mark 3 Chapter Introduction

Structure and Formatting

1. Jesus' early ministry ([1:14–3:6](#))
 - Healing a man on the Sabbath
2. 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: [blasphemy](#), [blaspheme](#), [blasphemous](#) and [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Spirit](#))

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](#))

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](#))

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 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](#))

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](#))

Mark 3:1

ULT:

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

UST:

Then Jesus again visited the Jewish meeting place there. A certain man also was there. He could not move his hand.

And (ULT)

Then (UST)

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,]

Support Reference: [Introduction of a New Event](#)

into a synagogue again (ULT)

again ... the Jewish meeting place there (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

there was a man there having a withered hand (ULT)

A certain man also was there. He could not move his hand (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

having a withered hand (ULT)

He could not move his hand (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [a synagogue](#)

UST

- [the Jewish meeting place there](#)
-

Mark 3:2

ULT:

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

UST:

Since it was the Jewish day of rest, {the Pharisees who were there} focused on Jesus to see whether he would cure the man. They wanted to accuse Jesus {of disobeying the laws about not working on the Sabbath}.

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

Since it was the Jewish day of rest, {the Pharisees who were there} focused on Jesus to see whether he would cure the man. They wanted to accuse Jesus {of disobeying the laws about not working on the Sabbath} (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

they were watching him closely ... they might accuse (ULT)

{the Pharisees who were there} focused on Jesus to see ... accuse ... of disobeying the laws about not working on the Sabbath (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

on the Sabbaths (ULT)

Since it was the Jewish day of rest (UST)

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

Support Reference: [Idiom](#)

they might accuse him (ULT)

accuse Jesus {of disobeying the laws about not working on the Sabbath} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [they were watching ... closely](#)
- [on the Sabbaths](#)

UST

- [{the Pharisees who were there} focused on ... to see](#)
 - [Since it was the Jewish day of rest](#)
-

Mark 3:3

ULT:

And he says to the man having the withered hand, “Get up in the midst.”

UST:

*Then Jesus told the man who could not move his hand, “Stand here in front of everyone!”
{So, the man stood there.}*

having the withered hand (ULT)

who could not move his hand (UST)

See how you expressed this idea in 3:1. Alternate translation: [having the shriveled hand] or [whose hand was atrophied]

Support Reference: [Translate Unknowns](#)

Get up in the midst (ULT)

Stand here in front of everyone!” {So, the man stood there ... } (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 3:4

ULT:

And he says to them, "Is it lawful on the Sabbaths to do good or to do harm; to save a life or to kill?" But they were keeping silent.

UST:

Then Jesus told the Pharisees, "You know that the laws that God gave Moses allow people to do what is good and to rescue people on Jewish days of rest. They do not allow people to do what is wrong and to kill people {on Jewish days of rest}." However, the Pharisees did not respond to him.

to them ... they (ULT)

the Pharisees ... the Pharisees (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

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

You know that the laws that God gave Moses allow people to do what is good and to rescue people on Jewish days of rest. They do not allow people to do what is wrong and to kill people {on Jewish days of rest} (UST)

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!]

Support Reference: [Rhetorical Question](#)

on the Sabbaths (ULT)

on Jewish days of rest (UST)

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

Support Reference: [Idiom](#)

to do good or to do harm (ULT)

people to do what is good ... They do not allow people to do what is wrong (UST)

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

to save a life or to kill (ULT)

and to rescue people ... and to kill people {on Jewish days of rest} (UST)

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]

Support Reference: [Ellipsis](#)

to save a life (ULT)

and to rescue people (UST)

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]

unfoldingWord® Translation Words

ULT

- [Is it lawful](#)
- [on the Sabbaths](#)
- [to do good](#)
- [to save](#)

UST

- [You know that the laws that God gave Moses allow](#)
 - [on Jewish days of rest](#)
 - [people to do what is good](#)
 - [and to rescue people](#)
-

Mark 3:5

ULT:

And having looked around at them with anger, being grieved by the hardness of their heart, he says to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.

UST:

So Jesus stared at them angrily. Because they stubbornly refused to listen to him, he became very sad. Then Jesus commanded the man, "Extend the hand {that you cannot move}!" The man extended his hand, and he could move it again.

with anger (ULT)

angrily (UST)

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]

Support Reference: [Abstract Nouns](#)

being grieved by the hardness of their heart (ULT)

Because they stubbornly refused to listen to him, he became very sad (UST)

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]

Support Reference: [Active or Passive](#)

the hardness of their heart (ULT)

they stubbornly refused to listen to him (UST)

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]

Support Reference: [Abstract Nouns](#)

the hardness of their heart (ULT)

they stubbornly refused to listen to him (UST)

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]

Support Reference: [Metaphor](#)

of their heart (ULT)

they stubbornly refused to listen to him (UST)

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]

Support Reference: [Collective Nouns](#)

Stretch out your hand (ULT)

Extend the hand {that you cannot move} (UST)

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!]

Support Reference: [Imperatives — Other Uses](#)

his hand was restored (ULT)

he could move it again (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [hardness](#)

UST

- [they stubbornly refused to listen to him](#)
-

Mark 3:6

ULT:

And having gone out, the Pharisees immediately were making counsel with the Herodians against him so that they might destroy him.

UST:

Then the Pharisees left {the Jewish meeting place}. As soon as {they left}, they met with some people who supported King Herod. Together, they started planning how they could kill Jesus.

having gone out (ULT)

the Pharisees left {the Jewish meeting place} (UST)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out]

Support Reference: [Go and Come](#)

were making counsel with the Herodians against him (ULT)

met with some people who supported King Herod. Together, they started planning (UST)

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]

Support Reference: [Translate Unknowns](#)

were making counsel with the Herodians against him (ULT)

met with some people who supported King Herod. Together, they started planning (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

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

UST

- [they](#)
 - [Together, they started planning](#)
-

Mark 3:7

ULT:

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

UST:

Jesus and his apprentices went back to the Sea of Galilee. Very many people from the region of Galilee went with him. Also, there were more people from the region of Judea,

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 (3:7-8) (ULT)

Very many people from the region of Galilee went with him. Also, there were more people from the region of Judea ... from the city of Jerusalem, from the region of Idumea, from the east side of the Jordan River, and from the regions around the cities of Tyre and Sidon. Because they learned about all the things that Jesus was doing, all these many people went to where he was (3:7-8) (UST)

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]

Support Reference: [Information Structure](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [disciples](#)
- [sea](#)
- [Galilee](#)
- [Judea](#)

UST

- Jesus
 - apprentices
 - Sea of Galilee
 - the region of Galilee
 - the region of Judea
-

Mark 3:8

ULT:

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.

UST:

from the city of Jerusalem, from the region of Idumea, from the east side of the Jordan River, and from the regions around the cities of Tyre and Sidon. Because they learned about all the things that Jesus was doing, all these many people went to where he was.

beyond the Jordan (ULT)

from the east side of the Jordan River (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

how much he was doing (ULT)

all the things that Jesus was doing (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

came (ULT)

went (UST)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

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

UST

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

Mark 3:9

ULT:

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.

UST:

Further, because Jesus cured many people, many other people who were sick pushed forward in order to touch him. So, Jesus told his apprentices to prepare a boat for him {to get into}. That way, all those people would not crush him. (vv9-10)

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 (ULT)

Jesus told his apprentices to prepare a boat for him {to get into}. That way, all those people would not crush him (UST)

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.”]

Support Reference: [Direct and Indirect Quotations](#)

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

prepare a boat for him {to get into} ... all those people (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they might not press against him (ULT)

would not crush him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

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 (3:9-10) (ULT)

Further ... Jesus told his apprentices to prepare a boat for him {to get into}. That way, all those people would not crush him ... because Jesus cured many people, many other people who were sick pushed forward ... touch ... So ... his ... to ... for him {to get into} (3:9-10) (UST)

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]

Support Reference: [Verse Bridges](#)

unfoldingWord® Translation Words

ULT

- [to ... disciples](#)

UST

- [apprentices](#)
-

Mark 3:10

ULT:

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

UST:

Further, because Jesus cured many people, many other people who were sick pushed forward in order to touch him. So, Jesus told his apprentices to prepare a boat for him {to get into}. That way, all those people would not crush him. (vv9-10)

For (ULT)

So (UST)

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,]

Support Reference: [Connect — Reason-and-Result Relationship](#)

many (ULT)

many people (UST)

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]

Support Reference: [Nominal Adjectives](#)

had afflictions (ULT)

who were sick (UST)

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]

Support Reference: [Abstract Nouns](#)

pressed against him (ULT)

pushed forward ... for him {to get into} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

so that they might touch him (ULT)

touch ... his ... to (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 3:11

ULT:

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

UST:

Also, when demons saw Jesus, they caused the people whom they controlled to kneel down in front of Jesus and yell, "You are the Son of God!"

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

they caused the people whom they controlled to kneel down in front of Jesus and yell (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they were falling down before him (ULT)

they caused the people whom they controlled to kneel down in front of Jesus (UST)

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]

Support Reference: [Symbolic Action](#)

saying (ULT)

“λέγοντα” (ORIG QUOTE) (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation:
[and they said]

Support Reference: [Quotations and Quote Margins](#)

the Son of God (ULT)

the Son of God (UST)

Son of God is an important title for Jesus that describes his relationship with God the Father.

Support Reference: [Translating Son and Father](#)

unfoldingWord® Translation Words

ULT

- [unclean spirits](#)
- [they were falling down before](#)
- [crying out](#)
- [Son of God](#)

UST

- [demons](#)
 - [they caused the people whom they controlled to kneel down in front of](#)
 - [yell](#)
 - [Son of God](#)
-

Mark 3:12

ULT:

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

UST:

Jesus frequently commanded the demons strongly that they should not tell people about him.

them much so that they might not make him known (ULT)

frequently ... the demons ... that they should not tell people about him (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [them much, “Do not make me known.”]

Support Reference: [Direct and Indirect Quotations](#)

they might not make him known (ULT)

they should not tell people about him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [he was rebuking](#)

UST

- [Jesus ... commanded ... strongly](#)
-

Mark 3:13

ULT:

And he goes up on the mountain and summons those whom he was wanting, and they went away to him.

UST:

Then Jesus went up on a hill. He told the apprentices whom he chose to come to him there. They joined him on the hill.

And (ULT)

Then (UST)

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,]

Support Reference: [Introduction of a New Event](#)

he goes up (ULT)

Jesus went up (UST)

In a context such as this, your language might say “comes” instead of **goes**. Alternate translation: [he comes up]

Support Reference: [Go and Come](#)

the mountain (ULT)

a hill (UST)

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]

unfoldingWord® Translation Words

ULT

- [summons](#)

UST

- [He told ... to come to him there](#)
-

Mark 3:14

ULT:

And he appointed 12, whom he also named apostles,so that they might be with him and so that he might send them to preach

UST:

He chose 12 men to be his closest apprentices and to proclaim {the good news}. He called them his representatives.

12 (ULT)

12 men (UST)

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]

Support Reference: [Nominal Adjectives](#)

whom he also named apostles (ULT)

He called them his representatives (UST)

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.

Support Reference: [Textual Variants](#)

they might be with him (ULT)

be his closest apprentices (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [12](#)
- [apostles](#)
- [to preach](#)

UST

- [12 men](#)
 - [his representatives](#)
 - [proclaim {the good news}](#)
-

Mark 3:15

ULT:

and to have authority to cast out the demons.

UST:

He also authorized them to force demons out of people.

to have authority (ULT)

He ... authorized them (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [authority](#)
- [to cast out](#)
- [demons](#)

UST

- [He ... authorized them](#)
 - [to force ... out of people](#)
 - [demons](#)
-

Mark 3:16

ULT:

And he appointed the Twelve, and he gave to Simon the name Peter;

UST:

Here are the 12 representatives that Jesus chose. He chose Simon, whom he called Peter.

And he appointed the Twelve, and (ULT)

Here are the 12 representatives that Jesus chose (UST)

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:]

Support Reference: [Assumed Knowledge and Implicit Information](#)

And he appointed the Twelve (ULT)

Here are the 12 representatives that Jesus chose (UST)

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.

Support Reference: [Textual Variants](#)

the Twelve (ULT)

the 12 representatives (UST)

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]

Support Reference: [Nominal Adjectives](#)

and he gave to Simon the name Peter (ULT)

He chose Simon, whom he called Peter (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [he appointed](#)
- [Twelve](#)
- [to Simon](#)
- [Peter](#)

UST

- [that Jesus chose](#)
 - [12 representatives](#)
 - [He chose Simon](#)
 - [Peter](#)
-

Mark 3:17

ULT:

and James the {son} of Zebedee, and John the brother of James, and he gave names to them, Boanerges, that is, Sons of Thunder;

UST:

He chose James, Zebedee's son, and John, James' {younger} brother. He called the two of them Boanerges, which means "men who are like thunder."

the brother of James (ULT)

James' {younger} brother (UST)

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]

Support Reference: [Kinship](#)

Boanerges (ULT)

Boanerges (UST)

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.

Support Reference: [Copy or Borrow Words](#)

Sons of Thunder (ULT)

men who are like thunder (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [of Zebedee](#)
- [James the {son} of Zebedee](#)
- [John](#)
- [of James](#)

UST

- [Zebedee's](#)
 - [He chose James, Zebedee's son](#)
 - [John](#)
 - [James](#)
-

Mark 3:18

ULT:

and Andrew and Philip and Bartholomew and Matthew and Thomas and James the {son} of Alphaeus and Thaddaeus and Simon the Cananaios

UST:

He chose Andrew, Philip, Bartholomew, Matthew, Thomas, James (who was Alphaeus' son), Thaddaeus, and Simon the Zealot.

Thaddaeus (ULT)

Thaddaeus (UST)

The word **Thaddaeus** is the name of a man.

Support Reference: [How to Translate Names](#)

the Cananaios (ULT)

the Zealot (UST)

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]

Support Reference: [Copy or Borrow Words](#)

unfoldingWord® Translation Words

ULT

- [Andrew](#)
- [Philip](#)

- Bartholomew
- Matthew
- Thomas
- James the {son} of Alphaeus
- Simon the Cananaios

UST

- He chose Andrew
 - Philip
 - Bartholomew
 - Matthew
 - Thomas
 - James (who was Alphaeus' son
 - Simon the Zealot
-

Mark 3:19

ULT:

and Judas Iscariot, who also handed him over.

UST:

Finally, he chose Judas Iscariot. He was the one who helped Jesus' enemies arrest him.

who also handed him over (ULT)

He was the one who helped Jesus' enemies arrest him (UST)

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]

Support Reference: [Background Information](#)

unfoldingWord® Translation Words

ULT

- [Judas Iscariot](#)
- [handed ... over](#)

UST

- [he chose Judas Iscariot](#)
 - [helped Jesus' enemies arrest](#)
-

Mark 3:20

ULT:

And he comes into a house, and the crowd comes together again, so that they were not able even to eat bread.

UST:

Then Jesus {and his apprentices} entered a certain house. A large group of people again assembled there. There were so many people that Jesus and his apprentices did not have enough time even to eat food.

And (ULT)

Then (UST)

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,]

Support Reference: [Introduction of a New Event](#)

he comes (ULT)

Jesus {and his apprentices} entered (UST)

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]

Support Reference: [Synecdoche](#)

he comes (ULT)

Jesus {and his apprentices} entered (UST)

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [he goes]

Support Reference: [Go and Come](#)

a house (ULT)

a certain house (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they were not able even to eat bread (ULT)

Jesus and his apprentices did not have enough time even to eat food (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to eat bread (ULT)

to eat food (UST)

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]

Support Reference: [Synecdoche](#)

unfoldingWord® Translation Words

ULT

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

UST

- [a certain house](#)
 - [assembled there](#)
 - [food](#)
-

Mark 3:21

ULT:

And the ones from him, having heard, went out to seize him, for they were saying, “He is out of his mind.”

UST:

Jesus’ relatives heard about what was happening. They thought that Jesus was insane. So, they traveled {from the town of Nazareth to where Jesus was} to force him to return with them.

the ones from him (ULT)

Jesus’ relatives (UST)

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]

Support Reference: [Idiom](#)

went out to seize him, for they were saying, “He is out of his mind (ULT)

They thought that Jesus was insane. So, they traveled {from the town of Nazareth to where Jesus was} to force him to return with them (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

went out (ULT)

they traveled {from the town of Nazareth to where Jesus was} (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [came out]

Support Reference: [Go and Come](#)

to seize him (ULT)

to force him to return with them (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they were saying, “He is out of his mind (ULT)

They thought that Jesus was insane (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

they were saying (ULT)

They thought (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

He is out of his mind (ULT)

Jesus was insane (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

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

UST

- [to force ... to return with them](#)
 - [Jesus was insane](#)
-

Mark 3:22

ULT:

And the scribes having come down from Jerusalem were saying, “He has Beelzebul” and “By the ruler of the demons he casts out the demons.”

UST:

Now some teachers of the Jewish law arrived from Jerusalem. They were telling people, “Beelzebul controls this man. In fact, it is the leader of the demons who enables him to force demons out of people!”

the scribes having come down from Jerusalem were saying (ULT)

some teachers of the Jewish law arrived from Jerusalem. They were telling people (UST)

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]

Support Reference: [Distinguishing Versus Informing or Reminding](#)

having come down (ULT)

arrived (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone down]

Support Reference: [Go and Come](#)

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

They were telling people, “Beelzebul controls this man. In fact, it is the leader of the demons who enables him to force demons out of people (UST)”

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.]

Support Reference: [Direct and Indirect Quotations](#)

He has Beelzebul (ULT)

Beelzebul controls this man (UST)

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]

Support Reference: [Idiom](#)

By the ruler of the demons (ULT)

it is the leader of the demons who enables (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the ruler of the demons (ULT)

it is the leader of the demons (UST)

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,]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [scribes](#)
- [Jerusalem](#)
- [Beelzebul](#)
- [ruler](#)
- [of the demons](#)
- [he casts out](#)
- [demons](#)

UST

- [some teachers of the Jewish law](#)
 - [Jerusalem](#)
 - [Beelzebul](#)
 - [it is the leader](#)
 - [of the demons](#)
 - [him to force ... out of people](#)
 - [demons](#)
-

Mark 3:23

ULT:

And having summoned them, in parables he was saying to them, “How is Satan able to cast out Satan?”

UST:

So Jesus told the people there to come to him. He used stories to teach them. He said, “Satan does not enable people to force out his own demons!”

them (ULT)

the people there (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

How is Satan able to cast out Satan (ULT)

Satan does not enable people to force out his own demons (UST)

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!]

Support Reference: [Rhetorical Question](#)

is Satan able to cast out Satan (ULT)

Satan does ... enable people to force out his own demons (UST)

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]

Support Reference: [Synecdoche](#)

unfoldingWord® Translation Words

ULT

- [having summoned](#)
- [parables](#)
- [Satan](#)
- [Satan](#)
- [to cast out](#)

UST

- [Jesus told ... to come to him](#)
 - [He used stories to teach](#)
 - [Satan](#)
 - [his own demons](#)
 - [people to force out](#)
-

Mark 3:24

ULT:

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

UST:

Suppose that the people in one nation fight against each other. That nation will not last.

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

Suppose that the people in one nation fight against each other. That nation will not last (UST)

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]

Support Reference: [Parables](#)

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

Suppose that the people in one nation fight against each other. That nation will not last (UST)

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]

Support Reference: [Hypothetical Situations](#)

a kingdom has been divided against itself (ULT)

the people in one nation fight against each other (UST)

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]

Support Reference: [Metonymy](#)

has been divided against itself (ULT)

fight against each other (UST)

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]

Support Reference: [Active or Passive](#)

is not able to stand (ULT)

will not last (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

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

UST

- the people in one nation
 - nation
-

Mark 3:25

ULT:

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

UST:

Further, suppose that the people in one household fight against each other. That household will not last.

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

Further, suppose that the people in one household fight against each other. That household will not last (UST)

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]

Support Reference: [Parables](#)

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

suppose that the people in one household fight against each other. That household will not last (UST)

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]

Support Reference: [Hypothetical Situations](#)

a house has been divided against itself (ULT)

the people in one household fight against each other (UST)

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]

Support Reference: [Metonymy](#)

has been divided against itself (ULT)

fight against each other (UST)

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]

Support Reference: [Active or Passive](#)

will not be able to stand (ULT)

will not last (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- [a house](#)
- [house](#)

UST

- the people in one household
 - household
-

Mark 3:26

ULT:

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

UST:

Similarly, suppose that Satan and his demons fight against one another. Satan would soon cease to rule over the demons!

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

suppose that Satan and his demons fight against one another. Satan would soon cease to rule over the demons (UST)

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]

Support Reference: [Hypothetical Situations](#)

Satan rose up against himself and was divided (ULT)

Satan and his demons fight against one another (UST)

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]

Support Reference: [Synecdoche](#)

rose up against himself and was divided (ULT)

fight against one another (UST)

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]

Support Reference: [Parallelism](#)

was divided (ULT)

fight (UST)

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]

Support Reference: [Active or Passive](#)

he is not able to stand, but he has an end (ULT)

Satan would soon cease to rule over the demons (UST)

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]

Support Reference: [Parallelism](#)

he is not able to stand (ULT)

Satan would soon cease to rule over the demons (UST)

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]

Support Reference: [Metaphor](#)

he has an end (ULT)

Satan would soon cease to rule over the demons (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Satan](#)

UST

- [Satan and his demons](#)
-

Mark 3:27

ULT:

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

UST:

Here is what is really true: before thieves can break into the home of a strong man and take his belongings, they must first tie up the strong man. After that, they can take the belongings from his home.

But no one is able (ULT)

Here is what is really true ... thieves can (UST)

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]

Support Reference: [Parables](#)

But (ULT)

Here is what is really true (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

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 (ULT)

before thieves can break into the home of a strong man and take his belongings, they must first tie up the strong man (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

he has not first bound ... he will plunder (ULT)

before ... they must first tie up ... they can take (UST)

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]

Support Reference: [Generic Noun Phrases](#)

he will plunder his (ULT)

they can take the belongings from his home (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

- house
- possessions
- he has ... bound
- house

UST

- home
 - belongings
 - they must ... tie up
 - the belongings from his home
-

Mark 3:28

ULT:

Truly I say to you that all the sins and the blasphemies, as much as they may blaspheme, will be forgiven the sons of men,

UST:

God will forgive many people who sin in many ways or who frequently insult {God or others}. What I have said is true.

to you (ULT)

What I have said is true (UST)

Because Jesus is speaking to the crowd, the word **you** is singular.

Support Reference: [Forms of 'You' — Singular](#)

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

God will forgive many people who sin in many ways or who frequently insult {God or others} (UST)

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]

Support Reference: [Active or Passive](#)

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

God will forgive ... who sin in many ways or who frequently insult {God or others} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

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

God will forgive ... who sin in many ways or who frequently insult {God or others} (UST)

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]

Support Reference: [Abstract Nouns](#)

the blasphemies, as much as they may blaspheme, will be forgiven (ULT)

God will forgive ... who frequently insult {God or others} (UST)

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]

the sons of men (ULT)

many people (UST)

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]

Support Reference: [Idiom](#)

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 (3:28-29) (ULT)

God will forgive many people who sin in many ways or who frequently insult {God or others} ... However ... people who insult the Holy Spirit (3:28-29) (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

unfoldingWord® Translation Words

ULT

- [Truly](#)
- [will be forgiven](#)
- [sins](#)
- [blasphemies](#)
- [they may blaspheme](#)

UST

- [What I have said is true](#)

- God will forgive
 - who sin
 - who ... insult {God or others}
 - frequently
-

Mark 3:29

ULT:

but whoever blasphemes against the Holy Spirit does not have forgiveness to eternity but is guilty of an eternal sin”—

UST:

However, God will not ever forgive people who insult the Holy Spirit. They will always be guilty because of how they sinned.”

does not have forgiveness (ULT)

God will not ... forgive (UST)

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]

Support Reference: [Abstract Nouns](#)

to eternity (ULT)

ever (UST)

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]

Support Reference: [Idiom](#)

guilty of an eternal sin (ULT)

They will always be guilty because of how they sinned (UST)

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.

Support Reference: [Textual Variants](#)

of an eternal sin (ULT)

always ... because of how they sinned (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [blasphemes](#)
- [Holy Spirit](#)
- [forgiveness](#)
- [guilty](#)
- [eternal](#)
- [of an ... sin](#)

UST

- [insult](#)
 - [Holy Spirit](#)
 - [God will ... forgive](#)
 - [They will ... be guilty](#)
 - [always](#)
 - [because of how they sinned](#)
-

Mark 3:30

ULT:

because they were saying, “He has an unclean spirit.”

UST:

{Jesus spoke those things} because the scribes had said, “A demon controls this man!”

because (ULT)

{Jesus spoke those things} because (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

they were saying, “He has an unclean spirit (ULT)

the scribes had said, “A demon controls this man (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

He has an unclean spirit (ULT)

A demon controls this man (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [an unclean spirit](#)

UST

- [A demon](#)
-

Mark 3:31

ULT:

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

UST:

Then Jesus' mother and his {younger} brothers arrived. They waited outside {the house where he was}. They asked someone to go in and ask him to come out to them.

And (ULT)

Then (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

his brothers (ULT)

his {younger} brothers (UST)

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.

Support Reference: [Kinship](#)

come (ULT)

arrived (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [go]

Support Reference: [Go and Come](#)

standing outside (ULT)

They waited outside {the house where he was} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they sent to him, calling him (ULT)

They asked someone to go in and ask him to come out to them (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [calling](#)

UST

- and ask ... to come out to them
-

Mark 3:32

ULT:

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

UST:

A large group of people were sitting with Jesus. They told him, “Your mother and your {younger} brothers are waiting for you outside.”

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

They told him, “Your mother and your {younger} brothers are waiting for you outside (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

Behold (ULT)

“ἰδοὺ” (ORIG QUOTE) (UST)

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]

Support Reference: [Exclamations](#)

your brothers (ULT)

your {younger} brothers (UST)

See how you translated **brothers** in [3:31](#).

your brothers (ULT)

your {younger} brothers (UST)

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.

Support Reference: [Textual Variants](#)

seek you outside (ULT)

are waiting for you outside (UST)

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

unfoldingWord® Translation Words

ULT

- [seek](#)

UST

- [are waiting for](#)
-

Mark 3:33

ULT:

And answering them, he says, “Who are my mother and my brothers?”

UST:

Jesus replied, “I will tell you whom I consider to be my mother and my brothers.”

Who are my mother and my brothers (ULT)

I will tell you whom I consider to be my mother and my brothers (UST)

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.]

Support Reference: [Rhetorical Question](#)

my brothers (ULT)

my brothers (UST)

See how you translated **brothers** in [3:31](#).

Support Reference: [Kinship](#)

Mark 3:34

ULT:

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

UST:

Then Jesus looked at the people who were sitting with him. He declared, "These are the people whom I consider to be my mother and my brothers!"

Behold, my mother (ULT)

These are the people whom I consider to be my mother (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

my mother and my brothers (ULT)

my mother and my brothers (UST)

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]

Support Reference: [Metaphor](#)

my brothers (ULT)

my brothers (UST)

See how you translated **brothers** in [3:31](#).

Support Reference: [Kinship](#)

Mark 3:35

ULT:

For whoever does the will of God, this is my brother and sister and mother.”

UST:

In fact, when a person does what God wants, I consider that person to be my brother or sister or mother.”

For (ULT)

In fact (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

the will of God (ULT)

what God wants (UST)

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]

Support Reference: [Abstract Nouns](#)

this is my brother and sister and mother (ULT)

I consider that person to be my brother or sister or mother (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- [of God](#)
- [will of God](#)

UST

- [God](#)
 - [what God wants](#)
-

Mark 4

Mark 4 Chapter Introduction

Structure and Formatting

1. 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](#))

- 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](#))

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](#))

Mark 4:1

ULT:

And again, he began to teach beside the sea, and the largest crowd is gathered to him. As a result, having gotten into a boat, he sat down on the sea, and the whole crowd was on the land beside the sea.

UST:

Sometime later, Jesus again started to instruct people while he was next to the Sea of Galilee. A very large group of people assembled to hear him. Because {there were so many people}, he got into a boat on the sea and sat down {to teach}. All the people stood on the shore, by the water.

And (ULT)

Sometime later (UST)

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,]

Support Reference: [Introduction of a New Event](#)

the largest crowd (ULT)

A very large group of people (UST)

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]

Support Reference: [Hyperbole](#)

is gathered to him (ULT)

assembled to hear him (UST)

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]

Support Reference: [Active or Passive](#)

sat down on the sea (ULT)

on the sea and sat down {to teach} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

on the sea (ULT)

on the sea (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

on the land beside the sea (ULT)

on the shore, by the water (UST)

Alternate translation: [on the shore]

unfoldingWord® Translation Words

ULT

- sea
- is gathered
- sea
- sea

UST

- Sea of Galilee
 - assembled
 - sea
 - by the water
-

Mark 4:2

ULT:

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

UST:

Jesus began to use stories to instruct them about many things. As he was instructing them, he said,

he was saying to them in his teaching (ULT)

As he was instructing them, he said (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [here is what he taught:]

Support Reference: [Quotations and Quote Margins](#)

unfoldingWord® Translation Words

ULT

- [parables](#)

UST

- [stories](#)
-

Mark 4:3

ULT:

“Listen! Behold, the sower went out to sow.

UST:

“Listen to this: a farmer began to plant some grain seeds

Listen! Behold, the sower went out (ULT)

Listen to this: a farmer began (UST)

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]

Support Reference: [Parables](#)

Listen! Behold (ULT)

Listen to this (UST)

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:]

Support Reference: [Imperatives — Other Uses](#)

the sower went out (ULT)

a farmer began (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

unfoldingWord® Translation Words

ULT

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

UST

- [a farmer](#)
 - [to plant some grain seeds](#)
-

Mark 4:4

ULT:

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

UST:

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

And it happened that (ULT)

As (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

as he sowed (ULT)

As he was scattering them over the soil (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

some fell beside the road, and the birds came and devoured it (ULT)

some of the seeds fell on the path. Then some birds and ate those seeds (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

some (ULT)

some of the seeds (UST)

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]

Support Reference: [Nominal Adjectives](#)

the birds (ULT)

some birds (UST)

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]

Support Reference: [Generic Noun Phrases](#)

it (ULT)

those seeds (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

- [he sowed](#)
- [devoured](#)

UST

- [he was scattering them over the soil](#)
 - [ate](#)
-

Mark 4:5

ULT:

And other fell on the rocky ground, where it did not have much soil, and immediately it sprang up, because it did not have deep soil.

UST:

Other seeds fell on shallow soil on top of a layer of rocks. Because they were growing in shallow soil, the seeds sprouted very quickly.

other (ULT)

Other seeds (UST)

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]

Support Reference: [Nominal Adjectives](#)

the rocky ground, where it did not have much soil (ULT)

shallow soil on top of a layer of rocks (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

other ... it did not have ... it sprang up ... it did not have (ULT)

Other seeds ... shallow soil ... they were growing in shallow soil, the seeds sprouted (UST)

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]

Support Reference: [Collective Nouns](#)

immediately it sprang up, because it did not have deep soil (ULT)

Because they were growing in shallow soil, the seeds sprouted very quickly (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

it sprang up (ULT)

the seeds sprouted (UST)

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]

Support Reference: [Idiom](#)

Mark 4:6

ULT:

And when the sun rose, it was scorched, and because it had no root, it withered.

UST:

Then, the sun shone on the new plants and dried them up. Then, because they did not have good roots, the plants died.

the sun rose (ULT)

the sun shone on the new plants (UST)

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]

Support Reference: [Idiom](#)

it was scorched ... it had no root, it withered (ULT)

and dried them up ... they did not have good roots, the plants died (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

it was scorched (ULT)

and dried them up (UST)

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]

Support Reference: [Active or Passive](#)

it had no root (ULT)

they did not have good roots (UST)

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]

Support Reference: [Hyperbole](#)

Mark 4:7

ULT:

And other fell into the thorns, and the thorns grew up and choked it, and it did not give fruit.

UST:

Other seeds fell onto an area full of thorny plants. These thorny plants grew quickly and crowded out the grain plants. So, the grain plants did not produce a crop.

other ... it ... it did not give (ULT)

Other seeds ... the grain plants ... the grain plants did not produce (UST)

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]

Support Reference: [Collective Nouns](#)

other (ULT)

Other seeds (UST)

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]

Support Reference: [Nominal Adjectives](#)

the thorns grew up and choked it (ULT)

These thorny plants grew quickly and crowded out the grain plants (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

it did not give fruit (ULT)

the grain plants did not produce a crop (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

fruit (ULT)

a crop (UST)

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]

Support Reference: [Collective Nouns](#)

unfoldingWord® Translation Words

ULT

- thorns
- thorns
- fruit

UST

- an area full of thorny plants
 - These thorny plants
 - a crop
-

Mark 4:8

ULT:

And others fell on the good soil, and it was giving fruit, growing up and being increased, and one was bearing 30, and one, 60, and one, 100.”

UST:

Finally, other seeds fell on fertile soil. They grew quickly, and they produced a crop. Some plants produced 30 {grains of wheat each}, others produced 60 {grains each}, and others produced 100 {grains each}.”

others (ULT)

other seeds (UST)

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]

Support Reference: [Nominal Adjectives](#)

it was giving fruit, growing up and being increased (ULT)

They grew quickly, and they produced a crop (UST)

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]

Support Reference: [Connect — Sequential Time Relationship](#)

it was giving fruit (ULT)

and they produced a crop (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

it was giving (ULT)

and they produced (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

fruit (ULT)

a crop (UST)

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]

Support Reference: [Collective Nouns](#)

growing up and being increased (ULT)

They grew quickly (UST)

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]

Support Reference: [Doublet](#)

being increased (ULT)

They grew quickly (UST)

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]

Support Reference: [Active or Passive](#)

one was bearing 30, and one, 60, and one, 100 (ULT)

Some plants produced 30 {grains of wheat each}, others produced 60 {grains each}, and others produced 100 {grains each} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

one was bearing 30, and one, 60, and one, 100 (ULT)

Some plants produced 30 {grains of wheat each}, others produced 60 {grains each}, and others produced 100 {grains each} (UST)

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]

Support Reference: [Nominal Adjectives](#)

one, 60, and one, 100 (ULT)

others produced 60 {grains each}, and others produced 100 {grains each} (UST)

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]

Support Reference: [Ellipsis](#)

unfoldingWord® Translation Words

ULT

- [good](#)
- [fruit](#)

UST

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

Mark 4:9

ULT:

And he was saying, “Whoever has ears to hear, let him hear!”

UST:

Then Jesus told them, “You should think carefully about what you just heard me say!”

Whoever has ears to hear, let him hear (ULT)

You should think carefully about what you just heard me say (UST)

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]

Support Reference: [Metonymy](#)

Whoever has ears to hear, let him hear (ULT)

You should think carefully about what you just heard me say (UST)

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]

Support Reference: [First, Second or Third Person](#)

let him hear (ULT)

You should think carefully about what you just heard me say (UST)

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]

Support Reference: [Third-Person Imperatives](#)

let him hear (ULT)

You should think carefully about what you just heard me say (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

Mark 4:10

ULT:

And when he was alone, the ones around him with the Twelve were asking him about the parables.

UST:

Later, when no one else was with them, Jesus' 12 representatives and some other apprentices asked Jesus to explain the stories he had told.

when he was alone (ULT)

when no one else was with them (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the ones around him (ULT)

some other apprentices (UST)

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]

Support Reference: [Idiom](#)

the Twelve (ULT)

Jesus' 12 representatives (UST)

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]

Support Reference: [Nominal Adjectives](#)

were asking him about the parables (ULT)

asked Jesus to explain the stories he had told (UST)

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”]

Support Reference: [Direct and Indirect Quotations](#)

unfoldingWord® Translation Words

ULT

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

UST

- [Jesus' 12 representatives](#)
 - [stories he had told](#)
-

Mark 4:11

ULT:

And he was saying to them, “To you has been given the mystery of the kingdom of God, but to those, the ones outside, everything is in parables,

UST:

He replied, “God has revealed to you hidden things about his kingdom. However, I use only stories to instruct people who are not my apprentices.

has been given (ULT)

God has revealed (UST)

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]

Support Reference: [Active or Passive](#)

the mystery of the kingdom of God (ULT)

hidden things about his kingdom (UST)

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]

Support Reference: [Possession](#)

to those, the ones outside (ULT)

people who are not my apprentices (UST)

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]

Support Reference: [Metaphor](#)

everything is in parables (ULT)

I use only stories to instruct (UST)

Here Jesus implies that **everything** is what 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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

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

UST

- [hidden things](#)
 - [about his kingdom](#)
 - [stories](#)
-

Mark 4:12

ULT:

so that, 'Looking, they may look but may not see, and hearing, they may hear but may not understand, lest they might turn back, and it might be forgiven to them.'"

UST:

That way, {just as you can read in the Scriptures,} 'They will look at things, but they will not really see them. They will hear things, but they will not learn from them. Otherwise, they would stop doing what is wrong, and God would forgive them.'"

so that (ULT)

That way, {just as you can read in the Scriptures ... } (UST)

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]

Support Reference: [Connect — Goal \(Purpose\) Relationship](#)

so that (ULT)

That way, {just as you can read in the Scriptures ... } (UST)

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,]

Support Reference: [Quotations and Quote Margins](#)

Looking, they may look ... hearing, they may hear (ULT)

They will look at things ... They will hear things (UST)

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]

Support Reference: [Reduplication](#)

they might turn back (ULT)

they would stop doing what is wrong (UST)

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]

Support Reference: [Metaphor](#)

it might be forgiven to them (ULT)

God would forgive them (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- may ... understand
- it might be forgiven

UST

- they will ... learn from them
 - God would forgive
-

Mark 4:13

ULT:

And he says to them, "Do you not understand this parable? And how will you understand all the parables?"

UST:

Then Jesus told his apprentices, "Unless you realize what that story means, you will not be able to realize what any of the other stories {that I tell} mean."

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

Unless you realize what that story means, you will not be able to realize what any of the other stories {that I tell} mean (UST)

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!]

Support Reference: [Rhetorical Question](#)

unfoldingWord® Translation Words

ULT

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

UST

- [you realize what ... means](#)
 - [story](#)
 - [of the other stories {that I tell}](#)
 - [you will ... be able to realize what ... mean](#)
-

Mark 4:14

ULT:

The sower sows the word.

UST:

{In the story that I told you,} the seeds that the farmer planted represent the good news.

The sower sows the word (ULT)

{In the story that I told you,} the seeds that the farmer planted represent the good news (UST)

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]

Support Reference: [Metaphor](#)

sows the word (ULT)

{In the story that I told you,} the seeds that ... planted represent the good news (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the word (ULT)

the good news (UST)

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]

unfoldingWord® Translation Words

ULT

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

UST

- [the farmer](#)
 - [{In the story that I told you,} the seeds that ... planted represent](#)
-

Mark 4:15

ULT:

Now these are the ones beside the road, where the word is being sown, but whenever they have heard it, Satan immediately comes and takes away the word that was sown in them.

UST:

Some people are like the seeds that fell on the path. They hear the good news. However, as soon as they hear it, Satan comes and makes them forget the message that they heard.

Now (ULT)

“δε” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

these are the ones beside the road (ULT)

Some people are like the seeds that fell on the path (UST)

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]

Support Reference: [Metaphor](#)

the word is being sown ... that was sown (ULT)

They hear the good news ... that ... heard (UST)

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]

Support Reference: [Active or Passive](#)

the word ... the word (ULT)

the good news ... the message (UST)

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]

Support Reference: [Metonymy](#)

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

as soon as ... Satan comes and makes them forget the message that they heard (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- is being sown
- word
- Satan
- word
- was sown

UST

- They hear
 - the good news
 - Satan
 - message
 - that ... heard
-

Mark 4:16

ULT:

And similarly, these are the ones being sown on the rocky ground, who, whenever they have heard the word, immediately receive it with joy,

UST:

Other people are like the seeds that fell on shallow soil on top of a layer of rocks. When they hear the good news, they rejoice and quickly believe it.

And similarly (ULT)

like (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

these are the ones being sown on the rocky ground, who (ULT)

Other people are ... the seeds that fell on shallow soil on top of a layer of rocks (UST)

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]

Support Reference: [Simile](#)

being sown (ULT)

that fell (UST)

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]

Support Reference: [Active or Passive](#)

the rocky ground (ULT)

shallow soil on top of a layer of rocks (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the word (ULT)

the good news (UST)

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]

Support Reference: [Metonymy](#)

with joy (ULT)

they rejoice (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [similarly](#)
- [being sown](#)
- [word](#)
- [joy](#)
- [receive](#)

UST

- [like](#)
 - [that fell](#)
 - [the good news](#)
 - [they rejoice](#)
 - [and ... believe](#)
-

Mark 4:17

ULT:

and they have no root in themselves, but are temporary. Then, tribulation or persecution having happened because of the word, immediately they are caused to stumble.

UST:

However, they are like plants without good roots, which do not live very long. In fact, when bad things happen or when people hurt them because they accepted the good news, they quickly stop believing it.

and (ULT)

However (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

they have no root in themselves, but are temporary (ULT)

they are like plants without good roots, which do not live very long (UST)

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]

Support Reference: [Metaphor](#)

no root (ULT)

they are like plants without good roots (UST)

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]

Support Reference: [Hyperbole](#)

tribulation or persecution having happened (ULT)

when bad things happen or when people hurt them (UST)

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]

Support Reference: [Abstract Nouns](#)

the word (ULT)

they accepted the good news (UST)

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]

Support Reference: [Metonymy](#)

they are caused to stumble (ULT)

they ... stop believing it (UST)

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]

Support Reference: [Active or Passive](#)

they are caused to stumble (ULT)

they ... stop believing it (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

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

UST

- [bad things](#)
 - [when people hurt them](#)
 - [they accepted the good news](#)
-

Mark 4:18

ULT:

And others are the ones being sown into the thorns. These are the ones having heard the word,

UST:

Other people are like the seeds that fell onto an area full of thorny plants. They hear the good news.

others are the ones being sown into the thorns (ULT)

Other people are like the seeds that fell onto an area full of thorny plants (UST)

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]

Support Reference: [Metaphor](#)

being sown (ULT)

that fell (UST)

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]

Support Reference: [Active or Passive](#)

the word (ULT)

the good news (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [thorns](#)
- [being sown](#)
- [word](#)

UST

- [an area full of thorny plants](#)
 - [that fell](#)
 - [the good news](#)
-

Mark 4:19

ULT:

and the worries of the age and the deceitfulness of riches and the desires concerning other things, entering in, choke the word, and it becomes unfruitful.

UST:

However, they continue to focus on things in this world. They try to become rich, even though being rich is not as helpful as they think it will be. Also, they desire many other things. When they do those things, it makes the good news ineffective, just as thorny plants crowd out the good plants and keep them from producing a crop.

and (ULT)

However (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

the worries of the age and the deceitfulness of riches and the desires concerning other things (ULT)

they continue to focus on things in this world. They try to become rich, even though being rich is not as helpful as they think it will be. Also, they desire many other things (UST)

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]

Support Reference: [Abstract Nouns](#)

the worries of the age (ULT)

they continue to focus on things in this world (UST)

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]

Support Reference: [Possession](#)

the deceitfulness of riches (ULT)

They try to become rich, even though being rich is not as helpful as they think it will be (UST)

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]

Support Reference: [Possession](#)

entering in (ULT)

When they do those things (UST)

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]

Support Reference: [Personification](#)

choke the word, and it becomes unfruitful (ULT)

it makes the good news ineffective, just as thorny plants crowd out the good plants and keep them from producing a crop (UST)

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]

Support Reference: [Metaphor](#)

the word (ULT)

the good news ... the good plants (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [of the age](#)
- [deceitfulness](#)
- [desires](#)
- [word](#)
- [unfruitful](#)

UST

- [things in this world](#)
 - [even though being rich is not as helpful as they think it will be](#)
 - [they desire](#)
 - [the good news ... the good plants](#)
 - [it makes ... ineffective ... keep them from producing a crop](#)
-

Mark 4:20

ULT:

And 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.”

UST:

Finally, other people are like the seeds that fell on fertile soil. When they hear the good news, they believe it. They are like the plants that produced a crop. Some plants produced 30 {grains of wheat each}, others produced 60 {grains each}, and others produced 100 {grains each}.”

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 (ULT)

other people are like the seeds that fell on fertile soil. When they hear the good news, they believe it. They are like the plants that produced a crop. Some plants produced 30 {grains of wheat each}, others produced 60 {grains each}, and others produced 100 {grains each} (UST)

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]

Support Reference: [Metaphor](#)

sown (ULT)

that fell (UST)

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]

the word (ULT)

the good news (UST)

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]

Support Reference: [Metonymy](#)

bear fruit (ULT)

They are like the plants that produced a crop (UST)

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]

Support Reference: [Collective Nouns](#)

one, 30, and one, 60, and one, 100 (ULT)

Some plants produced 30 {grains of wheat each}, others produced 60 {grains each}, and others produced 100 {grains each} (UST)

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]

one, 30, and one, 60, and one, 100 (ULT)

Some plants produced 30 {grains of wheat each}, others produced 60 {grains each}, and others produced 100 {grains each} (UST)

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]

Support Reference: [Ellipsis](#)

one, 30, and one, 60, and one, 100 (ULT)

Some plants produced 30 {grains of wheat each}, others produced 60 {grains each}, and others produced 100 {grains each} (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [good](#)
- [sown](#)
- [word](#)
- [receive it](#)
- [bear fruit](#)

UST

- [fertile](#)
- [that fell](#)
- [the good news](#)
- [they believe it](#)

- They are like the plants that produced a crop
-

Mark 4:21

ULT:

And he was saying to them, “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?”

UST:

Then he told the people who were there, “People do not bring an oil lamp {into a house} in order to cover it with a basket or a bench. Instead, they put it on a lampstand {so that it shines brightly}.”

to them (ULT)

the people who were there (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

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 (ULT)

People do not bring an oil lamp {into a house} in order to cover it with a basket or a bench. Instead, they put it on a lampstand {so that it shines brightly} (UST)

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!]

Support Reference: [Rhetorical Question](#)

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 (ULT)

People do not bring an oil lamp {into a house} in order to cover it with a basket or a bench. Instead, they put it on a lampstand {so that it shines brightly} (UST)

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]

Support Reference: [Generic Noun Phrases](#)

The lamp does not come ... does it (ULT)

People do not bring an oil lamp {into a house} (UST)

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]

Support Reference: [Personification](#)

it might be put ... Is it not so that it might be put (ULT)

cover it ... Instead, they put it (UST)

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]

Support Reference: [Active or Passive](#)

under the basket (ULT)

with a basket (UST)

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]

Support Reference: [Translate Unknowns](#)

under the bed (ULT)

a bench (UST)

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]

Support Reference: [Translate Unknowns](#)

on the lampstand (ULT)

on a lampstand {so that it shines brightly} (UST)

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]

unfoldingWord® Translation Words

ULT

- [lamp](#)
- [lampstand](#)

UST

- [an oil lamp](#)
 - [a lampstand {so that it shines brightly}](#)
-

Mark 4:22

ULT:

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

UST:

Here is what I mean: some things are secret, but that is only because God will {eventually} let everyone know about them.

For (ULT)

Here is what I mean (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

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

some things are secret, but that is only because God will {eventually} let everyone know about them (UST)

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]

Support Reference: [Proverbs](#)

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

some things are secret, but that is only because God will {eventually} let everyone know about them (UST)

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]

Support Reference: [Parallelism](#)

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

some things are secret, but that is only because God will {eventually} let everyone know about them (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

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

some things are secret, but that is only because God will {eventually} let everyone know about them (UST)

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]

Support Reference: [Active or Passive](#)

it is not ... nor has it become (ULT)

some things are (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

it might come into visibility (ULT)

God will ... let everyone know about them (UST)

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]

Support Reference: [Abstract Nouns](#)

it might come into visibility (ULT)

God will ... let everyone know about them (UST)

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]

Support Reference: [Idiom](#)

Mark 4:23

ULT:

If anyone has ears to hear, let him hear!"

UST:

You should think carefully about what you just heard me say!"

If anyone has ears to hear, let him hear (ULT)

You should think carefully about what you just heard me say (UST)

See how you translated the similar sentence in [4:9](#).

Mark 4:24

ULT:

And he was saying to them, “Watch what you hear. With the measure by which you measure, it will be measured to you, and it will be added to you.

UST:

Then he told the people who were there, “Make sure that you are listening carefully {to what I tell you}. How carefully you listen is how much God will enable you to learn and understand.

to them (ULT)

the people who were there (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

Watch (ULT)

Make sure (UST)

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]

Support Reference: [Metaphor](#)

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

How carefully you listen is how much God will enable you to learn and understand (UST)

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]

Support Reference: [Proverbs](#)

With the measure by which you measure (ULT)

How carefully you listen (UST)

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]

Support Reference: [Abstract Nouns](#)

it will be measured to you, and it will be added to you (ULT)

is how much God will enable you to learn and understand (UST)

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]

Support Reference: [Active or Passive](#)

it will be measured to you, and it will be added to you (ULT)

is how much God will enable you to learn and understand (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

it will be added to you (ULT)

understand (UST)

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]

Support Reference: [Idiom](#)

Mark 4:25

ULT:

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

UST:

God will reveal even more to people who already know some things {about the good news}. However, God will cause people who know very little {about the good news} to know nothing about it at all.”

For (ULT)

“γὰρ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

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 (ULT)

God will reveal even more to people who already know some things {about the good news}. However, God will cause people who know very little {about the good news} to know nothing about it at all (UST)

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]

Support Reference: [Proverbs](#)

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 (ULT)

God will reveal even more to people who already know some things {about the good news}. However, God will cause people who know very little {about the good news} to know nothing about it at all (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

it will be given ... will be taken away (ULT)

God will reveal even more ... God will cause ... to know nothing about it (UST)

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]

Support Reference: [Active or Passive](#)

he who ... to him ... he who does not have ... he has ... him (ULT)

to people who ... people who know very little {about the good news} ... at all (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

and (ULT)

However (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

he who does not have (ULT)

who know very little {about the good news} (UST)

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]

Support Reference: [Hyperbole](#)

Mark 4:26

ULT:

And he was saying, “Thus is the kingdom of God: As a man throws the seed on the ground,

UST:

Then Jesus said, “Here is what God’s kingdom is like: a farmer planted some seeds.

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

Here is what God’s kingdom is like: a farmer planted some seeds (UST)

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]

Support Reference: [Parables](#)

Thus is the kingdom of God: As a man (ULT)

Here is what God’s kingdom is like: a farmer (UST)

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]

Support Reference: [Simile](#)

a man (ULT)

a farmer (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

throws the seed on the ground (ULT)

planted some seeds (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the seed (ULT)

some seeds (UST)

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]

Support Reference: [Collective Nouns](#)

unfoldingWord® Translation Words

ULT

- [kingdom of God](#)
- [As](#)
- [throws](#)
- [seed](#)

UST

- [God's kingdom](#)
- [is like](#)
- [planted](#)

- some seeds
-

Mark 4:27

ULT:

and he sleeps and gets up, night and day, and the seed sprouts and grows—how, he himself does not know.

UST:

During a period of many days, those seeds started to grow. The farmer did not really know how they grew.

he sleeps and gets up, night and day (ULT)

During a period of many days (UST)

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]

Support Reference: [Idiom](#)

the seed (ULT)

those seeds (UST)

See how you translated **the seed** in [4:26](#). Alternate translation: [the seeds]

Support Reference: [Collective Nouns](#)

how (ULT)

how they grew (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

himself (ULT)

The farmer (UST)

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]

Support Reference: [Reflexive Pronouns](#)

unfoldingWord® Translation Words

ULT

- [day](#)
- [seed](#)
- [he ... does ... know](#)

UST

- [During a period of many days](#)
 - [those seeds](#)
 - [did ... really know](#)
-

Mark 4:28

ULT:

The soil produces a crop of its own accord: first a blade, then a head, then a mature grain in the head.

UST:

The plants grew out of the ground on their own. First, the stalks grew. Then, the parts where the seeds would appear grew. Finally, the grain seeds grew in that part.

The soil produces a crop (ULT)

The plants grew out of the ground (UST)

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]

Support Reference: [Personification](#)

of its own accord (ULT)

on their own (UST)

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]

Support Reference: [Idiom](#)

a blade (ULT)

the stalks grew (UST)

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]

Support Reference: [Translate Unknowns](#)

a head ... the head (ULT)

the parts where the seeds would appear grew ... that part (UST)

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]

Support Reference: [Translate Unknowns](#)

a mature grain (ULT)

the grain seeds (UST)

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

unfoldingWord® Translation Words

ULT

- [soil](#)
- [a ... grain](#)

UST

- [ground](#)

- the grain seeds
-

Mark 4:29

ULT:

And whenever the fruit hands over, he immediately sends the sickle, because the harvest has come.”

UST:

As soon as the plants produced grain, it was time to harvest it. So, the farmer told people to cut down the plants and collect the grain.”

the fruit hands over (ULT)

the plants produced grain (UST)

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]

Support Reference: [Collective Nouns](#)

the fruit hands over (ULT)

the plants produced grain (UST)

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]

Support Reference: [Idiom](#)

he immediately sends the sickle, because the harvest has come (ULT)

As soon as ... it was time to harvest it. So, the farmer told people to cut down the plants and collect the grain (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

the sickle (ULT)

to cut down the plants and collect the grain (UST)

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]

Support Reference: [Metonymy](#)

sickle (ULT)

to cut down the plants and collect the grain (UST)

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]

Support Reference: [Translate Unknowns](#)

the harvest has come (ULT)

it was time to harvest it (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [fruit](#)
- [harvest](#)

UST

- [the plants produced grain](#)
 - [to harvest it](#)
-

Mark 4:30

ULT:

And he was saying, “How will we compare the kingdom of God, or in what parable will we put it?”

UST:

Then Jesus said, “I would like us to consider together what God’s kingdom is like. I will use a story to make sure that we all understand it.”

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

I would like us to consider together what God’s kingdom is like. I will use a story to make sure that we all understand it (UST)

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.]

Support Reference: [Rhetorical Question](#)

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

I would like us to consider together what God’s kingdom is like. I will use a story to make sure that we all understand it (UST)

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]

Support Reference: [Exclusive and Inclusive ‘We’](#)

or (ULT)

“ἢ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

in what parable will we put it (ULT)

I will use a story to make sure that we all understand it (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- [kingdom of God](#)
- [parable](#)

UST

- [God's kingdom](#)
 - [story](#)
-

Mark 4:31

ULT:

{It is} like a mustard seed, which, when it has been sown in the soil, being the smallest of all the seeds on the earth,

UST:

Here is what it is like: someone plants a tiny mustard seed in the ground. This kind of seed is smaller than every other kind of seed in the world.

{It is} like a mustard seed (ULT)

Here is what it is like ... a tiny mustard seed (UST)

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]

Support Reference: [Parables](#)

a mustard seed (ULT)

a tiny mustard seed (UST)

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]

Support Reference: [Translate Unknowns](#)

it has been sown (ULT)

someone plants (UST)

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]

Support Reference: [Active or Passive](#)

the smallest of all the seeds (ULT)

smaller than every other kind of seed (UST)

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]

Support Reference: [Hyperbole](#)

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 (4:31-32) (ULT)

someone plants ... in the ground. This kind of seed is smaller than every other kind of seed in the world ... Once someone plants it, the seed {sprouts and} grows quickly (4:31-32) (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

unfoldingWord® Translation Words

ULT

- {It is} like
- a ... seed
- it has been sown
- soil
- of ... the seeds
- earth

UST

- Here is what it is like
 - a tiny mustard seed
 - someone plants
 - the ground
 - than ... other kind of seed
 - in the world
-

Mark 4:32

ULT:

and when it has been sown, it grows and becomes greater than all the vegetable plants, and it makes large branches, so that the birds of the sky are able to nest in its shadow.”

UST:

Once someone plants it, the seed {sprouts and} grows quickly. The plant becomes bigger than every other kind of plant that people grow. It has big branches. In fact, birds can land in the shade it creates and make nests there.”

it has been sown (ULT)

someone plants it (UST)

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]

Support Reference: [Active or Passive](#)

all the vegetable plants (ULT)

than every other kind of plant that people grow (UST)

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]

Support Reference: [Translate Unknowns](#)

it makes large branches (ULT)

It has big branches (UST)

Alternate translation: [it grows large branches]

the birds of the sky (ULT)

birds (UST)

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: [the birds]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

to nest (ULT)

land ... and make nests there (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

in its shadow (ULT)

in the shade it creates (UST)

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]

unfoldingWord® Translation Words

ULT

- [it has been sown](#)
- [of the sky](#)

UST

- [someone plants it](#)
 - [birds](#)
-

Mark 4:33

ULT:

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

UST:

Jesus used many stories like these to teach the good news to the people who were there. He taught them as much as they could understand.

the word (ULT)

the good news (UST)

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]

Support Reference: [Metonymy](#)

to them (ULT)

to the people who were there (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

just as they were able to hear (ULT)

He taught them as much as they could understand (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to hear (ULT)

understand (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

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 (4:33-34) (ULT)

Jesus used many stories like these to teach the good news to the people who were there. He taught them as much as they could understand ... He taught them by using stories only. Later, when no one else was with them, he told his apprentices what all the stories meant (4:33-34) (UST)

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]

Support Reference: [End of Story](#)

unfoldingWord® Translation Words

ULT

- [with ... parables](#)
- [word](#)

- just as

UST

- Jesus used ... stories
 - the good news
 - He taught them as much as
-

Mark 4:34

ULT:

but he was not speaking to them without a parable, but by himself he was explaining everything to his own disciples.

UST:

He taught them by using stories only. Later, when no one else was with them, he told his apprentices what all the stories meant.

he was not speaking to them without a parable (ULT)

He taught them by using stories only (UST)

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]

Support Reference: [Double Negatives](#)

everything (ULT)

all the stories (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [a parable](#)
- [to ... disciples](#)

UST

- [by using stories only](#)

- [his apprentices](#)
-

Mark 4:35

ULT:

And he says to them on that day, evening having come, "Let us cross over to the other side."

UST:

When it was evening on the same day, Jesus told his apprentices, "Let us go {by boat} to the other side of the Sea of Galilee."

to the other side (ULT)

to the other side of the Sea of Galilee (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [day](#)

UST

- [day](#)
-

Mark 4:36

ULT:

And having left the crowd, they take him with {them}, as he was, in the boat, and other boats were with him.

UST:

Since Jesus was already in the boat, the apprentices sailed away with Jesus from the large group of people. Other people sailed with them in other boats.

they take him with {them} (ULT)

the apprentices sailed away with Jesus (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

as he was, in the boat (ULT)

Since Jesus was already in the boat (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

other boats were with him (ULT)

Other people sailed with them in other boats (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [as](#)

UST

- [Since](#)
-

Mark 4:37

ULT:

And a great storm of wind happens, and the waves were breaking into the boat, so that the boat was already filled.

UST:

Then there was a powerful windstorm! High waves were splashing into the boat and quickly filling it up with water.

were breaking into (ULT)

were splashing into (UST)

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]

Support Reference: [Idiom](#)

the boat was already filled (ULT)

quickly filling it up with water (UST)

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]

Support Reference: [Active or Passive](#)

Mark 4:38

ULT:

And he himself was in the stern, sleeping on the cushion. And they wake him up and say to him, "Teacher, is it not a concern to you that we are perishing?"

UST:

Meanwhile, Jesus was in the back part of the boat. He was asleep, with his head on a pillow. The apprentices woke him up and told him, "Instructor! We are going to die. You should be paying attention!"

he himself was (ULT)

Jesus was (UST)

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]

Support Reference: [Reflexive Pronouns](#)

the stern (ULT)

the back part of the boat (UST)

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]

Support Reference: [Translate Unknowns](#)

the cushion (ULT)

a pillow (UST)

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]

Support Reference: [Translate Unknowns](#)

is it not a concern to you that we are perishing (ULT)

We are going to die. You should be paying attention (UST)

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!]

Support Reference: [Rhetorical Question](#)

is it not a concern to you (ULT)

You should be paying attention (UST)

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]

Support Reference: [Abstract Nouns](#)

to you (ULT)

You should be paying attention (UST)

Because the disciples are speaking to Jesus, the word **you** here is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

we are perishing (ULT)

We are going to die (UST)

Here, the word **we** includes both Jesus and the disciples. Your language may require you to mark this form.

Support Reference: [Exclusive and Inclusive ‘We’](#)

unfoldingWord® Translation Words

ULT

- [Teacher](#)
- [we are perishing](#)

UST

- [Instructor](#)
 - [We are going to die](#)
-

Mark 4:39

ULT:

And awaking, he rebuked the wind, and said to the sea, “Be silent! Be still!” And the wind ceased, and there was a great calm.

UST:

Then Jesus got up. He scolded the wind. He told the water, “Become still!” The wind stopped blowing, and everything became calm.

Be silent! Be still (ULT)

Become still (UST)

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!]

Support Reference: [Doublet](#)

Be silent! Be still (ULT)

Become still (UST)

Because Jesus is speaking to the sea, the commands **Be silent** and **Be still** are singular.

Support Reference: [Forms of ‘You’ — Singular](#)

there was a great calm (ULT)

everything became calm (UST)

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]

unfoldingWord® Translation Words

ULT

- [he rebuked](#)
- [to the sea](#)

UST

- [He scolded](#)
 - [the water](#)
-

Mark 4:40

ULT:

And he said to them, “Why are you cowardly? Do you not yet have faith?”

UST:

Then Jesus told his apprentices, “You should not be so afraid. You should be trusting God by now!”

Why are you cowardly? Do you not yet have faith (ULT)

You should not be so afraid. You should be trusting God by now (UST)

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!]

Support Reference: [Rhetorical Question](#)

Do you not yet have faith (ULT)

You should be trusting God by now (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [cowardly](#)
- [faith](#)

UST

- so afraid
 - You should be trusting God
-

Mark 4:41

ULT:

And they feared a great fear and were saying to one another, “Who then is this, that even the wind and the sea obey him?”

UST:

The apprentices became very afraid. They kept asking each other, “Who could Jesus be? The wind and the water do what he says!”

they feared a great fear (ULT)

The apprentices became very afraid (UST)

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]

Support Reference: [Idiom](#)

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

Who could Jesus be? The wind and the water do what he says (UST)

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!]

Support Reference: [Information Structure](#)

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

Who could Jesus be? The wind and the water do what he says (UST)

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 (ULT)

Who (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

unfoldingWord® Translation Words

ULT

- [they feared a ... fear](#)
- [sea](#)

UST

- [The apprentices became very afraid](#)
 - [water](#)
-

Mark 5

Mark 5 Chapter Introduction

Structure and Formatting

1. 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](#))

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](#))

Mark 5:1

ULT:

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

UST:

Then Jesus and his apprentices arrived on the other side of the Sea of Galilee, in the region where the Gerasene people lived.

And (ULT)

Then (UST)

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,]

Support Reference: [Introduction of a New Event](#)

they came (ULT)

Jesus and his apprentices arrived (UST)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [they came]

Support Reference: [Go and Come](#)

of the Gerasenes (ULT)

where the Gerasene people lived (UST)

The name **Gerasenes** refers to the people who lived in and near the town of Gerasa.

Support Reference: [How to Translate Names](#)

of the Gerasenes (ULT)

where the Gerasene people lived (UST)

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.

Support Reference: [Textual Variants](#)

unfoldingWord® Translation Words

ULT

- [of the sea](#)

UST

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

Mark 5:2

ULT:

And he having gone out from the boat, immediately a man with an unclean spirit met him from the tombs,

UST:

As soon as Jesus got out of the boat, a man whom a demon controlled came up to him. This man had come from the burial caves.

having gone out (ULT)

got out (UST)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out]

Support Reference: [Go and Come](#)

a man with an unclean spirit met him from the tombs (ULT)

a man whom a demon controlled came up to him. This man had come from the burial caves (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

unfoldingWord® Translation Words

ULT

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

UST

- [burial caves](#)

- whom a demon controlled
-

Mark 5:3

ULT:

who had his dwelling in the tombs, and no one was able to bind him anymore, not even with a chain,

UST:

In fact, he lived in the burial caves. The people who lived nearby could not tie him up, not even with {metal} chains.

who had his dwelling in the tombs (ULT)

In fact, he lived in the burial caves (UST)

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]

Support Reference: [Background Information](#)

no one was able to bind him anymore (ULT)

The people who lived nearby could not tie him up (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

no one was able ... anymore (ULT)

The people who lived nearby could not (UST)

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]

Support Reference: [Double Negatives](#)

with a chain (ULT)

with {metal} chains (UST)

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]

Support Reference: [Translate Unknowns](#)

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 (5:3-4) (ULT)

The people who lived nearby could not tie him up, not even with {metal} chains ... In the past, they had frequently tied him up with {metal} chains and bonds. However, he always snapped the {metal} chains and broke apart the bonds. He was so strong that nobody could overpower him (5:3-4) (UST)

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]

Support Reference: [Verse Bridges](#)

unfoldingWord® Translation Words

ULT

- [tombs](#)
- [to bind](#)

UST

- [burial caves](#)
 - [tie ... up](#)
-

Mark 5:4

ULT:

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.

UST:

In the past, they had frequently tied him up with {metal} chains and bonds. However, he always snapped the {metal} chains and broke apart the bonds. He was so strong that nobody could overpower him.

he had often been bound (ULT)

they had frequently tied him up (UST)

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]

Support Reference: [Active or Passive](#)

with shackles ... the shackles (ULT)

bonds ... the bonds (UST)

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]

Support Reference: [Translate Unknowns](#)

chains ... the chains (ULT)

with {metal} chains ... the {metal} chains (UST)

See how you translated the word **chains** in 5:3. Alternate translation: [metal links connected together ... the metal links]

Support Reference: [Translate Unknowns](#)

and (ULT)

However (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

the chains had been torn apart by him and the shackles had been shattered (ULT)

he always snapped the {metal} chains and broke apart the bonds (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [had ... been bound](#)

UST

- they had ... tied ... up
-

Mark 5:5

ULT:

And throughout every night and day, in the tombs and in the mountains, he was crying out and cutting himself with stones.

UST:

All day long, this man would yell and hurt himself with rocks while he wandered around among the burial caves and the hills.

throughout every night and day (ULT)

All day long (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [day](#)
- [tombs](#)
- [crying out](#)

UST

- [All day long](#)
 - [burial caves](#)
 - [yell](#)
-

Mark 5:6

ULT:

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

UST:

{After Jesus arrived,} this man saw him from far away. He ran to where Jesus was and knelt before him.

And having seen Jesus from a distance (ULT)

{After Jesus arrived,} this man saw him from far away (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

bowed down to him (ULT)

knelt before him (UST)

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]

Support Reference: [Symbolic Action](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [bowed down to](#)

UST

- him
 - knelt before
-

Mark 5:7

ULT:

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."

UST:

Then Jesus said, "You demon, leave this man!" Then the demon shouted loudly. It said, "Jesus, Son of the greatest God, leave me alone! I want you to have God guarantee that you will not make me suffer." (vv7-8)

crying out with a loud voice (ULT)

the demon shouted loudly (UST)

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]

Support Reference: [Idiom](#)

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

Jesus, Son of the greatest God, leave me alone (UST)

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!]

Support Reference: [Rhetorical Question](#)

What to me and to you (ULT)

leave me alone (UST)

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]

Support Reference: [Idiom](#)

Son of the Most High God (ULT)

Son of the greatest God (UST)

Son of the Most High God is an important title for Jesus that describes his relationship with God the Father.

Support Reference: [Translating Son and Father](#)

I make you swear by God (ULT)

I want you to have God guarantee (UST)

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]

Support Reference: [Oath Formulas](#)

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 (5:7-8) (ULT)

the demon shouted loudly. It said, “Jesus, Son of the greatest God, leave me alone! I want you to have God guarantee that you will not make me suffer ... Then Jesus said, “You demon, leave this man!” Then ... of ... God (5:7-8) (UST)

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]

Support Reference: [Verse Bridges](#)

unfoldingWord® Translation Words

ULT

- [crying out](#)
- [Jesus](#)
- [Son of ... God](#)
- [Most High](#)
- [by God](#)
- [do ... torment](#)

UST

- [the demon shouted](#)
 - [Jesus](#)
 - [Son of ... God](#)
 - [the greatest](#)
 - [God](#)
 - [that you will ... make ... suffer](#)
-

Mark 5:8

ULT:

For he was saying to him, “Come out from the man, unclean spirit.”

UST:

Then Jesus said, “You demon, leave this man!” Then the demon shouted loudly. It said, “Jesus, Son of the greatest God, leave me alone! I want you to have God guarantee that you will not make me suffer.” (vv7-8)

For (ULT)

Then (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

unfoldingWord® Translation Words

ULT

- [unclean spirit](#)

UST

- [You demon](#)
-

Mark 5:9

ULT:

And he was asking him, “What {is} your name?” And he says to him, “My name {is} Legion, for we are many.”

UST:

Then Jesus asked the man, “What do people call you?” He replied, “People call me ‘Thousands.’ {They call me that} because there are many of us demons in this man.”

My name {is} Legion, for we are many (ULT)

People call me ‘Thousands.’ {They call me that} because there are many of us demons in this man (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

{is} Legion (ULT)

Thousands (UST)

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]

Support Reference: [How to Translate Names](#)

we are many (ULT)

there are many of us demons in this man (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 5:10

ULT:

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

UST:

Then the demon repeatedly urged Jesus not to make the many demons leave that area.

much that he would not send them out of the region (ULT)

repeatedly ... not to make the many demons leave that area (UST)

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.”]

Support Reference: [Direct and Indirect Quotations](#)

unfoldingWord® Translation Words

ULT

- [he was begging](#)

UST

- [the demon ... urged](#)
-

Mark 5:11

ULT:

But there was a great herd of pigs being fed on the hill,

UST:

While all that was happening, a large herd of pigs was grazing nearby on a hillside.

But (ULT)

While all that was happening (UST)

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,]

Support Reference: [Background Information](#)

unfoldingWord® Translation Words

ULT

- [of pigs](#)

UST

- [of pigs](#)
-

Mark 5:12

ULT:

and they begged him, saying, “Send us into the pigs, so that we might enter into them.”

UST:

The demons urged Jesus, “{When you force us out of this man,} please allow us to go to those pigs. That way, we can control them.”

saying (ULT)

“λέγοντες” (ORIG QUOTE) (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: [Quotations and Quote Margins](#)

Send us into the pigs (ULT)

{When you force us out of this man,} please allow us to go to those pigs (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Send (ULT)

{When you force us out of this man,} please allow ... to go (UST)

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [We ask that you send]

us ... we might enter (ULT)

us ... we can control (UST)

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.

Support Reference: [Exclusive and Inclusive ‘We’](#)

we might enter into them (ULT)

we can control them (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [they begged](#)
- [pigs](#)

UST

- [The demons urged](#)
 - [those pigs](#)
-

Mark 5:13

ULT:

And he permitted them, and having come out, the unclean spirits entered into the pigs, and the herd—about 2, 000—rushed down the steep slope into the sea and were drowned in the sea.

UST:

Jesus allowed them to do that. So, the demons left the man and began to control the pigs. Then, the herd of pigs rushed down the steep bank into the Sea of Galilee! There were about 2,000 of them, and they drowned there in the sea.

he permitted them (ULT)

Jesus allowed them to do that (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he permitted them (ULT)

Jesus allowed them to do that (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [he told them, “You may do so,”]

Support Reference: [Direct and Indirect Quotations](#)

having come out (ULT)

left the man (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having come out (ULT)

left the man (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone out]

Support Reference: [Go and Come](#)

entered into the pigs (ULT)

and began to control the pigs (UST)

See how you translated the similar phrase in [5:12](#). Alternate translation: [entered into the pigs and possessed them]

Support Reference: [Assumed Knowledge and Implicit Information](#)

about 2, 000 (ULT)

There were about 2,000 of them (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

were drowned (ULT)

they drowned (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [unclean spirits](#)
- [pigs](#)
- [sea](#)
- [sea](#)

UST

- [the demons](#)
 - [pigs](#)
 - [the Sea of Galilee](#)
 - [sea](#)
-

Mark 5:14

ULT:

And the ones feeding them ran away and reported it in the city and in the countryside, and they went out to see what it is that had happened.

UST:

Then those who were taking care of the pigs ran away. They told all the people who lived around them {about what they had seen}. Those people went to see what had happened.

And the ones feeding them ran away (ULT)

Then those who were taking care of the pigs ran away (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

the ones feeding them (ULT)

those who were taking care of the pigs (UST)

Alternate translation: [the ones who were herding the pigs]

in the city and in the countryside (ULT)

all the people who lived around them (UST)

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]

Support Reference: [Merism](#)

in the city and in the countryside (ULT)

all the people who lived around them (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they went out (ULT)

Those people went (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

they went out (ULT)

Those people went (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [they came out]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [reported it](#)

UST

- [They told ... about what they had seen](#)
-

Mark 5:15

ULT:

And they come to Jesus and see the one being demon-possessed, sitting, clothed and being sound-minded—the one that had had the legion—and they were afraid.

UST:

When they arrived where Jesus was, they saw the man whom the thousands of demons had controlled. He was sitting down, he had clothes on, and he was thinking normally. So, {they realized how powerful Jesus must be, and} they became afraid.

they come (ULT)

When they arrived (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go]

Support Reference: [Go and Come](#)

the one being demon-possessed (ULT)

the man whom the ... demons had controlled (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the one being demon-possessed (ULT)

the man whom the ... demons had controlled (UST)

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]

Support Reference: [Active or Passive](#)

clothed and being sound-minded (ULT)

he had clothes on, and he was thinking normally (UST)

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]

Support Reference: [Active or Passive](#)

being sound-minded (ULT)

he was thinking normally (UST)

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]

Support Reference: [Idiom](#)

the one that had had the legion (ULT)

thousands of (UST)

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]

Support Reference: [Idiom](#)

the legion (ULT)

thousands of (UST)

See how you translated the word **legion** in [Mark 5:9](#). Here, however, the word is 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]

Support Reference: [Translate Unknowns](#)

they were afraid (ULT)

{they realized how powerful Jesus must be, and} they became afraid (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- Jesus
- being demon-possessed
- being sound-minded
- they were afraid

UST

- Jesus was
 - the man whom the ... demons had controlled
 - he was thinking normally
 - {they realized how powerful Jesus must be, and} they became afraid
-

Mark 5:16

ULT:

And the ones having seen explained to them how it happened to the one being demon-possessed, and about the pigs.

UST:

The people who had seen what Jesus did explained everything to the people who had just arrived. They told them about what Jesus did for the man whom the demons had controlled. They also told them what happened to the pigs.

the ones having seen (ULT)

The people who had seen what Jesus did (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to the one being demon-possessed (ULT)

for the man whom the demons had controlled (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to the one being demon-possessed (ULT)

for the man whom the demons had controlled (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [explained](#)
- [to ... being demon-possessed](#)
- [pigs](#)

UST

- [explained everything](#)
 - [for the man whom the demons had controlled](#)
 - [what happened to the pigs](#)
-

Mark 5:17

ULT:

And they began to beg him to depart from their region.

UST:

Then the people who were there started to urge Jesus to leave their area.

him to depart from their region (ULT)

Jesus to leave their area (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [him, “Please depart from our region.”]

Support Reference: [Direct and Indirect Quotations](#)

unfoldingWord® Translation Words

ULT

- [to beg](#)

UST

- [to urge](#)
-

Mark 5:18

ULT:

And he getting into the boat, the one having been demon-possessed was begging him so that he might be with him.

UST:

While Jesus was entering the boat {to leave}, the man whom the demons had controlled urged Jesus to allow him to go with Jesus as his apprentice.

the one having been demon-possessed (ULT)

the man whom the demons had controlled (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the one having been demon-possessed (ULT)

the man whom the demons had controlled (UST)

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]

Support Reference: [Active or Passive](#)

him so that he might be with him (ULT)

Jesus to allow him to go with Jesus as his apprentice (UST)

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!”]

Support Reference: [Direct and Indirect Quotations](#)

he might be with him (ULT)

go with Jesus as his apprentice (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [was begging](#)
- [having been demon-possessed](#)

UST

- [urged](#)
 - [the man whom the demons had controlled](#)
-

Mark 5:19

ULT:

And he did not permit him, but he says to him, “Go to your house, to your {people}, and report to them as much as the Lord has done for you and had mercy on you.”

UST:

However, Jesus did not allow the man {to go with him}. Instead, he told him, “Go home to your friends and family. Tell them about everything that the Lord {God} has done for you and how he has helped you.”

And (ULT)

However (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

your {people} (ULT)

your friends and family (UST)

Here, the phrase translated as **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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

as much as the Lord has done for you and had mercy on you (ULT)

everything that the Lord {God} has done for you and how he has helped you (UST)

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]

Support Reference: [Parallelism](#)

the Lord has done (ULT)

the Lord {God} has done (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

had mercy on you (ULT)

how he has helped you (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [house](#)
- [Lord](#)

- had mercy on

UST

- home
 - Lord {God}
 - how he has helped
-

Mark 5:20

ULT:

And he went away and began to proclaim in the Decapolis as much as Jesus did for him, and all were marveling.

UST:

So, the man traveled around the region of the Ten Towns. He told people how much Jesus had done for him. {What the man said} impressed all the people {who heard it}.

the Decapolis (ULT)

the region of the Ten Towns (UST)

The word **Decapolis** is a name for a region to the southeast of Galilee. It is known as “the Ten Towns.”

Support Reference: [How to Translate Names](#)

all (ULT)

all the people {who heard it} (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

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

UST

- [He told people](#)

- Jesus
-

Mark 5:21

ULT:

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.

UST:

Meanwhile, Jesus {and his apprentices} sailed in a boat back to the other side of the Sea of Galilee. Jesus stayed next to the Sea of Galilee, and a large group of people assembled near him.

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 (ULT)

Meanwhile, Jesus {and his apprentices} sailed in a boat back to the other side of the Sea of Galilee. Jesus stayed next to the Sea of Galilee, and a large group of people assembled near him (UST)

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.]

Support Reference: [Introduction of a New Event](#)

Jesus having crossed over (ULT)

Jesus {and his apprentices} sailed (UST)

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]

Support Reference: [Synecdoche](#)

to the other side (ULT)

to the other side of the Sea of Galilee (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

was gathered (ULT)

assembled (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [was gathered](#)
- [sea](#)

UST

- [Jesus {and his apprentices}](#)
 - [assembled](#)
 - [the Sea of Galilee](#)
-

Mark 5:22

ULT:

And behold, one of the synagogue rulers, Jairus by name, comes, and having seen him, he falls at his feet.

UST:

Then, a certain man arrived. He was a leader of the Jewish meeting place there. His name was Jairus. When he saw Jesus, Jairus knelt before him.

behold (ULT)

a certain man arrived (UST)

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]

Support Reference: [Exclamations](#)

one of the synagogue rulers, Jairus by name, comes (ULT)

a certain man arrived. He was a leader of the Jewish meeting place there. His name was Jairus (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

Jairus (ULT)

Jairus (UST)

The word **Jairus** is the name of a man.

Support Reference: [How to Translate Names](#)

comes (ULT)

a certain man arrived (UST)

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [goes]

Support Reference: [Go and Come](#)

he falls at his feet (ULT)

Jairus knelt before him (UST)

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]

Support Reference: [Symbolic Action](#)

unfoldingWord® Translation Words

ULT

- [he falls](#)

UST

- [Jairus knelt](#)
-

Mark 5:23

ULT:

And he begs him much, saying, “My little daughter is having {her} end; so that, coming, you might lay your hands on her in order that she might be saved, and she might live.”

UST:

He urged Jesus repeatedly, “My young daughter is about to die. Please come {with me} and touch her. That way, you will rescue her, and she will stay alive.”

saying (ULT)

“λέγων” (ORIG QUOTE) (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: [Direct and Indirect Quotations](#)

is having {her} end (ULT)

is about to die (UST)

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]

Support Reference: [Euphemism](#)

so that, coming, you might lay your hands on her (ULT)

Please come {with me} and touch her (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

coming (ULT)

come {with me} (UST)

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: [going]

Support Reference: [Go and Come](#)

she might be saved (ULT)

you will rescue her (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [he begs](#)

UST

- [He urged](#)
-

Mark 5:24

ULT:

And he went away with him. And a great crowd was following him and was pressing around him.

UST:

So Jesus {and his apprentices} left with Jairus {to go to his house}. A large group of people went with them, and they were almost crushing Jesus.

he went away (ULT)

Jesus {and his apprentices} left ... to go to his house (UST)

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]

Support Reference: [Synecdoche](#)

Mark 5:25

ULT:

And a woman, being with a flow of blood for 12 years,

UST:

Now there was a woman {in the crowd} who had been suffering for 12 years from a disease that caused continual bleeding.

a woman, being with a flow of blood for 12 years (ULT)

there was a woman ... who had been suffering for 12 years from a disease that caused continual bleeding (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

being with a flow of blood (ULT)

there was ... who had been suffering ... from a disease that caused continual bleeding (UST)

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]

Support Reference: [Euphemism](#)

unfoldingWord® Translation Words

ULT

- [for ... years](#)

Mark 5:26

ULT:

and having suffered much from many physicians, and having spent everything {that was} from herself, and benefitting nothing, but instead having come to the worse,

UST:

{During those 12 years,} she had spent all the money that she had to pay for doctors. However, these doctors only hurt her more. So, she did not get any better. Instead, she actually became more sick.

and having suffered much from many physicians (ULT)

During those 12 years ... However, these doctors only hurt her more (UST)

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]

Support Reference: [Background Information](#)

having suffered much from many physicians (ULT)

However, these doctors only hurt her more (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having spent everything {that was} from herself (ULT)

she had spent all the money that she had to pay for doctors (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

everything {that was} from herself (ULT)

all the money that she had (UST)

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]

Support Reference: [Idiom](#)

having come to the worse (ULT)

she ... became more sick (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- having suffered

UST

- only hurt her
-

Mark 5:27

ULT:

having heard the things about Jesus, having come up behind him in the crowd, touched his cloak.

UST:

When she learned what Jesus had done, she thought, “Just touching Jesus’ clothing will cure me.” So, in the large group of people, she approached Jesus from behind. She touched his robe. (vv27-28)

the things about Jesus (ULT)

what Jesus had done (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having come up (ULT)

she approached Jesus (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone up]

Support Reference: [Go and Come](#)

touched his cloak (ULT)

She touched his robe (UST)

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.

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 (5:27-28) (ULT)

When she learned what Jesus had done ... in the large group of people, she approached Jesus from behind. She touched his robe ... she thought, “Just touching ... clothing will cure me.” So ... his (5:27-28) (UST)

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]

Support Reference: [Verse Bridges](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)

UST

- [what Jesus had done](#)
-

Mark 5:28

ULT:

For she was saying, "If I touch just his clothes, I will be saved."

UST:

When she learned what Jesus had done, she thought, "Just touching Jesus' clothing will cure me." So, in the large group of people, she approached Jesus from behind. She touched his robe. (vv27-28)

For (ULT)

So (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

she was saying, "If I touch just his clothes, I will be saved (ULT)

she thought, "Just touching ... clothing will cure me ... his (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

she was saying (ULT)

she thought (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

I touch just (ULT)

Just touching (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

I will be saved (ULT)

will cure me (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [I will be saved](#)

UST

- will cure me
-

Mark 5:29

ULT:

And immediately the flow of her blood was dried up, and she knew in her body that she had been healed from the affliction.

UST:

As soon as {she did that,} her bleeding stopped. She could feel inside herself that she was no longer sick.

was dried up (ULT)

stopped (UST)

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]

Support Reference: [Active or Passive](#)

she had been healed from the affliction (ULT)

she was no longer sick (UST)

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]

Support Reference: [Active or Passive](#)

from the affliction (ULT)

she was no longer sick (UST)

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]

unfoldingWord® Translation Words

ULT

- [she knew](#)

UST

- [She could feel](#)
-

Mark 5:30

ULT:

And immediately Jesus, having realized in himself the power having gone out from him, having turned around in the crowd, was saying, "Who touched my clothes?"

UST:

As soon as {she touched his robe}, Jesus recognized that someone had benefited from how powerful he was. So, in the middle of the large group of people, he spun around and asked, "Which of you touched my clothing?"

having realized in himself (ULT)

recognized (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the power having gone out from him (ULT)

that someone had benefited from how powerful he was (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the power having gone out from him (ULT)

that someone had benefited from how powerful he was (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [having realized](#)

UST

- [Jesus](#)
 - [recognized](#)
-

Mark 5:31

ULT:

And his disciples were saying to him, “You see the crowd pressing around you, and you say, ‘Who touched me?’”

UST:

His apprentices replied, “Look at the large group of people that is almost crushing you! {Probably many people have touched you.} So, it does not make sense to ask who touched you.”

You see the crowd pressing around you (ULT)

Look at the large group of people that is almost crushing you! {Probably many people have touched you ... } (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

and you say, ‘Who touched me (ULT)

So, it does not make sense to ask who touched you (UST)

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!“]

Support Reference: [Rhetorical Question](#)

and (ULT)

So (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

you say, ‘Who touched me (ULT)

it does not make sense to ask who touched you (UST)

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.]

Support Reference: [Quotes within Quotes](#)

you say (ULT)

it does not make sense to ask (UST)

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]

Support Reference: [Irony](#)

unfoldingWord® Translation Words

ULT

- [disciples](#)

UST

- apprentices
-

Mark 5:32

ULT:

And he was looking around to see the one having done this.

UST:

However, Jesus kept trying to see the person who had touched his clothes.

And (ULT)

However (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

having done this (ULT)

who had touched his clothes (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

Mark 5:33

ULT:

And the woman, having become afraid and trembling, having known what had happened to her, came and fell down before him and told him the whole truth.

UST:

Then the woman came up to Jesus. She realized what had happened, and she shook because she was afraid. She knelt before Jesus and told him exactly what had happened.

having become afraid and trembling, having known what had happened to her, came (ULT)

came up to Jesus. She realized what had happened, and she shook because she was afraid (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

having become afraid and trembling (ULT)

and she shook because she was afraid (UST)

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]

Support Reference: [Hendiadys](#)

came (ULT)

came up to Jesus (UST)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went]

Support Reference: [Go and Come](#)

fell down before him (ULT)

She knelt before Jesus (UST)

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]

Support Reference: [Symbolic Action](#)

told him the whole truth (ULT)

told him exactly what had happened (UST)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [truthfully told him everything]

Support Reference: [Abstract Nouns](#)

the whole truth (ULT)

exactly what had happened (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [having become afraid](#)
- [trembling](#)
- [having known](#)
- [fell down before](#)

UST

- [and she shook because she was afraid](#)
 - [and she shook because she was afraid](#)
 - [She realized](#)
 - [She knelt before](#)
-

Mark 5:34

ULT:

But he said to her, "Daughter, your faith has saved you. Depart in peace and be healed from your affliction."

UST:

Jesus replied, "Young woman, because you believed {that I could heal you}, you are now well. Now go on your way, and may God make you peaceful. You will not be sick in that way again."

But (ULT)

“ðē” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

Daughter (ULT)

Young woman (UST)

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]

Support Reference: [Metaphor](#)

your faith has saved you (ULT)

because you believed {that I could heal you}, you are now well (UST)

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]

Support Reference: [Abstract Nouns](#)

your faith has saved you (ULT)

because you believed {that I could heal you}, you are now well (UST)

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]

Support Reference: [Personification](#)

Depart in peace (ULT)

Now go on your way, and may God make you peaceful (UST)

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,]

Support Reference: [Idiom](#)

in peace (ULT)

and may God make you peaceful (UST)

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]

Support Reference: [Abstract Nouns](#)

be healed from your affliction (ULT)

You will not be sick in that way again (UST)

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]

Support Reference: [Active or Passive](#)

from your affliction (ULT)

in that way (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [faith](#)
- [has saved](#)
- [peace](#)

UST

- [because you believed {that I could heal you}](#)

- you are now well
 - and may God make you peaceful
-

Mark 5:35

ULT:

He still speaking, they come from the synagogue ruler, saying, “Your daughter died. Why trouble the teacher further?”

UST:

While Jesus was still talking {with that woman}, some messengers arrived from the house of Jairus, the leader of the Jewish meeting place. They told Jairus, “Your daughter is dead. You should not continue to ask the instructor to help.”

He still speaking (ULT)

While Jesus was still talking {with that woman} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they come (ULT)

some messengers arrived (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go]

Support Reference: [Go and Come](#)

they come (ULT)

some messengers arrived (UST)

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]

from the synagogue ruler (ULT)

from the house of Jairus, the leader of the Jewish meeting place (UST)

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]

Support Reference: [Metonymy](#)

saying (ULT)

They told Jairus (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: [Quotations and Quote Margins](#)

Why trouble the teacher further (ULT)

You should not continue to ask the instructor to help (UST)

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!]

Support Reference: [Rhetorical Question](#)

Why trouble the teacher further (ULT)

You should not continue to ask the instructor to help (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [trouble](#)
- [teacher](#)

UST

- [You ... ask ... to help](#)
 - [instructor](#)
-

Mark 5:36

ULT:

But Jesus, having overheard the word being spoken, says to the synagogue ruler, “Do not fear. Only believe.”

UST:

Jesus listened to what the messengers said. Then, he told Jairus, “You should stop being afraid! You just need to trust {that I can help your daughter}.”

having overheard (ULT)

listened to (UST)

Here, the word translated as **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 (ULT)

what the messengers said (UST)

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]

Support Reference: [Metonymy](#)

being spoken (ULT)

the messengers said (UST)

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]

Support Reference: [Active or Passive](#)

believe (ULT)

You ... need to trust {that I can help your daughter} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [Do ... fear](#)
- [believe](#)

UST

- [Jesus](#)
 - [You should ... being afraid](#)
 - [You ... need to trust {that I can help your daughter}](#)
-

Mark 5:37

ULT:

And he did not allow anyone to accompany him except Peter and James and John the brother of James.

UST:

Then Jesus took only Peter, James, and James' {younger} brother John with him. He did not allow anyone else to come with them.

he did not allow anyone to accompany him except Peter and James and John the brother of James (ULT)

Jesus took only Peter, James, and James' {younger} brother John with him. He did not allow anyone else to come with them (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

him (ULT)

him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the brother of James (ULT)

James' {younger} brother (UST)

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]

Support Reference: [Kinship](#)

unfoldingWord® Translation Words

ULT

- [Peter](#)
- [James](#)
- [John](#)
- [of James](#)

UST

- [Peter](#)
 - [James](#)
 - [John](#)
 - [James](#)
-

Mark 5:38

ULT:

And he comes to the house of the leader of the synagogue, and he sees a commotion and weeping and much wailing.

UST:

Then they arrived at the house of Jairus, the leader of the Jewish meeting place. Jesus noticed that the people there were making a lot of noise. They were crying very sorrowfully.

he comes (ULT)

they arrived (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he comes (ULT)

they arrived (UST)

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [he goes]

Support Reference: [Go and Come](#)

a commotion and weeping and much wailing (ULT)

that the people there were making a lot of noise. They were crying very sorrowfully (UST)

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]

Support Reference: [Hendiadys](#)

weeping and much wailing (ULT)

They were crying very sorrowfully (UST)

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]

Support Reference: [Doublet](#)

unfoldingWord® Translation Words

ULT

- [house](#)
- [weeping](#)

UST

- [house](#)
 - [They were crying very sorrowfully](#)
-

Mark 5:39

ULT:

And entering, he says to them, “Why are you being disturbed and weeping? The child did not die but is sleeping.”

UST:

Then Jesus went into the house. He told the people there, “You should not be making much noise and crying sorrowfully! The young woman is not dead! She is only sleeping.”

Why are you being disturbed and weeping? The child did not die but is sleeping (ULT)

You should not be making much noise and crying sorrowfully! The young woman is not dead! She is only sleeping (UST)

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?]

Support Reference: [Connect — Reason-and-Result Relationship](#)

Why are you being disturbed and weeping (ULT)

You should not be making much noise and crying sorrowfully (UST)

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!]

Support Reference: [Rhetorical Question](#)

are you being disturbed (ULT)

You ... be making much noise (UST)

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]

Support Reference: [Active or Passive](#)

are you being disturbed (ULT)

You ... be making much noise (UST)

Because Jesus is speaking to many people in the house, the word **you** is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

The child (ULT)

The young woman (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [weeping](#)

UST

- [crying sorrowfully](#)
-

Mark 5:40

ULT:

And they were laughing at him. But he, having cast {them} all out, takes along the father of the child and the mother and the ones with him, and he enters where the child was.

UST:

The people made fun of him {for saying that}. However, Jesus made all of them leave {the house}. Then, he went to where the young woman was. He took with him the young woman's father and mother as well as Peter, James, and John.

the ones with him (ULT)

Peter, James, and John (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [having cast ... out](#)

UST

- [made ... leave {the house}](#)
-

Mark 5:41

ULT:

And having taken the hand of the child, he says to her, “Talitha, koum!” which is translated: “Little girl, I say to you, arise.”

UST:

Jesus took hold of the young woman’s hand. He said to her, “Talitha koum!” That means, “Young woman, I tell you to get up!”

Talitha, koum!” which is translated: “Little girl, I say to you, arise (ULT)

Talitha koum!” That means, “Young woman, I tell you to get up (UST)

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]

Support Reference: [Copy or Borrow Words](#)

which is translated (ULT)

That means (UST)

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,]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [translated](#)

UST

- means
-

Mark 5:42

ULT:

And immediately the little girl rose up and was walking (for she was 12 years), and they were immediately astonished with great amazement.

UST:

As soon as {Jesus said that}, the young woman {became alive again,} stood up, and walked around (in fact, she was 12 years old). That greatly impressed everyone who was there.

And immediately the little girl rose up and was walking (for she was 12 years), and they were immediately astonished with great amazement (ULT)

As soon as {Jesus said that}, the young woman {became alive again,} stood up, and walked around (in fact, she was 12 years old). That greatly impressed everyone who was there (UST)

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.]

Support Reference: [Information Structure](#)

rose up (ULT)

{became alive again,} stood up (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

for (ULT)

in fact (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

she was 12 years (ULT)

she was 12 years old (UST)

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]

Support Reference: [Idiom](#)

they were immediately astonished (ULT)

That ... impressed everyone who was there (UST)

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]

Support Reference: [Active or Passive](#)

they were immediately astonished with great amazement (ULT)

That greatly impressed everyone who was there (UST)

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]

Support Reference: [Idiom](#)

with great amazement (ULT)

greatly (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [years](#)

UST

- [years old](#)
-

Mark 5:43

ULT:

And he commanded them much that no one might know this, and he said that something should be given to her to eat.

UST:

Jesus ordered them firmly, “Do not tell anyone about what I have done here!” Also, he told them to serve the young woman some food to eat.

them much that no one might know this (ULT)

them firmly, “Do not tell anyone about what I have done here (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [them much, “No one must know about this,”]

Support Reference: [Direct and Indirect Quotations](#)

no one might know this (ULT)

Do not tell anyone about what I have done here (UST)

Alternate translation: [they should let no one know about this]

he said that something should be given to her to eat (ULT)

he told them to serve the young woman some food to eat (UST)

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.”]

Support Reference: [Direct and Indirect Quotations](#)

that something should be given to her (ULT)

them to serve the young woman some food (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [might know](#)

UST

- [Do ... tell ... about](#)
-

Mark 6

Mark 6 Chapter Introduction

Structure and Formatting

1. Jesus teaches and performs miracles (3:7–6:6)
 - Jesus teaches in his hometown (6:1–6)
2. 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](#))

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](#))

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](#))

Mark 6:1

ULT:

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

UST:

After that, Jesus left {the city of Capernaum}. He traveled to {the city of Nazareth,} where he had grown up. His apprentices went with him.

And (ULT)

After that (UST)

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]

Support Reference: [Introduction of a New Event](#)

he went out ... comes (ULT)

Jesus left ... He traveled (UST)

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]

Support Reference: [Go and Come](#)

from there (ULT)

the city of Capernaum (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

his hometown (ULT)

{the city of Nazareth,} where he had grown up (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [disciples](#)

UST

- [apprentices](#)
-

Mark 6:2

ULT:

And a Sabbath having come, he began to teach in the synagogue. And the many ones hearing him were astonished, saying, "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?"

UST:

When it was the Jewish day of rest, he started to instruct the people there when they gathered in the Jewish meeting place. What they heard him say impressed the many people {who were there}. They said {to each other}, "We do not know how this man is able to do what he does. We do not know how he is so wise and does such powerful things."

the many ones hearing him were astonished, saying (ULT)

What they heard him say impressed the many people {who were there}. They said {to each other} (UST)

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]

Support Reference: [Active or Passive](#)

the many ones hearing him (ULT)

What they heard him say ... the many people {who were there} (UST)

Here, the phrase translated as **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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

saying (ULT)

They said {to each other} (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation:
[and they said]

Support Reference: [Quotations and Quote Margins](#)

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 (ULT)

We do not know how this man is able to do what he does. We do not know how he is so wise and does such powerful things (UST)

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!]

Support Reference: [Rhetorical Question](#)

From where to this one {are} these things (ULT)

We do not know how this man is able to do what he does (UST)

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]

Support Reference: [Idiom](#)

what {is} the wisdom that has been given to this one, and such miracles (ULT)

We do not know how he is so wise and ... such powerful things (UST)

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]

Support Reference: [Abstract Nouns](#)

that has been given to this one (ULT)

how he (UST)

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]

Support Reference: [Active or Passive](#)

by his hands (ULT)

does (UST)

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]

Support Reference: [Synecdoche](#)

unfoldingWord® Translation Words

ULT

- [a Sabbath](#)
- [synagogue](#)
- [wisdom](#)

- miracles

UST

- the Jewish day of rest
 - when they gathered in the Jewish meeting place
 - is so wise
 - powerful things
-

Mark 6:3

ULT:

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?" And they were being caused to stumble on him.

UST:

He is just a woodworker! He is Mary's son, and he is an {older} brother to James, Joses, Judas, and Simon. His {younger} sisters live here in our town." So, these people rejected Jesus.

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 (ULT)

He is just a woodworker! He is Mary's son, and he is an {older} brother to James, Joses, Judas, and Simon. His {younger} sisters live here in our town (UST)

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!]

Support Reference: [Rhetorical Question](#)

the carpenter (ULT)

a woodworker (UST)

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]

Support Reference: [Translate Unknowns](#)

a brother (ULT)

he is an {older} brother (UST)

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.

Support Reference: [Kinship](#)

Joses ... Judas ... Simon (ULT)

Joses, Judas ... Simon (UST)

The words **Joses**, **Judas**, and **Simon** are the names of men.

Support Reference: [How to Translate Names](#)

his sisters (ULT)

His {younger} sisters (UST)

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.

Support Reference: [Kinship](#)

they were being caused to stumble on him (ULT)

these people rejected Jesus (UST)

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]

Support Reference: [Metaphor](#)

they were being caused to stumble on him (ULT)

these people rejected Jesus (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [of Mary](#)

UST

- [Mary's](#)
-

Mark 6:4

ULT:

And Jesus was saying to them, “A prophet is not without honor, except in his hometown and among his relatives and in his house.”

UST:

So, Jesus told them, “The only ones who do not respect people who speak for God are those from where they grew up, their clans, and their own families.”

A prophet is not without honor, except (ULT)

The only ones who do not respect people who speak for God (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

is not without honor (ULT)

who do not respect (UST)

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]

Support Reference: [Double Negatives](#)

without honor (ULT)

not respect (UST)

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]

in his hometown and among his relatives and in his house (ULT)

are those from where they grew up, their clans, and their own families (UST)

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]

Support Reference: [Doublet](#)

in his house (ULT)

their own families (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [A prophet](#)
- [relatives](#)
- [house](#)

UST

- [Jesus](#)
- [people who speak for God](#)
- [their clans](#)

- their own families
-

Mark 6:5

ULT:

And he was not able to do any miracle there, except, having laid his hands on a few sick people, he healed {them}.

UST:

Jesus could do very few powerful things in that place. He only touched a few people who were sick and cured them.

he was not able to do any miracle there, except, having laid his hands on a few sick people, he healed {them} (ULT)

Jesus could do very few powerful things in that place. He only touched a few people who were sick and cured them (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

he was not able to do any miracle there (ULT)

Jesus could do very few powerful things in that place (UST)

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]

Support Reference: [Double Negatives](#)

unfoldingWord® Translation Words

ULT

- [miracle](#)

UST

- [powerful things](#)
-

Mark 6:6

ULT:

And he was amazed because of their unbelief. And he was going around the villages in a circle teaching.

UST:

How little the people trusted him surprised Jesus. After that, Jesus traveled through the small towns in that area, and he instructed the people there.

he was amazed because of their unbelief (ULT)

How little the people trusted him surprised Jesus (UST)

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]

Support Reference: [Active or Passive](#)

because of their unbelief (ULT)

How little the people trusted him (UST)

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]

Support Reference: [Abstract Nouns](#)

the villages (ULT)

the small towns in that area (UST)

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]

the villages in a circle (ULT)

through the small towns in that area (UST)

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,]

Support Reference: [Assumed Knowledge and Implicit Information](#)

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 (6:6-7) (ULT)

How little the people trusted him surprised Jesus. After that, Jesus traveled through the small towns in that area, and he instructed the people there ... One day, Jesus told his 12 representatives to come to him. {He told them that} he was going to have them travel around in groups of two. He authorized them {to force} demons {out of people ... } (6:6-7) (UST)

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]

Support Reference: [Information Structure](#)

unfoldingWord® Translation Words

ULT

- [unbelief](#)

UST

- [How little the people trusted him](#)
-

Mark 6:7

ULT:

And he calls the Twelve and began to send them out two by two, and he was giving them authority over the unclean spirits,

UST:

One day, Jesus told his 12 representatives to come to him. {He told them that} he was going to have them travel around in groups of two. He authorized them {to force} demons {out of people}.

And (ULT)

One day (UST)

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,]

Support Reference: [Introduction of a New Event](#)

began to send them out (ULT)

{He told them that} he was going to have them travel around (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

two by two (ULT)

in groups of two (UST)

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]

Support Reference: [Idiom](#)

he was giving them authority over the unclean spirits (ULT)

He authorized them {to force} demons {out of people} (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [he calls](#)
- [Twelve](#)
- [authority](#)
- [over the unclean spirits](#)

UST

- [Jesus told ... to come to him](#)
 - [his 12 representatives](#)
 - [He authorized](#)
 - [to force} demons {out of people}](#)
-

Mark 6:8

ULT:

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—

UST:

He told them to wear sandals and to bring a walking stick. However, he instructed them not to pack anything else to bring with them, including food, a traveler's bag, money, or an extra shirt. (vv8-9)

they should take nothing for the road except only a staff (ULT)

and to bring a walking stick ... not ... pack anything else to bring with them (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

the road (ULT)

to bring with them (UST)

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]

Support Reference: [Metonymy](#)

no bread (ULT)

including food (UST)

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]

Support Reference: [Synecdoche](#)

bag (ULT)

a traveler's bag (UST)

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]

Support Reference: [Translate Unknowns](#)

in the belt (ULT)

money (UST)

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]

Support Reference: [Translate Unknowns](#)

the belt (ULT)

money (UST)

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]

Support Reference: [Generic Noun Phrases](#)

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 (6:8-9) (ULT)

and to bring a walking stick. However, he instructed them not to pack anything else to bring with them, including food, a traveler’s bag, money ... He told them to wear sandals and to bring a walking stick ... or an extra shirt (6:8-9) (UST)

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.]

Support Reference: [Verse Bridges](#)

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 (6:8-9) (ULT)

and to bring a walking stick ... them not to pack anything else to bring with them, including food, a traveler’s bag, money ... He told them to wear sandals and to bring a walking stick ... or an extra shirt (6:8-9) (UST)

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]

unfoldingWord® Translation Words

ULT

- [a staff](#)
- [bread](#)

UST

- [and to bring a walking stick](#)
 - [including food](#)
-

Mark 6:9

ULT:

but having put on sandals, and, “You may not wear two tunics.”

UST:

He told them to wear sandals and to bring a walking stick. However, he instructed them not to pack anything else to bring with them, including food, a traveler’s bag, money, or an extra shirt. (vv8-9)

and, “You may not wear two tunics (ULT)

and to bring a walking stick ... or an extra shirt (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

two tunics (ULT)

or an extra shirt (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- sandals
- tunics

UST

- sandals
 - or an extra shirt
-

Mark 6:10

ULT:

And he was saying to them, “Whenever you enter into a house, remain there until you go out from there.

UST:

He also told them, “When someone welcomes you into their home, continue to stay there until you leave that area.

you enter into a house (ULT)

someone welcomes you into their home (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

from there (ULT)

that area (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [a house](#)

UST

- [their home](#)
-

Mark 6:11

ULT:

And whatever place does not receive you nor listen to you, going out from there, shake off the dust that {is} under your feet for a testimony against them.”

UST:

Whenever people in a certain place do not welcome you or listen to you, you should leave {that place}. As you are going, shake the dust from that place off your feet to warn them {that God will punish them}.”

whatever place does not receive (ULT)

Whenever people in a certain place do not welcome (UST)

Here, **place** 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]

Support Reference: [Metonymy](#)

going out (ULT)

you should leave (UST)

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming out]

Support Reference: [Go and Come](#)

shake off the dust that {is} under your feet (ULT)

As you are going, shake the dust from that place off your feet (UST)

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]

Support Reference: [Symbolic Action](#)

for a testimony against them (ULT)

to warn them {that God will punish them} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

for a testimony (ULT)

to warn them {that God will punish them} (UST)

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]

Support Reference: [Abstract Nouns](#)

for a testimony against them (ULT)

to warn them {that God will punish them} (UST)

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.

Support Reference: [Textual Variants](#)

unfoldingWord® Translation Words

ULT

- [does ... receive](#)
- [a testimony](#)

UST

- [do ... welcome](#)
 - [to warn them {that God will punish them}](#)
-

Mark 6:12

ULT:

And having gone out, they proclaimed that they should repent.

UST:

Then Jesus' 12 representatives left {to travel around}. They preached that people should stop doing what was wrong.

having gone out (ULT)

Jesus' 12 representatives left {to travel around} (UST)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out]

Support Reference: [Go and Come](#)

they proclaimed that they should repent (ULT)

They preached that people should stop doing what was wrong (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [they proclaimed, “You should repent.”]

Support Reference: [Direct and Indirect Quotations](#)

they should repent (ULT)

people should stop doing what was wrong (UST)

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]

unfoldingWord® Translation Words

ULT

- [they proclaimed](#)
- [they should repent](#)

UST

- [They preached](#)
 - [people should stop doing what was wrong](#)
-

Mark 6:13

ULT:

And they were casting out many demons and anointing many sick {people} with oil and healing them.

UST:

They forced demons out of many people. They put olive oil on many people who were sick. Then, they cured them.

anointing many sick {people} with oil (ULT)

They put olive oil on many people who were sick (UST)

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]

Support Reference: [Symbolic Action](#)

unfoldingWord® Translation Words

ULT

- [demons](#)
- [they were casting out](#)
- [anointing](#)
- [with oil](#)

UST

- [demons ... of many people](#)
 - [They forced ... out](#)
 - [They put ... on](#)
 - [olive oil](#)
-

Mark 6:14

ULT:

And King Herod heard, for his name became known, and they were saying, “John the Baptist has been raised from the dead, and because of this the powers work in him.”

UST:

By this time, Jesus had become famous. So, King Herod Antipas{, the ruler over the region of Galilee,} heard {people talking} about him. Some people declared, “God has made John the Baptizer alive again {as Jesus}, and that is why he does these powerful things.”

And King Herod heard (ULT)

By this time ... King Herod Antipas{, the ruler over the region of Galilee,} heard {people talking} about him (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

And (ULT)

By this time (UST)

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,]

Support Reference: [Introduction of a New Event](#)

King Herod heard, for his name became known (ULT)

Jesus had become famous. So, King Herod Antipas{, the ruler over the region of Galilee,} heard {people talking} about him (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

his name (ULT)

Jesus (UST)

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]

Support Reference: [Metonymy](#)

they were saying, John the Baptist has been raised from the dead, and because of this the powers work in him (ULT)

Some people declared, “God has made John the Baptizer alive again {as Jesus}, and that is why he does these powerful things (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

they were saying (ULT)

Some people declared (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

they were saying (ULT)

Some people declared (UST)

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.

Support Reference: [Textual Variants](#)

John the Baptist has been raised from the dead (ULT)

God has made John the Baptizer alive again {as Jesus} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

John the Baptist has been raised (ULT)

God has made John the Baptizer alive again {as Jesus} (UST)

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]

Support Reference: [Idiom](#)

John the Baptist has been raised (ULT)

God has made John the Baptizer alive again {as Jesus} (UST)

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]

Support Reference: [Active or Passive](#)

from the dead (ULT)

God has made ... alive again {as Jesus} (UST)

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]

Support Reference: [Nominal Adjectives](#)

because of this (ULT)

that is why (UST)

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,]

Support Reference: [Connect — Reason-and-Result Relationship](#)

the powers work in him (ULT)

he does these powerful things (UST)

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]

Support Reference: [Personification](#)

unfoldingWord® Translation Words

ULT

- [King](#)
- [Herod](#)
- [Baptist](#)
- [John the Baptist](#)
- [the powers](#)

UST

- [King Herod Antipas {, the ruler over the region of Galilee ... }](#)
 - [King Herod Antipas {, the ruler over the region of Galilee ... }](#)
 - [the Baptizer](#)
 - [John the Baptizer](#)
 - [these powerful things](#)
-

Mark 6:15

ULT:

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

UST:

Other people declared, “He is the prophet Elijah{, who has returned to us}.” Other people declared, “He is a person who speaks for God, just like one of the people who spoke for God long ago.”

But others were saying, “He is Elijah.” But others were saying, “A prophet, like one of the prophets (ULT)

Other people declared, “He is the prophet Elijah{, who has returned to us}.” Other people declared, “He is a person who speaks for God, just like one of the people who spoke for God long ago (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

A prophet (ULT)

He is a person who speaks for God (UST)

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]

Support Reference: [Ellipsis](#)

one of the prophets (ULT)

one of the people who spoke for God long ago (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Elijah](#)
- [A prophet](#)
- [like](#)
- [of the prophets](#)

UST

- [the prophet Elijah{, who has returned to us}](#)
 - [He is a person who speaks for God](#)
 - [just like](#)
 - [of the people who spoke for God long ago](#)
-

Mark 6:16

ULT:

But Herod, having heard this, was saying, “{The one} whom I beheaded, John, this one has been raised.”

UST:

King Herod Antipas listened {to those people}. Then he declared, “I had someone cut John the Baptizer’s head off! However, God must have made him alive again {as Jesus}.”

{The one} whom I beheaded, John, this one has been raised (ULT)

I had someone cut John the Baptizer’s head off! However, God must have made him alive again {as Jesus} (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

{The one} whom I beheaded, John, this one has been raised (ULT)

I had someone cut John the Baptizer’s head off! However, God must have made him alive again {as Jesus} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

I beheaded (ULT)

I had someone cut ... head off (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

this one has been raised (ULT)

However, God must have made him alive again {as Jesus} (UST)

See how you expressed the similar phrase in [6:14](#). Alternate translation: [has been restored to life]

Support Reference: [Idiom](#)

this one has been raised (ULT)

However, God must have made him alive again {as Jesus} (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [Herod](#)
- [John](#)

UST

- King Herod Antipas
 - John the Baptizer's
-

Mark 6:17

ULT:

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.

UST:

{Herod said that because John had already died.} Here is how that happened: Herod married Herodias, who had previously been the wife of Herod's brother Philip. John the Baptizer told Herod, "Our law forbids you to marry Herodias, your sister-in-law." So, Herod told his soldiers to go and arrest John. They tied him up and put him in jail. (vv17-18)

For (ULT)

{Herod said that because John had already died.} Here is how that happened (UST)

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:]

Support Reference: [Connect — Background Information](#)

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 (ULT)

{Herod said that because John had already died.} Here is how that happened: Herod married Herodias, who had previously been the wife of Herod's brother Philip ... Herod told his soldiers to go and arrest John. They tied him up and put him in jail (UST)

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]

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

Herod told his soldiers to go and arrest John. They tied him up and put him in jail (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Herod himself (ULT)

Herod (UST)

Mark uses the word **himself** to emphasize how significant it was that **Herod** was the one who 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]

Support Reference: [Reflexive Pronouns](#)

Herodias, the wife of his brother Philip, because he married her (ULT)

Herod married Herodias, who had previously been the wife of Herod's brother Philip (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

the wife of his brother Philip, because he married her (ULT)

Herod married Herodias ... had previously been the wife of Herod's brother Philip (UST)

Here Mark 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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

of his brother Philip (ULT)

of Herod's brother Philip (UST)

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.

Support Reference: [How to Translate Names](#)

his brother (ULT)

of Herod's brother (UST)

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]

Support Reference: [Kinship](#)

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 (6:17-18) (ULT)

{Herod said that because John had already died.} Here is how that happened: Herod married Herodias, who had previously been the wife of Herod’s brother Philip ... Herod told his soldiers to go and arrest John. They tied him up and put him in jail ... {Herod said that because John had already died.} Here is how that happened ... had previously been the wife of ... brother ... John the Baptizer told Herod, “Our law forbids you to marry Herodias, your sister-in-law ... Herod (6:17-18) (UST)

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]

Support Reference: [Verse Bridges](#)

unfoldingWord® Translation Words

ULT

- [Herod](#)
- [seized](#)
- [John](#)
- [bound](#)
- [Herodias](#)

UST

- [Herod](#)
 - [and arrest](#)
 - [John](#)
 - [They tied ... up](#)
 - [who](#)
-

Mark 6:18

ULT:

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

UST:

{Herod said that because John had already died.} Here is how that happened: Herod married Herodias, who had previously been the wife of Herod’s brother Philip. John the Baptizer told Herod, “Our law forbids you to marry Herodias, your sister-in-law.” So, Herod told his soldiers to go and arrest John. They tied him up and put him in jail. (vv17-18)

For (ULT)

{Herod said that because John had already died.} Here is how that happened (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

to Herod, “It is not lawful for you to have the wife of your brother (ULT)

had previously been the wife of ... brother ... Herod, “Our law forbids you to marry Herodias, your sister-in-law (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

for you ... your (ULT)

you ... Herodias, your sister-in-law (UST)

Because John is speaking to Herod, the words **you** and **your** are singular.

of your brother (ULT)

of ... brother ... Herodias, your sister-in-law (UST)

See how you translated **brother** in [6:17](#). Alternate translation: [of your older brother]

Support Reference: [Kinship](#)

unfoldingWord® Translation Words

ULT

- [John](#)
- [to Herod](#)
- [It is ... lawful](#)

UST

- [John the Baptizer](#)
 - [Herod](#)
 - [Our law forbids](#)
-

Mark 6:19

ULT:

But Herodias was angry with him and was wanting to kill him, and she was not able,

UST:

Herodias was so upset with John that she wanted to have someone execute him. However, Herod realized that God had set John apart and that John did what was right. So, Herod was afraid {to do anything to John}. Also, he prevented Herodias from doing what she wanted {to John}. Whenever Herod listened to John, he was not sure how to respond, but he enjoyed listening to him. (vv19-20)

was wanting to kill him (ULT)

she wanted to have someone execute him (UST)

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]

Support Reference: [Metonymy](#)

and (ULT)

“καὶ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

she was not able (ULT)

Herodias from doing what she wanted {to John} (UST)

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]

Support Reference: [Ellipsis](#)

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 (6:19-20) (ULT)

Herodias was so upset with John that she wanted to have someone execute him ... Herodias from doing what she wanted {to John} ... that ... him. However, Herod realized that God had set John apart and that John did what was right. So, Herod was afraid {to do anything to John}. Also, he prevented ... Whenever Herod listened to John, he was not sure how to respond ... he enjoyed listening to him (6:19-20) (UST)

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]

Support Reference: [Verse Bridges](#)

unfoldingWord® Translation Words

ULT

- [Herodias](#)

UST

- [Herodias](#)
-

Mark 6:20

ULT:

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.

UST:

Herodias was so upset with John that she wanted to have someone execute him. However, Herod realized that God had set John apart and that John did what was right. So, Herod was afraid {to do anything to John}. Also, he prevented Herodias from doing what she wanted {to John}. Whenever Herod listened to John, he was not sure how to respond, but he enjoyed listening to him. (vv19-20)

for (ULT)

However (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

he was keeping him safe (ULT)

he prevented (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he was much perplexed (ULT)

he was not sure how to respond (UST)

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.

Support Reference: [Textual Variants](#)

he was much perplexed (ULT)

he was not sure how to respond (UST)

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]

Support Reference: [Active or Passive](#)

and (ULT)

Also (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

unfoldingWord® Translation Words

ULT

- Herod
- was fearing
- John
- knowing
- righteous
- holy

UST

- Herod
 - So, Herod was afraid {to do anything to ... }
 - John
 - realized
 - that John did what was right
 - that God had set John apart
-

Mark 6:21

ULT:

And an opportune day having come, when Herod made a dinner for his birthday for his great ones and for the chiliarchs and for the first of Galilee,

UST:

Then, one day, Herodias realized that she might be able {to have someone execute John}. It was Herod's birthday, and he had invited his important officials, some military commanders, and the most important people in the region of Galilee to feast with him.

an opportune day having come (ULT)

one day, Herodias realized that she might be able {to have someone execute John} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

made a dinner (ULT)

had invited ... to feast with him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

for his birthday (ULT)

It was Herod's birthday (UST)

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]

Support Reference: [Translate Unknowns](#)

for his great ones (ULT)

his important officials (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

for the first of Galilee (ULT)

the most important people in the region of Galilee (UST)

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]

Support Reference: [Metaphor](#)

for the first (ULT)

the most important people (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [an ... day](#)
- [Herod](#)
- [for the chiliarchs](#)
- [of Galilee](#)

UST

- [one day, Herodias realized that she might be able {to have someone execute John}](#)
 - [and he](#)
 - [some military commanders](#)
 - [in the region of Galilee](#)
-

Mark 6:22

ULT:

and his daughter, of Herodias, having entered and having danced and having pleased Herod and the ones reclining to eat with {him}, the king said to the girl, “Ask me whatever you desire, and I will give {it} to you.”

UST:

{While they were feasting}, Herod’s stepdaughter, the daughter of Herodias, came in. She danced for Herod and his guests, and they greatly enjoyed {her dancing}. So, King Herod told her, “I will give you whatever you request!”

and his daughter, of Herodias, having entered and having danced and having pleased Herod and the ones reclining to eat with {him}, the king (ULT)

{While they were feasting}, Herod’s stepdaughter, the daughter of Herodias, came in. She danced for Herod and his guests, and they greatly enjoyed {her dancing}. So, King Herod (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

his daughter, of Herodias (ULT)

Herod’s stepdaughter, the daughter of Herodias (UST)

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.

Support Reference: [Textual Variants](#)

his daughter, of Herodias (ULT)

Herod's stepdaughter, the daughter of Herodias (UST)

The phrase translated as **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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the ones reclining to eat with {him} (ULT)

his guests (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

said to the girl, "Ask me whatever you desire, and I will give {it} to you (ULT)

told her, "I will give you whatever you request (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

to the girl (ULT)

her (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Ask ... you desire ... to you (ULT)

you whatever you request (UST)

Because Herod is speaking to the girl, the command **Ask** and the word **you** throughout this verse are singular.

Support Reference: [Forms of 'You' — Singular](#)

unfoldingWord® Translation Words

ULT

- [of Herodias](#)
- [Herod](#)
- [king](#)

UST

- [the daughter of Herodias](#)
 - [for Herod](#)
 - [So, King Herod](#)
-

Mark 6:23

ULT:

And he swore to her, “If you ask me, I will give {it} to you, up to half of my kingdom.”

UST:

Further, he solemnly promised, “You can even ask for half of what I rule over. I will still give you whatever you request!”

to her, “If you ask me, I will give {it} to you, up to half of my kingdom (ULT)

he solemnly promised, “You can even ask for half of what I rule over. I will still give you whatever you request (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

you ask ... to you (ULT)

you whatever you request (UST)

Because Herod is speaking to the girl, the word **you** is singular throughout this verse.

Support Reference: [Forms of ‘You’ — Singular](#)

up to half of my kingdom (ULT)

You can even ask for half of what I rule over (UST)

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]

unfoldingWord® Translation Words

ULT

- [he swore](#)
- [of ... kingdom](#)

UST

- [he solemnly promised](#)
 - [of what I rule over](#)
-

Mark 6:24

ULT:

And having gone out, she said to her mother, “What should I ask?” And she said, “The head of John the Baptist.”

UST:

So, the young woman left {that place and went to her mother, Herodias}. She asked her mother, “What should I request?” Her mother replied, “Request {that someone cut off} John the Baptizer’s head {and give it to you}.”

having gone out (ULT)

the young woman left {that place and went to her mother, Herodias} (UST)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out]

Support Reference: [Go and Come](#)

she said to her mother, “What should I ask?” And she said, “The head of John the Baptist (ULT)

She asked her mother, “What should I request?” Her mother replied, “Request {that someone cut off} John the Baptizer’s head {and give it to you ... } (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

to her mother (ULT)

her mother (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

The head of John the Baptist (ULT)

Request {that someone cut off} John the Baptizer's head {and give it to you} (UST)

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]

Support Reference: [Ellipsis](#)

The head of John the Baptist (ULT)

Request {that someone cut off} John the Baptizer's head {and give it to you} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- Baptist
- of John the Baptist

UST

- Request {that someone cut off} John the Baptizer's head {and give it to you}
 - Request {that someone cut off} John the Baptizer's head {and give it to you}
-

Mark 6:25

ULT:

And immediately, having entered in with haste to the king, she requested, saying, "I desire that you would give me at once the head of John the Baptist on a platter."

UST:

As soon as {her mother said that,} the young woman hurried back to King Herod. She told him, "I want {you to cut off} John the Baptizer's head right now and bring it to me on a plate!"

with haste (ULT)

hurried (UST)

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 (ULT)

“λέγουσα” (ORIG QUOTE) (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and she said]

Support Reference: [Quotations and Quote Margins](#)

I desire that you would give me at once the head of John the Baptist on a platter (ULT)

I want {you to cut off} John the Baptizer's head right now and bring it to me on a plate (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

you would give (ULT)

and bring it (UST)

Because the girl is speaking to Herod, the word **you** is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

a platter (ULT)

a plate (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [king](#)
- [Baptist](#)
- [of John the Baptist](#)

UST

- [King Herod](#)
 - [Baptizer’s](#)
 - [John the Baptizer’s](#)
-

Mark 6:26

ULT:

And the king, having become deeply grieved because of his oaths and the ones reclining to eat with him, did not want to refuse her;

UST:

King Herod was sad {about what she asked for}. However, because he had solemnly promised in front of all his guests {to give her what she asked for}, he decided to do what she requested.

having become deeply grieved (ULT)

was sad {about what she asked for} (UST)

Alternate translation: [feeling very sorry]

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

because he had solemnly promised in front of all his guests {to give her what she asked for} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the ones reclining to eat with him (ULT)

in front of all his guests (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

did not want to refuse her (ULT)

However ... he decided to do what she requested (UST)

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]

Support Reference: [Double Negatives](#)

unfoldingWord® Translation Words

ULT

- [king](#)
- [oaths](#)

UST

- [King Herod](#)
 - [he had solemnly promised ... to give her what she asked for](#)
-

Mark 6:27

ULT:

and the king, immediately having sent an executioner, commanded {him} to bring his head, and having departed, he beheaded him in the prison.

UST:

So, King Herod told a soldier to go to {the jail} where John was{, cut off his head,} and bring his head back. The soldier left and cut off John's head while he was in jail.

having sent an executioner, commanded {him} to bring his head (ULT)

told a soldier to go to {the jail} where John was{, cut off his head,} and bring his head back (UST)

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]

Support Reference: [Order of Events](#)

an executioner (ULT)

a soldier (UST)

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]

Support Reference: [Translate Unknowns](#)

to bring his head (ULT)

{ ... cut off his head,} and bring his head back (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [king](#)

UST

- [King Herod](#)
-

Mark 6:28

ULT:

And he brought his head on a platter and gave it to the girl, and the girl gave it to her mother.

UST:

Then, the soldier put John's head on a plate and gave it to the young woman. She {left and} gave it to her mother{, Herodias}.

a platter (ULT)

a plate (UST)

See how you translated the word **platter** in 6:25. Alternate translation: [a tray] or [a large serving plate]

Support Reference: [Translate Unknowns](#)

to the girl ... the girl (ULT)

to the young woman. She (UST)

See how you translated **girl** in 6:22. Alternate translation: [to the young lady ... the young lady]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 6:29

ULT:

And his disciples, having heard, came and took away his corpse and placed it in a tomb.

UST:

When John's apprentices learned {what had happened}, they went to the jail. They took John's dead body and buried it.

came (ULT)

they went to the jail (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

came (ULT)

they went to the jail (UST)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [disciples](#)
- [a tomb](#)

UST

- [apprentices](#)
 - [buried](#)
-

Mark 6:30

ULT:

And the apostles are gathered together with Jesus and reported to him everything, as much as they did and as much as they taught.

UST:

As for Jesus' representatives, they returned to Jesus {from where they had traveled}. They told him about everything that they had done and everything that they had instructed people about.

And (ULT)

As for (UST)

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]

Support Reference: [Introduction of a New Event](#)

are gathered together (ULT)

they returned ... from where they had traveled (UST)

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]

Support Reference: [Active or Passive](#)

everything, as much as they did and as much as they taught (ULT)

everything that they had done and everything that they had instructed people about (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

unfoldingWord® Translation Words

ULT

- [are gathered together](#)
- [apostles](#)
- [Jesus](#)
- [reported](#)

UST

- [they returned ... from where they had traveled](#)
 - [Jesus' representatives](#)
 - [Jesus](#)
 - [They told ... about](#)
-

Mark 6:31

ULT:

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.

UST:

Now people were arriving and leaving {where they were} all the time. In fact, they did not even have enough time to eat food. So, Jesus told his representatives, “Come to a place where no one lives and where no one else will be with us. Then, you can rest some!”

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 (ULT)

Now people were arriving and leaving {where they were} all the time. In fact, they did not even have enough time to eat food. So, Jesus told his representatives, “Come to a place where no one lives and where no one else will be with us. Then, you can rest some (UST)

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.”]

Support Reference: [Connect — Reason-and-Result Relationship](#)

You yourselves (ULT)

Come (UST)

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]

Support Reference: [Reflexive Pronouns](#)

the ones coming and the ones going (ULT)

arriving and leaving {where they were} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they were not even having opportunity to eat (ULT)

they did not even have enough time to eat food (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [desolate](#)

UST

- [where no one lives](#)
-

Mark 6:32

ULT:

And they went away in the boat to a desolate place by themselves.

UST:

So, they sailed in a boat to a place where no one lived and where no one else would be with them.

they went away (ULT)

they sailed (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [they came away]

Support Reference: [Go and Come](#)

the boat (ULT)

a boat (UST)

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]

Support Reference: [Generic Noun Phrases](#)

unfoldingWord® Translation Words

ULT

- [desolate](#)

UST

- [where no one lived](#)
-

Mark 6:33

ULT:

And they saw them leaving, and many knew, and they ran there together on foot from all the cities, and they arrived before them.

UST:

Now people noticed them sailing away. Many of those people realized {that it was Jesus and his apprentices}. So, they left all their towns and ran to where {Jesus and his apprentices were sailing}. They got there before Jesus and his apprentices did!

they saw them leaving, and many knew (ULT)

people noticed them sailing away. Many of those people realized {that it was Jesus and his apprentices} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they saw (ULT)

people noticed (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

many (ULT)

Many of those people (UST)

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]

Support Reference: [Nominal Adjectives](#)

knew (ULT)

realized {that it was Jesus and his apprentices} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they ran there together on foot (ULT)

and ran to where {Jesus and his apprentices were sailing} (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

from all the cities (ULT)

they left all their towns (UST)

Here Mark 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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [knew](#)

UST

- [realized](#) {that it was Jesus and his apprentices}
-

Mark 6:34

ULT:

And having come out, he saw a large crowd, and he had compassion on them because they were like sheep not having a shepherd, and he began to teach them many things.

UST:

When Jesus got out of the boat, he saw a large group of people. He noticed that they were like sheep who did not have a shepherd {to lead them and to take care of them}. So, he pitied them and started to instruct them about many things.

having come out (ULT)

When Jesus got out of the boat (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having come out (ULT)

When Jesus got out of the boat (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone out]

Support Reference: [Go and Come](#)

he had compassion on them because they were like sheep not having a shepherd (ULT)

He noticed that they were like sheep who did not have a shepherd {to lead them and to take care of them}. So, he pitied them (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

he had compassion on (ULT)

he pitied (UST)

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]

Support Reference: [Abstract Nouns](#)

because they were like sheep not having a shepherd (ULT)

He noticed that they were like sheep who did not have a shepherd {to lead them and to take care of them}. So (UST)

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]

Support Reference: [Simile](#)

unfoldingWord® Translation Words

ULT

- he had compassion
- like
- sheep
- a shepherd

UST

- he pitied
 - like
 - sheep
 - a shepherder {to lead them and to take care of them}
-

Mark 6:35

ULT:

And the hour already having become much, his disciples, having come to him, were saying, "This place is desolate, and the hour {is} already much.

UST:

When it was already late in the day, the apprentices approached Jesus. They said to him, "This is a place where no one lives, and it is already late in the day.

the hour already having become much ... the hour {is} already much (ULT)

When it was already late in the day ... it is already late in the day (UST)

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]

Support Reference: [Idiom](#)

having come (ULT)

approached (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [the hour](#)
- [disciples](#)
- [desolate](#)
- [the hour](#)

UST

- late in the day
 - the apprentices
 - where no one lives
 - late in the day
-

Mark 6:36

ULT:

Send them away so that, having gone away into the surrounding countryside and villages, they might buy something for themselves {that} they might eat.”

UST:

So, please tell these people to walk to the places that are near us, where they can buy food to eat.”

Send them away (ULT)

So, please tell these people (UST)

Because the disciples are speaking to Jesus, the command **Send them away** is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

Send them away (ULT)

So, please tell these people (UST)

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]

Support Reference: [Imperatives — Other Uses](#)

the surrounding countryside and villages (ULT)

the places that are near us (UST)

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]

Mark 6:37

ULT:

But he, answering, said to them, “You give them to eat.” And they say to him, “Having gone away, might we buy loaves of 200 denarii and give {them} to them to eat?”

UST:

Jesus replied, “I want you to provide them with food to eat!” They responded, “Surely you do not want us to go and spend 200 coins to buy enough loaves of bread to provide these people with food!”

But (ULT)

“δὲ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

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

Surely you do not want us to go and spend 200 coins to buy enough loaves of bread to provide these people with food (UST)

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!]

Support Reference: [Rhetorical Question](#)

loaves of 200 denarii (ULT)

200 coins ... enough loaves of bread (UST)

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]

Support Reference: [Possession](#)

of 200 denarii (ULT)

200 coins (UST)

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]

Support Reference: [Biblical Money](#)

unfoldingWord® Translation Words

ULT

- [loaves](#)

UST

- [enough loaves of bread](#)
-

Mark 6:38

ULT:

But he says to them, “How many loaves do you have? Go. See.” And having known, they say, “Five, and two fish.”

UST:

Then Jesus asked his apprentices, “How many loaves of bread do you have? Find out!” Once they had found out {how many they had}, they told Jesus, “We have five loaves of bread and two fish.”

But (ULT)

Then (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

loaves (ULT)

loaves of bread (UST)

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]

Support Reference: [Translate Unknowns](#)

Go. See (ULT)

Find out (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having known (ULT)

Once they had found out {how many they had} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Five, and two fish (ULT)

We have five loaves of bread and two fish (UST)

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]

Support Reference: [Ellipsis](#)

unfoldingWord® Translation Words

ULT

- loaves
- having known

UST

- loaves of bread
 - Once they had found out {how many they had}
-

Mark 6:39

ULT:

And he commanded them all to recline group by group on the green grass.

UST:

Then Jesus told all the people who were there to sit down in groups on the fresh grass {that was growing on the ground}.

he commanded them all to recline (ULT)

Jesus told all the people who were there to sit down (UST)

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 then 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]

Support Reference: [Pronouns — When to Use Them](#)

them all to recline group by group on the green grass (ULT)

all the people who were there to sit down in groups on the fresh grass {that was growing on the ground} (UST)

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.”]

Support Reference: [Direct and Indirect Quotations](#)

to recline (ULT)

to sit down (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

group by group (ULT)

in groups (UST)

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]

Support Reference: [Idiom](#)

the green grass (ULT)

the fresh grass {that was growing on the ground} (UST)

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]

Support Reference: [Translate Unknowns](#)

Mark 6:40

ULT:

And they reclined group by group according to hundreds and according to fifties.

UST:

So, they sat down in groups. Some groups had 100 people, and some groups had 50 people.

they reclined (ULT)

they sat down (UST)

See how you translated “recline” in [6:39](#). Alternate translation: [they sat down to eat] or [they got ready to eat]

Support Reference: [Assumed Knowledge and Implicit Information](#)

group by group according to hundreds and according to fifties (ULT)

in groups. Some groups had 100 people, and some groups had 50 people (UST)

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]

Support Reference: [Idiom](#)

group by group (ULT)

in groups (UST)

See how you translated **group by group** in [6:39](#). Alternate translation: [in many smaller groups] or [in separate groups]

Support Reference: [Idiom](#)

Mark 6:41

ULT:

And having taken the five loaves and the two fish, having looked up to heaven, he blessed and broke the loaves into pieces and was giving them to his disciples so that they might set them before them, and he divided the two fish among all.

UST:

He picked up the five loaves of bread and the two fish. Then he thanked God for the food. After that, he tore the bread into pieces and gave the pieces to his apprentices. That way, they could serve them to the people who were there. He similarly {had his apprentices} serve the two fish to everyone {who was there}.

loaves ... the loaves (ULT)

loaves of bread ... the bread (UST)

See how you translated **loaves** in 6:38. Alternate translation: [large chunks of bread ... the large chunks of bread]

Support Reference: [Translate Unknowns](#)

having looked up to heaven (ULT)

Then he thanked God for the food (UST)

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]

Support Reference: [Symbolic Action](#)

he blessed (ULT)

Then he thanked God for the food (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

broke the loaves into pieces (ULT)

he tore the bread into pieces (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he divided the two fish among all (ULT)

He ... had his apprentices} serve the two fish to everyone {who was there} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

among all (ULT)

to everyone {who was there} (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [loaves](#)
- [heaven](#)
- [he blessed](#)
- [loaves](#)
- [to ... disciples](#)

UST

- [loaves of bread](#)
 - [Then he thanked God for the food](#)
 - [Then he thanked God for the food](#)
 - [bread](#)
 - [to ... apprentices](#)
-

Mark 6:42

ULT:

And they all ate and were satisfied.

UST:

Everyone ate {the bread and the fish}, and they all had enough to eat.

they all ate (ULT)

Everyone ate {the bread and the fish} (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

and were satisfied (ULT)

and they all had enough to eat (UST)

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]

Support Reference: [Active or Passive](#)

Mark 6:43

ULT:

And they took up the broken pieces, the fillings of 12 baskets, and from the fish.

UST:

Then the apprentices gathered what was left of the bread and fish. They filled 12 large containers {with the leftovers}!

the broken pieces, the fillings of 12 baskets, and from the fish (ULT)

what was left of the bread and fish. They filled 12 large containers {with the leftovers} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the fillings of 12 baskets (ULT)

They filled 12 large containers {with the leftovers} (UST)

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]

Support Reference: [Possession](#)

the fillings of 12 baskets (ULT)

They filled 12 large containers {with the leftovers} (UST)

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]

Support Reference: [Abstract Nouns](#)

of 12 baskets (ULT)

12 large containers (UST)

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]

Support Reference: [Translate Unknowns](#)

Mark 6:44

ULT:

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

UST:

There were about 5,000 men who ate the bread and fish.

And (ULT)

“καὶ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Background Information](#)

the loaves (ULT)

the bread and fish (UST)

See how you translated **loaves** in [6:38](#). Alternate translation: [the large chunks of bread]

Support Reference: [Translate Unknowns](#)

the loaves (ULT)

the bread and fish (UST)

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]

were 5,000 men (ULT)

There were about 5,000 men (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [loaves](#)

UST

- [bread and fish](#)
-

Mark 6:45

ULT:

And immediately he compelled his disciples to get into the boat and to go ahead to the other side, to Bethsaida, while he sends the crowd away.

UST:

As soon as {everyone finished eating}, Jesus had his apprentices get into a boat and sail without him across {the Sea of Galilee} to the town of Bethsaida. He stayed behind to tell the large group of people to go home.

And immediately (ULT)

As soon as {everyone finished eating} (UST)

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,]

Support Reference: [Introduction of a New Event](#)

to the other side (ULT)

across {the Sea of Galilee} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Bethsaida (ULT)

the town of Bethsaida (UST)

The word **Bethsaida** is the name of a town. It was located on the northern shore of the Sea of Galilee.

Support Reference: [How to Translate Names](#)

unfoldingWord® Translation Words

ULT

- [disciples](#)

UST

- [apprentices](#)
-

Mark 6:46

ULT:

And having said farewell to them, he went to the mountain to pray.

UST:

After he said goodbye to the people who were there, he walked to the top of a hill to pray {to God}.

to them (ULT)

to the people who were there (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

the mountain (ULT)

the top of a hill (UST)

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]

Support Reference: [When to Keep Information Implicit](#)

unfoldingWord® Translation Words

ULT

- [to pray](#)

UST

- [to pray {to God}](#)
-

Mark 6:47

ULT:

And evening having come, the boat was in the middle of the sea, and he {was} alone on the land.

UST:

When it became dark, the apprentices were in the boat in the middle of the Sea of Galilee. Meanwhile, Jesus was on the hill by himself.

evening having come (ULT)

When it became dark (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the boat (ULT)

the apprentices were in the boat (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [of the sea](#)

UST

- of the Sea of Galilee
-

Mark 6:48

ULT:

And having seen them being tormented as they rowed—for the wind was against them—and about the fourth watch of the night, he comes to them, walking on the sea, and he was wishing to pass by them.

UST:

Now the wind was blowing from where the apprentices wanted to go, so they were struggling to row {the boat across the Sea of Galilee}. Jesus noticed that. So, soon before morning, he joined them. He was walking on top of the Sea of Galilee! He planned to walk right past them.

them being tormented as they rowed—for the wind was against them—and (ULT)

Now the wind was blowing from where the apprentices wanted to go, so they were struggling to row {the boat across the Sea of Galilee} ... So (UST)

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,]

Support Reference: [Connect — Reason-and-Result Relationship](#)

them being tormented (ULT)

they were struggling (UST)

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]

Support Reference: [Active or Passive](#)

being tormented (ULT)

were struggling (UST)

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]

Support Reference: [Metaphor](#)

as they rowed (ULT)

to row {the boat across the Sea of Galilee} (UST)

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]

Support Reference: [Translate Unknowns](#)

the wind was against them (ULT)

Now the wind was blowing from where the apprentices wanted to go (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

about the fourth watch of the night (ULT)

soon before morning (UST)

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]

Support Reference: [Translate Unknowns](#)

he comes (ULT)

he joined (UST)

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [he goes]

Support Reference: [Go and Come](#)

walking on the sea (ULT)

He was walking on top of the Sea of Galilee (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he was wishing to pass by them (ULT)

He planned to walk right past them (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [the ... watch](#)
- [sea](#)

UST

- [soon before morning](#)
 - [Sea of Galilee](#)
-

Mark 6:49

ULT:

But they, having seen him walking on the sea, thought that he is a ghost, and they cried out,

UST:

When the apprentices saw Jesus walking on top of the Sea of Galilee, it disturbed them. {They did not know that it was Jesus, so} they thought that he must be a dangerous spiritual being. So, they shouted loudly. However, as soon as {they shouted loudly}, Jesus told them, “Do not worry! I am {Jesus}. Stop being afraid!” (vv49-50)

But (ULT)

“δὲ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

walking on the sea (ULT)

walking on top of the Sea of Galilee (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

thought that he is a ghost (ULT)

{They did not know that it was Jesus, so} they thought that he must be a dangerous spiritual being (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [thought, “He is a ghost!”]

Support Reference: [Direct and Indirect Quotations](#)

a ghost (ULT)

a dangerous spiritual being (UST)

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]

Support Reference: [Translate Unknowns](#)

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 (6:49-50) (ULT)

When the apprentices saw Jesus walking on top of the Sea of Galilee ... {They did not know that it was Jesus, so} they thought that he must be a dangerous spiritual being. So, they shouted loudly ... Jesus ... it disturbed them ... So ... as soon as {they shouted loudly}, Jesus told them, “Do not worry! I am {Jesus}. Stop being afraid (6:49-50) (UST)

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]

unfoldingWord® Translation Words

ULT

- [sea](#)
- [a ghost](#)
- [they cried out](#)

UST

- [Sea of Galilee](#)
 - [a dangerous spiritual being](#)
 - [they shouted loudly](#)
-

Mark 6:50

ULT:

for they all saw him and were troubled. But immediately he spoke with them and says to them, "Take courage! It is I! Do not be afraid!"

UST:

When the apprentices saw Jesus walking on top of the Sea of Galilee, it disturbed them. {They did not know that it was Jesus, so} they thought that he must be a dangerous spiritual being. So, they shouted loudly. However, as soon as {they shouted loudly}, Jesus told them, "Do not worry! I am {Jesus}. Stop being afraid!" (vv49-50)

for (ULT)

“γὰρ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

were troubled (ULT)

it disturbed them (UST)

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]

Support Reference: [Active or Passive](#)

spoke with them and says to them (ULT)

told them (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

Take courage (ULT)

Do not worry (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [were troubled](#)
- [Take courage](#)
- [Do ... be afraid](#)

UST

- [it disturbed them](#)
 - [Do not worry](#)
 - [being afraid](#)
-

Mark 6:51

ULT:

And he got into the boat with them, and the wind ceased, and they were very amazed within themselves.

UST:

Then Jesus joined the apprentices in the boat. At that moment, the wind stopped blowing. {When that happened,} it impressed them greatly.

they were very amazed within themselves (ULT)

{When that happened,} it impressed them greatly (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

they were very amazed (ULT)

{When that happened,} it impressed them greatly (UST)

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]

Support Reference: [Active or Passive](#)

Mark 6:52

ULT:

For they did not understand about the loaves, but their heart was having been hardened.

UST:

{They reacted that way} because they did not realize what it meant {when Jesus fed the large group of people with} the loaves of bread. In fact, they stubbornly refused to understand it.

For (ULT)

{They reacted that way} because (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

they did not understand about the loaves (ULT)

they did not realize what it meant {when Jesus fed the large group of people with} the loaves of bread (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the loaves (ULT)

{when Jesus fed the large group of people with} the loaves of bread (UST)

See how you translated **loaves** in [6:38](#). Alternate translation: [large chunks of bread]

Support Reference: [Translate Unknowns](#)

the loaves, but (ULT)

{when Jesus fed the large group of people with} the loaves of bread. In fact (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

their heart was having been hardened (ULT)

they stubbornly refused to understand it (UST)

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]

Support Reference: [Metaphor](#)

their heart was having been hardened (ULT)

they stubbornly refused to understand it (UST)

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]

Support Reference: [Active or Passive](#)

their heart (ULT)

they stubbornly refused to understand it (UST)

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]

Support Reference: [Collective Nouns](#)

unfoldingWord® Translation Words

ULT

- [they did ... understand](#)
- [loaves](#)
- [having been hardened](#)

UST

- [they did ... realize](#)
 - [{when Jesus fed the large group of people with} the loaves of bread](#)
 - [they stubbornly refused to understand it](#)
-

Mark 6:53

ULT:

And having crossed over, they came to the land at Gennesaret and anchored there.

UST:

After Jesus and his apprentices finished sailing across the Sea of Galilee, they landed on the shore in the region of Gennesaret. They tied the boat there.

having crossed over (ULT)

After Jesus and his apprentices finished sailing across the Sea of Galilee, they (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they came (ULT)

landed (UST)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [they went]

Support Reference: [Go and Come](#)

Gennesaret (ULT)

the region of Gennesaret (UST)

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]

anchored there (ULT)

They tied the boat there (UST)

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]

Support Reference: [Translate Unknowns](#)

Mark 6:54

ULT:

And they having come out from the boat, immediately having recognized him,

UST:

As soon as they got out of the boat, people realized that Jesus was there.

having come out (ULT)

got out (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone out]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [having recognized](#)

UST

- [people realized that ... was there](#)
-

Mark 6:55

ULT:

they ran throughout that whole region, and they began to carry on their mats the ones having sickness where they were hearing that he is.

UST:

Those people hurried to all the places within that region. Whenever people {in those places} learned that Jesus was in a specific place, they started to bring there on sleeping pads many other people who were sick.

they ran throughout ... they began ... they were hearing (ULT)

Those people hurried to ... Whenever people {in those places} learned ... they started (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

their mats (ULT)

sleeping pads (UST)

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]

Support Reference: [Translate Unknowns](#)

on their mats the ones having sickness (ULT)

on sleeping pads many other people who were sick (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

the ones having sickness (ULT)

many other people who were sick (UST)

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]

Support Reference: [Abstract Nouns](#)

where they were hearing that he is (ULT)

Whenever people {in those places} learned that Jesus was in a specific place ... there (UST)

Alternate translation: [wherever they were hearing that Jesus had gone]

they were hearing that he is (ULT)

Whenever people {in those places} learned that Jesus was in a specific place (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [they were hearing, “He is there!”]

Mark 6:56

ULT:

And wherever he was entering into villages or into cities or into fields, they were placing the ones being sick in the marketplaces, and they were begging him so that they might even touch the edge of his garment, and as many as touched it were being healed.

UST:

Jesus visited many villages, towns, and farms. Wherever he visited, people put those who were sick in the open areas. These people who were sick asked Jesus to allow them just to touch the hem of his robe. Everyone who did so became healthy.

into villages or into cities or into fields (ULT)

many villages, towns, and farms (UST)

Alternate translation: [into little towns or into big towns or into rural areas]

they were placing (ULT)

people put (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

the marketplaces (ULT)

the open areas (UST)

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]

they were begging ... they might ... touch (ULT)

These people who were sick asked ... allow them ... to touch (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

him so that they might even touch the edge of his garment, and (ULT)

Jesus to allow them just to touch the hem of his robe (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

they might even touch (ULT)

allow them just to touch (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

as many as touched it were being healed (ULT)

Everyone who did so became healthy (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you 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]

Support Reference: [Active or Passive](#)

it (ULT)

did so (UST)

Here, the word translated as **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]

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

- [they were begging](#)

UST

- [These people who were sick asked](#)
-

Mark 7

Mark 7 Chapter Introduction

Structure and Formatting

1. 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: [tradition](#) and [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](#))

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](#))

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](#))

Mark 7:1

ULT:

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

UST:

After that, some Pharisees and some teachers of the Jewish law arrived from the city of Jerusalem. They assembled where Jesus was.

And (ULT)

After that (UST)

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,]

Support Reference: [Introduction of a New Event](#)

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

some Pharisees and some teachers of the Jewish law arrived from the city of Jerusalem. They assembled where Jesus was (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having come (ULT)

arrived (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: [Go and Come](#)

are being gathered (ULT)

They assembled (UST)

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]

Support Reference: [Active or Passive](#)

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 (7:1-2) (ULT)

After that, some Pharisees and some teachers of the Jewish law arrived from the city of Jerusalem. They assembled where Jesus was ... Then, they noticed that some of Jesus' apprentices did not cleanse their hands before eating food. So, their hands were unclean {when they ate the food ... } (7:1-2) (UST)

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.]

Support Reference: [Information Structure](#)

unfoldingWord® Translation Words

ULT

- [are being gathered](#)
- [Pharisees](#)
- [of the scribes](#)
- [Jerusalem](#)

UST

- [They assembled](#)
 - [some Pharisees](#)
 - [teachers of the Jewish law](#)
 - [the city of Jerusalem](#)
-

Mark 7:2

ULT:

And having seen some of his disciples, that they eat loaves with defiled hands, that is, unwashed—

UST:

Then, they noticed that some of Jesus' apprentices did not cleanse their hands before eating food. So, their hands were unclean {when they ate the food}.

having seen some of his disciples, that they eat (ULT)

they noticed that some of Jesus' apprentices ... before eating (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

they eat loaves (ULT)

before eating food (UST)

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]

Support Reference: [Synecdoche](#)

with defiled hands, that is, unwashed (ULT)

did not cleanse their hands ... So, their hands were unclean {when they ate the food} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [of ... disciples](#)
- [loaves](#)

UST

- [of ... apprentices](#)
 - [food](#)
-

Mark 7:3

ULT:

for the Pharisees and all the Jews do not eat unless they would wash their hands with a fist, holding to the tradition of the elders;

UST:

{The Pharisees and the teachers of the Jewish law noticed that} because most Jewish people, and especially the Pharisees, always cleanse their hands in a special way before they eat food. That is the teaching that they received from their ancestors.

for (ULT)

{The Pharisees and the teachers of the Jewish law noticed that} because (UST)

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]

Support Reference: [Background Information](#)

the Pharisees and all the Jews (ULT)

most Jewish people, and especially the Pharisees (UST)

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,]

Support Reference: [Assumed Knowledge and Implicit Information](#)

all the Jews (ULT)

most Jewish people (UST)

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]

Support Reference: [Hyperbole](#)

do not eat unless they would wash their hands with a fist (ULT)

always cleanse their hands in a special way before they eat food (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

with a fist (ULT)

in a special way (UST)

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]

Support Reference: [Translate Unknowns](#)

the tradition of the elders (ULT)

the teaching that they received from their ancestors (UST)

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]

Support Reference: [Possession](#)

the tradition of the elders (ULT)

the teaching that they received from their ancestors (UST)

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]

Support Reference: [Abstract Nouns](#)

of the elders (ULT)

that they received from their ancestors (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Pharisees](#)
- [Jews](#)
- [tradition](#)

- of the elders

UST

- Pharisees
 - Jewish people
 - teaching
 - that they received from their ancestors
-

Mark 7:4

ULT:

and from a marketplace, they do not eat unless they baptize, and there are many other things which they received to hold to: baptisms of cups and pitchers and copper vessels—

UST:

Also, {when they come home} from the open areas in their towns, they always cleanse themselves before they eat food. They have many other similar teachings. {For example,} they cleanse many different kinds of dishes and containers.

from a marketplace, they do not eat unless they baptize (ULT)

“ἀπ’ ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν” (ORIG QUOTE) (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

a marketplace (ULT)

“ἀγορᾶς” (ORIG QUOTE) (UST)

See how you translated **marketplace** in [6:56](#). Alternate translation: [a town square] or [a park]

Support Reference: [Translate Unknowns](#)

they do not eat unless they baptize (ULT)

“ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν” (ORIG QUOTE) (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

there are many other things which they received to hold to (ULT)

“ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν” (ORIG QUOTE) (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

of cups and pitchers and copper vessels (ULT)

“ποτηρίων καὶ ξεστῶν καὶ χαλκίων” (ORIG QUOTE) (UST)

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]

Support Reference: [Doublet](#)

pitchers (ULT)

“ξεστῶν” (ORIG QUOTE) (UST)

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]

Support Reference: [Translate Unknowns](#)

copper vessels (ULT)

“χαλκίων” (ORIG QUOTE) (UST)

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]

Support Reference: [Translate Unknowns](#)

copper vessels (ULT)

“χαλκίων” (ORIG QUOTE) (UST)

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.

Support Reference: [Textual Variants](#)

unfoldingWord® Translation Words

ULT

- they received

UST

- παρέλαβον (ORIG QUOTE)
-

Mark 7:5

ULT:

also the Pharisees and the scribes ask him, “Why do your disciples not walk according to the tradition of the elders, but they eat bread with defiled hands?”

UST:

So, the Pharisees and the teachers of the Jewish law told Jesus, “Your apprentices have unclean hands when they eat food. They are disobeying the teachings we received from our ancestors. They should not do that!”

also the Pharisees and the scribes ask him (ULT)

So, the Pharisees and the teachers of the Jewish law told Jesus (UST)

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](#).

Support Reference: [Information Structure](#)

Why do your disciples not walk according to the tradition of the elders, but they eat bread with defiled hands (ULT)

Your apprentices have unclean hands when they eat food. They are disobeying the teachings we received from our ancestors. They should not do that (UST)

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!]

Support Reference: [Rhetorical Question](#)

do your disciples not walk according to the tradition of the elders (ULT)

Your apprentices ... They are disobeying the teachings we received from our ancestors (UST)

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]

Support Reference: [Metaphor](#)

your (ULT)

Your (UST)

Because the Pharisees and the scribes are talking to Jesus, the word **your** is singular.

Support Reference: [Forms of 'You' — Singular](#)

the tradition of the elders (ULT)

the teachings we received from our ancestors (UST)

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]

Support Reference: [Possession](#)

but (ULT)

“ἀλλὰ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connect — Contrast Relationship](#)

they eat bread (ULT)

when they eat food (UST)

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]

Support Reference: [Synecdoche](#)

unfoldingWord® Translation Words

ULT

- [Pharisees](#)
- [scribes](#)
- [disciples](#)
- [tradition](#)
- [of the elders](#)
- [bread](#)

UST

- [Pharisees](#)
 - [teachers of the Jewish law](#)
 - [apprentices](#)
 - [the teachings](#)
 - [we received from our ancestors](#)
 - [food](#)
-

Mark 7:6

ULT:

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

UST:

Jesus replied, “Isaiah {the prophet} was right when God spoke through him about you. You say that you obey God, but you really do not! Here is what Isaiah wrote: ‘You people treat me respectfully when you talk, but you do not really care about me.’

But (ULT)

“δὲ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

well (ULT)

was right (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

As it is written (ULT)

Here is what Isaiah wrote (UST)

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]

Support Reference: [Quotations and Quote Margins](#)

This people (ULT)

You people (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

me ... me (ULT)

me ... you do not really care about me (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

with their lips (ULT)

when you talk (UST)

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]

Support Reference: [Metonymy](#)

their heart is far away from me (ULT)

you do not really care about me (UST)

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]

Support Reference: [Metaphor](#)

their heart is far away (ULT)

you do not really care about me (UST)

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]

Support Reference: [Collective Nouns](#)

their heart (ULT)

you do not really care about me (UST)

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]

Support Reference: [Metonymy](#)

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 (7:6-7) (ULT)

Here is what Isaiah wrote: You people treat me respectfully when you talk, but you do not really care about me ... { ... When you worship me, it is useless. That is because} you use only what humans have commanded to instruct others (7:6-7) (UST)

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.]

Support Reference: [Quotes within Quotes](#)

unfoldingWord® Translation Words

ULT

- [prophesied](#)
- [Isaiah](#)
- [hypocrites](#)
- [As](#)
- [honors](#)

UST

- [when God spoke through him](#)
- [Isaiah {the prophet}](#)
- [You say that you obey God, but you really do not](#)
- [Here is what Isaiah wrote](#)

- treat ... respectfully
-

Mark 7:7

ULT:

But they worship me in vain, teaching as doctrines commandments of men.'

UST:

When you worship me, it is useless. {That is because} you use only what humans have commanded to instruct others.'

But (ULT)

“δὲ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

teaching (ULT)

{That is because} you use ... to instruct others (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

as doctrines commandments of men (ULT)

{That is because} you use only what humans have commanded to instruct others (UST)

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]

Support Reference: [Abstract Nouns](#)

commandments of men (ULT)

only what humans have commanded (UST)

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]

Support Reference: [Possession](#)

of men (ULT)

humans (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

unfoldingWord® Translation Words

ULT

- [in vain](#)
- [they worship](#)

- as doctrines

UST

- it is useless
 - When you worship
 - {That is because} you use ... to instruct others
-

Mark 7:8

ULT:

Having left the commandment of God, you hold to the tradition of men.”

UST:

You carefully obey human teachings, but you ignore the laws that God gave us.”

Having left (ULT)

but you ignore (UST)

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]

Support Reference: [Metaphor](#)

the commandment of God (ULT)

the laws that God gave us (UST)

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]

Support Reference: [Possession](#)

the commandment of God (ULT)

the laws that God gave us (UST)

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]

Support Reference: [Abstract Nouns](#)

the tradition of men (ULT)

human teachings (UST)

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]

Support Reference: [Possession](#)

the tradition of men (ULT)

human teachings (UST)

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]

Support Reference: [Abstract Nouns](#)

of men (ULT)

human (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

of men (ULT)

human (UST)

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.

Support Reference: [Textual Variants](#)

unfoldingWord® Translation Words

ULT

- [of God](#)
- [tradition](#)

UST

- [that God gave us](#)
 - [teachings](#)
-

Mark 7:9

ULT:

And he was saying to them, “Well do you reject the commandment of God so that you may keep your tradition!”

UST:

Further, Jesus told them, “You easily stop obeying the laws that God gave us in order to obey the teachings that you received. You should not be good at doing that!”

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

You easily stop obeying the laws that God gave us in order to obey the teachings that you received. You should not be good at doing that (UST)

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]

Support Reference: [Irony](#)

the commandment of God ... your tradition (ULT)

the laws that God gave us ... the teachings that you received (UST)

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]

Support Reference: [Abstract Nouns](#)

the commandment of God (ULT)

the laws that God gave us (UST)

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]

Support Reference: [Possession](#)

you may keep (ULT)

obey (UST)

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.

Support Reference: [Textual Variants](#)

unfoldingWord® Translation Words

ULT

- [do you reject](#)
- [of God](#)
- [tradition](#)

UST

- [You ... stop obeying](#)
 - [that God gave us](#)
 - [the teachings](#)
-

Mark 7:10

ULT:

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

UST:

For example, Moses gave this law: ‘Treat your parents respectfully.’ {He} also {gave this law}: ‘Execute anyone who insults his or her parents.’

For (ULT)

For example (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

Moses said (ULT)

Moses gave this law (UST)

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]

Support Reference: [Quotations and Quote Margins](#)

said, ‘Honor your father and your mother,’ and, ‘The one speaking evil of his father or mother, let him end in death (ULT)

gave this law: ‘Treat your parents respectfully.’ {He} also {gave this law}: ‘Execute anyone who insults his or her parents (UST)

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.]

Support Reference: [Quotes within Quotes](#)

Honor your ... your (ULT)

Treat your parents respectfully (UST)

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.

Support Reference: [Forms of ‘You’ — Singular](#)

The one speaking evil of his father or mother, let him end in death (ULT)

Execute anyone who insults his or her parents (UST)

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]

Support Reference: [Third-Person Imperatives](#)

The one speaking evil of (ULT)

anyone who insults (UST)

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]

Support Reference: [Abstract Nouns](#)

his father or mother, let him end (ULT)

Execute ... his or her parents (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

let him end in death (ULT)

Execute (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [Moses](#)
- [Honor](#)
- [speaking evil of](#)

UST

- Moses
 - Treat ... respectfully
 - anyone who insults
-

Mark 7:11

ULT:

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),

UST:

However, you tell people that they can say to their parents, ‘I designated as Corban everything that I could have used to provide for you.’ (That means that they gave it to God.)

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 (ULT)

However, you tell people that they can say to their parents, ‘I designated as Corban everything that I could have used to provide for you.’ (That means that they gave it to God (UST)

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)]

Support Reference: [Direct and Indirect Quotations](#)

But (ULT)

However (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

a man says to his father or his mother (ULT)

they can say to their parents (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

Whatever you might have benefited from me (ULT)

everything that I could have used to provide for you (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

you might have benefited (ULT)

could have used to provide for you (UST)

Because the man are talking to his father or his mother, the word **you** is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

{is} Corban (ULT)

I designated as Corban (UST)

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.

Support Reference: [Copy or Borrow Words](#)

{is} Corban” (that is, a gift (ULT)

I designated as Corban ... That means that they gave it to God (UST)

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”)]

Support Reference: [Assumed Knowledge and Implicit Information](#)

a gift (ULT)

that they gave it to God (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

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 (7:11-12) (ULT)

However, you tell people that they can say to their parents, ‘I designated as Corban everything that I could have used to provide for you.’ (That means that they gave it to God ... Then, you allow them to stop helping their parents (7:11-12) (UST)

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]

Support Reference: [Hypothetical Situations](#)

unfoldingWord® Translation Words

ULT

- [you might have benefited](#)

UST

- [could have used to provide for you](#)
-

Mark 7:12

ULT:

you no longer permit him to do anything for his father or his mother,

UST:

Then, you allow them to stop helping their parents.

you no longer permit him to do anything (ULT)

Then, you allow them to stop helping (UST)

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]

Support Reference: [Double Negatives](#)

him ... for his father or his mother (ULT)

them ... their parents (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

Mark 7:13

ULT:

setting aside the word of God by your tradition which you handed down, and you do many such similar things.”

UST:

In that way, you use what you learned and teach to ignore what God commanded. There are many things that you do that are like that.”

setting aside (ULT)

In that way ... to ignore (UST)

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]

Support Reference: [Metaphor](#)

the word of God (ULT)

what God commanded (UST)

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]

Support Reference: [Metonymy](#)

by your tradition (ULT)

you use what you learned (UST)

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]

Support Reference: [Abstract Nouns](#)

you handed down (ULT)

and teach (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- [word of God](#)
- [by ... tradition](#)

UST

- [what God commanded](#)
 - [you use what you learned](#)
-

Mark 7:14

ULT:

And having summoned the crowd again, he was saying to them, “Listen to me, all {of you}, and understand:

UST:

Then Jesus again told the large group of people to come to him. He told them, “You all should listen to what I {am about to say} and learn {from it}.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- having summoned
- understand

UST

- Jesus ... told ... to come to him
 - learn {from it}
-

Mark 7:15

ULT:

there is nothing from outside the man, entering into him, that is able to defile him; but the things that come out from the man are the things defiling the man.

UST:

Whatever people eat cannot make them unclean. Rather, it is what people do and say that makes them unclean.

nothing from outside the man, entering into him (ULT)

Whatever people eat cannot (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the man ... him ... him ... the man ... the man (ULT)

Whatever people eat cannot ... them ... what people do and say ... them (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

the man ... the man ... the man (ULT)

Whatever people eat cannot ... what people do and say ... them (UST)

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]

Support Reference: [Generic Noun Phrases](#)

the things that come out from the man (ULT)

what people do and say (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

that come out (ULT)

what people do and say (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [that go out]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [to defile](#)
- [defiling](#)

UST

- [make ... unclean](#)
 - [that makes ... unclean](#)
-

Mark 7:16

ULT:

[If anyone has ears to hear, let him hear.]”

UST:

[You should think carefully about what you just heard me say!]”

If anyone has ears to hear, let him hear (ULT)

You should think carefully about what you just heard me say (UST)

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.

Support Reference: [Textual Variants](#)

If anyone has ears to hear, let him hear (ULT)

You should think carefully about what you just heard me say (UST)

See how you translated the similar sentence in [4:9](#).

Mark 7:17

ULT:

And when he entered into a house from the crowd, his disciples were asking him about the parable.

UST:

Later, Jesus went into a house {with his apprentices}, away from the large group of people. Then, the apprentices asked him to explain the example {he had given}.

he entered (ULT)

Jesus went ... with his apprentices (UST)

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]

Support Reference: [Synecdoche](#)

from the crowd (ULT)

away from the large group of people (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the parable (ULT)

the example {he had given} (UST)

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]

unfoldingWord® Translation Words

ULT

- [a house](#)
- [disciples](#)
- [parable](#)

UST

- [a house](#)
 - [the apprentices](#)
 - [example {he had given}](#)
-

Mark 7:18

ULT:

And he says to them, “Are you also thus without understanding? Do you not understand that everything that enters into the man from outside is not able to defile him,

UST:

Jesus answered, “So, you too have not yet learned what I mean. You should know that whatever people eat cannot make them unclean.

Are you also thus without understanding (ULT)

So, you too have not yet learned what I mean (UST)

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!]

Support Reference: [Rhetorical Question](#)

everything that enters into the man from outside (ULT)

whatever people eat (UST)

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,]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the man ... him (ULT)

whatever people eat ... them (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

the man (ULT)

whatever people eat (UST)

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]

Support Reference: [Generic Noun Phrases](#)

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 (7:18-19) (ULT)

You should know that whatever people eat cannot make them unclean ... In fact, what people eat does not become part of what they think. Rather, it simply goes into their stomachs. Eventually, their bodies expel what they ate into toilets (7:18-19) (UST)

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)!]

Support Reference: [Rhetorical Question](#)

unfoldingWord® Translation Words

ULT

- [Do you ... understand](#)
- [to defile](#)

UST

- [You ... know](#)
 - [make ... unclean](#)
-

Mark 7:19

ULT:

because it does not go into his heart, but into the stomach, and passes out into the latrine (cleansing all foods)?”

UST:

In fact, what people eat does not become part of what they think. Rather, it simply goes into their stomachs. Eventually, their bodies expel what they ate into toilets.” So, {Jesus was implying that} no food is unclean.

because (ULT)

In fact (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

it does not go (ULT)

what people eat does not become (UST)

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [it does not come]

Support Reference: [Go and Come](#)

into his heart, but into the stomach (ULT)

part of what they think. Rather, it simply goes into their stomachs (UST)

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]

Support Reference: [Generic Noun Phrases](#)

into ... heart (ULT)

part of what they think (UST)

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]

Support Reference: [Metonymy](#)

his (ULT)

part of what they think (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

passes out into the latrine (ULT)

Eventually, their bodies expel what they ate into toilets (UST)

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]

Support Reference: [Euphemism](#)

the latrine (ULT)

toilets (UST)

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]

Support Reference: [Translate Unknowns](#)

the latrine (cleansing all foods (ULT)

toilets.” So, {Jesus was implying that} no food is unclean (UST)

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.]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 7:20

ULT:

But he was saying, “What is coming out from the man, that defiles the man.

UST:

Then Jesus told them, “It is what people do and say that makes them unclean.

But (ULT)

Then (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

What is coming out from the man, that (ULT)

It is what people do and say (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

What is coming out from the man (ULT)

what people do and say (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

is coming out (ULT)

what people do and say (UST)

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: [is going out]

Support Reference: [Go and Come](#)

the man ... the man (ULT)

what people do and say ... them (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

the man ... the man (ULT)

what people do and say ... them (UST)

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]

Support Reference: [Generic Noun Phrases](#)

unfoldingWord® Translation Words

ULT

- [defiles](#)

UST

- [that makes ... unclean](#)
-

Mark 7:21

ULT:

For from within, from the heart of men, come out evil thoughts, sexual immorality, thefts, murders,

UST:

In fact, it is because of what people think and care about that they think wrong things. They have improper sex, steal things, and kill others.

For (ULT)

In fact (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

from the heart of men (ULT)

what people think and care about (UST)

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]

Support Reference: [Metonymy](#)

the heart (ULT)

what people think and care about (UST)

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]

Support Reference: [Collective Nouns](#)

of men (ULT)

what people think and care about (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

come out (ULT)

it is because of (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [go out]

Support Reference: [Go and Come](#)

come out (ULT)

it is because of (UST)

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]

Support Reference: [Metaphor](#)

evil thoughts, sexual immorality, thefts, murders ... adultery, coveting, wickedness, deceit, sensuality, an evil eye, blasphemy, pride, {and} folly (7:21-22) (ULT)

that they think wrong things. They have improper sex, steal things, and kill others ... They are sexually unfaithful to their spouses, want more than they need, and do what is evil. They trick others, fail to restrain themselves, and are jealous. They say bad things {about God or others}, think too highly of themselves, and are foolish (7:21-22) (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [evil](#)
- [sexual immorality](#)

UST

- [wrong](#)
 - [They have improper sex](#)
-

Mark 7:22

ULT:

adultery, coveting, wickedness, deceit, sensuality, an evil eye, blasphemy, pride, {and} folly.

UST:

They are sexually unfaithful to their spouses, want more than they need, and do what is evil. They trick others, fail to restrain themselves, and are jealous. They say bad things {about God or others}, think too highly of themselves, and are foolish.

sensuality (ULT)

fail to restrain themselves (UST)

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]

Support Reference: [Translate Unknowns](#)

an evil eye (ULT)

and are jealous (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [adultery](#)
- [coveting](#)
- [wickedness](#)

- deceit
- evil
- pride
- {and} folly

UST

- They are sexually unfaithful to their spouses
 - want more than they need
 - and do what is evil
 - They trick others
 - and are jealous
 - think too highly of themselves
 - and are foolish
-

Mark 7:23

ULT:

All these evils come out from within, and they defile the man.”

UST:

People do and say those wicked things, and that makes them unclean.”

All these evils come out from within (ULT)

People do and say those wicked things (UST)

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]

Support Reference: [Abstract Nouns](#)

come out (ULT)

People do and say (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [go out]

Support Reference: [Go and Come](#)

come out (ULT)

People do and say (UST)

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]

Support Reference: [Metaphor](#)

from within (ULT)

People do and say (UST)

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]

Support Reference: [Ellipsis](#)

the man (ULT)

them (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

the man (ULT)

them (UST)

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]

unfoldingWord® Translation Words

ULT

- [evils](#)
- [they defile](#)

UST

- [those wicked things](#)
 - [that makes ... unclean](#)
-

Mark 7:24

ULT:

Now having gotten up from there, he went away to the region of Tyre and Sidon, and having entered into a house, he was wanting no one to know {it}, but he was not able to hide.

UST:

After that, Jesus {and his apprentices} left the region of Gennesaret. They traveled to the areas near the cities of Tyre and Sidon. Jesus tried to keep people from learning where he was staying. However, people soon found out where he was.

Now (ULT)

After that (UST)

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,]

Support Reference: [Introduction of a New Event](#)

from there (ULT)

left the region of Gennesaret (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he went away (ULT)

They traveled (UST)

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]

Support Reference: [Synecdoche](#)

he went away (ULT)

They traveled (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came away]

Support Reference: [Go and Come](#)

having entered into a house (ULT)

where he was staying (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to know {it} (ULT)

from learning (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [of Tyre](#)
- [Sidon](#)
- [a house](#)
- [to know {it}](#)

UST

- [near the cities of Tyre](#)
 - [Sidon](#)
 - [where he was staying](#)
 - [from learning](#)
-

Mark 7:25

ULT:

But immediately having heard about him, a woman, of whom her little daughter had an unclean spirit, having come, fell down at his feet.

UST:

In fact, as soon as {he arrived}, a certain woman learned about him. A demon was controlling this woman's young daughter. So, she walked to where Jesus was and knelt before him.

But (ULT)

In fact (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

immediately having heard about him, a woman, of whom her little daughter had an unclean spirit, having come, fell down at his feet (ULT)

as soon as {he arrived}, a certain woman learned about him. A demon was controlling this woman's young daughter. So, she walked to where Jesus was and knelt before him (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

immediately having heard about him, a woman, of whom her little daughter had an unclean spirit, having come (ULT)

as soon as {he arrived}, a certain woman learned about him. A demon was controlling this woman's young daughter. So, she walked to where Jesus was (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having come (ULT)

So, she walked to where Jesus was (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: [Go and Come](#)

fell down at his feet (ULT)

and knelt before him (UST)

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]

Support Reference: [Symbolic Action](#)

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 Syrophenician by descent, and she was asking him that he would cast out the demon from her daughter (7:25-26) (ULT)

In fact, as soon as {he arrived}, a certain woman learned about him. A demon was controlling this woman's young daughter. So, she walked to where Jesus was and knelt before him ... It is important to know that this woman was not Jewish. Instead, her ancestors were people from the regions of Syria and Phoenicia. {While she was kneeling before Jesus,} she begged him to force the demon out of her daughter (7:25-26) (UST)

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 Syrophenician 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.]

Support Reference: [Verse Bridges](#)

unfoldingWord® Translation Words

ULT

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

UST

- [A demon](#)
 - [and knelt](#)
-

Mark 7:26

ULT:

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.

UST:

It is important to know that this woman was not Jewish. Instead, her ancestors were people from the regions of Syria and Phoenicia. {While she was kneeling before Jesus,} she begged him to force the demon out of her daughter.

Now the woman was a Greek, a Syrophoenician by descent, and she was asking (ULT)

It is important to know that this woman was not Jewish. Instead, her ancestors were people from the regions of Syria and Phoenicia. {While she was kneeling before Jesus,} she begged (UST)

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]

Support Reference: [Background Information](#)

a Syrophoenician (ULT)

from the regions of Syria and Phoenicia (UST)

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]

Support Reference: [How to Translate Names](#)

she was asking him that he would cast out the demon from her daughter (ULT)

she begged him to force the demon out of her daughter (UST)

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”]

Support Reference: [Direct and Indirect Quotations](#)

unfoldingWord® Translation Words

ULT

- [a Greek](#)
- [demon](#)
- [he would cast out](#)

UST

- [not Jewish](#)
 - [demon](#)
 - [force](#)
-

Mark 7:27

ULT:

And he was saying to her, “Permit the children first to be fed, for it is not good to take the bread of the children and to throw {it} to the little dogs.”

UST:

Jesus told her, “Suppose that someone takes food for children and gives it to dogs instead. That is not appropriate! So, the children should eat before {the dogs do}. {That is why I am not helping you.}”

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 (ULT)

Suppose that someone takes food for children and gives it to dogs instead. That is not appropriate! So, the children should eat before {the dogs do}. {That is why I am not helping you ... } (UST)

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]

Support Reference: [Connect](#) — [Reason-and-Result Relationship](#)

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 (ULT)

Suppose that someone takes food for children and gives it to dogs instead. That is not appropriate! So, the children should eat before {the dogs do}. {That is why I am not helping you ... } (UST)

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]

Support Reference: [Parables](#)

Permit (ULT)

should (UST)

Because Jesus is speaking to the woman, the command **Permit** is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

the children first to be fed (ULT)

the children ... eat before {the dogs do} (UST)

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]

Support Reference: [Active or Passive](#)

the bread of the children (ULT)

food for children (UST)

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]

Support Reference: [Possession](#)

the bread (ULT)

food (UST)

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]

Support Reference: [Synecdoche](#)

to throw {it} to the little dogs (ULT)

gives it to dogs instead (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to the little dogs (ULT)

to dogs (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- good
- bread

UST

- appropriate ... That is why I am not helping you
 - food
-

Mark 7:28

ULT:

But she answered and says to him, “Yes, Lord, and the little dogs under the table eat from the crumbs of the children.”

UST:

The woman replied, “My Lord, what you say is correct. However, dogs lying nearby do eat leftovers from the children’s food. {What I am asking you to do is like those leftovers.}”

But (ULT)

“δε” (ORIG QUOTE) (UST)

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]

Support Reference: [Connect — Contrast Relationship](#)

Yes (ULT)

what you say is correct (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

and (ULT)

However (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

the little dogs under the table eat from the crumbs of the children (ULT)

dogs lying nearby do eat leftovers from the children's food. {What I am asking you to do is like those leftovers ... } (UST)

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]

Support Reference: [Parables](#)

the little dogs (ULT)

dogs (UST)

See you how you translated this phrase in [7:27](#). Alternate translation: [to the domesticated animals] or [to the scavenging animals]

Support Reference: [Translate Unknowns](#)

the little dogs under the table (ULT)

dogs lying nearby (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the crumbs of the children (ULT)

leftovers from the children's food. {What I am asking you to do is like those leftovers ... } (UST)

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]

Support Reference: [Possession](#)

unfoldingWord® Translation Words

ULT

- [Lord](#)

UST

- [My Lord](#)
-

Mark 7:29

ULT:

And he said to her, “Because of this word, go! The demon has gone out from your daughter.”

UST:

Jesus replied, “Because of what you have said, {I will do what you asked}. You can go home. {I have forced} the demon to stop controlling your daughter.”

this word (ULT)

what you have said (UST)

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]

Support Reference: [Metonymy](#)

go (ULT)

{I will do what you asked}. You can go home (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

go ... your (ULT)

{I will do what you asked}. You can go home ... your (UST)

Because Jesus is speaking to the woman, the command **go** and the word **your** are singular.

The demon has gone out from your daughter (ULT)

{I have forced} the demon to stop controlling your daughter (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

has gone out (ULT)

I have forced ... to stop controlling (UST)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [has come out]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [demon](#)

UST

- [demon](#)
-

Mark 7:30

ULT:

And having gone away to her house, she found the child having been put on the bed and the demon having gone out.

UST:

So, the woman went home. She saw that her daughter was resting. The demon had stopped controlling her.

the child having been put on the bed (ULT)

her daughter was resting (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the child having been put (ULT)

her daughter was resting (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [house](#)
- [demon](#)

UST

- [home](#)
 - [demon](#)
-

Mark 7:31

ULT:

And again having gone out from the region of Tyre, he went through Sidon to the Sea of Galilee, in the midst of the region of the Decapolis.

UST:

Then, Jesus {and his apprentices} left the areas near the city of Tyre. They walked through the areas near the city of Sidon and eventually arrived near the Sea of Galilee in the region of the Ten Towns.

And again (ULT)

Then (UST)

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,]

Support Reference: [Introduction of a New Event](#)

having gone out ... he went (ULT)

Jesus {and his apprentices} left ... They walked (UST)

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]

Support Reference: [Go and Come](#)

he went (ULT)

They walked (UST)

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]

Support Reference: [Synecdoche](#)

of the Decapolis (ULT)

of the Ten Towns (UST)

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](#).

Support Reference: [How to Translate Names](#)

unfoldingWord® Translation Words

ULT

- [of Tyre](#)
- [Sidon](#)
- [of Galilee](#)
- [Sea of Galilee](#)

UST

- [near the city of Tyre](#)
 - [the areas near the city of Sidon](#)
 - [of Galilee](#)
 - [Sea of Galilee](#)
-

Mark 7:32

ULT:

And they bring to him {one} deaf and barely able to speak, and they beg him that he would lay his hand on him.

UST:

Then, people led to Jesus a man who could not hear and who could not speak well. They urged Jesus to {heal him by} touching him.

they bring to him {one} deaf and barely able to speak (ULT)

people led to Jesus a man who could not hear and who could not speak well (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

they bring ... they beg (ULT)

people led ... They urged (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

him that he would lay his hand on him (ULT)

Jesus to {heal him by} touching him (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [him, “Please lay your hand on him.”]

Support Reference: [Direct and Indirect Quotations](#)

he would lay his hand on him (ULT)

{heal him by} touching him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [they beg](#)

UST

- [They urged](#)
-

Mark 7:33

ULT:

And having taken him aside from the crowd by himself, he put his fingers into his ears, and having spit, he touched his tongue.

UST:

So, Jesus brought the man to a place where no one from the large group of people was with them. He stuck one of his fingers into each of the man's ears. Then, he spit and touched the man's tongue.

he put his fingers into his ears (ULT)

He stuck one of his fingers into each of the man's ears (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having spit (ULT)

he spit (UST)

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]

Support Reference: [When to Keep Information Implicit](#)

unfoldingWord® Translation Words

ULT

- [tongue](#)

UST

- tongue
-

Mark 7:34

ULT:

And having looked up to heaven, he sighed and says to him, “Ephphatha!” (that is, “Be opened!”).

UST:

Next, Jesus groaned as he prayed to God. Then he told the man, “Ephphatha!” That means, “Open up!”

having looked up to heaven (ULT)

as he prayed to God (UST)

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]

Support Reference: [Symbolic Action](#)

he sighed (ULT)

Jesus groaned (UST)

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]

Support Reference: [When to Keep Information Implicit](#)

Ephphatha!” (that is, “Be opened (ULT)

Ephphatha!” That means, “Open up (UST)

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!”]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Ephphatha (ULT)

Ephphatha (UST)

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.

Support Reference: [Copy or Borrow Words](#)

Be opened (ULT)

Open up (UST)

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]

Support Reference: [Active or Passive](#)

Be opened (ULT)

Open up (UST)

Because Jesus is speaking to the man, the command **Be opened** is singular.

unfoldingWord® Translation Words

ULT

- [heaven](#)

UST

- [as he prayed to God](#)
-

Mark 7:35

ULT:

And his ears were opened, and the bond of his tongue was loosed, and he began speaking rightly.

UST:

After that, the man could hear. Also, Jesus had corrected what was wrong with his mouth, so he could speak properly.

his ears were opened, and the bond of his tongue was loosed (ULT)

the man could hear. Also, Jesus had corrected what was wrong with his mouth (UST)

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]

Support Reference: [Active or Passive](#)

his ears were opened (ULT)

the man could hear (UST)

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]

Support Reference: [Metaphor](#)

the bond of his tongue was loosed (ULT)

Jesus had corrected what was wrong with his mouth (UST)

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]

Support Reference: [Metaphor](#)

the bond of his tongue (ULT)

what was wrong with his mouth (UST)

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]

Support Reference: [Possession](#)

unfoldingWord® Translation Words

ULT

- [bond](#)
- [of ... tongue](#)

UST

- [what was wrong](#)
 - [with his mouth](#)
-

Mark 7:36

ULT:

And he commanded them so that they would tell {it} to no one. But as much as he commanded them, the more abundantly they were proclaiming {it}.

UST:

After that, Jesus ordered the people {who were nearby} not to tell anyone {about what he had done}. However, every time he ordered them {not to do so}, they told even more people {about what he had done}.

them ... they would tell {it} ... them ... they (ULT)

the people {who were nearby} ... tell ... about what he had done ... them ... they (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

them so that they would tell {it} to no one (ULT)

the people {who were nearby} not to tell anyone {about what he had done} (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [them, “Tell it to no one”]

Support Reference: [Direct and Indirect Quotations](#)

he commanded them ... they (ULT)

he ordered them {not to do so}, they (UST)

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]

Support Reference: [Ellipsis](#)

unfoldingWord® Translation Words

ULT

- [were proclaiming](#) {it}

UST

- [told ... people](#) {about what he had done}
-

Mark 7:37

ULT:

And they were extremely astonished, saying, “He has done all things well, and he makes the deaf to hear and the mute to speak.”

UST:

When people learned what Jesus had done, it greatly impressed them. They declared, “Everything that he does is good! He enables people who could not hear to hear. He enables people who could not speak to speak.”

they were extremely astonished, saying (ULT)

When people learned what Jesus had done, it greatly impressed them. They declared (UST)

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]

Support Reference: [Active or Passive](#)

they were extremely astonished (ULT)

When people learned what Jesus had done, it greatly impressed them (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

saying (ULT)

They declared (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: [Quotations and Quote Margins](#)

He has done all things well (ULT)

Everything that he does is good (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the deaf ... the mute (ULT)

people who could not hear ... people who could not speak (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [well](#)

UST

- is good
-

Mark 8

Mark 8 Chapter Introduction

Structure and Formatting

1. 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)
2. 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](#))

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](#))

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](#))

Mark 8:1

ULT:

In those days, there again being a great crowd, and not having anything {that} they might eat, having summoned his disciples, he says to them,

UST:

Sometime later, there was again a large group of people {near Jesus}, and they did not have any food to eat. So, Jesus told his apprentices to come to him. He told them,

In those days (ULT)

Sometime later (UST)

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]

Support Reference: [Introduction of a New Event](#)

In those days (ULT)

Sometime later (UST)

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]

Support Reference: [Idiom](#)

In those days (ULT)

Sometime later (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [days](#)
- [having summoned](#)
- [disciples](#)

UST

- [Sometime later](#)
 - [So, Jesus told ... to come to him](#)
 - [apprentices](#)
-

Mark 8:2

ULT:

"I have compassion on the crowd because they are remaining with me already three days and do not have anything {that} they might eat.

UST:

"I pity the large group of people. They have already spent three days with me, and they do not have any food to eat.

I have compassion on the crowd because they are remaining with me already three days and do not have anything {that} they might eat (ULT)

I pity the large group of people. They have already spent three days with me, and they do not have any food to eat (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

I have compassion on (ULT)

I pity (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [I have compassion](#)
- [days](#)

UST

- I pity
 - days
-

Mark 8:3

ULT:

And if I would send them away to their home hungry, they will faint on the way, and some of them have come from far way."

UST:

Further, suppose that I tell them to go home while they are hungry. Some of them live far away from here. They would pass out while they are walking home."

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

suppose that I tell them to go home while they are hungry ... They would pass out while they are walking home (UST)

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]

Support Reference: [Hypothetical Situations](#)

their home (ULT)

home (UST)

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]

Support Reference: [Collective Nouns](#)

they will faint (ULT)

They would pass out (UST)

Alternate translation: [they will become weary] or [they will lose their strength]

on the way (ULT)

while they are walking home (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

and some of them (ULT)

Some of them (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

unfoldingWord® Translation Words

ULT

- [home](#)

UST

- [home](#)
-

Mark 8:4

ULT:

And his disciples answered him, “From where will anyone be able to satisfy these {people} with loaves here in a desolate place?”

UST:

His apprentices replied, “In this place where no one lives, no one has enough food for these people to have enough to eat!”

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

In this place where no one lives, no one has enough food for these people to have enough to eat (UST)

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!]

Support Reference: [Rhetorical Question](#)

with loaves (ULT)

food (UST)

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]

Support Reference: [Synecdoche](#)

unfoldingWord® Translation Words

ULT

- disciples
- with loaves
- a desolate place

UST

- apprentices
 - food
 - where no one lives
-

Mark 8:5

ULT:

And he asked them, "How many loaves do you have?" And they said, "Seven."

UST:

Then Jesus asked them, "How many loaves of bread do you have with you?" They replied, "We have with us seven loaves of bread."

he asked them, "How many loaves do you have?" And they said, "Seven (ULT)

Jesus asked them, "How many loaves of bread do you have with you?" They replied, "We have with us seven loaves of bread (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

loaves (ULT)

loaves of bread (UST)

See how you translated **loaves** in [6:38](#). Alternate translation: [large chunks of bread]

Support Reference: [Translate Unknowns](#)

Seven (ULT)

We have with us seven loaves of bread (UST)

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]

unfoldingWord® Translation Words

ULT

- [loaves](#)

UST

- [loaves of bread](#)
-

Mark 8:6

ULT:

And he commands the crowd to recline on the ground, and having taken the seven loaves, having given thanks, he broke {them} and was giving {them} to his disciples so that they might set {them} before {them}, and they set {them} before the crowd.

UST:

Then Jesus told the large group of people to sit down on the ground. He picked up the seven loaves of bread. Then he thanked God for the food. After that, he tore the bread into pieces and gave the pieces to his apprentices. That way, they could serve them to the large group of people, which they did.

to recline on the ground (ULT)

to sit down on the ground (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

loaves (ULT)

loaves of bread (UST)

See how you translated **loaves** in [6:38](#). Alternate translation: [large chunks of bread]

Support Reference: [Translate Unknowns](#)

he broke {them} and was giving {them} (ULT)

After that, he tore the bread into pieces and gave the pieces (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

so that they might set {them} before {them}, and they set {them} before the crowd (ULT)

That way, they could serve them to the large group of people, which they did (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

unfoldingWord® Translation Words

ULT

- [loaves](#)
- [to ... disciples](#)

UST

- [loaves of bread](#)
 - [to ... apprentices](#)
-

Mark 8:7

ULT:

And they had a few small fish, and having blessed them, he said to set these also before {them}.

UST:

The apprentices also had some little fish. So, Jesus thanked God for these fish and told the apprentices to serve them too {to the large group of people}.

he said to set these also before {them} (ULT)

and told the apprentices to serve them too {to the large group of people} (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation:
[he said, “Set these also before them”]

Support Reference: [Direct and Indirect Quotations](#)

unfoldingWord® Translation Words

ULT

- [having blessed](#)

UST

- [Jesus thanked God](#)
-

Mark 8:8

ULT:

And they ate and were satisfied, and they took up the remaining of the broken pieces—seven baskets.

UST:

The people ate {the food}, and they had enough to eat. Then the apprentices gathered the food that was left. {They filled} seven large containers!

they ate ... they took up (ULT)

The people ate {the food} ... the apprentices gathered (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

and were satisfied (ULT)

and they had enough to eat (UST)

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]

Support Reference: [Active or Passive](#)

the remaining of the broken pieces (ULT)

the food that was left (UST)

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]

Support Reference: [Idiom](#)

seven baskets (ULT)

{They filled} seven large containers (UST)

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]

Support Reference: [Ellipsis](#)

baskets (ULT)

large containers (UST)

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]

Support Reference: [Translate Unknowns](#)

Mark 8:9

ULT:

Now there were about 4,000, and he sent them away.

UST:

About 4,000 people were there. Then Jesus told them to go home.

Now (ULT)

“δε” (ORIG QUOTE) (UST)

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,]

Support Reference: [Background Information](#)

4,000 (ULT)

4,000 people (UST)

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]

Support Reference: [Nominal Adjectives](#)

Mark 8:10

ULT:

And immediately, having gotten into the boat with his disciples, he went into the regions of Dalmanutha.

UST:

As soon as {he told them that}, Jesus and his apprentices climbed into a boat. They sailed to the region of Dalmanutha.

And immediately, having gotten into the boat with his disciples, he went into the regions of Dalmanutha (ULT)

As soon as {he told them that}, Jesus and his apprentices climbed into a boat. They sailed to the region of Dalmanutha (UST)

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]

Support Reference: [End of Story](#)

the boat (ULT)

a boat (UST)

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]

Support Reference: [Generic Noun Phrases](#)

he went (ULT)

They sailed (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came]

Support Reference: [Go and Come](#)

of Dalmanutha (ULT)

of Dalmanutha (UST)

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.

Support Reference: [How to Translate Names](#)

unfoldingWord® Translation Words

ULT

- [disciples](#)

UST

- [and his apprentices](#)
-

Mark 8:11

ULT:

And the Pharisees came out and began to argue with him, seeking from him a sign from heaven, testing him.

UST:

Some Pharisees came to Jesus and started to debate with him. They wanted to investigate him, so they asked him to perform a miracle that showed that God had sent him.

And (ULT)

“καὶ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Introduction of a New Event](#)

came out (ULT)

came to Jesus (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

came out (ULT)

came to Jesus (UST)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went out]

Support Reference: [Go and Come](#)

seeking from him a sign from heaven, testing him (ULT)

They wanted to investigate him, so they asked him to perform a miracle that showed that God had sent him (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

a sign from heaven (ULT)

a miracle that showed that God had sent him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

from heaven (ULT)

that showed that God had sent him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

testing him (ULT)

They wanted to investigate him (UST)

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]

Support Reference: [Connect — Goal \(Purpose\) Relationship](#)

unfoldingWord® Translation Words

ULT

- [Pharisees](#)
- [seeking](#)
- [a sign](#)
- [heaven](#)
- [testing](#)

UST

- [Some Pharisees](#)
 - [so they asked ... to perform](#)
 - [a miracle](#)
 - [that showed that God had sent him](#)
 - [They wanted to investigate](#)
-

Mark 8:12

ULT:

And having sighed greatly in his spirit, he says, “Why does this generation seek a sign? Truly I say to you, if a sign will be given to this generation ...”

UST:

Jesus groaned to himself. Then he said, “You people who are alive right now should not ask me to perform a miracle {that proves that God sent me}. I will never do that kind of miracle for you people! What I have said is true.”

having sighed greatly in his spirit (ULT)

Jesus groaned to himself (UST)

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 (ULT)

to himself (UST)

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]

Support Reference: [Metonymy](#)

Why does this generation seek a sign? Truly I say to you, if a sign will be given to this generation (ULT)

You people who are alive right now should not ask me to perform a miracle {that proves that God sent me}. I will never do that kind of miracle for you people! What I have said is true (UST)

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 ...]

Support Reference: [First, Second or Third Person](#)

Why does this generation seek a sign (ULT)

You people who are alive right now should not ask me to perform a miracle {that proves that God sent me} (UST)

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!]

Support Reference: [Rhetorical Question](#)

does this generation seek ... to this generation (ULT)

You people who are alive right now ... ask me to perform ... for you people (UST)

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]

a sign ... a sign (ULT)

a miracle {that proves that God sent me} ... that kind of miracle (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

if a sign will be given to this generation (ULT)

I will never do that kind of miracle for you people (UST)

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!]

Support Reference: [Connect — Contrary to Fact Conditions](#)

if a sign will be given to this generation (ULT)

I will never do that kind of miracle for you people (UST)

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!]

a sign will be given (ULT)

I will ... do that kind of miracle (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [in ... spirit](#)
- [generation](#)
- [does ... seek](#)
- [a sign](#)
- [Truly](#)
- [to ... generation](#)
- [a sign](#)

UST

- [to himself](#)
 - [You people who are alive right now](#)
 - [ask me to perform](#)
 - [a miracle {that proves that God sent me}](#)
 - [What I have said is true](#)
 - [for you people](#)
 - [that kind of miracle](#)
-

Mark 8:13

ULT:

And having left them, having gotten into {a boat} again, he went away to the other side.

UST:

Then Jesus went away from the Pharisees. He {and his apprentices} again entered a boat and sailed to the other side {of the Sea of Galilee}.

he went away (ULT)

and sailed (UST)

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]

Support Reference: [Synecdoche](#)

he went away (ULT)

and sailed (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came away]

Support Reference: [Go and Come](#)

to the other side (ULT)

to the other side {of the Sea of Galilee} (UST)

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]

Mark 8:14

ULT:

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

UST:

Now the apprentices had not remembered to pack any food. In fact, the only food that they had in the boat was one loaf of bread.

And (ULT)

Now (UST)

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,]

Support Reference: [Background Information](#)

loaves (ULT)

any food (UST)

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]

Support Reference: [Metonymy](#)

except for one loaf, they did not have {any} with them in the boat (ULT)

the only food that they had in the boat was one loaf of bread (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

loaf (ULT)

loaf of bread (UST)

See how you translated this word in [6:38](#). Alternate translation: [large chunk of bread]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [loaves](#)
- [loaf](#)

UST

- [any food](#)
 - [loaf of bread](#)
-

Mark 8:15

ULT:

And he was commanding them, saying, “See, watch out for the yeast of the Pharisees and the yeast of Herod.”

UST:

{While they were sailing,} Jesus ordered the apprentices, “Make sure that you guard against the yeast that the Pharisees use and the yeast that Herod uses.”

saying (ULT)

“λέγων” (ORIG QUOTE) (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: [Quotations and Quote Margins](#)

See, watch out for (ULT)

Make sure that you guard against (UST)

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]

Support Reference: [Doublet](#)

See, watch out (ULT)

Make sure that you guard (UST)

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]

the yeast of the Pharisees and the yeast of Herod (ULT)

the yeast that the Pharisees use and the yeast that Herod uses (UST)

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]

Support Reference: [Possession](#)

the yeast of the Pharisees and the yeast of Herod (ULT)

the yeast that the Pharisees use and the yeast that Herod uses (UST)

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.

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- [yeast](#)
- [of the Pharisees](#)
- [yeast](#)
- [of Herod](#)

UST

- [yeast](#)
 - [that the Pharisees use](#)
 - [yeast](#)
 - [that Herod uses](#)
-

Mark 8:16

ULT:

And they were reasoning with each other that they have no loaves.

UST:

Then the apprentices told each other that they had very little food.

each other that they have no loaves (ULT)

each other that they had very little food (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [each other, “We have no loaves”]

Support Reference: [Direct and Indirect Quotations](#)

that (ULT)

that (UST)

Here, the word translated as **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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

no loaves (ULT)

very little food (UST)

See how you translated **loaves** in 8:14. Alternate translation: [nothing to eat]

Support Reference: [Metonymy](#)

no loaves (ULT)

very little food (UST)

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]

Support Reference: [Hyperbole](#)

unfoldingWord® Translation Words

ULT

- [loaves](#)

UST

- [food](#)
-

Mark 8:17

ULT:

And having known this, Jesus says to them, “Why are you reasoning that you do not have loaves? Do you not yet perceive, nor understand? Has your heart become hardened?”

UST:

Jesus realized {what they were saying to each other}. He told them, “You should not be telling each other that you have very little food. You should already realize {what I can do}! However, you stubbornly refuse to understand it.

Why are you reasoning that you do not have loaves? Do you not yet perceive, nor understand? Has your heart become hardened (ULT)

You should not be telling each other that you have very little food. You should already realize {what I can do}! However, you stubbornly refuse to understand it (UST)

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!]

Support Reference: [Rhetorical Question](#)

Do you not yet perceive, nor understand (ULT)

You should already realize {what I can do} (UST)

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]

Support Reference: [Doublet](#)

Do you not yet perceive, nor understand (ULT)

You should already realize {what I can do} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Has your heart become hardened (ULT)

However, you stubbornly refuse to understand it (UST)

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]

Support Reference: [Metaphor](#)

Has your heart become hardened (ULT)

However, you stubbornly refuse to understand it (UST)

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]

Support Reference: [Active or Passive](#)

Has your heart (ULT)

However, you stubbornly refuse to understand it (UST)

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]

Support Reference: [Generic Noun Phrases](#)

your heart (ULT)

However, you stubbornly refuse to understand it (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [having known this](#)
- [Jesus](#)
- [loaves](#)
- [Do you ... perceive](#)
- [understand](#)
- [become hardened](#)

UST

- [realized {what they were saying to each other}](#)
 - [Jesus](#)
 - [food](#)
 - [You ... realize {what I can do}](#)
 - [You ... realize {what I can do}](#)
 - [However, you stubbornly refuse to understand it](#)
-

Mark 8:18

ULT:

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

UST:

You look at things, but you do not really see them. You hear things, but you do not really listen. You should remember {what I have done}!

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

You look at things, but you do not really see them. You hear things, but you do not really listen. You should remember {what I have done} (UST)

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!]

Support Reference: [Rhetorical Question](#)

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

You look at things, but you do not really see them. You hear things, but you do not really listen (UST)

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]

Support Reference: [Parallelism](#)

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

You look at things, but you do not really see them. You hear things, but you do not really listen (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

do you not remember (ULT)

You should remember {what I have done} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

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 (8:18-19) (ULT)

You should remember {what I have done} ... When I tore five loaves of bread into pieces and used them to feed 5, 000 people, you gathered what was left of the food. How many large containers did you fill {with the leftovers ... } (8:18-19) (UST)

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]

Support Reference: [Information Structure](#)

Mark 8:19

ULT:

When I broke the five loaves for the 5, 000, how many baskets full of broken pieces did you take up?" They say to him, "12."

UST:

When I tore five loaves of bread into pieces and used them to feed 5, 000 people, you gathered what was left of the food. How many large containers did you fill {with the leftovers}?" The apprentices replied, "{We filled} 12 {large containers}."

I broke the five loaves (ULT)

I tore five loaves of bread into pieces (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

loaves (ULT)

loaves of bread (UST)

See how you translated **loaves** in [6:38](#). Alternate translation: [large chunks of bread]

Support Reference: [Translate Unknowns](#)

the 5, 000 (ULT)

5, 000 people (UST)

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]

Support Reference: [Nominal Adjectives](#)

baskets full of broken pieces did you take up (ULT)

you gathered what was left of the food ... large containers did you fill {with the leftovers} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

baskets (ULT)

large containers (UST)

See how you translated **baskets** in [6:43](#). Alternate translation: [boxes] or [containers]

Support Reference: [Translate Unknowns](#)

12 (ULT)

We filled} 12 {large containers} (UST)

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]

Support Reference: [Ellipsis](#)

unfoldingWord® Translation Words

ULT

- [loaves](#)

UST

- [loaves of bread](#)
-

Mark 8:20

ULT:

“And when the seven for the 4, 000, the fillings of how many baskets of broken pieces did you take up?” And they say to him, “Seven.”

UST:

{Then Jesus asked,} “Again, when {I tore} seven {loaves of bread into pieces} and used them to feed 4, 000 people, you gathered the food that was left. How many large containers did you fill?” The apprentices replied, “{We filled} seven {large containers}.”

And when (ULT)

{Then Jesus asked,} “Again, when (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the seven for the 4, 000 (ULT)

{I tore} seven {loaves of bread into pieces} and used them to feed 4, 000 people (UST)

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]

Support Reference: [Ellipsis](#)

the seven (ULT)

I tore} seven {loaves of bread into pieces} (UST)

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]

Support Reference: [Nominal Adjectives](#)

the 4, 000 (ULT)

4, 000 people (UST)

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]

Support Reference: [Nominal Adjectives](#)

the fillings of how many baskets of broken pieces (ULT)

the food that was left. How many large containers did you fill (UST)

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,]

Support Reference: [Possession](#)

the fillings of how many baskets (ULT)

the food that was left. How many large containers did you fill (UST)

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]

Support Reference: [Abstract Nouns](#)

baskets (ULT)

large containers did you fill (UST)

See how you translated **baskets** in 8:8. Alternate translation: [boxes] or [containers]

Support Reference: [Translate Unknowns](#)

of broken pieces (ULT)

the food that was left (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Seven (ULT)

{ ... We filled} large containers (UST)

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]

Mark 8:21

ULT:

And he was saying to them, “How do you not yet understand?”

UST:

Then Jesus told his apprentices, “You should already realize {what I can do}!”

How do you not yet understand (ULT)

You should already realize {what I can do} (UST)

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!]

Support Reference: [Rhetorical Question](#)

How do you not yet understand (ULT)

You should already realize {what I can do} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [do you ... understand](#)

UST

- You ... realize {what I can do}
-

Mark 8:22

ULT:

And they come to Bethsaida, and they bring to him a blind {man} and beg him that he would touch him.

UST:

After that, Jesus and his apprentices arrived at the town of Bethsaida. The people there took a blind man to Jesus. They urged Jesus to {heal the man} by touching him.

And (ULT)

After that (UST)

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]

Support Reference: [Introduction of a New Event](#)

they come (ULT)

Jesus and his apprentices arrived (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go]

Support Reference: [Go and Come](#)

Bethsaida (ULT)

the town of Bethsaida (UST)

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](#).

they bring (ULT)

The people there took (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

and they bring to him a blind {man} and beg him (ULT)

The people there took a blind man to Jesus. They urged Jesus (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

him that he would touch him (ULT)

Jesus to {heal the man} by touching him (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [him, “Please touch him!”]

Support Reference: [Direct and Indirect Quotations](#)

he would touch him (ULT)

{heal the man} by touching him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [beg](#)

UST

- [They urged](#)
-

Mark 8:23

ULT:

And having taken hold of the hand of the blind man, he led him out from the village. And having spit into his eyes, having laid his hands on him, he was asking him, “Do you see anything?”

UST:

So, Jesus took one of the blind man’s hands. He brought the blind man outside the town. Then Jesus spat saliva onto the man’s eyes, and Jesus touched him. After that, he asked the man, “Can you see anything?”

having laid his hands on him (ULT)

and Jesus touched him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he was asking him, “Do you see anything (ULT)

After that, he asked the man, “Can you see anything (UST)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [he was asking him if he saw anything.]

Support Reference: [Direct and Indirect Quotations](#)

Do you see (ULT)

you see (UST)

Because Jesus is speaking to the blind man, the word **you** is singular.

Mark 8:24

ULT:

And having looked up, he was saying, “I see men, for I see {them} like trees walking.”

UST:

So, the man looked around. He said, “{Yes,} I can see people! They look like trees, but I can tell that they are walking around.”

having looked up (ULT)

the man looked around (UST)

Here, the word translated as **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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

men (ULT)

people (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

for (ULT)

“ὅτι” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

I see {them} like trees walking (ULT)

They look like trees, but I can tell that they are walking around (UST)

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]

Support Reference: [Simile](#)

unfoldingWord® Translation Words

ULT

- [like](#)

UST

- [They look like](#)
-

Mark 8:25

ULT:

Then he again laid his hands upon his eyes, and he looked intently and was restored, and he was seeing everything clearly.

UST:

After that, Jesus again touched the blind man's eyes. When the man looked around carefully, he could see everything properly. Jesus had cured him!

he looked intently and was restored, and he was seeing everything clearly (ULT)

When the man looked around carefully, he could see everything properly. Jesus had cured him (UST)

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]

Support Reference: [Information Structure](#)

was restored (ULT)

Jesus had cured him (UST)

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]

Support Reference: [Active or Passive](#)

Mark 8:26

ULT:

And he sent him away to his home, saying, “You may not even enter into the town.”

UST:

Jesus commanded the man, “Do not go into the town {of Bethsaida}!” Then he told the man to go home.

And he sent him away to his home, saying, “You may not even enter into the town (ULT)

Jesus commanded the man, “Do not go into the town {of Bethsaida}!” Then he told the man to go home (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

saying (ULT)

Jesus commanded the man (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: [Quotations and Quote Margins](#)

You may not even enter (ULT)

Do not go (UST)

Because Jesus is speaking to the man who was blind, the word **You** is singular.

into the town (ULT)

into the town {of Bethsaida} (UST)

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.

Support Reference: [Textual Variants](#)

unfoldingWord® Translation Words

ULT

- [home](#)

UST

- [home](#)
-

Mark 8:27

ULT:

And Jesus and his disciples went out into the villages of Caesarea Philippi, and on the way he was questioning his disciples, saying to them, “Who do men say that I am?”

UST:

After that, Jesus and his apprentices left {the town of Bethsaida} and walked toward the small towns near the city of Caesarea Philippi. While they were walking, Jesus asked his apprentices, “Who do people say that I really am?”

And (ULT)

After that (UST)

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,]

Support Reference: [Introduction of a New Event](#)

went out (ULT)

left {the town of Bethsaida} (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [came out]

Support Reference: [Go and Come](#)

the villages of Caesarea Philippi (ULT)

the small towns near the city of Caesarea Philippi (UST)

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]

Support Reference: [Possession](#)

saying to them (ULT)

“λέγων αὐτοῖς” (ORIG QUOTE) (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said to them] or [and he asked them]

Support Reference: [Quotations and Quote Margins](#)

men (ULT)

people (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [disciples](#)
- [of Caesarea](#)
- [disciples](#)

UST

- [Jesus](#)
- [apprentices](#)
- [near the city of Caesarea](#)
- [apprentices](#)

Mark 8:28

ULT:

But they said to him, saying, "John the Baptist, and others, Elijah, but others, one of the prophets."

UST:

The apprentices replied, "People say that you are one of the prophets {who has come back to life}. {More specifically,} some people say that you are John the Baptizer. Other people say that you are the prophet Elijah."

But (ULT)

“δὲ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

saying (ULT)

replied (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they answered]

Support Reference: [Quotations and Quote Margins](#)

John the Baptist, and others, Elijah, but others, one of the prophets (ULT)

People say that you are one of the prophets {who has come back to life}. {More specifically,} some people say that you are John the Baptizer. Other people say that you are the prophet Elijah (UST)

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]

Support Reference: [Ellipsis](#)

John the Baptist, and others, Elijah, but others, one of the prophets (ULT)

People say that you are one of the prophets {who has come back to life} ... you are John the Baptizer. Other people say that you are the prophet Elijah (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

others ... others (ULT)

People ... Other people (UST)

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]

one of the prophets (ULT)

you are one of the prophets {who has come back to life} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [John the Baptist](#)
- [Elijah](#)
- [of the prophets](#)

UST

- [you are John the Baptizer](#)
 - [say that you are the prophet Elijah](#)
 - [of the prophets {who has come back to life}](#)
-

Mark 8:29

ULT:

And he was questioning them, “But who do you say that I am?” And answering, Peter says to him, “You are the Christ.”

UST:

Then Jesus asked them, “As for you, who do you say that I really am?” Peter replied, “You are the Messiah!”

you ... You (ULT)

you ... You (UST)

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.

Support Reference: [Forms of ‘You’ — Singular](#)

unfoldingWord® Translation Words

ULT

- [Peter](#)
- [Christ](#)

UST

- [Peter](#)
 - [Messiah](#)
-

Mark 8:30

ULT:

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

UST:

Then Jesus ordered the apprentices not to tell anyone who he really was.

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

Jesus ordered the apprentices not to tell anyone who he really was (UST)

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”]

Support Reference: [Direct and Indirect Quotations](#)

about him (ULT)

who he really was (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 8:31

ULT:

And he began to teach them that it is necessary for the Son of Man to suffer many things and to be rejected by the elders and the chief priests and the scribes and to be killed and to rise up after three days.

UST:

After that, Jesus started to instruct his apprentices about what had to happen to him, the Son of Man. People would hurt him very much. The Jewish leaders, the ruling priests, and the teachers of the Jewish law would refuse to listen to him. Then, people would kill him. Three days after he died, he would live again.

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 (ULT)

his apprentices about what had to happen to him, the Son of Man. People would hurt him very much. The Jewish leaders, the ruling priests, and the teachers of the Jewish law would refuse to listen to him. Then, people would kill him. Three days after he died, he would live again (UST)

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”]

Support Reference: [Direct and Indirect Quotations](#)

the Son of Man (ULT)

to him, the Son of Man (UST)

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,]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to be rejected by the elders and the chief priests and the scribes (ULT)

The Jewish leaders, the ruling priests, and the teachers of the Jewish law would refuse to listen to him (UST)

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]

Support Reference: [Active or Passive](#)

to be killed (ULT)

people would kill him (UST)

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]

Support Reference: [Active or Passive](#)

to rise up (ULT)

he would live again (UST)

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]

Support Reference: [Idiom](#)

after three days (ULT)

Three days after he died (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [Son of Man](#)
- [to suffer](#)
- [to be rejected](#)
- [elders](#)
- [chief priests](#)
- [scribes](#)
- [days](#)

UST

- [to him, the Son of Man](#)
 - [People would hurt him](#)
 - [would refuse to listen to him](#)
 - [The Jewish leaders](#)
 - [the ruling priests](#)
 - [the teachers of the Jewish law](#)
 - [days](#)
-

Mark 8:32

ULT:

And he was speaking the word with openess. And having taken him aside, Peter began to rebuke him.

UST:

Jesus told that to them clearly. Then Peter spoke to Jesus privately. He started to scold him.

the word (ULT)

that (UST)

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]

Support Reference: [Metonymy](#)

with openess (ULT)

clearly (UST)

If your language does not use an abstract noun for the idea of **openess**, you could express the same idea in another way. Alternate translation: [openly]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [Peter](#)
- [to rebuke](#)

UST

- [Peter](#)
 - [to scold](#)
-

Mark 8:33

ULT:

But Jesus, having turned and having looked at his disciples, rebuked Peter and says, “Get behind me, Satan! For you are not considering the things of God, but the things of men.”

UST:

Jesus turned around and looked at his {other} apprentices. Then he scolded Peter, “Do not try to stop me. You are behaving as Satan does! You are thinking about what humans care about instead of thinking about what God cares about.”

But (ULT)

“δὲ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

his disciples (ULT)

his {other} apprentices (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

rebuked Peter and says (ULT)

Then he scolded Peter (UST)

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]

Support Reference: [Hendiadys](#)

Get behind me, Satan! For you are not considering the things of God, but the things of men (ULT)

Do not try to stop me. You are behaving as Satan does! You are thinking about what humans care about instead of thinking about what God cares about (UST)

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!]

Support Reference: [Connect — Reason-and-Result Relationship](#)

Get behind me (ULT)

Do not try to stop me (UST)

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]

Support Reference: [Metaphor](#)

Get ... you are not considering (ULT)

Do not try to stop me ... instead of thinking about (UST)

Because Jesus is speaking to Peter, the command **Get** and the word **you** are singular.

Support Reference: [Forms of 'You' — Singular](#)

Satan (ULT)

You are behaving as Satan does (UST)

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]

Support Reference: [Metaphor](#)

you are not considering the things of God, but the things of men (ULT)

You are thinking about what humans care about instead of thinking about what God cares about (UST)

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]

Support Reference: [Information Structure](#)

but the things (ULT)

You are thinking about what (UST)

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]

Support Reference: [Ellipsis](#)

of men (ULT)

humans care about (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

unfoldingWord® Translation Words

ULT

- [disciples](#)
- [rebuked](#)
- [Peter](#)
- [Satan](#)
- [you are ... considering](#)
- [of God](#)

UST

- [{other} apprentices](#)
 - [Then he scolded](#)
 - [Peter](#)
 - [You are behaving as Satan does](#)
 - [thinking about](#)
 - [God cares about](#)
-

Mark 8:34

ULT:

And having summoned the crowd along with his disciples, he said to them, “If anyone wants to follow after me, let him deny himself and take up his cross and follow me.

UST:

Then Jesus told his apprentices and the large group of people to come to him. He told them, “People who want to come with me and be my apprentices must refuse to do what they want to do. They must be willing to suffer or die as if they were carrying their own crosses when they come with me as my apprentices.

If anyone wants (ULT)

People who want (UST)

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]

Support Reference: [Connect — Hypothetical Conditions](#)

to follow after me ... follow me (ULT)

to come with me and be my apprentices ... they come with me as my apprentices (UST)

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]

Support Reference: [Idiom](#)

let him deny himself and take up his cross and follow me (ULT)

must refuse to do what they want to do. They must be willing to suffer or die as if they were carrying their own crosses when they come with me as my apprentices (UST)

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]

Support Reference: [Third-Person Imperatives](#)

let him deny himself ... his (ULT)

must refuse to do what they want to do. They must be willing to suffer or die as if they were carrying their own crosses (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

let him deny himself (ULT)

must refuse to do what they want to do (UST)

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]

Support Reference: [Idiom](#)

take up his cross (ULT)

They must be willing to suffer or die as if they were carrying their own crosses (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

take up his cross (ULT)

They must be willing to suffer or die as if they were carrying their own crosses (UST)

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,]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- [having summoned](#)
- [disciples](#)
- [cross](#)

UST

- [Jesus told ... to come to him](#)
 - [apprentices](#)
 - [They must be willing to suffer or die as if they were carrying their own crosses](#)
-

Mark 8:35

ULT:

For whoever wants to save his life will lose it, but whoever loses his life for the sake of me and of the gospel will save it.

UST:

{That is} because people who are willing to do anything to stay alive will not truly live. However, people who are willing to die because they are my apprentices and because they believe the good news will truly live.

For (ULT)

{That is} because (UST)

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,]

Support Reference: [Connect — Reason-and-Result Relationship](#)

whoever wants to save his life will lose it, but whoever loses his life for the sake of me and of the gospel will save it (ULT)

people who are willing to do anything to stay alive will not truly live. However, people who are willing to die because they are my apprentices and because they believe the good news will truly live (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

wants to save his life will lose it (ULT)

are willing to do anything to stay alive will not truly live (UST)

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]

Support Reference: [Metaphor](#)

his ... his (ULT)

to do anything to stay alive ... are willing to die (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

but whoever loses his life for the sake of me and of the gospel will save it (ULT)

However, people who are willing to die because they are my apprentices and because they believe the good news will truly live (UST)

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]

Support Reference: [Metaphor](#)

for the sake of me and of the gospel (ULT)

because they are my apprentices and because they believe the good news (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [life](#)
- [to save](#)
- [will lose](#)
- [loses](#)
- [life](#)
- [of the gospel](#)
- [will save](#)

UST

- [to do anything to stay alive](#)
 - [to do anything to stay alive](#)
 - [will not truly live](#)
 - [are willing to die](#)
 - [are willing to die](#)
 - [because they believe the good news](#)
 - [will truly live](#)
-

Mark 8:36

ULT:

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

UST:

Suppose that some people acquire everything they could possibly want. However, they can no longer truly live. That is not worth it!

For (ULT)

“γὰρ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connect — Reason-and-Result Relationship](#)

what does it benefit a man to gain the whole world and to forfeit his life (ULT)

Suppose that some people acquire everything they could possibly want. However, they can no longer truly live. That is not worth it (UST)

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!]

Support Reference: [Rhetorical Question](#)

what does it benefit a man to gain the whole world and to forfeit his life (ULT)

Suppose that some people acquire everything they could possibly want. However, they can no longer truly live. That is not worth it (UST)

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]

Support Reference: [Hypothetical Situations](#)

a man ... his (ULT)

Suppose that some people ... they can no longer truly live (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

and (ULT)

However (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

his life (ULT)

they can no longer truly live (UST)

Alternate translation: [his soul]

unfoldingWord® Translation Words

ULT

- does it benefit
- world
- life

UST

- That is not worth it
 - everything they could possibly want
 - they can no longer truly live
-

Mark 8:37

ULT:

For what might a man give in exchange for his life?

UST:

In fact, people cannot acquire anything that is as valuable as truly living.

For (ULT)

In fact (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

what might a man give in exchange for his life (ULT)

people cannot acquire anything that is as valuable as truly living (UST)

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!]

Support Reference: [Rhetorical Question](#)

a man ... his (ULT)

people ... as truly living (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

in exchange for his life (ULT)

that is as valuable as truly living (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

his life (ULT)

as truly living (UST)

Alternate translation: [his soul]

unfoldingWord® Translation Words

ULT

- [life](#)

UST

- [as truly living](#)
-

Mark 8:38

ULT:

For whoever is ashamed of me and of my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels.”

UST:

The men and women who are alive right now sin often and do not remain faithful. As they live among those men and women, some people consider it shameful to say that they believe in me and what I say. Then I, the Son of Man, will consider it shameful to say that those people belong to me. That will happen when I return with the angels whom God has set apart. At that time, I will be as glorious as God my Father.”

For (ULT)

“γὰρ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

whoever is ashamed of me and of my words (ULT)

some people consider it shameful to say that they believe in me and what I say (UST)

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]

Support Reference: [Active or Passive](#)

of my words (ULT)

what I say (UST)

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]

Support Reference: [Metonymy](#)

in this adulterous and sinful generation (ULT)

**The men and women who are alive right now sin often and do not remain faithful.
As they live among those men and women (UST)**

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]

Support Reference: [Metonymy](#)

adulterous (ULT)

do not remain faithful (UST)

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]

Support Reference: [Metaphor](#)

the Son of Man will also be ashamed of him (ULT)

Then I, the Son of Man, will consider it shameful to say that those people belong to me (UST)

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]

Support Reference: [Active or Passive](#)

the Son of Man ... he comes ... his (ULT)

I, the Son of Man ... I return ... as God my Father (UST)

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]

Support Reference: [First, Second or Third Person](#)

when he comes (ULT)

That will happen when I return (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

in the glory of his Father with the holy angels (ULT)

with the angels whom God has set apart. At that time, I will be as glorious as God my Father (UST)

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]

Support Reference: [Abstract Nouns](#)

of his Father (ULT)

as God my Father (UST)

Father is an important title that describe the relationship between God the **Father** and Jesus his Son.

Support Reference: [Translating Son and Father](#)

unfoldingWord® Translation Words

ULT

- [is ashamed](#)
- [generation](#)
- [adulterous](#)
- [sinful](#)
- [Son of Man](#)
- [will ... be ashamed](#)
- [glory](#)
- [of ... Father](#)
- [angels](#)
- [holy](#)

UST

- [consider it shameful to say that they believe in](#)
- [The men and women who are alive right now](#)
- [do not remain faithful](#)
- [sin often](#)
- [I, the Son of Man](#)
- [will consider it shameful to say that](#)
- [I will be as glorious](#)
- [as God my Father](#)

- angels
 - whom God has set apart
-

Mark 9

Mark 9 Chapter Introduction

Structure and Formatting

1. 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](#))

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](#))

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](#))

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](#))

Mark 9:1

ULT:

And he was saying to them, “Truly, I say to you that there are some of the ones standing here who will certainly not taste death until they see the kingdom of God having come with power.”

UST:

Then Jesus told his apprentices and the large group of people, “Some of you who are here with me will definitely see God powerfully establish his kingdom before you die. What I have said is true!”

he was saying to them (ULT)

Jesus told his apprentices and the large group of people (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

to you (ULT)

What I have said is true (UST)

Because Jesus is speaking to everyone who was there, the word **you** here is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

who will certainly not taste death (ULT)

definitely ... you die (UST)

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]

who will certainly not taste death (ULT)

definitely ... you die (UST)

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]

Support Reference: [Abstract Nouns](#)

certainly not (ULT)

definitely (UST)

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]

Support Reference: [Double Negatives](#)

the kingdom of God having come (ULT)

God ... establish his kingdom (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

with power (ULT)

powerfully (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [Truly](#)
- [kingdom of God](#)

UST

- [What I have said is true](#)
 - [his kingdom](#)
-

Mark 9:2

ULT:

And after six days, Jesus takes along Peter and James and John and brings them up onto a high mountain by themselves, alone, and he was transfigured before them.

UST:

Six days later, Jesus climbed up a tall mountain. He had Peter, James, and John go with him. No one else was with them. Then, the three apprentices saw Jesus change how he appeared.

And after six days (ULT)

Six days later (UST)

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]

Support Reference: [Introduction of a New Event](#)

by themselves, alone (ULT)

No one else was with them (UST)

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]

Support Reference: [Doublet](#)

he was transfigured (ULT)

Jesus change how he appeared (UST)

The word **transfigured** means to be changed in appearance or form. If your readers would not be familiar with the meaning of this word, you could express the idea with a short phrase.

Alternate translation: [his appearance was changed] or [he began to look different]

Support Reference: [Translate Unknowns](#)

he was transfigured (ULT)

Jesus change how he appeared (UST)

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]

Support Reference: [Active or Passive](#)

before them (ULT)

the three apprentices saw (UST)

Alternate translation: [in front of them] or [as they watched]

unfoldingWord® Translation Words

ULT

- [days](#)
- [Jesus](#)
- [Peter](#)
- [James](#)
- [John](#)

UST

- [days](#)
 - [Jesus](#)
 - [Peter](#)
 - [James](#)
 - [John](#)
-

Mark 9:3

ULT:

And his garments became radiantly, extremely white, such as no launderer on the earth is able thus to make them white.

UST:

His clothes became very bright white. They were whiter than anyone on earth could make them by bleaching them.

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

They were whiter than anyone on earth could make them by bleaching them (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [earth](#)

UST

- [earth](#)
-

Mark 9:4

ULT:

And Elijah with Moses were seen by them, and they were talking with Jesus.

UST:

After that, Elijah and Moses{, who were prophets from long ago,} appeared to the three apprentices! These prophets were speaking to Jesus.

Elijah with Moses were seen by them (ULT)

Elijah and Moses{, who were prophets from long ago,} appeared to the three apprentices (UST)

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]

Support Reference: [How to Translate Names](#)

by them (ULT)

to the three apprentices (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

they were talking with (ULT)

These prophets were speaking (UST)

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]

unfoldingWord® Translation Words

ULT

- [Elijah](#)
- [Moses](#)
- [Jesus](#)

UST

- [Elijah](#)
 - [Moses](#) {, who were prophets from long ago ... }
 - [to Jesus](#)
-

Mark 9:5

ULT:

And answering, Peter says to Jesus, “Rabbi, it is good for us to be here, and let us make three tents, one for you, and one for Moses, and one for Elijah.”

UST:

Peter responded by saying to Jesus, “Teacher, it is appropriate for all of us to be here. We should build three shelters. You, Moses, and Elijah can each use one.”

answering (ULT)

responded (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

for us (ULT)

for all of us (UST)

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]

Support Reference: [Exclusive and Inclusive ‘We’](#)

let us make (ULT)

We should build (UST)

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.

tents (ULT)

shelters (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [Peter](#)
- [to Jesus](#)
- [Rabbi](#)
- [good](#)
- [for Moses](#)
- [for Elijah](#)

UST

- [Peter](#)
 - [to Jesus](#)
 - [Teacher](#)
 - [appropriate](#)
 - [Moses](#)
 - [Elijah](#)
-

Mark 9:6

ULT:

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

UST:

{Peter said that} because he and the other two apprentices were extremely afraid. So, he did not know how to respond {to what he saw}.

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

Peter said that} because he and the other two apprentices were extremely afraid. So, he did not know how to respond {to what he saw} (UST)

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]

Support Reference: [Background Information](#)

he did not know what he should answer, for they were terrified (ULT)

he and the other two apprentices were extremely afraid. So, he did not know how to respond {to what he saw} (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

they were terrified (ULT)

he and the other two apprentices were extremely afraid (UST)

Alternate translation: [they were very frightened] or [they were very afraid]

unfoldingWord® Translation Words

ULT

- [he did ... know](#)

UST

- [he did ... know](#)
-

Mark 9:7

ULT:

And a cloud appeared, overshadowing them, and there was a voice from the cloud, “This is my beloved Son. Listen to him.”

UST:

Then a cloud covered all of them! God spoke from the cloud, “This man is my Son, the one whom I love dearly. Do what he says.”

overshadowing (ULT)

covered (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

them (ULT)

all of them (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

there was a voice (ULT)

God spoke (UST)

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]

Support Reference: [Metonymy](#)

my beloved Son (ULT)

my Son, the one whom I love dearly (UST)

The word **Son** is an important title for Jesus, the **Son** of God.

Support Reference: [Translating Son and Father](#)

my beloved Son (ULT)

my Son, the one whom I love dearly (UST)

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]

Support Reference: [Active or Passive](#)

Listen (ULT)

Do what he says (UST)

Because the voice is speaking to the three disciples, the command **Listen** is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

unfoldingWord® Translation Words

ULT

- [Son](#)
- [beloved](#)

UST

- Son
 - the one whom I love dearly
-

Mark 9:8

ULT:

And suddenly, having looked around, they no longer saw anyone with them, but only Jesus.

UST:

When the three apprentices looked around, suddenly, the only person whom they still saw with them was Jesus.

suddenly, having looked around, they no longer saw anyone (ULT)

When the three apprentices looked around, suddenly, the only person whom they still saw (UST)

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]

Support Reference: [Information Structure](#)

they no longer saw anyone with them, but only Jesus (ULT)

the only person whom they still saw with them was Jesus (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)

UST

- [was Jesus](#)

Mark 9:9

ULT:

And they coming down from the mountain, he ordered them so that they would relate to no one what they had seen, until the Son of Man had risen from the dead.

UST:

While they were walking down the mountain, Jesus told them that they should not tell anyone about what they had just seen until he, the Son of Man, had become alive again.

they (ULT)

they (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

coming down (ULT)

While ... were walking down (UST)

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: [going down]

Support Reference: [Go and Come](#)

them so that they would relate to no one what they had seen, until the Son of Man had risen from the dead (ULT)

them that they should not tell anyone about what they had just seen until he, the Son of Man, had become alive again (UST)

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”]

Support Reference: [Direct and Indirect Quotations](#)

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

Jesus told them that they should not tell anyone about what they had just seen (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

the Son of Man (ULT)

he, the Son of Man (UST)

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,]

Support Reference: [Assumed Knowledge and Implicit Information](#)

had risen from the dead (ULT)

had become alive again (UST)

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]

Support Reference: [Idiom](#)

the dead (ULT)

had become alive again (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [Son of Man](#)

UST

- [he, the Son of Man](#)
-

Mark 9:10

ULT:

And they kept the word to themselves, discussing together what it is “to rise from the dead.”

UST:

So they did not tell others about what had happened. However, they talked with each other about what it meant when Jesus said that he would become alive again.

they kept the word to themselves, discussing together (ULT)

they did not tell others about what had happened. However, they talked with each other about (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they kept the word to themselves (ULT)

they did not tell others about what had happened (UST)

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]

Support Reference: [Idiom](#)

the word (ULT)

what had happened (UST)

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]

Support Reference: [Metonymy](#)

discussing together what it is “to rise from the dead (ULT)

However, they talked with each other about what it meant when Jesus said that he would become alive again (UST)

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’?”]

Support Reference: [Direct and Indirect Quotations](#)

what it is “to rise from the dead (ULT)

what it meant when Jesus said that he would become alive again (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to rise from the dead (ULT)

he would become alive again (UST)

See how you translated the phrase “risen from the dead” in [9:9](#).

Mark 9:11

ULT:

And they were questioning him, saying, “Why do the scribes say that it is necessary for Elijah to come first?”

UST:

Then those three apprentices asked Jesus, “The teachers of the Jewish law tell us that the prophet Elijah has to be here before {the Messiah gets here}. Are they right about that?”

they were questioning (ULT)

those three apprentices asked (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

saying (ULT)

“λέγοντες” (ORIG QUOTE) (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they asked]

Support Reference: [Quotations and Quote Margins](#)

it is necessary for Elijah to come (ULT)

the prophet Elijah has to be here (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to come (ULT)

to be here (UST)

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]

Support Reference: [Idiom](#)

first (ULT)

before {the Messiah gets here} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [scribes](#)
- [Elijah](#)

UST

- [teachers of the Jewish law](#)
- [the prophet Elijah](#)

Mark 9:12

ULT:

But he was saying to them, “Elijah, having come first, restores all things. And how has it been written about the Son of Man that he would suffer many things and be despised?”

UST:

Jesus replied, “{Yes, the prophet} Elijah must be here before {the Messiah gets here}. He will make everything as it should be. However, consider this: {the prophets} wrote in the Scriptures that people would reject me, the Son of Man, and hurt me very much.

But (ULT)

“ðē” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

Elijah, having come first, restores all things (ULT)

{Yes, the prophet} Elijah must be here before {the Messiah gets here}. He will make everything as it should be (UST)

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]

Support Reference: [Irregular Use of Tenses](#)

having come first (ULT)

must be here before {the Messiah gets here} (UST)

See how you translated “come first” in 9:11. Alternate translation: [having appeared first, before the Messiah does]

Support Reference: [Assumed Knowledge and Implicit Information](#)

And (ULT)

However, consider this (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

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

However, consider this: {the prophets} wrote in the Scriptures that people would reject me, the Son of Man, and hurt me very much (UST)

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.]

Support Reference: [Rhetorical Question](#)

has it been written (ULT)

{the prophets} wrote in the Scriptures (UST)

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]

Support Reference: [Active or Passive](#)

the Son of Man that he would suffer (ULT)

that ... me, the Son of Man ... hurt me (UST)

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]

Support Reference: [First, Second or Third Person](#)

be despised (ULT)

people would reject (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [Elijah](#)
- [Son of Man](#)
- [he would suffer](#)

UST

- [{Yes, the prophet} Elijah](#)
 - [me, the Son of Man](#)
 - [hurt me](#)
-

Mark 9:13

ULT:

But I say to you that also Elijah has come, and they did to him whatever they were wanting, just as it is written about him.”

UST:

{That makes sense only because of} what I am about to tell you. {The prophet} Elijah has already been here. Further, people treated him badly, just as {the prophets} wrote in the Scriptures about him.”

But (ULT)

That makes sense only because of (UST)

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]

Support Reference: [Connect — Contrast Relationship](#)

to you (ULT)

you (UST)

Because Jesus is speaking to the three disciples, the word **you** here is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

has come (ULT)

has already been here (UST)

See how you translated **come** in [9:11](#). Alternate translation: [has appeared] or [has done what he was predicted to do]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they did ... they were wanting (ULT)

people treated him badly (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

whatever they were wanting (ULT)

people treated him badly (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

it is written (ULT)

{the prophets} wrote in the Scriptures (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [Elijah](#)
- [just as](#)

UST

- [{The prophet} Elijah](#)
 - [just as](#)
-

Mark 9:14

ULT:

And having come to the disciples, they saw a great crowd around them and scribes arguing with them.

UST:

Then Jesus and those three apprentices arrived where the other apprentices were. They saw a large group of people around the other apprentices. Some teachers of the Jewish laws were debating with them.

And (ULT)

Then (UST)

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,]

Support Reference: [Introduction of a New Event](#)

having come to the disciples (ULT)

Jesus and those three apprentices arrived where the other apprentices were (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having come (ULT)

Jesus and those three apprentices arrived (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: [Go and Come](#)

them ... them (ULT)

the other apprentices ... them (UST)

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.

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

- [disciples](#)
- [scribes](#)

UST

- [other apprentices](#)
 - [Some teachers of the Jewish laws](#)
-

Mark 9:15

ULT:

And immediately, the whole crowd, having seen him, were amazed, and running up to {him}, they were greeting him.

UST:

As soon as {Jesus arrived}, the large group of people noticed him, and it surprised them very much. So, they hurried to him and said hello to him.

the whole crowd, having seen him, were amazed (ULT)

the large group of people noticed him, and it surprised them very much (UST)

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]

Support Reference: [Active or Passive](#)

him ... running up to {him} ... him (ULT)

him ... they hurried to him ... him (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

Mark 9:16

ULT:

And he asked them, “What are you arguing with them about?”

UST:

Then Jesus asked his apprentices, “What are you debating with the teachers of the Jewish law?”

them, “What are you arguing with them about (ULT)

his apprentices, “What are you debating with the teachers of the Jewish law (UST)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [them what they were arguing with them about.]

Support Reference: [Direct and Indirect Quotations](#)

them ... with them (ULT)

his apprentices ... with the teachers of the Jewish law (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

are you arguing with them about (ULT)

are you debating with the teachers of the Jewish law (UST)

Because Jesus is speaking to a group of people (see the previous note), the word **you** here is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

Mark 9:17

ULT:

And one from the crowd answered him, "Teacher, I brought my son to you, having a mute spirit.

UST:

A man in the large group of people replied, "Instructor, I came here to you with my son {so that you would heal him}. A demon controls him and keeps him from speaking.

I brought my son to you, having a mute spirit (ULT)

I came here to you with my son {so that you would heal him}. A demon controls him and keeps him from speaking (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having a mute spirit (ULT)

A demon controls him and keeps him from speaking (UST)

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]

Support Reference: [Idiom](#)

a mute spirit (ULT)

A demon ... and keeps him from speaking (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Teacher](#)
- [a ... spirit](#)

UST

- [Instructor](#)
 - [A demon](#)
-

Mark 9:18

ULT:

And wherever it might seize him, it throws him down, and he foams at the mouth and grinds his teeth, and he becomes stiff, and I spoke to your disciples so that they would cast it out, and they were not able.”

UST:

Whenever the demon chooses, it makes my son fall down. Then, my son drools, grinds his teeth together, and becomes rigid. I asked your apprentices to force the demon out of him. However, they could not {do it}.”

it might seize him (ULT)

the demon chooses (UST)

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]

Support Reference: [Idiom](#)

he foams at the mouth (ULT)

my son drools (UST)

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]

Support Reference: [Translate Unknowns](#)

he becomes stiff (ULT)

becomes rigid (UST)

Alternate translation: [his body stiffens up] or [he cannot move]

I spoke to your disciples so that they would cast it out, and (ULT)

I asked your apprentices to force the demon out of him. However (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

and (ULT)

However (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

they were not able (ULT)

they could not {do it} (UST)

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]

unfoldingWord® Translation Words

ULT

- [it might seize](#)
- [to ... disciples](#)
- [they would cast ... out](#)

UST

- [the demon chooses](#)
 - [apprentices](#)
 - [force ... out of him](#)
-

Mark 9:19

ULT:

But answering them, he says, “O unbelieving generation, until when will I be with you? Until when will I bear with you? Bring him to me.”

UST:

Jesus replied to them, “You people who are alive right now do not believe! It is hard for me to live here with you. It is difficult for me to be patient with you.” {Then he said to them,} “Bring the man’s son to me!”

But (ULT)

“δὲ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

answering them (ULT)

replied to them (UST)

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]

Support Reference: [When to Keep Information Implicit](#)

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

You people who are alive right now do not believe! It is hard for me to live here with you. It is difficult for me to be patient with you (UST)

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?]

Support Reference: [Apostrophe](#)

O unbelieving generation (ULT)

You people who are alive right now do not believe (UST)

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]

Support Reference: [Metonymy](#)

until when will I be with you? Until when will I bear with you (ULT)

It is hard for me to live here with you. It is difficult for me to be patient with you (UST)

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!]

Support Reference: [Rhetorical Question](#)

until when ... Until when (ULT)

It is hard ... It is difficult (UST)

Alternate translation: [how long ... How long]

until when will I be with you? Until when will I bear with you (ULT)

It is hard for me to live here with you. It is difficult for me to be patient with you (UST)

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

Support Reference: [Parallelism](#)

you ... with you (ULT)

you ... with you (UST)

Because Jesus is speaking to the people who are part of the **generation**, the words **you** and **you** here are plural.

Support Reference: [Forms of ‘You’ — Singular](#)

will I bear with you (ULT)

for me to be patient with you (UST)

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]

Support Reference: [Idiom](#)

Bring (ULT)

{Then he said to them,} “Bring (UST)

Because Jesus is speaking to some people who were there, the command **Bring** is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

him (ULT)

the man’s son (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

- [generation](#)
- [unbelieving](#)
- [will I bear](#)

UST

- [You people who are alive right now](#)
- [do not believe](#)

- for me to be patient
-

Mark 9:20

ULT:

And they brought him to him, and having seen him, the spirit immediately shook him with convulsions, and having fallen on the ground, he was rolling around, foaming at the mouth.

UST:

So, some people brought the man's son to Jesus. As soon as the demon noticed Jesus, it shook the man's son violently. He fell down and writhed around as he drooled.

And they brought him to him, and having seen him, the spirit immediately shook him with convulsions (ULT)

So, some people brought the man's son to Jesus. As soon as the demon noticed Jesus, it shook the man's son violently (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

And they brought him to him, and having seen him, the spirit immediately shook him with convulsions (ULT)

So, some people brought the man's son to Jesus. As soon as the demon noticed Jesus, it shook the man's son violently (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

shook him with convulsions (ULT)

it shook the man's son violently (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

foaming at the mouth (ULT)

as he drooled (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [spirit](#)

UST

- [the demon](#)
-

Mark 9:21

ULT:

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

UST:

Jesus asked the boy's father, "How long has he been like this?" The boy's father replied, "{He has been like this} since he was a child."

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

**Jesus asked the boy's father, "How long has he been like this?" The boy's father
replied, "{He has been like this} since he was a child (UST)**

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.]

Support Reference: [Direct and Indirect Quotations](#)

How much time is it while this has been happening to him (ULT)

How long has he been like this (UST)

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 (ULT)

{He has been like this} since he was a child (UST)

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]

Support Reference: [Ellipsis](#)

From childhood (ULT)

{He has been like this} since he was a child (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [time](#)

UST

- [How long](#)
-

Mark 9:22

ULT:

And it has often thrown him both into fire and into waters in order that it might destroy him, but if you are able to do anything, help us, having compassion on us.”

UST:

The demon also frequently makes him fall into fires and bodies of water in order to kill him. So, if you can do so, please pity us and help us!”

but (ULT)

So (UST)

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]

Support Reference: [Connect — Contrast Relationship](#)

help us, having compassion on us (ULT)

please pity us and help us (UST)

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]

Support Reference: [Information Structure](#)

help us (ULT)

and help us (UST)

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [I ask that you help us]

Support Reference: [Imperatives — Other Uses](#)

us ... us (ULT)

us ... us (UST)

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.

Support Reference: [Exclusive and Inclusive ‘We’](#)

having compassion (ULT)

please pity (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [it might destroy](#)
- [having compassion](#)

UST

- [kill](#)

- please pity
-

Mark 9:23

ULT:

But Jesus said to him, “‘If you are able’? All things are possible for the one believing.”

UST:

Jesus replied, “You should not talk about whether I can {help you}. God can do anything for people who trust him!”

But (ULT)

“δὲ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

If you are able (ULT)

whether I can {help you} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

If you are able (ULT)

You should not talk about whether I can {help you} (UST)

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’!]

Support Reference: [Rhetorical Question](#)

If you are able (ULT)

You should not talk about whether I can {help you} (UST)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [Did you speak about whether I was able]

Support Reference: [Direct and Indirect Quotations](#)

All things are possible for the one believing (ULT)

God can do anything for people who trust him (UST)

Here Jesus could be stating that **All things**: (1) 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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

are possible for the one believing (ULT)

God can do ... for people who trust him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [believing](#)

UST

- [Jesus](#)
 - [for people who trust him](#)
-

Mark 9:24

ULT:

And immediately the father of the child, having cried out, was saying, "I believe! Help my unbelief!"

UST:

As soon as {Jesus said that}, the boy's father shouted, "I do trust {God}. Please help me trust {him} more!"

I believe (ULT)

I do trust {God} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Help my unbelief (ULT)

Please help me trust {him} more (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

my unbelief (ULT)

me trust {him} more (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [having cried out](#)
- [I believe](#)
- [unbelief](#)

UST

- [shouted](#)
 - [I do trust {God}](#)
 - [trust {him} more](#)
-

Mark 9:25

ULT:

And Jesus, having seen that a crowd is running to {them}, rebuked the unclean spirit, saying to it, “Mute and deaf spirit, I command you, come out from him, and never enter into him again.”

UST:

Then Jesus noticed that a large group of people was quickly assembling. So, he commanded the demon {who was controlling the man’s son} to stop {doing so}. He said, “You demon who are keeping this boy from speaking and hearing, I tell you to stop controlling him! You may not control him again.”

a crowd is running to {them} (ULT)

a large group of people was quickly assembling (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

saying to it (ULT)

He said (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he told it]

Support Reference: [Quotations and Quote Margins](#)

Mute and deaf spirit (ULT)

You demon who are keeping this boy from speaking and hearing (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

come out from him, and never enter into him again (ULT)

to stop controlling him! You may not control him again (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

come out (ULT)

to stop controlling him (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [go out]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [rebuked](#)
- [unclean spirit](#)

- spirit

UST

- Jesus
 - So, he commanded ... to stop {doing so}
 - the demon {who was controlling the man's son}
 - demon
-

Mark 9:26

ULT:

And having cried out and having convulsed him much, it came out, and he became like a dead {person}, so that many said, “He has died.”

UST:

The demon shouted and shook the boy violently. Then it stopped controlling him. After that, the boy lay so still that he looked like a corpse. In fact, many people said that he was dead.

having convulsed him much (ULT)

shook the boy violently (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

it came out (ULT)

Then it stopped controlling him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

it came out (ULT)

Then it stopped controlling him (UST)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [it went out]

Support Reference: [Go and Come](#)

he became like a dead {person} (ULT)

the boy lay so still that he looked like a corpse (UST)

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]

Support Reference: [Simile](#)

many (ULT)

many people (UST)

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]

Support Reference: [Nominal Adjectives](#)

said, “He has died (ULT)

said that he was dead (UST)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [said that he had died]

Support Reference: [Direct and Indirect Quotations](#)

unfoldingWord® Translation Words

ULT

- [having cried out](#)
- [like](#)

UST

- [The demon shouted](#)
 - [like](#)
-

Mark 9:27

ULT:

But Jesus, having taken his hand, raised him up, and he got up.

UST:

However, Jesus took hold of the boy's hand and helped him get up. The boy stood up!

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Jesus

UST

- Jesus
-

Mark 9:28

ULT:

And he having gone into a house, his disciples were asking him privately, “Why were we not able to cast it out?”

UST:

Later, Jesus entered a house, and only his apprentices were with him. They asked him, “Why could we not force out that demon?”

he having gone (ULT)

Jesus entered (UST)

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]

Support Reference: [Synecdoche](#)

having gone (ULT)

entered (UST)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come]

Support Reference: [Go and Come](#)

were asking him privately, “Why were we not able to cast it out (ULT)

and only ... were with him. They asked him, “Why could we not force out that demon (UST)

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.]

we (ULT)

we (UST)

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.

Support Reference: [Exclusive and Inclusive ‘We’](#)

it (ULT)

that demon (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

- [a house](#)
- [disciples](#)
- [to cast ... out](#)

UST

- [a house](#)
 - [apprentices](#)
 - [force out](#)
-

Mark 9:29

ULT:

And he said to them, “This kind is able to come out by nothing except by prayer and fasting.”

UST:

Jesus replied, “You can only force this type of demon out by praying and by not eating in order to please God.”

This kind (ULT)

this type of demon (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

is able to come out by nothing except by prayer and fasting (ULT)

You can only force ... out by praying and by not eating in order to please God (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

to come out (ULT)

force ... out (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [to go out]

Support Reference: [Go and Come](#)

prayer and fasting (ULT)

praying and by not eating in order to please God (UST)

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.

Support Reference: [Textual Variants](#)

unfoldingWord® Translation Words

ULT

- [prayer](#)
- [fasting](#)

UST

- [praying](#)
 - [by not eating in order to please God](#)
-

Mark 9:30

ULT:

And having gone out from there, they were passing through Galilee, and he was not wanting that anyone would know,

UST:

After Jesus and his apprentices left that area, they traveled through the region of Galilee. Jesus did not want anyone else to know {where he was}.

having gone out (ULT)

After Jesus and his apprentices left (UST)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out]

Support Reference: [Go and Come](#)

would know (ULT)

to know {where he was} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Galilee](#)
- [would know](#)

UST

- [the region of Galilee](#)

- to know {where he was}
-

Mark 9:31

ULT:

for he was teaching his disciples and saying to them, “The Son of Man is being handed over into the hands of men, and they will kill him. And having been killed, he will rise up after three days.”

UST:

{Jesus did not want people to know where they were} because he was instructing his apprentices. He told them, “Somebody will help my enemies arrest me, the Son of Man. They will have people kill me. Then, three days after I die, I will live again.”

The Son of Man is being handed over ... him ... he will rise up (ULT)

Somebody will help ... arrest me, the Son of Man ... me ... I will live again (UST)

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]

Support Reference: [First, Second or Third Person](#)

The Son of Man is being handed over (ULT)

Somebody will help ... arrest me, the Son of Man (UST)

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]

Support Reference: [Active or Passive](#)

into the hands (ULT)

my enemies (UST)

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]

Support Reference: [Metonymy](#)

of men (ULT)

my enemies (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having been killed (ULT)

I die (UST)

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]

Support Reference: [Active or Passive](#)

he will rise up (ULT)

I will live again (UST)

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]

Support Reference: [Idiom](#)

after three days (ULT)

three days after (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [disciples](#)
- [Son of Man](#)
- [days](#)

UST

- [apprentices](#)
 - [me, the Son of Man](#)
 - [days](#)
-

Mark 9:32

ULT:

But they were not understanding the word, and they were afraid to ask him.

UST:

However, the apprentices did not understand what Jesus was telling them, and they were afraid to ask him {what he meant}.

the word (ULT)

what Jesus was telling them (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [were not understanding](#)
- [they were afraid](#)

UST

- [did not understand](#)
 - [they were afraid](#)
-

Mark 9:33

ULT:

And they came to Capernaum, and being in the house, he was asking them, “What were you discussing on the way?”

UST:

Then Jesus and his apprentices arrived at the town of Capernaum. When they were in the house {where they were staying}, Jesus asked them, “What were you arguing about while we were walking here?”

they came (ULT)

Jesus and his apprentices arrived (UST)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [they went]

Support Reference: [Go and Come](#)

in the house (ULT)

in the house {where they were staying} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

them, “What were you discussing on the way (ULT)

them, “What were you arguing about while we were walking here (UST)

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.]

Support Reference: [Direct and Indirect Quotations](#)

were you discussing (ULT)

were you arguing about (UST)

Because Jesus is speaking to his disciples, the word **you** here is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

unfoldingWord® Translation Words

ULT

- [Capernaum](#)
- [house](#)

UST

- [the town of Capernaum](#)
 - [house {where they were staying}](#)
-

Mark 9:34

ULT:

But they were silent, for they had been arguing with one another on the way about who {was} greatest.

UST:

However, while the apprentices were walking, they had been arguing with each other about which one of them was the most important. So, they did not answer {Jesus}.

they were silent, for they had been arguing with one another on the way about who {was} greatest (ULT)

while the apprentices were walking, they had been arguing with each other about which one of them was the most important. So, they did not answer {Jesus} (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

who {was} greatest (ULT)

which one of them was the most important (UST)

Here, **greatest** refers to who was the **greatest** among the disciples. If it would be helpful in your language, you could say that explicitly. Alternate translation: [who was the greatest among them]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 9:35

ULT:

And having sat down, he called the Twelve together and says to them, “If anyone wants to be first, he will be last of all and a servant of all.”

UST:

Then Jesus sat down. He called his 12 representatives to come close to him, and then he said to them, “If anyone wants God to consider him to be the most important person of all, he must consider himself to be the least important person of all, and he must serve everyone else.”

having sat down (ULT)

Jesus sat down (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the Twelve (ULT)

his 12 representatives (UST)

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]

Support Reference: [Nominal Adjectives](#)

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

If anyone wants God to consider him to be the most important person of all, he must consider himself to be the least important person of all (UST)

Being **first** 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]

Support Reference: [Metaphor](#)

first (ULT)

the most important person of all (UST)

If your language does not use ordinal numbers such as **first**, you can express the meaning behind the word **first** in a way that would be natural in your language. Alternate translation: [number one]

Support Reference: [Ordinal Numbers](#)

he will be last of all and a servant of all (ULT)

he must consider himself to be the least important person of all, and he must serve everyone else (UST)

Jesus is 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]

Support Reference: [Statements — Other Uses](#)

of all ... of all (ULT)

of all ... everyone else (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [he called ... together](#)
- [Twelve](#)
- [a servant](#)

UST

- [He called ... to come close to him](#)
 - [his 12 representatives](#)
 - [he must serve](#)
-

Mark 9:36

ULT:

And having taken a little child, he set him in the midst of them, and having taken him in his arms, he said to them,

UST:

Then Jesus had a young child stand among them. He hugged the child, and he told his apprentices,

him ... him (ULT)

among ... the child (UST)

Here, the word translated as **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]

Support Reference: [When Masculine Words Include Women](#)

in the midst of them (ULT)

among them (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

Mark 9:37

ULT:

“Whoever receives one of these little children in my name receives me; and whoever receives me does not receive me but the one having sent me.”

UST:

“When people, because they are my apprentices, welcome any young child such as this one here, it is the same as welcoming me. Further, when people welcome me, they are also welcoming {God,} who sent me here.”

Whoever receives one of these little children in my name receives me (ULT)

When people, because they are my apprentices, welcome any young child such as this one here, it is the same as welcoming me (UST)

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]

Support Reference: [Metaphor](#)

one of these little children (ULT)

any young child such as this one here (UST)

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,]

Support Reference: [Assumed Knowledge and Implicit Information](#)

in my name (ULT)

because they are my apprentices (UST)

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]

Support Reference: [Metonymy](#)

whoever receives me does not receive me but the one having sent me (ULT)

when people welcome me, they are also welcoming {God,} who sent me here (UST)

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]

Support Reference: [Metaphor](#)

does not receive me but the one having sent me (ULT)

they are also welcoming {God,} who sent me here (UST)

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]

the one having sent me (ULT)

they are ... welcoming {God,} who sent me here (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [receives](#)
- [receives](#)
- [receives](#)
- [does ... receive](#)

UST

- [welcome](#)
 - [it is the same as welcoming](#)
 - [welcome](#)
 - [also](#)
-

Mark 9:38

ULT:

John was saying to him, “Teacher, we saw someone casting out demons in your name, and we were preventing him because he was not following with us.”

UST:

John said to Jesus, “Instructor, we noticed someone who was forcing demons out of people. He claimed that he represented you as he did that. So, we told him to stop doing that, because he was not one of us apprentices.”

we saw ... we were preventing ... with us (ULT)

we noticed ... we told ... to stop doing that ... he was ... one of us apprentices (UST)

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.

Support Reference: [Exclusive and Inclusive ‘We’](#)

in your name (ULT)

He claimed that he represented you as he did that (UST)

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]

Support Reference: [Metonymy](#)

in your name, and we were preventing him (ULT)

He claimed that he represented you as he did that. So, we told him to stop doing that (UST)

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.

Support Reference: [Textual Variants](#)

we were preventing him because he was not following with us (ULT)

we told him to stop doing that, because he was not one of us apprentices (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

he was not following with us (ULT)

he was not one of us apprentices (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- John
- Teacher
- casting out
- demons

UST

- John
 - Instructor
 - who was forcing ... out of people
 - demons
-

Mark 9:39

ULT:

But Jesus said, “Do not prevent him, for there is no one who will do a mighty work in my name and will be able soon afterwards to speak evil about me.

UST:

Jesus said, “People will not say bad things about me soon after doing something powerful while they claim to represent me. Because of that, do not tell that man to stop {forcing demons out of people}.

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 (ULT)

People will not say bad things about me soon after doing something powerful while they claim to represent me. Because of that, do not tell that man to stop {forcing demons out of people} (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

Do not prevent him (ULT)

do not tell that man to stop {forcing demons out of people} (UST)

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]

Support Reference: [Double Negatives](#)

Do not prevent (ULT)

do not tell ... to stop {forcing demons out of people} (UST)

Because Jesus is speaking to his disciples, the command **Do not prevent** is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

will do ... will be able (ULT)

will ... doing (UST)

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]

Support Reference: [Irregular Use of Tenses](#)

in my name (ULT)

while they claim to represent me (UST)

See how you translated **name** in [9:38](#). Alternate translation: [on my behalf] or [as my representative] or [by my authority]

Support Reference: [Metonymy](#)

to speak evil about (ULT)

say bad things about (UST)

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]

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 (9:39-40) (ULT)

Jesus said, “People will not say bad things about me soon after doing something powerful while they claim to represent me. Because of that, do not tell that man to stop {forcing demons out of people} ... { ... I say that} because those who are not opposing us are supporting us (9:39-40) (UST)

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]

Support Reference: [Verse Bridges](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [a mighty work](#)
- [to speak evil about](#)

UST

- [Jesus](#)
 - [something powerful](#)
 - [say bad things about](#)
-

Mark 9:40

ULT:

For whoever is not against us is for us.

UST:

{I say that} because those who are not opposing us are supporting us.

For (ULT)

{I say that} because (UST)

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:]

Support Reference: [Connect — Reason-and-Result Relationship](#)

is not against us is for us (ULT)

are not opposing us are supporting us (UST)

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]

Support Reference: [Idiom](#)

us ... us (ULT)

us ... us (UST)

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.

Support Reference: [Exclusive and Inclusive ‘We’](#)

Mark 9:41

ULT:

For whoever gives you a cup of water in the name that you are Christ's, truly I say to you that he will certainly not lose his reward.

UST:

As for those who offer you water to drink because they know that you are apprentices of me, the Messiah, God will most certainly reward them. What I have said is true.

For (ULT)

“γὰρ” (ORIG QUOTE) (UST)

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:]

Support Reference: [Connecting Words and Phrases](#)

whoever gives you a cup of water (ULT)

As for those who offer you water to drink (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

you ... you are ... to you (ULT)

you ... because they know that you are apprentices of me, the Messiah ... What I have said is true (UST)

Because Jesus is talking to his disciples, the word **you** throughout this verse is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

in the name that (ULT)

because they know that you are apprentices of me, the Messiah (UST)

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]

Support Reference: [Idiom](#)

you are Christ’s (ULT)

because they know that you are apprentices of me, the Messiah (UST)

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]

Support Reference: [First, Second or Third Person](#)

he will certainly not lose (ULT)

God will most certainly reward them (UST)

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]

Support Reference: [Litotes](#)

he will certainly not lose his reward (ULT)

God will most certainly reward them (UST)

Although the pronouns **he** and **his** are masculine, they are being used here in a generic sense that includes both men and women. Alternate translation: [that person will certainly not lose his or her reward]

Support Reference: [When Masculine Words Include Women](#)

certainly not (ULT)

God will most certainly reward them (UST)

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]

Support Reference: [Double Negatives](#)

unfoldingWord® Translation Words

ULT

- [Christ's](#)
- [truly](#)
- [he will ... lose](#)
- [reward](#)

UST

- because they know that you are apprentices of me, the Messiah
 - What I have said is true
 - God will most certainly reward them
 - God will most certainly reward them
-

Mark 9:42

ULT:

And whoever causes one of these little ones who believe in me to stumble, it is better for him instead if a millstone of a donkey is put around his neck and he has been thrown into the sea.

UST:

On the other hand, suppose that an insignificant person who trusts me sinned because of certain people. {God will punish those people so severely that} they would prefer to have someone tie a heavy stone around their necks and cast them into the ocean.

And (ULT)

On the other hand (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

causes one of these little ones who believe in me to stumble (ULT)

suppose that an insignificant person who trusts me sinned because of certain people (UST)

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]

Support Reference: [Metaphor](#)

one of these little ones who believe in me (ULT)

an insignificant person who trusts me (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

it is better for him instead if (ULT)

{God will punish those people so severely that} they would prefer (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

for him ... his ... he has been thrown (ULT)

{God will punish those people so severely that} they would prefer ... their necks ... cast them (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

a millstone of a donkey is put around his neck and he has been thrown into the sea (ULT)

to have someone tie a heavy stone around their necks and cast them into the ocean (UST)

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]

Support Reference: [Active or Passive](#)

a millstone of a donkey (ULT)

a heavy stone (UST)

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]

Support Reference: [Translate Unknowns](#)

is put around his neck (ULT)

to have someone tie ... around their necks (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- causes ... to stumble
- who believe
- better

UST

- suppose that ... sinned because of certain people
 - who trusts
 - {God will punish those people so severely that} they would prefer
-

Mark 9:43

ULT:

And if your hand causes you to stumble, cut it off. It is better for you to enter into life crippled than, having two hands, to go away into Gehenna, into the unquenchable fire

UST:

Suppose that you sinned because you touched something. You should never do that again, even if you have to chop off your hands to make sure of it! {You should respond that drastically because} it is better for you to truly live without hands than to have both hands but end up in hell, which is like a fire that never goes out.

if your hand causes you to stumble (ULT)

Suppose that you sinned because you touched something (UST)

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]

Support Reference: [Connect — Hypothetical Conditions](#)

your hand causes you to stumble (ULT)

you sinned because you touched something (UST)

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]

Support Reference: [Personification](#)

your ... causes you to stumble, cut it off ... for you (ULT)

you sinned because you touched something. You should never do that again, even if you have to chop off your hands to make sure of it ... for you (UST)

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.

Support Reference: [Singular Pronouns that refer to Groups](#)

causes you to stumble (ULT)

you sinned (UST)

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]

Support Reference: [Metaphor](#)

cut it off (ULT)

You should never do that again, even if you have to chop off your hands to make sure of it (UST)

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!]

Support Reference: [Hyperbole](#)

to enter into life (ULT)

to truly live (UST)

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]

Support Reference: [Metaphor](#)

to enter into life (ULT)

to truly live (UST)

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]

Support Reference: [Abstract Nouns](#)

life (ULT)

to truly live (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Gehenna (ULT)

hell (UST)

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]

Support Reference: [Metaphor](#)

into the unquenchable fire (ULT)

which is like a fire that never goes out (UST)

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]

unfoldingWord® Translation Words

ULT

- [causes ... to stumble](#)
- [better](#)
- [Gehenna](#)

UST

- [sinned](#)
 - [better](#)
 - [hell](#)
-

Mark 9:44

ULT:

[where their worm does not end, and the fire is not quenched].

UST:

[In that place maggots feed on the people there forever, and the fires never go out.]

where their worm does not end, and the fire is not quenched (ULT)

In that place maggots feed on the people there forever, and the fires never go out (UST)

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.

Support Reference: [Textual Variants](#)

where their worm does not end, and the fire is not quenched (ULT)

In that place maggots feed on the people there forever, and the fires never go out (UST)

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]

Support Reference: [Metaphor](#)

their worm (ULT)

maggots ... the people there (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

their worm (ULT)

maggots ... the people there (UST)

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]

Support Reference: [Possession](#)

worm does not end (ULT)

maggots feed on ... forever (UST)

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]

Support Reference: [Collective Nouns](#)

does not end (ULT)

feed on ... forever (UST)

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]

Support Reference: [Euphemism](#)

the fire is not quenched (ULT)

the fires never go out (UST)

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]

Support Reference: [Active or Passive](#)

the fire (ULT)

the fires (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 9:45

ULT:

And if your foot causes you to stumble, cut it off. It is better for you to enter into life lame than, having two feet, to be thrown into Gehenna

UST:

Suppose that you sinned because you went somewhere. You should never do that again, even if you have to chop off your feet to make sure of it! {You should respond that drastically because} it is better for you to truly live without feet than to have both feet but end up in hell.

if your foot causes you to stumble, cut it off. It is better for you to enter into life lame than, having two feet (ULT)

Suppose that you sinned because you went somewhere. You should never do that again, even if you have to chop off your feet to make sure of it! {You should respond that drastically because} it is better for you to truly live without feet than to have both feet (UST)

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 (ULT)

but end up (UST)

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]

Support Reference: [Active or Passive](#)

Gehenna (ULT)

hell (UST)

See how you translated **Gehenna** in [9:43](#). Alternate translation: [a place like the valley of Gehenna] or [hell, which is like Gehenna valley]

Support Reference: [Metaphor](#)

Gehenna (ULT)

hell (UST)

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.

Support Reference: [Textual Variants](#)

unfoldingWord® Translation Words

ULT

- [causes ... to stumble](#)
- [better](#)
- [life](#)
- [Gehenna](#)

UST

- [sinned](#)
 - [better](#)
 - [to truly live](#)
 - [hell](#)
-

Mark 9:46

ULT:

[where their worm does not end, and the fire is not quenched].

UST:

[In that place maggots feed on the people there forever, and the fires never go out.]

where their worm does not end, and the fire is not quenched (ULT)

In that place maggots feed on the people there forever, and the fires never go out (UST)

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.

Support Reference: [Textual Variants](#)

Mark 9:47

ULT:

And if your eye causes you to stumble, throw it out. It is better for you to enter into the kingdom of God with one eye than, having two eyes, to be thrown into Gehenna,

UST:

Suppose that you sinned because you looked at something. You should never do that again, even if you have to remove your eyes to make sure of it! {You should respond that drastically because} it is better for you to participate in God's kingdom with only one eye than to have both eyes but end up in hell.

if your eye causes you to stumble (ULT)

Suppose that you sinned because you looked at something (UST)

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]

Support Reference: [Connect — Hypothetical Conditions](#)

your eye causes you to stumble (ULT)

Suppose that you sinned because you looked at something (UST)

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]

Support Reference: [Personification](#)

your ... causes you to stumble, throw it out ... for you (ULT)

you sinned because you looked at something. You should never do that again, even if you have to remove your eyes to make sure of it ... for you (UST)

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.

Support Reference: [Singular Pronouns that refer to Groups](#)

causes you to stumble (ULT)

you sinned (UST)

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]

Support Reference: [Metaphor](#)

throw it out (ULT)

You should never do that again, even if you have to remove your eyes to make sure of it (UST)

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!]

Support Reference: [Hyperbole](#)

to be thrown (ULT)

but end up (UST)

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]

Support Reference: [Active or Passive](#)

Gehenna (ULT)

hell (UST)

See how you translated **Gehenna** in [9:43](#). Alternate translation: [a place like the valley of Gehenna] or [hell, which is like Gehenna valley]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- [causes ... to stumble](#)
- [better](#)
- [kingdom of God](#)
- [Gehenna](#)

UST

- [sinned](#)
 - [better](#)
 - [God's kingdom](#)
 - [hell](#)
-

Mark 9:48

ULT:

where their worm does not end, and the fire is not quenched.

UST:

In that place maggots feed on the people there forever, and the fires never go out.

where their worm does not end, and the fire is not quenched (ULT)

In that place maggots feed on the people there forever, and the fires never go out (UST)

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]

Support Reference: [Metaphor](#)

their worm (ULT)

maggots ... the people there (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

their worm (ULT)

maggots ... the people there (UST)

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]

Support Reference: [Possession](#)

worm does not end (ULT)

maggots feed on ... forever (UST)

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]

Support Reference: [Collective Nouns](#)

does not end (ULT)

feed on ... forever (UST)

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]

Support Reference: [Euphemism](#)

the fire is not quenched (ULT)

the fires never go out (UST)

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]

Support Reference: [Active or Passive](#)

the fire (ULT)

the fires (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [is ... quenched](#)

UST

- [never go out](#)
-

Mark 9:49

ULT:

For everyone will be salted with fire.

UST:

Indeed, God will treat everyone like an offering that people season and burn.

For (ULT)

Indeed (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

everyone will be salted (ULT)

God will treat everyone like an offering that people season (UST)

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]

Support Reference: [Active or Passive](#)

will be salted with fire (ULT)

God will treat ... like an offering that people season and burn (UST)

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]

Support Reference: [Metaphor](#)

with fire (ULT)

and burn (UST)

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.

Support Reference: [Textual Variants](#)

Mark 9:50

ULT:

Salt is good, but if the salt becomes unsalty, with what will you season it? Have salt in yourselves, and be at peace with one another.”

UST:

Salt is very useful. However, if salt were to stop seasoning food well, you cannot make it season food well again. Be people who make this world better, just as salt makes food better. Also, live peacefully with each other.”

Salt is good (ULT)

Salt is very useful (UST)

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]

Support Reference: [Parables](#)

if the salt becomes unsalty, with what (ULT)

if salt were to stop seasoning food well ... cannot (UST)

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]

Support Reference: [Connect — Hypothetical Conditions](#)

becomes unsalty (ULT)

were to stop seasoning food well (UST)

Alternate translation: [loses its salty taste]

with what will you season it (ULT)

you cannot make it season food well again (UST)

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.]

Support Reference: [Rhetorical Question](#)

will you season it (ULT)

you ... make it season food well again (UST)

Alternate translation: [will you make it taste salty again]

will you season ... Have ... be at peace (ULT)

you ... make ... season food well again. Be people who make this world better, just as salt makes food better ... live peacefully (UST)

Because Jesus is talking to his disciples, the word **you** and the commands **Have** and **be at peace** are plural.

Support Reference: [Forms of 'You' — Singular](#)

Have salt in yourselves (ULT)

Be people who make this world better, just as salt makes food better (UST)

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]

Support Reference: [Metaphor](#)

be at peace (ULT)

live peacefully (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [is good](#)
- [be at peace](#)

UST

- [is very useful](#)
 - [live peacefully](#)
-

Mark 10

Mark 10 Chapter Introduction

Structure and Formatting

1. 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](#))

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](#))

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](#))

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](#))

Mark 10:1

ULT:

And having gotten up, he goes from that place to the regions of Judea and beyond the Jordan, and the crowds come together to him again. And he was teaching them again, as he had been accustomed {to do}.

UST:

After that, Jesus {and his apprentices} left the town of Capernaum. They traveled to the region of Judea and to the east side of the Jordan River. Yet again, large groups of people assembled where Jesus was. Jesus instructed them, as he usually did.

And (ULT)

After that (UST)

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,]

Support Reference: [Introduction of a New Event](#)

he goes (ULT)

They traveled (UST)

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]

Support Reference: [Synecdoche](#)

he goes (ULT)

They traveled (UST)

In a context such as this, your language might say “comes” instead of **goes**. Alternate translation: [he comes]

Support Reference: [Go and Come](#)

from that place (ULT)

left the town of Capernaum (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

beyond the Jordan (ULT)

to the east side of the Jordan River (UST)

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 (ULT)

assembled (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [go together]

Support Reference: [Go and Come](#)

he had been accustomed {to do} (ULT)

he usually did (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [of Judea](#)
- [the Jordan](#)
- [as](#)

UST

- [of Judea](#)
 - [of the Jordan River](#)
 - [as](#)
-

Mark 10:2

ULT:

And having approached, the Pharisees were questioning him whether it is lawful for a husband to divorce a wife, testing him.

UST:

Then some Pharisees came to Jesus and asked him, “Does our law allow a husband to divorce his wife?” {They asked that} in order to investigate him.

him whether it is lawful for a husband to divorce a wife, testing him (ULT)

him, “Does our law allow a husband to divorce his wife?” {They asked that} in order to investigate him (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

testing him (ULT)

{They asked that} in order to investigate him (UST)

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]

Support Reference: [Connect — Goal \(Purpose\) Relationship](#)

unfoldingWord® Translation Words

ULT

- [the Pharisees](#)
- [it is lawful](#)
- [testing](#)

UST

- some Pharisees
 - Does our law allow
 - {They asked that} in order to investigate
-

Mark 10:3

ULT:

But he, answering, said to them, “What did Moses command you?”

UST:

Jesus replied, “What did Moses include in our Law {about this issue}?”

But (ULT)

“ð” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

said to them, “What did Moses command you (ULT)

replied, “What did Moses include in our Law {about this issue} (UST)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [asked them what Moses commanded them.]

Support Reference: [Direct and Indirect Quotations](#)

What did Moses command you (ULT)

What did Moses include in our Law {about this issue} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

you (ULT)

did ... include in our Law {about this issue} (UST)

Because Jesus is speaking to the Pharisees, the word **you** here is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

unfoldingWord® Translation Words

ULT

- [Moses](#)

UST

- [Moses](#)
-

Mark 10:4

ULT:

And they said, “Moses permitted him to write a certificate of divorce and to divorce her.”

UST:

They answered, “Moses allowed each husband to give {his wife} a document that states that he is divorcing her. Then, he could divorce her.”

Moses permitted him to write a certificate of divorce and to divorce her (ULT)

Moses allowed each husband to give {his wife} a document that states that he is divorcing her. Then, he could divorce her (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to write a certificate of divorce (ULT)

each husband to give {his wife} a document that states that he is divorcing her (UST)

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,]

Support Reference: [Assumed Knowledge and Implicit Information](#)

a certificate of divorce (ULT)

a document that states that he is divorcing her (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [Moses](#)

UST

- [Moses](#)
-

Mark 10:5

ULT:

But Jesus said to them, "Because of your hardness of heart, he wrote this commandment to you.

UST:

Jesus told them, "Moses knew that you were unwilling to obey. That is why he included {in the Law} what you just said.

But (ULT)

“δε” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

Because of your hardness of heart (ULT)

Moses knew that you were unwilling to obey. That is why (UST)

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]

Support Reference: [Idiom](#)

Because of your hardness of heart (ULT)

Moses knew that you were unwilling to obey. That is why (UST)

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]

Support Reference: [Abstract Nouns](#)

your ... to you (ULT)

Moses knew that you were unwilling to obey ... he included {in the Law} (UST)

Because Jesus is speaking to the Pharisees, the words **your** and **you** here are plural.

Support Reference: [Forms of ‘You’ — Singular](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [hardness of heart](#)

UST

- [Jesus](#)
 - [Moses knew that you were unwilling to obey](#)
-

Mark 10:6

ULT:

But from the beginning of creation, 'He made them male and female.'

UST:

However, when God first created everything, {as you can read in the Scriptures}, he created people to be male and female.

from the beginning of creation (ULT)

when God first created everything (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

He made them male and female (ULT)

{as you can read in the Scriptures}, he created people to be male and female (UST)

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']

Support Reference: [Quotations and Quote Margins](#)

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 (10:6-8) (ULT)

However, when God first created everything, {as you can read in the Scriptures}, he created people to be male and female ... { ... You can also read in the Scriptures that} that is why men{, when they marry,} no longer live with their parents ... and each husband and wife together become like one person. Consequently, each husband and wife are not like two different people any longer. Rather, they are like one person (10:6-8) (UST)

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]

Support Reference: [Quotes within Quotes](#)

unfoldingWord® Translation Words

ULT

- [of creation](#)

UST

- [when God first created everything](#)
-

Mark 10:7

ULT:

'Because of this, a man will leave his father and mother,

UST:

{You can also read in the Scriptures that} that is why men{, when they marry,} no longer live with their parents,

Because of this (ULT)

{You can also read in the Scriptures that} that is why (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

a man will leave his father and mother (ULT)

men{, when they marry,} no longer live with their parents (UST)

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]

Support Reference: [Generic Noun Phrases](#)

a man will leave (ULT)

men{, when they marry,} no longer live with (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

will leave (ULT)

{ ... when they marry,} no longer live with (UST)

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]

Support Reference: [Irregular Use of Tenses](#)

and mother (ULT)

their parents (UST)

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.

Support Reference: [Textual Variants](#)

Because of this, a man will leave his father and mother ... and the two will be one flesh (10:7-8) (ULT)

{You can also read in the Scriptures that} that is why men{, when they marry,} no longer live with their parents ... and each husband and wife together become like one person (10:7-8) (UST)

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]

Support Reference: [Quotations and Quote Margins](#)

Mark 10:8

ULT:

and the two will be one flesh. 'So then, they are no longer two, but one flesh.

UST:

and each husband and wife together become like one person. Consequently, each husband and wife are not like two different people any longer. Rather, they are like one person.

the two will be one flesh (ULT)

each husband and wife together become like one person (UST)

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]

Support Reference: [Metaphor](#)

the two (ULT)

each husband and wife together (UST)

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]

Support Reference: [Nominal Adjectives](#)

So then (ULT)

Consequently (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

they are no longer two, but one flesh (ULT)

each husband and wife are not like two different people any longer. Rather, they are like one person (UST)

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]

Support Reference: [Metaphor](#)

Mark 10:9

ULT:

Therefore, what God joined together, let man not separate.”

UST:

Since that is true, no one should divide people whom God has united.”

Therefore (ULT)

Since that is true (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

what God joined together (ULT)

people whom God has united (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

let man not separate (ULT)

no one should divide (UST)

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]

Support Reference: [Third-Person Imperatives](#)

man (ULT)

one (UST)

Here, although the term **man** is masculine, it is used in a generic sense to refer to any person, male or female. If it would be helpful in your language, you could indicate that explicitly.

Alternate translation: [a person] or [humans]

Support Reference: [When Masculine Words Include Women](#)

unfoldingWord® Translation Words

ULT

- [God](#)

UST

- [God](#)
-

Mark 10:10

ULT:

And in the house again, the disciples were asking him about this.

UST:

Later, when they were in a house again, the apprentices asked Jesus about what he had said.

in the house again, the disciples were asking him about this (ULT)

when they were in a house again, the apprentices asked Jesus about what he had said (UST)

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]

Support Reference: [Information Structure](#)

in the house (ULT)

when they were in a house (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

this (ULT)

what he had said (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

- [house](#)
- [disciples](#)

UST

- [a house](#)
 - [apprentices](#)
-

Mark 10:11

ULT:

And he says to them, “Whoever divorces his wife and marries another commits adultery against her.”

UST:

Jesus told them, “When a man divorces his wife and marries another woman, he sins against his first wife by disobeying what God commanded about being sexually faithful to one’s spouse.”

another (ULT)

another woman (UST)

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]

Support Reference: [Nominal Adjectives](#)

commits adultery against her (ULT)

he sins against his first wife by disobeying what God commanded about being sexually faithful to one’s spouse (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [commits adultery](#)

UST

- by disobeying what God commanded about being sexually faithful to one's spouse
-

Mark 10:12

ULT:

And if she, having divorced her husband, marries another, she commits adultery.”

UST:

Also, when a woman divorces her husband and marries another man, she disobeys what God commanded about being sexually faithful to one’s spouse.”

she (ULT)

a woman (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

another (ULT)

another man (UST)

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]

Support Reference: [Nominal Adjectives](#)

she commits adultery (ULT)

to (UST)

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]

unfoldingWord® Translation Words

ULT

- [she commits adultery](#)

UST

- [to](#)
-

Mark 10:13

ULT:

And they were bringing little children to him so that he might touch them, but the disciples rebuked them.

UST:

Sometime later, some people took young children to Jesus. They wanted him to bless the children by touching them. However, the apprentices told them to stop.

And (ULT)

Sometime later (UST)

Here, the word **And** introduces a new event. Use the natural form in your language for introducing a new event. Alternate translation: [And it happened that] or [After this,]

Support Reference: [Introduction of a New Event](#)

they were bringing (ULT)

some people took (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

he might touch them (ULT)

bless the children by touching them (UST)

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]

Support Reference: [Symbolic Action](#)

them (ULT)

them (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

- [disciples](#)
- [rebuked](#)

UST

- [apprentices](#)
 - [told ... to stop](#)
-

Mark 10:14

ULT:

But having seen this, Jesus was indignant and said to them, “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.

UST:

When Jesus noticed {what they were doing}, he was very upset. He told his apprentices, “Allow the young children to come here. Do not stop them! {I say that because} they and people like them are part of God’s kingdom.

But (ULT)

“ὅτι” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

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 (ULT)

Allow the young children to come here. Do not stop them! {I say that because} they and people like them are part of God’s kingdom (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

Permit the little children to come to me, and do not forbid them (ULT)

Allow the young children to come here. Do not stop them (UST)

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]

Support Reference: [Parallelism](#)

Permit ... do not forbid (ULT)

Allow ... Do not stop (UST)

Because Jesus is speaking to his disciples, the commands **Permit** and **do not forbid** are plural.

Support Reference: [Forms of 'You' — Singular](#)

to come (ULT)

to come (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [to go]

Support Reference: [Go and Come](#)

of the ones such as these is the kingdom of God (ULT)

they and people like them are part of God's kingdom (UST)

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]

Support Reference: [Possession](#)

of the ones such as these (ULT)

they and people like them are part of (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

of the ones such as these (ULT)

they and people like them are part of (UST)

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]

Support Reference: [Simile](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [kingdom of God](#)

UST

- Jesus
 - God's kingdom
-

Mark 10:15

ULT:

Truly I say to you, whoever does not receive the kingdom of God as a little child will certainly not enter into it."

UST:

You must be like young children when you welcome God's kingdom. That is the only way to participate in God's kingdom. What I have said is true."

to you (ULT)

What I have said is true (UST)

Because Jesus is speaking to his disciples, the word **you** here is plural.

Support Reference: [Forms of 'You' — Singular](#)

whoever does not receive the kingdom of God as a little child will certainly not enter into it (ULT)

You must be like young children when you welcome God's kingdom. That is the only way to participate in God's kingdom (UST)

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 (ULT)

You ... be like young children (UST)

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]

certainly not (ULT)

That is the only way (UST)

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]

Support Reference: [Double Negatives](#)

unfoldingWord® Translation Words

ULT

- Truly
- does ... receive
- kingdom
- of God
- kingdom of God
- as

UST

- What I have said is true
 - welcome
 - kingdom
 - God's
 - God's kingdom
 - You ... be like
-

Mark 10:16

ULT:

And having taken them into his arms, he blessed {them}, placing his hands on them.

UST:

Then Jesus hugged the young children. He blessed them by touching them.

placing his hands on them (ULT)

by touching them (UST)

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]

Support Reference: [Symbolic Action](#)

unfoldingWord® Translation Words

ULT

- [he blessed {them}](#)

UST

- [He blessed them](#)
-

Mark 10:17

ULT:

And he going out on the way, one, having run up to {him} and having knelt before him, was asking him, “Good Teacher, what should I do in order that I might inherit eternal life?”

UST:

One day, Jesus was walking along {with his disciples}. A certain person ran to where he was and bowed down before him. He said, “Instructor, you are a good person! What is something that I can do so that I will live with God forever?”

And (ULT)

One day (UST)

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,]

Support Reference: [Introduction of a New Event](#)

he (ULT)

Jesus ... with his disciples (UST)

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,]

Support Reference: [Synecdoche](#)

going out (ULT)

was walking (UST)

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming out]

Support Reference: [Go and Come](#)

one, having run up to {him} and having knelt before him, was asking him (ULT)

A certain person ran to where he was and bowed down before him. He said (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

having knelt before him (ULT)

bowed down before him (UST)

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]

Support Reference: [Symbolic Action](#)

I might inherit eternal life (ULT)

I will live with God forever (UST)

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]

Support Reference: [Metaphor](#)

I might inherit eternal life (ULT)

I will live with God forever (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [Teacher](#)
- [Good](#)
- [eternal](#)
- [I might inherit](#)

UST

- [Instructor](#)
 - [you are a good person](#)
 - [I will live with God forever](#)
 - [I will live with God forever](#)
-

Mark 10:18

ULT:

But Jesus said to him, “Why are you calling me good? No one {is} good except one—God.

UST:

Jesus replied, “You should not so quickly call me a good person! God is the only one who is good.

But (ULT)

“δε” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

Why are you calling me good? No one {is} good except one—God (ULT)

You should not so quickly call me a good person! God is the only one who is good (UST)

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?]

Support Reference: [Connect — Reason-and-Result Relationship](#)

Why are you calling me good (ULT)

You should not so quickly call me a good person (UST)

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!]

Support Reference: [Rhetorical Question](#)

No one {is} good except one—God (ULT)

God is the only one who is good (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [are you calling](#)
- [good](#)
- [{is} good](#)
- [God](#)

UST

- [Jesus](#)
 - [You ... call](#)
 - [a good person](#)
 - [who is good](#)
 - [God](#)
-

Mark 10:19

ULT:

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.”

UST:

{But to answer your question,} you know what God commanded: Do not murder others. Do not be sexually unfaithful to your spouse. Do not steal things. Do not speak what is untrue. Do not cheat people. Treat your parents respectfully.”

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 (ULT)

{But to answer your question,} you know what God commanded: Do not murder others. Do not be sexually unfaithful to your spouse. Do not steal things. Do not speak what is untrue. Do not cheat people. Treat your parents respectfully (UST)

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.’“]

Support Reference: [Quotations and Quote Margins](#)

do not kill, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother (ULT)

Do not murder others. Do not be sexually unfaithful to your spouse. Do not steal things. Do not speak what is untrue. Do not cheat people. Treat your parents respectfully (UST)

Since in these commands God is addressing each specific person who is part of God’s people, the commands are singular.

do not commit adultery (ULT)

Do not be sexually unfaithful to your spouse (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [You know](#)
- [do ... commit adultery](#)
- [do ... testify falsely](#)
- [honor](#)

UST

- [{But to answer your question,} you know](#)
 - [Do ... be sexually unfaithful to your spouse](#)
 - [Do ... speak what is untrue](#)
 - [Treat ... respectfully](#)
-

Mark 10:20

ULT:

But he said to him, “Teacher, all these things I have kept from my youth.”

UST:

The man replied, “Instructor, I have obeyed all those things that God commanded ever since I was young.”

But (ULT)

“δὲ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

from my youth (ULT)

ever since I was young (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [Teacher](#)

UST

- [Instructor](#)
-

Mark 10:21

ULT:

But Jesus, having looked at him, loved him, and said to him, "One thing you lack; go, sell as much as you have, and give to the poor, and you will have treasure in heaven; and come, follow me."

UST:

Then, Jesus looked at the man and cared for him. He said to the man, "There is one thing that you have not yet done. Go {home} and sell what you own. Give {that money} to poor people. {If you do that,} God will reward you in heaven. Then, come with me as my apprentice."

But (ULT)

Then (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

One thing you lack (ULT)

There is one thing that you have not yet done (UST)

Alternate translation: [One thing you need to do] or [There is one thing you have not yet done]

give to the poor (ULT)

Give {that money} to poor people (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to the poor (ULT)

to poor people (UST)

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]

Support Reference: [Nominal Adjectives](#)

and (ULT)

If you do that (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

come, follow me (ULT)

come with me as my apprentice (UST)

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]

Support Reference: [Idiom](#)

follow me (ULT)

come with me as my apprentice (UST)

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.

Support Reference: [Textual Variants](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [loved](#)
- [heaven](#)

UST

- [Jesus](#)
 - [and cared for](#)
 - [heaven](#)
-

Mark 10:22

ULT:

But he, having become downcast at this word, went away being grieved, for he was having many possessions.

UST:

However, the man was rich {and did not want to lose what he owned}. So, he was upset by what Jesus said. He felt very sad and left.

But (ULT)

However (UST)

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]

Support Reference: [Connect — Contrast Relationship](#)

he, having become downcast at this word, went away being grieved, for he was having many possessions (ULT)

the man was rich {and did not want to lose what he owned}. So, he was upset by what Jesus said. He felt very sad and left (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

having become downcast (ULT)

was upset (UST)

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]

Support Reference: [Idiom](#)

this word (ULT)

by what Jesus said (UST)

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]

Support Reference: [Metonymy](#)

being grieved (ULT)

He felt very sad (UST)

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]

Support Reference: [Active or Passive](#)

he was having many possessions (ULT)

the man was rich {and did not want to lose what he owned} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [possessions](#)

UST

- [rich {and did not want to lose what he owned}](#)
-

Mark 10:23

ULT:

And having looked around, Jesus says to his disciples, “How difficultly do the ones having riches enter into the kingdom of God!”

UST:

Then Jesus looked at his apprentices. He told them, “It is very hard for rich people to participate in God’s kingdom!”

How difficultly do the ones having riches enter into the kingdom of God (ULT)

It is very hard for rich people to participate in God’s kingdom (UST)

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!]

Support Reference: [Exclamations](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [to ... disciples](#)
- [kingdom of God](#)

UST

- [Jesus](#)
 - [them](#)
 - [God’s kingdom](#)
-

Mark 10:24

ULT:

And the disciples were astonished at his words, but again answering, Jesus says to them, "Children, how hard it is to enter into the kingdom of God!"

UST:

What Jesus said surprised the apprentices. Jesus responded by saying again, "My dear apprentices, it is very hard to participate in God's kingdom."

the disciples were astonished at his words (ULT)

What Jesus said surprised the apprentices (UST)

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]

Support Reference: [Active or Passive](#)

answering (ULT)

responded (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Children (ULT)

My dear apprentices (UST)

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]

Support Reference: [Metaphor](#)

it is to enter (ULT)

it is ... to participate (UST)

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.

Support Reference: [Textual Variants](#)

unfoldingWord® Translation Words

ULT

- [disciples](#)
- [Jesus](#)
- [hard](#)
- [kingdom of God](#)

UST

- [apprentices](#)
 - [Jesus](#)
 - [hard](#)
 - [God's kingdom](#)
-

Mark 10:25

ULT:

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.”

UST:

Large animals like camels cannot fit into very small spaces. However, it is even harder for rich people to participate in God’s kingdom.”

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 (ULT)

Large animals like camels cannot fit into very small spaces. However, it is even harder for rich people to participate in God’s kingdom (UST)

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]

Support Reference: [Hyperbole](#)

an eye of a needle (ULT)

very small spaces (UST)

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]

unfoldingWord® Translation Words

ULT

- [for a camel](#)
- [kingdom](#)
- [of God](#)
- [kingdom of God](#)

UST

- [Large animals like camels](#)
 - [kingdom](#)
 - [God's](#)
 - [God's kingdom](#)
-

Mark 10:26

ULT:

And they were greatly astonished, saying to him, “And who is able to be saved?”

UST:

That greatly surprised the apprentices. They told Jesus, “It must be that God does not actually rescue anyone!”

they were greatly astonished, saying (ULT)

That greatly surprised the apprentices. They told (UST)

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]

Support Reference: [Active or Passive](#)

to him (ULT)

They told Jesus (UST)

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.

Support Reference: [Textual Variants](#)

And who is able to be saved (ULT)

It must be that God does not actually rescue anyone (UST)

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!]

Support Reference: [Rhetorical Question](#)

who is able to be saved (ULT)

It must be that God does not actually rescue anyone (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [to be saved](#)

UST

- [It must be that God does ... rescue](#)
-

Mark 10:27

ULT:

Having looked at them, Jesus says, “With men {it is} impossible, but not with God. For all things {are} possible with God.”

UST:

Jesus looked directly at his apprentices. He said, “God can do anything! So, people cannot {rescue themselves}, but God can {rescue them}.”

With men {it is} impossible, but not with God. For all things {are} possible with God (ULT)

God can do anything! So, people cannot {rescue themselves}, but God can {rescue them} (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

With men ... with God ... with God (ULT)

God ... people ... God (UST)

Alternate translation: [For men ... for God ... for God]

men (ULT)

people (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

{it is} impossible (ULT)

cannot {rescue themselves} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

but not with God (ULT)

but God can {rescue them} (UST)

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]

Support Reference: [Ellipsis](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [God](#)
- [God](#)

UST

- Jesus
 - God
 - God
-

Mark 10:28

ULT:

Peter began to speak to him, “Behold, we left everything and have followed you.”

UST:

Peter started to tell Jesus, “We left behind everything we had and went with you as your apprentices!”

Behold (ULT)

“ἰδοὺ” (ORIG QUOTE) (UST)

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]

Support Reference: [Exclamations](#)

we (ULT)

We (UST)

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.

Support Reference: [Exclusive and Inclusive ‘We’](#)

have followed you (ULT)

went with you as your apprentices (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [Peter](#)

UST

- [Peter](#)
-

Mark 10:29

ULT:

Jesus was saying, “Truly I say to you, there is no one who has left a house or brothers or sisters or a mother or a father or children or lands, for the sake of me and of the gospel,

UST:

Jesus replied, “What I am about to say is true. Some people leave behind houses, siblings, parents, children, or fields. They do that because they are my apprentices and because they believe the good news.

to you (ULT)

What I am about to say is true (UST)

Because Jesus is speaking to his disciples, the word **you** here is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

for the sake of me and of the gospel (ULT)

They do that because they my apprentices and because they believe the good news (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

there is no one who ... who will not receive (10:29-30) (ULT)

Some people ... God will give those people (10:29-30) (UST)

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]

Support Reference: [Double Negatives](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [Truly](#)
- [a house](#)
- [of the gospel](#)

UST

- [Jesus](#)
 - [What I am about to say is true](#)
 - [houses](#)
 - [because they believe the good news](#)
-

Mark 10:30

ULT:

who will not receive 100 times {as much} now in this time: houses and brothers and sisters and mothers and children and lands with persecutions, and in the age that is coming, eternal life.

UST:

God will give those people many times {what they left behind} right now before he renews everything that he has made. {He will give them} houses, siblings, mothers, children, and fields. Also, people will hurt them. Further, God will enable them to live with him forever after he renews everything that he has made.

100 times {as much} (ULT)

many times {what they left behind} (UST)

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]

Support Reference: [Numbers](#)

now in this time ... in the age that is coming (ULT)

right now before he renews everything that he has made ... after he renews everything that he has made (UST)

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]

Support Reference: [Idiom](#)

and lands with persecutions (ULT)

and fields. Also, people will hurt them (UST)

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]

Support Reference: [Abstract Nouns](#)

eternal life (ULT)

God will enable them to live with him forever (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [will ... receive](#)
- [time](#)
- [houses](#)
- [persecutions](#)
- [age](#)
- [eternal](#)

UST

- [God will give those people](#)
 - [before he renews everything that he has made](#)
 - [{He will give them} houses](#)
 - [people will hurt them](#)
 - [after he renews everything that he has made](#)
 - [forever](#)
-

Mark 10:31

ULT:

But many first will be last, and last, first.”

UST:

{At that time,} many people who are important right now will become unimportant. Many people who are unimportant right now will become important.”

But (ULT)

At that time (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

many first will be last, and last, first (ULT)

many people who are important right now will become unimportant. Many people who are unimportant right now will become important (UST)

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]

Support Reference: [Metaphor](#)

first ... and last (ULT)

who are important right now ... Many people who are unimportant right now (UST)

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]

Support Reference: [Nominal Adjectives](#)

and last, first (ULT)

Many people who are unimportant right now will become important (UST)

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]

Support Reference: [Ellipsis](#)

Mark 10:32

ULT:

Now they were on the way, going up to Jerusalem, and Jesus was going ahead of them. And they were amazed, but the ones following behind were afraid. And having taken the Twelve aside again, he began to tell them the things being about to happen to him:

UST:

Sometime later, Jesus and his apprentices were walking toward the city of Jerusalem. Jesus was walking ahead of them, which impressed them. However, the rest of the people with them were afraid. Then Jesus again spoke to his 12 representatives privately. He started to tell them about what people were going to do to him.

Now (ULT)

Sometime later (UST)

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,]

Support Reference: [Introduction of a New Event](#)

going up (ULT)

were walking (UST)

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming up]

Support Reference: [Go and Come](#)

they were amazed (ULT)

which impressed them (UST)

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]

Support Reference: [Active or Passive](#)

the ones following behind (ULT)

the rest of the people with them (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the Twelve (ULT)

his 12 representatives (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [Jerusalem](#)
- [Jesus](#)
- [were afraid](#)

- Twelve

UST

- the city of Jerusalem
 - Jesus
 - were afraid
 - his 12 representatives
-

Mark 10:33

ULT:

“Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death and hand him over to the Gentiles.

UST:

He said, “We are walking toward the city of Jerusalem! There, somebody will help the ruling priests and the teachers of the Jewish law arrest me, the Son of Man. They will decide that I am guilty and that someone should kill me. They will bring me to the non-Jewish authorities.

Behold (ULT)

“ἰδοὺ” (ORIG QUOTE) (UST)

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]

Support Reference: [Exclamations](#)

we are going up (ULT)

We are walking (UST)

When Jesus says **we**, he is speaking of himself and the 12 disciples, so **we** would be inclusive. Your language may require you to mark this form.

Support Reference: [Exclusive and Inclusive ‘We’](#)

we are going up (ULT)

We are walking (UST)

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [we are coming up]

Support Reference: [Go and Come](#)

the Son of Man will be handed over (ULT)

There, somebody will help ... arrest me, the Son of Man (UST)

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]

Support Reference: [Active or Passive](#)

to death (ULT)

and that someone should kill me (UST)

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]

Support Reference: [Abstract Nouns](#)

to the Gentiles (ULT)

to the non-Jewish authorities (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the Son of Man ... him ... him ... him ... him ... him ... kill {him ... } ... he will rise (10:33-34) (ULT)

me, the Son of Man ... I ... me ... me ... me ... me ... execute me ... I will live again (10:33-34) (UST)

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]

Support Reference: [First, Second or Third Person](#)

unfoldingWord® Translation Words

ULT

- [Jerusalem](#)
- [Son of Man](#)
- [to the chief priests](#)
- [the scribes](#)
- [they will condemn](#)
- [to ... Gentiles](#)

UST

- [the city of Jerusalem](#)
 - [me, the Son of Man](#)
 - [ruling priests](#)
 - [the teachers of the Jewish law](#)
 - [They will decide that ... am guilty](#)
 - [to the non-Jewish authorities](#)
-

Mark 10:34

ULT:

And they will mock him and spit on him and whip him and kill {him}, and after three days, he will rise.”

UST:

Those people will make fun of me, spit on me {to insult me}, beat me, and execute me. Then, three days after I die, I will live again.”

spit on him (ULT)

spit on me {to insult me} (UST)

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]

Support Reference: [Symbolic Action](#)

after three days (ULT)

three days after I die (UST)

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]

Support Reference: [First, Second or Third Person](#)

he will rise (ULT)

I will live again (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [they will mock](#)
- [days](#)

UST

- [Those people will make fun of](#)
 - [days](#)
-

Mark 10:35

ULT:

And James and John, the sons of Zebedee, approach him, saying to him, "Teacher, we desire that whatever we ask you, you do for us."

UST:

After that, Zebedee's sons, James and John, came to Jesus. They said, "Instructor, we want you to do for us what we are about to request."

And (ULT)

After that (UST)

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,]

Support Reference: [Introduction of a New Event](#)

we desire that whatever we ask you, you do for us (ULT)

we want you to do for us what we are about to request (UST)

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 (ULT)

we want ... for us ... we are about to request (UST)

Here, the pronouns **we** and **us** refer only to James and John, and so they would be exclusive. Your language may require you to mark these forms.

unfoldingWord® Translation Words

ULT

- [James](#)
- [John](#)
- [of Zebedee](#)
- [Teacher](#)

UST

- [James](#)
 - [John](#)
 - [Zebedee’s](#)
 - [Instructor](#)
-

Mark 10:36

ULT:

And he said to them, “What do you desire {that} I do for you?”

UST:

Jesus replied, “What do you want me to do for you?”

to them (ULT)

replied (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

do you desire ... for you (ULT)

do you want ... for you (UST)

Because Jesus is speaking to James and John, the word **you** is plural throughout this verse.

Support Reference: [Forms of ‘You’ — Singular](#)

Mark 10:37

ULT:

And they said to him, “Grant to us that we might sit in your glory, one at your right hand and one at your left hand.”

UST:

They answered, “Please promise us that, when you are very great, you will honor us by having one of us sit at your right side and the other one sit at your left side.”

they (ULT)

They (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

Grant to us ... we might sit (ULT)

Please promise us ... you will honor us by having ... sit (UST)

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.

Support Reference: [Exclusive and Inclusive ‘We’](#)

Grant to us (ULT)

Please promise us (UST)

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [We ask that you grant to us]

we might sit in your glory, one at your right hand and one at your left hand (ULT)

when you are very great, you will honor us by having one of us sit at your right side and the other one sit at your left side (UST)

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]

Support Reference: [Symbolic Action](#)

in your glory (ULT)

when you are very great (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

in your glory (ULT)

when you are very great (UST)

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]

one at your right hand and one at your left hand (ULT)

one of us ... at your right side and the other one sit at your left side (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [glory](#)

UST

- [when you are very great](#)
-

Mark 10:38

ULT:

But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup which I drink or to be baptized with the baptism with which I am being baptized?”

UST:

Jesus replied, “You do not realize what you have actually requested. Are you willing to suffer as I will soon suffer? Are you willing for people to hurt you as they will soon hurt me?”

But (ULT)

“ðē” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

You do not know ... you are asking. Are you able (ULT)

You do not realize ... you have actually requested. Are you willing (UST)

Because Jesus is speaking to James and John, the words **You** and **you** are plural throughout this verse.

Support Reference: [Forms of ‘You’ — Singular](#)

You do not know (ULT)

You do not realize (UST)

Alternate translation: [You do not understand]

to drink the cup which I drink (ULT)

to suffer as I will soon suffer (UST)

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]

Support Reference: [Metaphor](#)

the cup (ULT)

to suffer (UST)

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]

Support Reference: [Metonymy](#)

to be baptized with the baptism with which I am being baptized (ULT)

for people to hurt you as they will soon hurt me (UST)

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]

Support Reference: [Metaphor](#)

to be baptized with the baptism with which (ULT)

for people to hurt you as they will soon hurt me (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

to be baptized ... I am being baptized (ULT)

for people to hurt you as they will soon hurt me (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [You do ... know](#)
- [with the baptism](#)
- [am being baptized](#)
- [to be baptized](#)

UST

- [Jesus](#)
 - [You do ... realize](#)
 - [for people to hurt you](#)
 - [as they will soon hurt me](#)
 - [for people to hurt you](#)
-

Mark 10:39

ULT:

And they said to him, “We are able.” But Jesus said to them, “The cup that I drink, you will drink, and with the baptism with which I am being baptized, you will be baptized.

UST:

They told Jesus, “Yes, we are willing {to do those things}.” Then Jesus told them, “You will certainly suffer as I will soon suffer. People will certainly hurt you as they will soon hurt me.

they ... to them (ULT)

They ... them (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

We are able (ULT)

Yes, we are willing {to do those things} (UST)

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]

Support Reference: [Ellipsis](#)

But (ULT)

Then (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

The cup that I drink, you will drink (ULT)

You will certainly suffer as I will soon suffer (UST)

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]

Support Reference: [Metaphor](#)

The cup (ULT)

You will certainly suffer (UST)

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]

Support Reference: [Metonymy](#)

you will drink ... you will be baptized (ULT)

You will certainly suffer ... People will certainly hurt you (UST)

Because Jesus is speaking to James and John, the word **you** is plural throughout this verse.

Support Reference: [Forms of ‘You’ — Singular](#)

with the baptism with which I am being baptized, you will be baptized (ULT)

People will certainly hurt you as they will soon hurt me (UST)

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]

Support Reference: [Metaphor](#)

with the baptism with which I am being baptized (ULT)

People will certainly hurt you as they will soon hurt me (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

I am being baptized, you will be baptized (ULT)

People will certainly hurt you as they will soon hurt me (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [with the baptism](#)
- [am being baptized](#)
- [you will be baptized](#)

UST

- [Jesus](#)
 - [People will certainly hurt you](#)
 - [as they will soon hurt me](#)
 - [People will certainly hurt you](#)
-

Mark 10:40

ULT:

But to sit at my right hand or at my left hand is not mine to give, but for whom it has been prepared.”

UST:

However, I am not the one who chooses whom to honor by having them sit at my right side or at my left side. Rather, God has already chosen who {will sit in those places}.”

to sit at my right hand or at my left hand (ULT)

whom to honor by having them sit at my right side or at my left side (UST)

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]

Support Reference: [Symbolic Action](#)

at my right hand or at my left hand (ULT)

at my right side or at my left side (UST)

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]

Support Reference: [Metonymy](#)

but for whom (ULT)

Rather ... who {will sit in those places} (UST)

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]

Support Reference: [Ellipsis](#)

it has been prepared (ULT)

God has already chosen (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

it has been prepared (ULT)

God has already chosen (UST)

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]

Support Reference: [Active or Passive](#)

Mark 10:41

ULT:

And having heard this, the ten began to be very angry with James and John.

UST:

When the ten other apprentices learned {what James and John had requested}, they started to be very upset with them.

having heard this (ULT)

When ... learned {what James and John had requested} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the ten (ULT)

the ten other apprentices (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [James](#)
- [John](#)

UST

- [them](#)

- [them](#)
-

Mark 10:42

ULT:

And having summoned them, Jesus says to them, “You know that the ones considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

UST:

So, Jesus told his apprentices to come to him. He said to them, “You understand that the people whom the non-Jews allow to govern them dominate them. Further, important people among them control everyone else.

You know (ULT)

You understand (UST)

Because Jesus is speaking to the disciples, the word **You** here is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

the ones considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them (ULT)

the people whom the non-Jews allow to govern them dominate them. Further, important people among them control everyone else (UST)

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]

Support Reference: [Parallelism](#)

the ones considered rulers of the Gentiles (ULT)

the people whom the non-Jews allow to govern them (UST)

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]

Support Reference: [Active or Passive](#)

lord it over ... exercise authority over (ULT)

dominate ... control (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

exercise authority over (ULT)

control (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [having summoned](#)
- [Jesus](#)

- You know
- rulers
- of ... Gentiles
- exercise authority over

UST

- told ... to come to him
 - Jesus
 - You understand
 - to govern
 - them
 - control
-

Mark 10:43

ULT:

But it is not this way among you. Instead, whoever desires to become great among you will be your servant,

UST:

You must not behave like that. Rather, when one of you wants to be important, that person must serve the others.

it is not this way (ULT)

must not behave like that (UST)

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]

Support Reference: [Statements — Other Uses](#)

you ... you ... your (ULT)

You ... of you ... the others (UST)

Because is talking to the disciples, the words **you**, **you**, and **your** are plural.

Support Reference: [Forms of 'You' — Singular](#)

to become great (ULT)

to be important (UST)

Alternate translation: [to be highly respected] or [to be greatly respected]

will be (ULT)

that person must (UST)

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]

Support Reference: [Statements — Other Uses](#)

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 (10:43-44) (ULT)

**when one of you wants to be important, that person must serve the others ...
Likewise, when one of you wants to be most important, that person must work for all the others (10:43-44) (UST)**

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]

Support Reference: [Parallelism](#)

unfoldingWord® Translation Words

ULT

- [servant](#)

UST

- [serve](#)
-

Mark 10:44

ULT:

and whoever desires to be first among you will be a slave of all.

UST:

Likewise, when one of you wants to be most important, that person must work for all the others.

you (ULT)

of you (UST)

Because Jesus is speaking to the disciples, the word **you** here is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

first (ULT)

most important (UST)

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]

Support Reference: [Metaphor](#)

will be (ULT)

that person must (UST)

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]

will be a slave of all (ULT)

that person must work for all the others (UST)

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]

Support Reference: [Hyperbole](#)

of all (ULT)

all the others (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [a slave](#)

UST

- [work for](#)
-

Mark 10:45

ULT:

For even the Son of Man did not come to be served, but to serve and to give his life as a ransom in exchange for many."

UST:

{You should behave like that} because I, the Son of Man, am here to serve other people. I am not here so that other people will serve me. Indeed, I am going to die in order to free many people {from their sins}."

For (ULT)

{You should behave like that} because (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

the Son of Man ... his (ULT)

I, the Son of Man ... I am going to die (UST)

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]

Support Reference: [First, Second or Third Person](#)

did not come to be served, but to serve and to give his life as a ransom in exchange for many (ULT)

am here to serve other people. I am not here so that other people will serve me. Indeed, I am going to die in order to free many people {from their sins} (UST)

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]

Support Reference: [Information Structure](#)

did not come (ULT)

I am not here (UST)

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]

Support Reference: [Idiom](#)

to be served (ULT)

so that other people will serve me (UST)

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]

Support Reference: [Active or Passive](#)

but to serve (ULT)

am here to serve other people (UST)

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]

Support Reference: [Ellipsis](#)

to give his life as a ransom in exchange for many (ULT)

I am going to die in order to free many people {from their sins} (UST)

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]

Support Reference: [Metaphor](#)

to give his life (ULT)

I am going to die (UST)

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]

Support Reference: [Abstract Nouns](#)

many (ULT)

in order to free many people {from their sins} (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [Son of Man](#)
- [to be served](#)
- [to serve](#)
- [as a ransom](#)

UST

- [I, the Son of Man](#)
 - [so that other people will serve me](#)
 - [am here to serve other people](#)
 - [in order to free many people {from their sins}](#)
-

Mark 10:46

ULT:

And they come into Jericho, and he and his disciples and a great crowd going out from Jericho, Bartimaeus, a blind beggar, son of Timaeus, was sitting beside the road.

UST:

Then, Jesus and his apprentices arrived at the city of Jericho. When they were leaving the city of Jericho along with a very large group of people, a man who could not see and who often asked others for money was sitting down next to the path. His name was Bartimaeus, and his father's name was Timaeus.

And (ULT)

Then (UST)

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,]

Support Reference: [Introduction of a New Event](#)

they come (ULT)

Jesus and his apprentices arrived (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go]

Support Reference: [Go and Come](#)

he ... going out (ULT)

When they were leaving (UST)

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming out]

Support Reference: [Go and Come](#)

Bartimaeus, a blind beggar, son of Timaeus, was sitting beside the road (ULT)

a man who could not see and who often asked others for money was sitting down next to the path. His name was Bartimaeus, and his father’s name was Timaeus (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

Bartimaeus, a blind beggar, son of Timaeus (ULT)

a man who could not see and who often asked others for money ... His name was Bartimaeus, and his father’s name was Timaeus (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Bartimaeus ... of Timaeus (ULT)

His name was Bartimaeus ... Timaeus (UST)

The words **Bartimaeus** and **Timaeus** are the names of men.

Support Reference: [How to Translate Names](#)

unfoldingWord® Translation Words

ULT

- [Jericho](#)
- [Jericho](#)
- [disciples](#)
- [a ... beggar](#)

UST

- [the city of Jericho](#)
 - [the city of Jericho](#)
 - [they](#)
 - [and who often asked others for money](#)
-

Mark 10:47

ULT:

And having heard that it is Jesus the Nazarene, he began to cry out and to say, “Son of David, Jesus, have mercy on me!”

UST:

He learned that Jesus from the town of Nazareth was there. So he started to shout, “Jesus, you who are a descendant of King David, please help me!”

having heard that it is Jesus the Nazarene (ULT)

He learned that Jesus from the town of Nazareth was there (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [having heard, “It is Jesus the Nazarene,”]

Support Reference: [Direct and Indirect Quotations](#)

Son of David (ULT)

you who are a descendant of King David (UST)

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]

Support Reference: [Metaphor](#)

Son of David (ULT)

you who are a descendant of King David (UST)

David was Israel’s most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** implicitly meant “Messiah.” If it

would be helpful in your language, you could make this idea more explicit. Alternate translation: [Messiah]

Support Reference: [Assumed Knowledge and Implicit Information](#)

have mercy on me (ULT)

please help me (UST)

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]

Support Reference: [Imperatives — Other Uses](#)

have mercy on me (ULT)

please help me (UST)

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]

Support Reference: [Abstract Nouns](#)

have mercy on me (ULT)

please help me (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- Jesus
- Nazarene
- to cry out
- of David
- Jesus
- have mercy on

UST

- Jesus
 - from the town of Nazareth
 - to shout
 - you who are a descendant of King David
 - Jesus
 - please help
-

Mark 10:48

ULT:

And many were rebuking him, so that he would be silent, but he was crying out much more, "Son of David, have mercy on me!"

UST:

Many people were scolding him to keep him quiet. However, he shouted even more loudly, "You who are a descendant of King David, please help me!"

many (ULT)

Many people (UST)

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]

Support Reference: [Nominal Adjectives](#)

was crying out much more (ULT)

shouted even more loudly (UST)

The phrase **was crying out much more** could mean: (1) that the blind man shouted even louder to Jesus. Alternate translation: [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 (ULT)

You who are a descendant of King David, please help me (UST)

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]

unfoldingWord® Translation Words

ULT

- were rebuking
- was crying out
- of David
- have mercy on

UST

- were scolding
 - shouted
 - You who are a descendant of King David
 - please help
-

Mark 10:49

ULT:

And having stood still, Jesus said, “Call him.” And they call the blind {man}, saying to him, “Take courage! Get up! He is calling you.”

UST:

Then, Jesus stopped walking. He told people, “Tell him to come over here!” Those people spoke to {Bartimaeus,} the man who could not see. They said, “Do not worry! Jesus wants you to come to him. So, stand up {and go to him}!”

said, “Call him (ULT)

He told people, “Tell him to come over here (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [said to call him]

Support Reference: [Direct and Indirect Quotations](#)

Call (ULT)

Tell ... to come over here (UST)

Because Jesus is speaking to some of the people in the crowd, the command **Call** is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

they call (ULT)

Those people spoke (UST)

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]

Take courage (ULT)

Do not worry (UST)

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]

Support Reference: [Abstract Nouns](#)

Get up (ULT)

So, stand up {and go to him} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [Call](#)
- [they call](#)
- [Take courage](#)
- [He is calling](#)

UST

- [Jesus](#)
 - [Tell ... to come over here](#)
 - [Those people spoke](#)
 - [Do not worry](#)
 - [Jesus wants ... to come to him](#)
-

Mark 10:50

ULT:

And having thrown aside his coat, having sprung up, he came to Jesus.

UST:

So Bartimaeus took off his outer garment and jumped up. Then, he hurried to Jesus.

having thrown aside his coat (ULT)

took off his outer garment (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having sprung up (ULT)

and jumped up (UST)

Alternate translation: [having quickly gotten to his feet] or [having immediately stood up]

came (ULT)

Then, he hurried (UST)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)

UST

- [Jesus](#)
-

Mark 10:51

ULT:

And answering him, Jesus said, “What do you desire {that} I might do for you?” And the blind man said to him, “Rabbi, that I might see again.”

UST:

Jesus asked him, “How would you like me to help you?” {Bartimaeus,} the man who could not see, replied, “Teacher, I want to be able to see again!”

said, “What do you desire {that} I might do for you (ULT)

How would you like me to help you (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

Rabbi, that (ULT)

Teacher, I want to be able to see again (UST)

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]

Support Reference: [Ellipsis](#)

I might see again (ULT)

I want to be able to see again (UST)

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]

unfoldingWord® Translation Words

ULT

- [Jesus](#)

UST

- [Jesus](#)
-

Mark 10:52

ULT:

And Jesus said to him, "Go. Your faith has saved you." And immediately he saw again, and he was following him on the road.

UST:

Jesus told him, "You can go on your way. Because you believed {that I could heal you}, you are now well." As soon as {Jesus said that}, Bartimaeus could see again. Then, he began to walk with Jesus.

Your faith has saved you (ULT)

Because you believed {that I could heal you}, you are now well (UST)

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]

Support Reference: [Abstract Nouns](#)

Your faith has saved you (ULT)

Because you believed {that I could heal you}, you are now well (UST)

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]

Support Reference: [Personification](#)

he saw again (ULT)

Bartimaeus could see again (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he was following him on the road (ULT)

he began to walk with Jesus (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [faith](#)
- [has saved](#)

UST

- [Jesus](#)
 - [Because you believed {that I could heal you}](#)
 - [are now well](#)
-

Mark 11

Mark 11 Chapter Introduction

Structure and Formatting

1. 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](#))

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](#))

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](#))

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](#))

Mark 11:1

ULT:

And when they come near to Jerusalem, to Bethphage and Bethany, to the Mount of Olives, he sends out two of his disciples

UST:

After that, Jesus and his apprentices continued to walk toward the city of Jerusalem, and they were getting closer. They were near the Mount of Olives, just outside the villages of Bethphage and Bethany. Jesus told two of his apprentices to go {ahead of them}.

And when (ULT)

After that (UST)

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]

Support Reference: [Introduction of a New Event](#)

they come near (ULT)

Jesus and his apprentices continued to walk ... and they were getting closer (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go near]

Support Reference: [Go and Come](#)

Bethphage (ULT)

the villages of Bethphage (UST)

The word **Bethphage** is the name of a village that was near Jerusalem.

to the Mount of Olives (ULT)

They were near the Mount of Olives (UST)

Here Mark 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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Jerusalem](#)
- [Bethany](#)
- [of Olives](#)
- [Mount of Olives](#)
- [of ... disciples](#)

UST

- [the city of Jerusalem](#)
 - [Bethany](#)
 - [of Olives](#)
 - [Mount of Olives](#)
 - [of ... apprentices](#)
-

Mark 11:2

ULT:

and says to them, “Go into the village opposite you, and immediately, entering into it, you will find a colt tied up, on which no one of men has yet sat. Untie it and bring it {here}.

UST:

He instructed them, “Enter the village {of Bethphage}, which you see ahead of you. As soon as you enter it, you will see a young donkey that someone has tethered. It is an animal that no one has ever ridden. Remove the tether {from the young donkey} and lead it to me here.

Go (ULT)

Enter (UST)

In a context such as this, your language might say “Come” instead of **Go**. Alternate translation: [Come]

Support Reference: [Go and Come](#)

the village opposite you (ULT)

the village {of Bethphage}, which you see ahead of you (UST)

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]

Support Reference: [Idiom](#)

you ... you will find (ULT)

which you see ahead of you ... you will see (UST)

Since the word **you** applies to the two disciples in both of these instances, it would be dual, if your language uses that form. Otherwise, it would be plural.

Support Reference: [Forms of ‘You’ — Dual/Plural](#)

a colt tied up (ULT)

a young donkey that someone has tethered (UST)

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]

Support Reference: [Active or Passive](#)

a colt (ULT)

a young donkey (UST)

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]

Support Reference: [Translate Unknowns](#)

tied up (ULT)

that someone has tethered (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

no one of men (ULT)

no one (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

has yet sat (ULT)

has ever ridden (UST)

Jesus is using the term **sat** to refer to riding on an animal by association with the way people sit on an animal they are riding. 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]

Support Reference: [Metonymy](#)

Mark 11:3

ULT:

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.’”

UST:

People might ask you, ‘What are you doing?’ In that case, tell them, ‘The Lord needs this young donkey. As soon as {he finishes using it}, he will return it here.’”

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 (ULT)

People might ask you, ‘What are you doing?’ In that case, tell them, ‘The Lord needs this young donkey. As soon as {he finishes using it}, he will return it here (UST)

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.]

Support Reference: [Quotes within Quotes](#)

are you doing (ULT)

are you doing (UST)

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.

Support Reference: [Forms of ‘You’ — Dual/Plural](#)

Why are you doing this (ULT)

What are you doing (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

The Lord has need of it and immediately he sends it back here (ULT)

The Lord needs this young donkey. As soon as {he finishes using it}, he will return it here (UST)

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.'"]

Support Reference: [Assumed Knowledge and Implicit Information](#)

has need of it (ULT)

needs this young donkey (UST)

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]

Support Reference: [Abstract Nouns](#)

he sends (ULT)

he will return (UST)

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]

Support Reference: [Irregular Use of Tenses](#)

back (ULT)

he will return (UST)

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.

Support Reference: [Textual Variants](#)

unfoldingWord® Translation Words

ULT

- [Lord](#)

UST

- [Lord](#)
-

Mark 11:4

ULT:

And they went away and found a colt having been tied up at a door outside on the street, and they untie it.

UST:

So the two apprentices left {for the village}. They saw the young donkey standing on the road. Someone had tethered it to the door of a house. They started to remove its tether.

they went away (ULT)

the two apprentices left {for the village} (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

a colt (ULT)

the young donkey (UST)

See how you translated **colt** in [11:2](#). Alternate translation: [a donkey that was not yet fully grown] or [a young riding animal]

Support Reference: [Translate Unknowns](#)

having been tied up (ULT)

Someone had tethered it (UST)

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]

Support Reference: [Active or Passive](#)

having been tied up (ULT)

Someone had tethered it (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

at a door outside on the street (ULT)

standing on the road ... to the door of a house (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 11:5

ULT:

And some of the ones standing there were saying to them, “What are you doing, untying the colt?”

UST:

Some people who were there asked the two apprentices, “Why are you removing the tether from the young donkey?”

were saying to them, “What are you doing, untying the colt (ULT)

asked the two apprentices, “Why are you removing the tether from the young donkey (UST)

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.]

Support Reference: [Direct and Indirect Quotations](#)

What are you doing, untying (ULT)

Why are you removing the tether from (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the colt (ULT)

the young donkey (UST)

See how you translated **colt** in [11:2](#). Alternate translation: [this donkey that is not yet fully grown] or [the young riding animal]

Support Reference: [Translate Unknowns](#)

Mark 11:6

ULT:

And they spoke to them just as Jesus told them, and they let them go.

UST:

The two apprentices told those people what Jesus had instructed them to say. Then, those people allowed the two apprentices {to take the young donkey}.

they let them go (ULT)

those people allowed the two apprentices {to take the young donkey} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [just as](#)
- [Jesus](#)

UST

- [what](#)
 - [Jesus](#)
-

Mark 11:7

ULT:

And they brought the colt to Jesus and throw their cloaks upon it, and he sat on it.

UST:

They led the young donkey to Jesus. Then they spread their coats on the young donkey, and Jesus rode on it.

the colt (ULT)

the young donkey (UST)

See how you translated **colt** in 11:2. Alternate translation: [the donkey that was not yet fully grown] or [the young riding animal]

Support Reference: [Translate Unknowns](#)

throw their cloaks upon it (ULT)

they spread their coats on the young donkey (UST)

The disciples did this to show that the person riding the colt was special and important. In this culture, animals that important people rode were draped with rich fabrics. If it would be helpful 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]

Support Reference: [Symbolic Action](#)

cloaks (ULT)

coats (UST)

The word **cloaks** refers to outer garments. You could translate this with the name of an outer garment that your readers would recognize or with a general expression. Alternate translation: [jackets] or [outer garments]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)

UST

- [Jesus](#)
-

Mark 11:8

ULT:

And many spread their cloaks on the road, and others, branches, having cut {them} from the fields.

UST:

Then, {to honor Jesus,} many people laid their coats down on the path {in front of Jesus}. Other people cut down leafy plants that were growing in nearby farms {and laid them down on the path too}.

many ... others (ULT)

many people ... Other people (UST)

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]

Support Reference: [Nominal Adjectives](#)

spread their cloaks on the road, and others, branches, having cut {them} from the fields (ULT)

to honor Jesus ... laid their coats down on the path {in front of Jesus}. Other people cut down leafy plants that were growing in nearby farms {and laid them down on the path too} (UST)

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]

Support Reference: [Symbolic Action](#)

cloaks (ULT)

coats (UST)

See how you translated the word **cloaks** in [11:7](#). Alternate translation: [jackets] or [outer garments]

Support Reference: [Translate Unknowns](#)

others, branches (ULT)

Other people ... leafy plants ... and laid them down on the path too (UST)

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]

Support Reference: [Ellipsis](#)

Mark 11:9

ULT:

Both the ones going before and the ones following were crying out, “Hosanna! Blessed is the one coming in the name of the Lord.

UST:

People walked in front of Jesus and behind him. They were shouting, “Praise God! May God bless him who is here to represent the Lord!

going before (ULT)

People walked in front of Jesus (UST)

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming before]

Support Reference: [Go and Come](#)

Hosanna (ULT)

Praise God (UST)

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]

Support Reference: [Copy or Borrow Words](#)

Blessed is the one coming in the name of the Lord (ULT)

May God bless him who is here to represent the Lord (UST)

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.

Support Reference: [Assumed Knowledge and Implicit Information](#)

Blessed is the one coming in the name of the Lord (ULT)

May God bless him who is here to represent the Lord (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Blessed is (ULT)

May God bless (UST)

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]

Support Reference: [Active or Passive](#)

in the name of the Lord (ULT)

to represent the Lord (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [were crying out](#)
- [Blessed is](#)
- [of the Lord](#)

UST

- [They were shouting](#)
 - [May God bless](#)
 - [to represent the Lord](#)
-

Mark 11:10

ULT:

Blessed is the coming kingdom of our father David! Hosanna in the highest!"

UST:

The kingdom that our ancestor King David ruled is now here again! May God bless it! May everything in heaven praise God!"

Blessed is the coming kingdom of our father David (ULT)

The kingdom that our ancestor King David ruled is now here again! May God bless it (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Blessed is (ULT)

May God bless it (UST)

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]

Support Reference: [Active or Passive](#)

the coming kingdom of our father David (ULT)

The kingdom that our ancestor King David ruled is now here again (UST)

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]

Support Reference: [Possession](#)

the coming kingdom of our father David (ULT)

The kingdom that our ancestor King David ruled is now here again (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

of our father David (ULT)

that our ancestor King David ruled (UST)

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]

Support Reference: [Metaphor](#)

Hosanna (ULT)

praise God (UST)

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]

Support Reference: [Copy or Borrow Words](#)

the highest (ULT)

May everything in heaven (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [Blessed is](#)
- [kingdom](#)
- [David](#)

UST

- [May God bless it](#)
 - [kingdom](#)
 - [that ... King David ruled](#)
-

Mark 11:11

ULT:

And he entered into Jerusalem, into the temple; and having looked around at everything, the hour already being late, he went out to Bethany with the Twelve.

UST:

Then Jesus went into the city of Jerusalem and he visited the temple area. He examined everything that was there. After that, because it was evening, he and his 12 representatives returned to the village of Bethany.

temple (ULT)

the temple area (UST)

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]

Support Reference: [Synecdoche](#)

the hour already being late (ULT)

After that, because it was evening (UST)

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]

Support Reference: [Idiom](#)

he went out (ULT)

he ... returned (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came out]

Support Reference: [Go and Come](#)

the Twelve (ULT)

his 12 representatives (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [Jerusalem](#)
- [temple](#)
- [hour](#)
- [Bethany](#)
- [Twelve](#)

UST

- [the city of Jerusalem](#)
 - [the temple area](#)
 - [After that, because it was evening](#)
 - [the village of Bethany](#)
 - [his 12 representatives](#)
-

Mark 11:12

ULT:

And the next day, they having come out from Bethany, he was hungry.

UST:

The following day, when Jesus and his apprentices were leaving the village of Bethany, Jesus became hungry.

And (ULT)

“καὶ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Introduction of a New Event](#)

having come out (ULT)

when ... were leaving (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone out]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [Bethany](#)

UST

- [the village of Bethany](#)
-

Mark 11:13

ULT:

And having seen from far away a fig tree having leaves, he went, if perhaps he will find anything on it. And having come to it, he found nothing except leaves, for it was not the season of figs.

UST:

He saw a fig tree further down the path. It had leaves, so he walked to it to pick some figs from it {to eat}. However, when he arrived at the fig tree, it had {no figs but} only leaves. That was because it was not yet the normal time of year when fig trees would produce ripe figs.

he went (ULT)

so he walked to it (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came]

Support Reference: [Go and Come](#)

if perhaps he will find anything on it (ULT)

to pick some figs from it {to eat} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

And (ULT)

However (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

having come to it, he found nothing except leaves, for it was not the season of figs (ULT)

when he arrived at the fig tree, it had {no figs but} only leaves. That was because it was not yet the normal time of year when fig trees would produce ripe figs (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

having come to it (ULT)

when he arrived at the fig tree (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone to it]

Support Reference: [Go and Come](#)

he found nothing except leaves (ULT)

it had {no figs but} only leaves (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

it was not the season of figs (ULT)

it was not yet the normal time of year when fig trees would produce ripe figs (UST)

Alternate translation: [the time of year to pick figs had not yet arrived]

unfoldingWord® Translation Words

ULT

- [a fig tree](#)
- [season](#)
- [of figs](#)

UST

- [a fig tree](#)
 - [normal time of year](#)
 - [when fig trees would produce ripe figs](#)
-

Mark 11:14

ULT:

And answering, he said to it, "May no one any longer eat fruit from you to eternity." And his disciples heard {it}.

UST:

Jesus responded by saying to the fig tree, "No one will eat figs that they pick from you ever again." The apprentices listened {to him say that}.

answering (ULT)

Jesus responded (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

May no one any longer eat fruit from you to eternity (ULT)

No one will eat figs that they pick from you ever again (UST)

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]

Support Reference: [Apostrophe](#)

May no one any longer eat fruit from you to eternity (ULT)

No one will eat figs that they pick from you ever again (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

May no one any longer eat (ULT)

No one will eat ... ever again (UST)

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]

Support Reference: [Double Negatives](#)

fruit (ULT)

figs (UST)

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]

Support Reference: [Collective Nouns](#)

you (ULT)

you (UST)

Because Jesus is speaking to the fig tree, the word **you** here is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

to eternity (ULT)

ever again (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [fruit](#)
- [disciples](#)

UST

- [figs](#)
 - [The apprentices](#)
-

Mark 11:15

ULT:

And they come into Jerusalem. And having entered into the temple, he began to cast out the ones selling and the ones buying in the temple, and he overturned the tables of the money changers and the seats of the ones selling the doves,

UST:

Then Jesus and his apprentices arrived at the city of Jerusalem. Jesus again visited the temple area. Some people were selling and buying things there. He started to force them to leave. Other people were exchanging {regular} money {for special temple money}, and other people were selling small birds {for people to sacrifice}. Jesus flipped over their tables and chairs.

they come (ULT)

Jesus and his apprentices arrived (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [they go]

Support Reference: [Go and Come](#)

temple (ULT)

the temple area (UST)

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]

Support Reference: [Synecdoche](#)

to cast out (ULT)

to force them to leave (UST)

Alternate translation: [to throw out] or [to force out] or [to drive out]

the ones selling and the ones buying in the temple (ULT)

Some people were selling and buying things there (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the tables of the money changers (ULT)

Other people were exchanging {regular} money {for special temple money} ... their tables (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the seats of the ones selling the doves (ULT)

and other people were selling small birds {for people to sacrifice} ... chairs (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Jerusalem](#)
- [temple](#)
- [to cast out](#)
- [temple](#)
- [doves](#)

UST

- [at the city of Jerusalem](#)
 - [the temple area](#)
 - [to force them to leave](#)
 - [there](#)
 - [small birds {for people to sacrifice}](#)
-

Mark 11:16

ULT:

and he was not permitting that anyone would carry a container through the temple.

UST:

Also, he did not allow people to take items through the temple area.

a container (ULT)

items (UST)

Here, the word translated as **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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the temple (ULT)

the temple area (UST)

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]

Support Reference: [Synecdoche](#)

unfoldingWord® Translation Words

ULT

- [temple](#)

UST

- [temple area](#)
-

Mark 11:17

ULT:

And he was teaching them and saying, “Has it not been written, ‘My house will be called a house of prayer for all the nations’? But you have made it a ‘den of robbers.’”

UST:

Then Jesus instructed those people, “You know that the prophets wrote in the Scriptures, ‘People should say that my temple is a place where all groups of people pray.’ However, you have turned it into ‘a hideout for thieves!’”

them and saying (ULT)

Jesus instructed those people (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

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 (ULT)

You know that the prophets wrote in the Scriptures, ‘People should say that my temple is a place where all groups of people pray.’ However, you have turned it into ‘a hideout for thieves (UST)

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.]

Support Reference: [Quotes within Quotes](#)

Has it not been written, ‘My house will be called a house of prayer for all the nations (ULT)

You know that the prophets wrote in the Scriptures, ‘People should say that my temple is a place where all groups of people pray (UST)

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’!]

Support Reference: [Rhetorical Question](#)

Has it not been written (ULT)

You know that the prophets wrote in the Scriptures (UST)

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]

Support Reference: [Quotations and Quote Margins](#)

Has it not been written (ULT)

You know that the prophets wrote in the Scriptures (UST)

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]

Support Reference: [Active or Passive](#)

My house will be called (ULT)

People should say that my temple (UST)

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]

Support Reference: [Active or Passive](#)

My house (ULT)

that my temple (UST)

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]

Support Reference: [Metaphor](#)

a house of prayer for all the nations (ULT)

is a place where all groups of people pray (UST)

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]

Support Reference: [Possession](#)

you have made it a ‘den of robbers (ULT)

you have turned it into ‘a hideout for thieves (UST)

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]

Support Reference: [Quotations and Quote Margins](#)

a ‘den of robbers (ULT)

a hideout for thieves (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- [house](#)
- [a house](#)
- [of prayer](#)
- [will be called](#)
- [nations](#)
- [of robbers](#)

UST

- [that ... temple](#)
- [is a place](#)
- [where ... pray](#)
- [People should say](#)
- [groups of people](#)

- for thieves
-

Mark 11:18

ULT:

And the chief priests and the scribes heard this, and they were seeking how they might destroy him, for they were fearing him, for all the crowd was being amazed at his teaching.

UST:

What Jesus taught impressed the large group of people. Because of that, when the ruling priests and the teachers of the Jewish law learned {what Jesus had said and done}, they became afraid of him. So, they planned how they might have someone execute Jesus.

they were seeking how they might destroy him, for they were fearing him, for all the crowd was being amazed at his teaching (ULT)

What Jesus taught impressed the large group of people. Because of that ... they became afraid of him. So, they planned how they might have someone execute Jesus (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

they were seeking how (ULT)

they planned how (UST)

Alternate translation: [they were looking for a way by which]

all the crowd was being amazed at his teaching (ULT)

What Jesus taught impressed the large group of people (UST)

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]

Support Reference: [Active or Passive](#)

all the crowd (ULT)

the large group of people (UST)

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]

Support Reference: [Hyperbole](#)

unfoldingWord® Translation Words

ULT

- [chief priests](#)
- [scribes](#)
- [they were seeking](#)
- [they were fearing](#)

UST

- [ruling priests](#)
 - [teachers of the Jewish law](#)
 - [they planned](#)
 - [they became afraid](#)
-

Mark 11:19

ULT:

And when evening came, they were going out outside the city.

UST:

That evening, Jesus and his apprentices left the city {of Jerusalem and again spent the night in the village of Bethany}.

when evening came (ULT)

That evening (UST)

Alternate translation: [in the evening]

they were going out (ULT)

Jesus and his apprentices left (UST)

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [they were coming out]

Support Reference: [Go and Come](#)

outside the city (ULT)

the city {of Jerusalem and again spent the night in the village of Bethany} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 11:20

ULT:

And passing by in the morning, they saw the fig tree having withered from the roots.

UST:

The next morning, Jesus and his apprentices walked past {the same fig tree that they had passed the previous morning}. The apprentices noticed that it had completely died.

passing by (ULT)

Jesus and his apprentices walked past {the same fig tree that they had passed the previous morning} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the fig tree having withered from the roots (ULT)

that it had completely died (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [fig tree](#)

UST

- [it](#)
-

Mark 11:21

ULT:

And having been reminded, Peter says to him, “Rabbi, behold! The fig tree that you cursed has withered.”

UST:

Then Peter remembered {what Jesus had said to the fig tree}. He told Jesus, “Teacher, look! The fig tree that you cursed has died!”

having been reminded, Peter (ULT)

Peter remembered {what Jesus had said to the fig tree} (UST)

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]

Support Reference: [Active or Passive](#)

behold (ULT)

look (UST)

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]

Support Reference: [Exclamations](#)

you cursed (ULT)

you cursed (UST)

Because Peter is speaking to Jesus, the word **you** here is singular.

has withered (ULT)

has died (UST)

Alternate translation: [has shriveled up] or [has dried up]

unfoldingWord® Translation Words

ULT

- [Peter](#)
- [Rabbi](#)
- [fig tree](#)
- [you cursed](#)

UST

- [Peter](#)
 - [Teacher](#)
 - [fig tree](#)
 - [you cursed](#)
-

Mark 11:22

ULT:

And answering, Jesus says to them, "Have faith in God.

UST:

Jesus replied by telling his apprentices, "You should trust God!

Have faith in God (ULT)

You should trust God (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [faith](#)
- [in God](#)

UST

- [Jesus](#)
 - [You should trust](#)
 - [God](#)
-

Mark 11:23

ULT:

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.

UST:

Suppose that that you trusted that {God} would do what you said, and you were not unsure {that God would do it}. Then, you could tell the hill we are near to leave {this place} and fall into the ocean, and it would happen. What I have said is true.

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 (ULT)

Suppose that that you trusted that {God} would do what you said, and you were not unsure {that God would do it}. Then, you could tell the hill we are near to leave {this place} and fall into the ocean, and it would happen. What I have said is true (UST)

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]

Support Reference: [Hypothetical Situations](#)

whoever says to this mountain, 'Be taken up and be thrown into the sea,' and does not doubt (ULT)

you were not unsure {that God would do it}. Then, you could tell the hill we are near to leave {this place} and fall into the ocean (UST)

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]

to this mountain (ULT)

hill we are near (UST)

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]

Support Reference: [When to Keep Information Implicit](#)

Be taken up and be thrown into the sea (ULT)

to leave {this place} and fall into the ocean (UST)

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]

Support Reference: [Active or Passive](#)

Be taken up and be thrown (ULT)

to leave {this place} and fall (UST)

Since someone is talking to a mountain, the commands here are singular.

Support Reference: [Forms of ‘You’ — Singular](#)

does not doubt in his heart, but believes that what he says is happening (ULT)

Suppose that that you trusted that {God} would do what you said, and you were not unsure {that God would do it} (UST)

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]

Support Reference: [Parallelism](#)

in his heart (ULT)

you were ... unsure {that God would do it} (UST)

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]

Support Reference: [Metonymy](#)

his ... he says ... for him (ULT)

you said ... you were ... unsure {that God would do it} ... and it would happen (UST)

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]

is happening (ULT)

{God} would do (UST)

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]

Support Reference: [Irregular Use of Tenses](#)

it will be for him (ULT)

and it would happen (UST)

Alternate translation: [God will make it happen]

unfoldingWord® Translation Words

ULT

- [Truly](#)
- [believes](#)

UST

- [What I have said is true](#)
 - [Suppose that that you trusted](#)
-

Mark 11:24

ULT:

Because of this, I say to you, everything, as much as you pray and request, believe that you have received {it}, and it will be to you.

UST:

Because that is true, here is what I want to tell you. Trust that God will give you whatever you ask him for, and he will give it to you.

Because of this (ULT)

Because that is true (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

everything, as much as you pray (ULT)

whatever you ask him for (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

you pray and request (ULT)

you ask him for (UST)

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]

Support Reference: [Hendiadys](#)

you have received {it} (ULT)

God will give you (UST)

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]

Support Reference: [Irregular Use of Tenses](#)

it will be to you (ULT)

he will give it to you (UST)

Alternate translation: [God will make it happen]

unfoldingWord® Translation Words

ULT

- [you pray](#)
- [believe](#)
- [you have received {it}](#)

UST

- [you ask him for](#)
 - [Trust](#)
 - [God will give you](#)
-

Mark 11:25

ULT:

And when you stand praying, if you have something against anyone, forgive so that your Father in the heavens may also forgive you your trespasses.

UST:

Further, suppose that when you are praying, you remember that someone has offended you. You should forgive them. That way, God your Father, who rules from heaven, will also forgive you when you sin against him.

when you stand praying (ULT)

when you are praying (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

you have something against anyone (ULT)

you remember that someone has offended you (UST)

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]

Support Reference: [Idiom](#)

so that (ULT)

That way (UST)

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]

Support Reference: [Connect — Goal \(Purpose\) Relationship](#)

your Father (ULT)

God your Father (UST)

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,]

Support Reference: [Metaphor](#)

in the heavens (ULT)

who rules from heaven (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

your trespasses (ULT)

when you sin against him (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [praying](#)
- [forgive](#)
- [Father](#)
- [heavens](#)
- [may ... forgive](#)
- [trespasses](#)

UST

- [you are praying](#)
 - [You should forgive them](#)
 - [God ... Father](#)
 - [who rules from heaven](#)
 - [will ... forgive](#)
 - [when you sin against him](#)
-

Mark 11:26

ULT:

[But if you do not forgive, neither will your Father in the heavens forgive your trespasses.]”

UST:

[However, God your Father, who rules from heaven, will not forgive you when you sin against him as long as you do not forgive {other people}.]”

But if you do not forgive, neither will your Father in the heavens forgive your trespasses (ULT)

However, God your Father, who rules from heaven, will not forgive you when you sin against him as long as you do not forgive {other people} (UST)

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.

Support Reference: [Textual Variants](#)

do not forgive (ULT)

do not forgive {other people} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

your Father (ULT)

God your Father (UST)

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,]

Support Reference: [Metaphor](#)

in the heavens (ULT)

who rules from heaven (UST)

See how you translated the phrase **in the heavens** in the previous verse ([11:25](#)). Alternate translation: [who is in the heavens]

Support Reference: [Assumed Knowledge and Implicit Information](#)

your trespasses (ULT)

you when you sin against him (UST)

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]

Support Reference: [Abstract Nouns](#)

Mark 11:27

ULT:

And they come to Jerusalem again, and he walking in the temple, the chief priests and the scribes and the elders come to him.

UST:

After that, Jesus and his apprentices again arrived at the city of Jerusalem. While Jesus was walking around in the temple area, some of the ruling priests, the teachers of the Jewish law, and the other Jewish leaders approached him.

they come ... come (ULT)

Jesus and his apprentices ... arrived ... approached (UST)

In contexts such as these, your language might say “go” instead of **come**. Alternate translation: [they go ... go]

Support Reference: [Go and Come](#)

in the temple (ULT)

in the temple area (UST)

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]

Support Reference: [Synecdoche](#)

unfoldingWord® Translation Words

ULT

- [Jerusalem](#)
- [temple](#)
- [chief priests](#)
- [scribes](#)
- [elders](#)

UST

- the city of Jerusalem
 - temple area
 - some of the ruling priests
 - the teachers of the Jewish law
 - the other Jewish leaders
-

Mark 11:28

ULT:

And they were saying to him, “By what authority do you do these things, or who gave you this authority, so that you might do these things?”

UST:

They asked him, “In what way did someone authorize you to do what you have done? Who was it that authorized you to do those things?”

By what authority do you do these things, or who gave you this authority, so that you might do these things (ULT)

In what way did someone authorize you to do what you have done? Who was it that authorized you to do those things (UST)

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]

Support Reference: [Parallelism](#)

By what authority do you do these things, or who gave you this authority (ULT)

In what way did someone authorize you to do what you have done? Who was it that authorized you (UST)

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]

Support Reference: [Abstract Nouns](#)

do you do ... you ... you might do (ULT)

to do ... you ... do (UST)

Because the Jewish leaders are speaking to Jesus, the word **you** throughout this verse is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

do you do these things ... you might do these things (ULT)

to do what you have done ... do those things (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

or (ULT)

“*ἢ*” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

unfoldingWord® Translation Words

ULT

- [authority](#)
- [authority](#)

UST

- did someone authorize you
 - that authorized
-

Mark 11:29

ULT:

But Jesus said to them, “I also will ask you one word, and you answer me, and I will tell you by what authority I do these things.

UST:

Jesus replied, “I, too, will ask you a question. When you answer it, I will answer your question about the way in which someone authorized me to do what I have done.

But (ULT)

“δὲ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

one word (ULT)

a question (UST)

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]

Support Reference: [Metonymy](#)

and you answer me, and I will tell you (ULT)

When you answer it, I will answer your question (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

by what authority I do these things (ULT)

about the way in which someone authorized me to do what I have done (UST)

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]

Support Reference: [Abstract Nouns](#)

I do these things (ULT)

to do what I have done (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [authority](#)

UST

- [Jesus](#)
 - [someone authorized me](#)
-

Mark 11:30

ULT:

Was the baptism of John from heaven, or from men? Answer me.”

UST:

Did God authorize John the Baptizer from heaven to baptize people, or did people authorize {him to do that}? Answer that question!”

Was the baptism of John (ULT)

Did God authorize John the Baptizer from heaven to baptize people (UST)

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]

Support Reference: [Abstract Nouns](#)

the baptism of John (ULT)

John the Baptizer ... to baptize people (UST)

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]

Support Reference: [Possession](#)

from heaven (ULT)

Did God authorize ... from heaven (UST)

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]

men (ULT)

did people authorize {him to do that} (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

from heaven, or from men (ULT)

Did God authorize ... from heaven ... or did people authorize {him to do that} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [baptism](#)
- [of John](#)
- [heaven](#)

UST

- [to baptize people](#)
 - [John the Baptizer](#)
 - [Did God authorize ... from heaven](#)
-

Mark 11:31

ULT:

And they were reasoning with each other, saying, “If we say, ‘From heaven,’ he will say, ‘For what {reason} then did you not believe him?’”

UST:

Then the ruling priests, the teachers of the Jewish law, and the other Jewish leaders told each other, “Suppose that we answer that {God authorized John} from heaven. Then, he will tell us that we should have listened to John.

with each other (ULT)

each other (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

saying (ULT)

“λέγοντες” (ORIG QUOTE) (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: [Quotations and Quote Margins](#)

If we say, ‘From heaven,’ he will say, ‘For what {reason} then did you not believe him (ULT)

Suppose that we answer that {God authorized John} from heaven. Then, he will tell us that we should have listened to John (UST)

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.]

Support Reference: [Quotes within Quotes](#)

If we say, ‘From heaven,’ he will say, ‘For what {reason} then did you not believe him (ULT)

Suppose that we answer that {God authorized John} from heaven. Then, he will tell us that we should have listened to John (UST)

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]

Support Reference: [Connect — Hypothetical Conditions](#)

From heaven (ULT)

that {God authorized John} from heaven (UST)

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]

Support Reference: [Ellipsis](#)

From heaven (ULT)

that {God authorized John} from heaven (UST)

See how you translated the similar phrase in [11:30](#). Alternate translation: [From God]

Support Reference: [Metonymy](#)

For what {reason} then did you not believe him (ULT)

that we should have listened to John (UST)

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!]

Support Reference: [Rhetorical Question](#)

unfoldingWord® Translation Words

ULT

- [heaven](#)
- [did you ... believe](#)

UST

- [that {God authorized John} from heaven](#)
 - [that we ... listened](#)
-

Mark 11:32

ULT:

But should we say, 'From men'?" (They were afraid of the crowd, for they all held that John really was a prophet.)

UST:

On the other hand, we cannot answer that people {authorized John}." {They said that because they knew that} the large group of people believed that John had truly spoken for God, which made them afraid of how the large group of people would react.

But should we say, 'From men (ULT)

On the other hand, we cannot answer that people {authorized John} (UST)

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.']

Support Reference: [Rhetorical Question](#)

But should we say, 'From men (ULT)

On the other hand, we cannot answer that people {authorized John} (UST)

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'!]

Support Reference: [Rhetorical Question](#)

should we say, ‘From men (ULT)

we cannot answer that people {authorized John} (UST)

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]

Support Reference: [Quotes within Quotes](#)

From men (ULT)

that people {authorized John} (UST)

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]

Support Reference: [Ellipsis](#)

From men (ULT)

that people {authorized John} (UST)

See how you translated the similar phrase in [11:30](#). Alternate translation: [From humans]

Support Reference: [When Masculine Words Include Women](#)

They were afraid of the crowd, for they all held that John really was a prophet (ULT)

{They said that because they knew that} the large group of people believed that John had truly spoken for God, which made them afraid of how the large group of people would react (UST)

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]

Support Reference: [Connect — Background Information](#)

They were afraid of the crowd, for they all held that John really was a prophet (ULT)

{They said that because they knew that} the large group of people believed that John had truly spoken for God, which made them afraid of how the large group of people would react (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

of the crowd (ULT)

of how the large group of people would react (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they all held (ULT)

{They said that because they knew that} the large group of people believed (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they all held (ULT)

{They said that because they knew that} the large group of people believed (UST)

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]

Support Reference: [Hyperbole](#)

unfoldingWord® Translation Words

ULT

- [They were afraid](#)
- [John](#)
- [a prophet](#)

UST

- [made them afraid](#)
 - [John](#)
 - [had ... spoken for God](#)
-

Mark 11:33

ULT:

And answering Jesus, they say, “We do not know.” And Jesus says to them, “Nor do I tell you by what authority I do these things.”

UST:

So they answered Jesus, “We do not know {who authorized John}.” Jesus responded, “Because you did not answer my question, I will not tell you the way in which someone authorized me to do what I have done.”

And (ULT)

So (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

We do not know (ULT)

We do not know {who authorized John} (UST)

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]

Support Reference: [Ellipsis](#)

Nor do I tell you (ULT)

Because you did not answer my question, I will not tell you (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

by what authority I do these things (ULT)

the way in which someone authorized me to do what I have done (UST)

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]

Support Reference: [Abstract Nouns](#)

I do these things (ULT)

to do what I have done (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- Jesus
- We do ... know
- Jesus
- authority

UST

- Jesus
 - We do ... know {who authorized John}
 - Jesus
 - someone authorized me
-

Mark 12

Mark 12 Chapter Introduction

Structure and Formatting

1. 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 as “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](#))

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](#))

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](#))

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](#))

Mark 12:1

ULT:

And he began to speak to them in parables: “A man planted a vineyard and put a hedge around it and dug a pit for a winepress and built a watchtower and rented it out to farmers and went abroad.

UST:

Then Jesus started to tell a story to the ruling priests, the teachers of the Jewish law, and the other Jewish leaders. He said, “A certain man planted a vineyard. He built a fence around it {in order to protect it}. He made a stone tank {to collect the grape juice that they would press out of the grapes}. He also built a tower {for someone to sit in to guard his vineyard}. He rented the vineyard to some people who would take care of it, and he left to travel to a different country.

A man planted a vineyard (ULT)

He said, “A certain man planted a vineyard (UST)

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]

Support Reference: [Parables](#)

A man planted a vineyard (ULT)

He said, “A certain man planted a vineyard (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

a hedge (ULT)

a fence (UST)

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]

Support Reference: [Translate Unknowns](#)

rented it out to farmers (ULT)

He rented the vineyard to some people who would take care of it (UST)

As the rest of the story shows, the man rented the vineyard not for regular cash payments, but under an arrangement that entitled him to a share of the crop in exchange for the use of the land. If an arrangement like that would not be familiar to your readers, you could translate this in a way that explains it. Alternate translation: [allowed some grape farmers to use his vineyard in exchange for a share of the crop]

Support Reference: [Translate Unknowns](#)

to farmers (ULT)

to some people who would take care of it (UST)

While **farmers** is a general term for anyone who farms the ground, in this context it refers to people who tend grape vines and grow grapes. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [vine dressers] or [grape farmers]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- parables
- a vineyard
- a pit for a winepress
- a watchtower

UST

- a story
 - a vineyard
 - a stone tank {to collect the grape juice that they would press out of the grapes}
 - a tower {for someone to sit in to guard his vineyard}
-

Mark 12:2

ULT:

And at the time he sent a servant to the farmers so that he might receive from the farmers from the fruits of the vineyard.

UST:

When it was time {to harvest the grapes}, the man told one of his servants to go to the people who were taking care of the vineyard. He wanted them to give him his share of the grapes that the vineyard had produced.

at the time (ULT)

When it was time {to harvest the grapes} (UST)

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,]

Support Reference: [Assumed Knowledge and Implicit Information](#)

farmers ... farmers (ULT)

people who were taking care of the vineyard ... them (UST)

See how you translated **farmers** in 12:1. Alternate translation: [vine dressers ... vine dressers] or [grape farmers ... grape farmers]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he might receive from the farmers from the fruits of the vineyard (ULT)

them to give him his share of the grapes that the vineyard had produced (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the fruits of the vineyard (ULT)

his share of the grapes that the vineyard had produced (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- [at the time](#)
- [a servant](#)
- [he might receive](#)
- [fruits](#)
- [of the vineyard](#)

UST

- [When it was time {to harvest the grapes}](#)
 - [one of his servants](#)
 - [to give him](#)
 - [his share of the grapes](#)
 - [that the vineyard had produced](#)
-

Mark 12:3

ULT:

And having seized him, they beat {him}, and sent {him} away empty.

UST:

However, the people who were taking care of the vineyard grabbed the man's servant. They beat him up and told him to go away without giving him any of the grapes.

And (ULT)

However (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

having seized him (ULT)

the people who were taking care of the vineyard grabbed the man's servant (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

empty (ULT)

without giving him any of the grapes (UST)

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]

Support Reference: [Metaphor](#)

Mark 12:4

ULT:

And again he sent to them another servant, and that one they wounded in the head and treated shamefully.

UST:

After that, the man told another servant to go to the people who were taking care of the vineyard. However, they beat this servant on the head and insulted him.

they wounded in the head (ULT)

they beat ... on the head (UST)

Alternate translation: [they hit in the head] or [they repeatedly struck on the head]

treated shamefully (ULT)

insulted him (UST)

Alternate translation: [humiliated] or [dishonored]

unfoldingWord® Translation Words

ULT

- [servant](#)
- [treated shamefully](#)

UST

- [servant](#)
 - [insulted him](#)
-

Mark 12:5

ULT:

And he sent another, and that one they killed, and many others—beating some and killing others.

UST:

After that, the man told another servant to go {to the people who were taking care of the vineyard}. However, they killed this servant. After that, the man sent many other servants. However, they beat up some of them and killed the others.

another ... many others (ULT)

another servant ... the man sent many other servants (UST)

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]

Support Reference: [Nominal Adjectives](#)

and many others (ULT)

After that, the man sent many other servants (UST)

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]

Support Reference: [Ellipsis](#)

beating some and killing others (ULT)

However, they beat up some of them and killed the others (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 12:6

ULT:

Having one more, a beloved son, he sent him to them last, saying, 'They will respect my son.'

UST:

Finally, the man still had only one other person with him, his son, whom he loved very much. So, the man told his son to go to them last of all. He thought that they would treat his son well {and give him his share of the grapes}.

Having one more (ULT)

Finally, the man still had only one other person with him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

a beloved son (ULT)

his son, whom he loved very much (UST)

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]

Support Reference: [Active or Passive](#)

he sent him to them last, saying, ‘They will respect my son (ULT)

So, the man told his son to go to them last of all. He thought that they would treat his son well {and give him his share of the grapes} (UST)

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.]

Support Reference: [Information Structure](#)

saying, ‘They will respect my son (ULT)

He thought that they would treat his son well {and give him his share of the grapes} (UST)

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]

Support Reference: [Quotes within Quotes](#)

saying (ULT)

He thought (UST)

If you keep the direct quotation, consider natural ways of introducing it in your language.

Alternate translation: [and he thought]

Support Reference: [Quotations and Quote Margins](#)

They will respect my son (ULT)

they would treat his son well {and give him his share of the grapes} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [beloved](#)

UST

- [whom he loved very much](#)
-

Mark 12:7

ULT:

But those farmers said to each other, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'

UST:

However, {when} the people who were taking care of the vineyard {saw the man's son arriving, they} told each other, 'This man is the one who will inherit the vineyard. We should kill him, and then we can take the vineyard for ourselves.'

But those farmers said to each other (ULT)

However, {when} the people who were taking care of the vineyard {saw the man's son arriving, they} told each other (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

farmers (ULT)

{when} the people who were taking care of the vineyard {saw the man's son arriving ... } (UST)

See how you translated **farmers** in [12:1](#). Alternate translation: [vine dressers] or [grape farmers]

Support Reference: [Assumed Knowledge and Implicit Information](#)

said to each other, ‘This is the heir. Come, let us kill him, and the inheritance will be ours (ULT)

{ ... they} told each other, ‘This man is the one who will inherit the vineyard. We should kill him, and then we can take the vineyard for ourselves (UST)

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]

Support Reference: [Quotes within Quotes](#)

Come (ULT)

We should kill (UST)

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]

Support Reference: [Idiom](#)

and (ULT)

and then (UST)

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]

Support Reference: [Connect — Goal \(Purpose\) Relationship](#)

the inheritance (ULT)

the vineyard (UST)

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,]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the inheritance (ULT)

the vineyard (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [heir](#)
- [inheritance](#)

UST

- [the one who will inherit the vineyard](#)
 - [vineyard](#)
-

Mark 12:8

ULT:

And having seized {him}, they killed him, and threw him out of the vineyard.

UST:

So, they grabbed the man's son and murdered him. Then, they dragged his corpse outside the vineyard.

And (ULT)

So (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

him (ULT)

his corpse (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [threw ... out](#)
- [the vineyard](#)

UST

- [they dragged](#)
 - [vineyard](#)
-

Mark 12:9

ULT:

What then will the lord of the vineyard do? He will come and destroy the farmers and will give the vineyard to others.

UST:

I will tell you how the man who owned the vineyard will act. He will arrive {at the vineyard}, and he will kill the people who were taking care of the vineyard. Then, he will arrange for other people to take care of it.

What then will the lord of the vineyard do (ULT)

I will tell you how the man who owned the vineyard will act (UST)

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!]

Support Reference: [Rhetorical Question](#)

What then (ULT)

I will tell you how (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

the lord of the vineyard (ULT)

the man who owned the vineyard (UST)

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]

Support Reference: [Possession](#)

He will come (ULT)

He will arrive {at the vineyard} (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [He will go]

Support Reference: [Go and Come](#)

He will come (ULT)

He will arrive {at the vineyard} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

farmers (ULT)

people who were taking care of the vineyard (UST)

See how you translated **farmers** in [12:1](#). Alternate translation: [vine dressers] or [grape farmers]

will give the vineyard to others (ULT)

he will arrange for other people to take care of it (UST)

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]

Support Reference: [Translate Unknowns](#)

to others (ULT)

for other people (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [lord](#)
- [of the vineyard](#)
- [vineyard](#)

UST

- [the man who owned](#)
- [vineyard](#)

- [it](#)

Mark 12:10

ULT:

And have you not read this scripture? 'A stone that the builders rejected, this has become the head of the corner.

UST:

{What I have said fits with} this scripture that you have read: 'The people who were constructing a building refused to use a certain stone. However, that stone is now the most important one in the building.

Note:

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!]

Support Reference: [Rhetorical Question](#)

And have you not read this scripture (ULT)

{What I have said fits with} this scripture that you have read (UST)

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]

Support Reference: [Quotations and Quote Margins](#)

And have you not read (ULT)

What I have said fits with ... that you have read (UST)

Because Jesus is speaking to the Jewish leaders, the word **you** here is singular.

Support Reference: [Forms of 'You' — Singular](#)

A stone that the builders rejected, this has become the head of the corner (ULT)

**The people who were constructing a building refused to use a certain stone.
However, that stone is now the most important one in the building (UST)**

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]

Support Reference: [Metaphor](#)

A stone that the builders rejected (ULT)

The people who were constructing a building refused to use a certain stone (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the head of the corner (ULT)

the most important one in the building (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [scripture](#)
- [rejected](#)
- [the head of the corner](#)

UST

- [scripture](#)
 - [refused to use](#)
 - [the most important one in the building](#)
-

Mark 12:11

ULT:

This came about from the Lord, and it is marvelous in our eyes. ’’

UST:

The Lord {God} did that, and we think it is amazing. ’’

This came about from the Lord (ULT)

The Lord {God} did that (UST)

Alternate translation: [The Lord has caused this]

in our eyes (ULT)

we think (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [the Lord](#)

UST

- [The Lord {God}](#)
-

Mark 12:12

ULT:

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.

UST:

Then the ruling priests, the teachers of the Jewish law, and the other Jewish leaders realized that Jesus was accusing them when he told that story. Because of that, they wanted to arrest him. However, they were afraid of how the large group of people would react. So, they left where he was {without arresting him}.

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 (ULT)

Then the ruling priests, the teachers of the Jewish law, and the other Jewish leaders realized that Jesus was accusing them when he told that story. Because of that, they wanted to arrest him. However, they were afraid of how the large group of people would react. So, they left where he was {without arresting him} (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

they were seeking (ULT)

they wanted (UST)

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]

and (ULT)

However (UST)

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]

Support Reference: [Connect — Contrast Relationship](#)

the crowd (ULT)

how the large group of people would react (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

And having left him, they went away (ULT)

So, they left where he was {without arresting him} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they went away (ULT)

they left where he was {without arresting him} (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [they came away]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [they were seeking](#)
- [to seize](#)
- [they feared](#)
- [they knew](#)
- [parable](#)

UST

- [they wanted](#)
 - [to arrest](#)
 - [they were afraid of](#)
 - [the ruling priests, the teachers of the Jewish law, and the other Jewish leaders realized](#)
 - [that story](#)
-

Mark 12:13

ULT:

And they send some of the Pharisees and the Herodians to him in order to trap him with a word.

UST:

Then, the ruling priests, the teachers of the Jewish law, and the other Jewish leaders told some of the Pharisees and some people who supported King Herod to go to Jesus. {They instructed them} to try to cause him to make a mistake in what he said.

And (ULT)

Then (UST)

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,]

Support Reference: [Introduction of a New Event](#)

they send (ULT)

the ruling priests, the teachers of the Jewish law, and the other Jewish leaders told ... to go (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

the Herodians (ULT)

some people who supported King Herod (UST)

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]

Support Reference: [Translate Unknowns](#)

trap him (ULT)

cause him to make a mistake (UST)

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]

Support Reference: [Metaphor](#)

with a word (ULT)

in what he said (UST)

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]

Support Reference: [Metonymy](#)

with a word (ULT)

in what he said (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [of the Pharisees](#)

UST

- [of the Pharisees](#)
-

Mark 12:14

ULT:

And having come, they say to him, “Teacher, we know that you are truthful, and it is not a concern to you about anyone, for you do not look at the face of men, but you teach the way of God on the basis of truth. Is it lawful to give a poll tax to Caesar, or not? Should we give, or should we not give?”

UST:

When they arrived where Jesus was, they said to him, “Instructor, we realize that you say what is true. You do not pay attention to how important or powerful people are. So, you do not care about what other people think. Further, you truthfully instruct people about what God wants them to do. {So, we want to ask you this}: Does our law allow us to pay taxes to the Roman government, or {does it} not {allow that}? Should we pay the taxes, or should we not pay them?”

having come (ULT)

When they arrived where Jesus was (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: [Go and Come](#)

we know ... Should we give ... should we ... give (ULT)

we realize ... Should we pay the taxes ... should we ... pay them (UST)

The spies are speaking only of themselves, so **we** would be exclusive, if your language marks that distinction.

Support Reference: [Exclusive and Inclusive ‘We’](#)

it is not a concern to you about anyone, for you do not look at the face of men (ULT)

You do not pay attention to how important or powerful people are. So, you do not care about what other people think (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

it is not a concern to you about anyone (ULT)

you do not care about what other people think (UST)

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]

Support Reference: [Idiom](#)

it is not a concern to you about anyone (ULT)

you do not care about what other people think (UST)

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]

Support Reference: [Double Negatives](#)

it is not a concern to you (ULT)

you do not care (UST)

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]

Support Reference: [Abstract Nouns](#)

for you do not look at the face of men (ULT)

You do not pay attention to how important or powerful people are. So (UST)

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]

Support Reference: [Idiom](#)

of men (ULT)

to how important or powerful people are (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

the way of God (ULT)

about what God wants them to do (UST)

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]

Support Reference: [Possession](#)

the way of God (ULT)

about what God wants them to do (UST)

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]

Support Reference: [Metaphor](#)

on the basis of truth (ULT)

truthfully (UST)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [based on what is true]

Support Reference: [Abstract Nouns](#)

Is it lawful (ULT)

{So, we want to ask you this}: Does our law allow us (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to Caesar (ULT)

to the Roman government (UST)

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]

Support Reference: [Metonymy](#)

not (ULT)

does it} not {allow that} (UST)

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]

Support Reference: [Ellipsis](#)

Should we give, or should we not give (ULT)

Should we pay the taxes, or should we not pay them (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Teacher](#)
- [we know](#)
- [of God](#)
- [Is it lawful](#)
- [a poll tax](#)
- [to Caesar](#)

UST

- [Instructor](#)
 - [we realize](#)
 - [about what God wants them to do](#)
 - [{So, we want to ask you this}: Does our law allow us](#)
 - [taxes](#)
 - [to the Roman government](#)
-

Mark 12:15

ULT:

But he, knowing their hypocrisy, said to them, “Why do you test me? Bring to me a denarius so that I might look at {it}.”

UST:

However, Jesus realized that they were only pretending to respect him. He replied, “You are trying to make me say something wrong. Hand me a Roman coin so I can examine it.”

their hypocrisy (ULT)

that they were only pretending to respect him (UST)

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]

Support Reference: [Abstract Nouns](#)

Why do you test me (ULT)

You are trying to make me say something wrong (UST)

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!]

Support Reference: [Rhetorical Question](#)

do you test ... Bring (ULT)

You are trying to make me say something wrong. Hand (UST)

Because Jesus is speaking to the Pharisees and the Herodians, the word **you** and the command **Bring** are plural.

a denarius (ULT)

a Roman coin (UST)

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]

Support Reference: [Biblical Money](#)

unfoldingWord® Translation Words

ULT

- [knowing](#)
- [hypocrisy](#)
- [do you test](#)

UST

- [realized](#)
 - [that they were only pretending to respect him](#)
 - [You are trying to make me say something wrong](#)
-

Mark 12:16

ULT:

And they brought {it}, and he says to them, “Whose image and inscription {is} this?” And they said to him, “Caesar’s.”

UST:

So, someone handed him {a Roman coin}. Then Jesus asked, “Whose picture and name are on this coin?” They replied, “{It is} the leader of the Roman government’s {picture and name}.”

they (ULT)

someone (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

image and inscription {is} this (ULT)

picture and name are on this coin (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

inscription (ULT)

name (UST)

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]

Support Reference: [Translate Unknowns](#)

Caesar's (ULT)

It is} the leader of the Roman government's {picture and name} (UST)

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]

Support Reference: [Ellipsis](#)

Caesar's (ULT)

It is} the leader of the Roman government's {picture and name} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- image
- Caesar's

UST

- picture
 - It is} the leader of the Roman government's {picture and name}
-

Mark 12:17

ULT:

And Jesus said to them, “The things of Caesar, give back to Caesar, and the things of God, to God.” And they were marveling at him.

UST:

Then Jesus told them, “{So then,} give to the Roman government what belongs to it and give to God what belongs to him.” What Jesus said impressed the Pharisees and the people who supported King Herod.

The things of Caesar, give back to Caesar (ULT)

{So then,} give to the Roman government what belongs to it (UST)

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]

Support Reference: [Metonymy](#)

give back (ULT)

{So then,} give (UST)

Because Jesus is speaking to the Pharisees and the Herodians, the command **give back** is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

and the things of God, to God (ULT)

and give to God what belongs to him (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If 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]

Support Reference: [Ellipsis](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [of Caesar](#)
- [to Caesar](#)
- [of God](#)
- [to God](#)

UST

- [Jesus](#)
 - [what belongs to it](#)
 - [to the Roman government](#)
 - [what belongs to him](#)
 - [give to God](#)
-

Mark 12:18

ULT:

And Sadducees, who say there is no resurrection, come to him and were questioning him, saying,

UST:

After that, some Sadducees approached Jesus. They are a Jewish group that does not believe that God will make people who have died alive again. They asked Jesus,

And Sadducees, who say there is no resurrection, come to him and were questioning him, saying (ULT)

After that, some Sadducees approached Jesus. They are a Jewish group that does not believe that God will make people who have died alive again. They asked Jesus (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

And Sadducees, who say there is no resurrection, come to him (ULT)

After that, some Sadducees approached Jesus. They are a Jewish group that does not believe that God will make people who have died alive again (UST)

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]

Support Reference: [Background Information](#)

And (ULT)

After that (UST)

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]

Support Reference: [Introduction of a New Event](#)

Sadducees, who say there is no resurrection (ULT)

some Sadducees ... They are a Jewish group that does not believe that God will make people who have died alive again (UST)

This phrase is identifying the **Sadducees** as a group of Jews that said no one would rise from the dead. It is not identifying the Sadducees who came to question Jesus as members of that group who held that belief, as if other members did not. If it would be helpful 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]

Support Reference: [Distinguishing Versus Informing or Reminding](#)

there is no resurrection (ULT)

not ... that God will make people who have died alive again (UST)

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]

Support Reference: [Abstract Nouns](#)

come (ULT)

approached (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation:
[go]

Support Reference: [Go and Come](#)

saying (ULT)

“λέγοντες” (ORIG QUOTE) (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation:
[and they said]

Support Reference: [Quotations and Quote Margins](#)

unfoldingWord® Translation Words

ULT

- [Sadducees](#)
- [resurrection](#)

UST

- [some Sadducees](#)
 - [that God will make people who have died alive again](#)
-

Mark 12:19

ULT:

“Teacher, Moses 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.

UST:

“Instructor, Moses wrote for us {in the Scriptures} about what should happen when a man with a wife, but no children, dies. When that happens, the dead man’s brother should marry the {dead man’s} wife. When they have a child, they should consider it to be the child of the dead man.

Moses wrote to us (ULT)

Moses wrote for us {in the Scriptures} (UST)

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]

Support Reference: [Quotations and Quote Margins](#)

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 (ULT)

wrote for us {in the Scriptures} about what should happen when a man with a wife, but no children, dies. When that happens, the dead man’s brother should marry the {dead man’s} wife. When they have a child, they should consider it to be the child of the dead man (UST)

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.’]

Support Reference: [Direct and Indirect Quotations](#)

wrote to us (ULT)

wrote for us {in the Scriptures} (UST)

Here, the word **us** would be inclusive, if your language marks that distinction. The Sadducees mean “us Jews,” and they are speaking to Jesus, who is also a Jew.

Support Reference: [Exclusive and Inclusive ‘We’](#)

that if someone’s brother dies and leaves behind a wife but does not leave a child, his brother should take (ULT)

about what should happen when a man with a wife, but no children, dies. When that happens, the dead man’s brother should marry (UST)

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]

Support Reference: [Hypothetical Situations](#)

someone’s brother (ULT)

a man (UST)

Alternate translation: [someone with a brother]

his brother should take the wife and raise up seed for his brother (ULT)

**When that happens, the dead man's brother should marry the {dead man's} wife.
When they have a child, they should consider it to be the child of the dead man
(UST)**

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

his brother should take the wife (ULT)

**When that happens, the dead man's brother should marry the {dead man's} wife
(UST)**

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]

Support Reference: [Idiom](#)

raise up seed (ULT)

When they have a child (UST)

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]

unfoldingWord® Translation Words

ULT

- [Teacher](#)
- [Moses](#)

UST

- [Instructor](#)
 - [Moses](#)
-

Mark 12:20

ULT:

There were seven brothers, and the first took a wife and dying, did not leave seed,

UST:

{So, consider this situation}: there were seven brothers. One brother married a woman, but then he died before he had children.

There were seven brothers, and the first (ULT)

{So, consider this situation}: there were seven brothers. One brother (UST)

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]

Support Reference: [Hypothetical Situations](#)

the first (ULT)

One brother (UST)

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]

Support Reference: [Nominal Adjectives](#)

the first (ULT)

One brother (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number one]

Support Reference: [Ordinal Numbers](#)

took a wife (ULT)

married a woman (UST)

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]

Support Reference: [Idiom](#)

seed (ULT)

before he had children (UST)

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]

Support Reference: [Metaphor](#)

Mark 12:21

ULT:

and the second took her and died, not having left seed, and the third likewise.

UST:

Then, the second brother {obeyed this law and} married the woman. However, he too died before he had children. The same thing happened to the third brother.

the second (ULT)

the second brother (UST)

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]

Support Reference: [Nominal Adjectives](#)

the second (ULT)

the second brother (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number two]

Support Reference: [Ordinal Numbers](#)

took her (ULT)

{obeyed this law and} married the woman (UST)

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]

Support Reference: [Idiom](#)

seed (ULT)

before he had children (UST)

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]

Support Reference: [Metaphor](#)

and the third likewise (ULT)

The same thing happened to the third brother (UST)

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]

Support Reference: [Ellipsis](#)

the third (ULT)

the third brother (UST)

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]

Support Reference: [Nominal Adjectives](#)

the third (ULT)

the third brother (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number three]

Support Reference: [Ordinal Numbers](#)

unfoldingWord® Translation Words

ULT

- [likewise](#)

UST

- [The same thing happened to](#)
-

Mark 12:22

ULT:

And the seven did not leave seed. Last of all, the woman also died.

UST:

In this way, each of the seven brothers {married the woman but} died before they had children. Finally, the woman died too.

the seven (ULT)

each of the seven brothers (UST)

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]

Support Reference: [Nominal Adjectives](#)

did not leave seed (ULT)

{married the woman but} died before they had children (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

seed (ULT)

{married the woman but} died before they had children (UST)

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]

Support Reference: [Metaphor](#)

of all (ULT)

Finally (UST)

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]

Support Reference: [Nominal Adjectives](#)

Mark 12:23

ULT:

In the resurrection, when they rise again, of which of them will she be a wife? For the seven had her {as} wife.”

UST:

So, of those brothers, whose wife will she be when God makes people alive again? {We ask} because she got married to all seven brothers {at different times}.”

In the resurrection, when they rise again (ULT)

when God makes people alive again (UST)

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]

Support Reference: [Doublet](#)

In the resurrection (ULT)

when God makes people alive again (UST)

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 (ULT)

when God makes people alive again (UST)

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]

they rise again (ULT)

when God makes people alive again (UST)

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]

Support Reference: [Idiom](#)

they rise again (ULT)

when God makes people alive again (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

For (ULT)

{We ask} because (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

the seven (ULT)

all seven brothers (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [resurrection](#)

UST

- [when God makes people alive again](#)
-

Mark 12:24

ULT:

Jesus said to them, “Are you not being led astray because of this, not knowing the Scriptures nor the power of God?”

UST:

Jesus replied, “You do not realize what the Scriptures mean or how powerful God is. Because of that, you believe what is wrong!”

Are you not being led astray because of this, not knowing the Scriptures nor the power of God (ULT)

You do not realize what the Scriptures mean or how powerful God is. Because of that, you believe what is wrong (UST)

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.]

Support Reference: [Rhetorical Question](#)

Are you not being led astray because of this, not knowing the Scriptures nor the power of God (ULT)

You do not realize what the Scriptures mean or how powerful God is. Because of that, you believe what is wrong (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

Are you not being led astray (ULT)

you believe what is wrong (UST)

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]

Support Reference: [Active or Passive](#)

Are you not being led astray (ULT)

you believe what is wrong (UST)

Because Jesus is speaking to the Sadducees, the word **you** here is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

because of this, not knowing (ULT)

You do not realize ... Because of that (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

the power of God (ULT)

how powerful God is (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [knowing](#)
- [Scriptures](#)
- [of God](#)

UST

- [Jesus](#)
 - [You do ... realize](#)
 - [what the Scriptures mean](#)
 - [God is](#)
-

Mark 12:25

ULT:

For when they rise from the dead, they neither marry nor are given in marriage, but they are like angels in the heavens.

UST:

Here is what I mean: when God makes people alive again, they will not get married. Instead, they will be like angels who dwell in heaven {and do not get married}.

For (ULT)

Here is what I mean (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

they rise ... they neither marry ... they are (ULT)

God makes people alive again, they will not get married ... they will be (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

they rise (ULT)

God makes people alive again (UST)

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]

Support Reference: [Idiom](#)

from the dead (ULT)

God makes people alive again (UST)

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]

Support Reference: [Nominal Adjectives](#)

they neither marry nor are given in marriage (ULT)

they will not get married (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

are given in marriage (ULT)

they will not get married (UST)

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]

Support Reference: [Active or Passive](#)

but (ULT)

Instead (UST)

What follows the word **but** here is in contrast to what is currently the case on earth. Jesus is using this contrast to show the Sadducees that they 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]

Support Reference: [Connect — Contrast Relationship](#)

but they are like angels in the heavens (ULT)

Instead, they will be like angels who dwell in heaven {and do not get married} (UST)

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]

Support Reference: [Simile](#)

unfoldingWord® Translation Words

ULT

- like
- angels
- heavens

UST

- like
 - angels
 - who dwell in heaven {and do not get married}
-

Mark 12:26

ULT:

But concerning the dead, that they are raised, did you not read in the book of Moses, at the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?

UST:

Now I will speak about whether God makes people who have died alive again. You have read in the section of the Scriptures that Moses wrote the story about {how God appeared to Moses in a} bush. In that story, God told Moses, 'I am the God whom Abraham worships, the God whom Isaac worships, and the God whom Jacob worships.'

But concerning the dead, that they are raised, did you not read (ULT)

Now I will speak about whether God makes people who have died alive again. You have read (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

the dead (ULT)

people who have died (UST)

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]

Support Reference: [Nominal Adjectives](#)

they are raised (ULT)

whether God makes ... alive again (UST)

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]

Support Reference: [Idiom](#)

they are raised (ULT)

whether God makes ... alive again (UST)

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]

Support Reference: [Active or Passive](#)

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 (ULT)

You have read in the section of the Scriptures that Moses wrote the story about {how God appeared to Moses in a} bush. In that story, God told Moses, ‘I am the God whom Abraham worships, the God whom Isaac worships, and the God whom Jacob worships (UST)

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’!]

Support Reference: [Rhetorical Question](#)

did you not read (ULT)

You have read (UST)

Because Jesus is speaking to the Sadducees, the word **you** here is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

the book of Moses (ULT)

the section of the Scriptures that Moses wrote (UST)

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]

Support Reference: [Possession](#)

at the bush (ULT)

the story about {how God appeared to Moses in a} bush (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob (ULT)

I am the God whom Abraham worships, the God whom Isaac worships, and the God whom Jacob worships (UST)

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?]

Support Reference: [Quotes within Quotes](#)

saying (ULT)

“λέγων” (ORIG QUOTE) (UST)

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he said]

Support Reference: [Quotations and Quote Margins](#)

the God of Abraham, and the God of Isaac, and the God of Jacob (ULT)

the God whom Abraham worships, the God whom Isaac worships, and the God whom Jacob worships (UST)

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]

Support Reference: [Possession](#)

unfoldingWord® Translation Words

ULT

- of Moses
- God
- God
- of Abraham
- God
- of Isaac
- God
- of Jacob

UST

- that Moses wrote
 - God
 - God
 - whom Abraham worships
 - God
 - whom Isaac worships
 - God
 - whom Jacob worships
-

Mark 12:27

ULT:

He is not a God of the dead, but of the living. You are being much deceived."

UST:

It is living people who worship God, not dead people. {So, Abraham, Isaac, and Jacob, who all have died, must become alive again!} So, you have believed many things that are wrong."

He is not a God of the dead, but of the living (ULT)

It is living people who worship God, not dead people. {So, Abraham, Isaac, and Jacob, who all have died, must become alive again ... } (UST)

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]

Support Reference: [Ellipsis](#)

He is not a God of the dead, but of the living (ULT)

It is living people who worship God, not dead people. {So, Abraham, Isaac, and Jacob, who all have died, must become alive again ... } (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

not a God of the dead, but of the living (ULT)

living people who worship God, not dead people. {So, Abraham, Isaac, and Jacob, who all have died, must become alive again ... } (UST)

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]

Support Reference: [Information Structure](#)

of the dead, but of the living (ULT)

living people who worship ... dead people. {So, Abraham, Isaac, and Jacob, who all have died, must become alive again ... } (UST)

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]

Support Reference: [Possession](#)

of the dead ... of the living (ULT)

living people who worship ... dead people. {So, Abraham, Isaac, and Jacob, who all have died, must become alive again ... } (UST)

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]

Support Reference: [Nominal Adjectives](#)

You are being much deceived (ULT)

So, you have believed many things that are wrong (UST)

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]

Support Reference: [Active or Passive](#)

You are being much deceived (ULT)

So, you have believed many things that are wrong (UST)

Because Jesus is speaking to the Sadducees, the word **You** here is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

unfoldingWord® Translation Words

ULT

- [a God](#)

UST

- [God](#)
-

Mark 12:28

ULT:

And one of the scribes, having come up, having heard them discussing this together, having seen that he answered them well, questioned him, "Which is the first commandment of all?"

UST:

Then a man who taught the Jewish law approached Jesus. He heard Jesus and the Sadducees debating. He noticed that Jesus had given the Sadducees a good answer. So, he asked Jesus, "Which of the laws {that God gave us} is the most important?"

And (ULT)

Then (UST)

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,]

Support Reference: [Introduction of a New Event](#)

one of the scribes, having come up, having heard them discussing this together, having seen that he answered them well, questioned him (ULT)

a man who taught the Jewish law approached Jesus. He heard Jesus and the Sadducees debating. He noticed that Jesus had given the Sadducees a good answer. So, he asked Jesus (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

having come up (ULT)

approached Jesus (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone up]

Support Reference: [Go and Come](#)

them discussing this together (ULT)

Jesus and the Sadducees debating (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having seen (ULT)

He noticed (UST)

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]

Support Reference: [Metonymy](#)

Which is the first commandment of all (ULT)

Which of the laws {that God gave us} is the most important (UST)

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]

Support Reference: [Metaphor](#)

the first commandment of all (ULT)

the laws {that God gave us} ... the most important (UST)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [commandment number one]

Support Reference: [Ordinal Numbers](#)

of all (ULT)

the most important (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [of the scribes](#)

UST

- who taught the Jewish law
-

Mark 12:29

ULT:

Jesus answered, "The first is, 'Hear, Israel, the Lord our God is one Lord.

UST:

Jesus replied, "Here is the most important law: 'Listen, you people of Israel! The Lord God whom we worship is the only Lord.

The first (ULT)

the most important law (UST)

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]

Support Reference: [Metaphor](#)

The first (ULT)

the most important law (UST)

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]

Support Reference: [Nominal Adjectives](#)

The first (ULT)

the most important law (UST)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [Number one]

Support Reference: [Ordinal Numbers](#)

Hear (ULT)

Listen (UST)

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]

Support Reference: [Exclamations](#)

Israel (ULT)

you people of Israel (UST)

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]

Support Reference: [Metonymy](#)

the Lord our God is one Lord (ULT)

The Lord God whom we worship is the only Lord (UST)

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 (ULT)

The Lord God whom we worship is the only Lord (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

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 (12:29-30) (ULT)

Here is ... Listen, you people of Israel! The Lord God whom we worship is the only Lord ... You must love the Lord, the God whom we worship, with everything that you desire, everything that you do, everything that you think, and everything that you accomplish (12:29-30) (UST)

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.]

Support Reference: [Quotations and Quote Margins](#)

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 (12:29-30) (ULT)

Here is ... Listen, you people of Israel! The Lord God whom we worship is the only Lord ... You must love the Lord, the God whom we worship, with everything that you desire, everything that you do, everything that you think, and everything that you accomplish (12:29-30) (UST)

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.]

Support Reference: [Quotes within Quotes](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [Israel](#)
- [the Lord](#)
- [God](#)
- [Lord](#)

UST

- [Jesus](#)
 - [you people of Israel](#)
 - [The Lord](#)
 - [God](#)
 - [Lord](#)
-

Mark 12:30

ULT:

And you will love the Lord your God from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength.'

UST:

You must love the Lord, the God whom we worship, with everything that you desire, everything that you do, everything that you think, and everything that you accomplish.'

you will love ... your ... your ... your ... your ... your (ULT)

You must love ... whom we worship ... that you desire ... that you do ... that you think ... that you accomplish (UST)

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.

Support Reference: [Forms of 'You' — Singular](#)

you will love (ULT)

You must love (UST)

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]

Support Reference: [Statements — Other Uses](#)

the Lord your God (ULT)

the Lord, the God whom we worship (UST)

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]

Support Reference: [Possession](#)

from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength (ULT)

with everything that you desire, everything that you do, everything that you think, and everything that you accomplish (UST)

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]

Support Reference: [Merism](#)

from your whole heart (ULT)

with everything that you desire (UST)

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]

Support Reference: [Metaphor](#)

from ... from ... from ... from (ULT)

with (UST)

Alternate translation: [with ... with ... with ... with]

from your whole soul (ULT)

everything that you do (UST)

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]

Support Reference: [Metonymy](#)

from your whole strength (ULT)

everything that you accomplish (UST)

If your language does not use an abstract noun for the idea of **strength**, you could express the same idea in another way. Alternate translation: [from how strong you are] or [with everything that you are able to do]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [you will love](#)
- [the Lord](#)
- [God](#)
- [soul](#)
- [mind](#)

UST

- You must love
 - the Lord
 - God
 - that you do
 - that you think
-

Mark 12:31

ULT:

The second {is} this, 'You will love your neighbor as yourself.' There is no other commandment greater than these."

UST:

Here is the next most important law: 'You must care for people you know as much as you care for yourselves.' No other laws are more important than these two laws!"

The second (ULT)

the next most important law (UST)

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]

Support Reference: [Metaphor](#)

The second (ULT)

the next most important law (UST)

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]

Support Reference: [Nominal Adjectives](#)

The second (ULT)

the next most important law (UST)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [Number two]

{is} this, ‘You will love your neighbor as yourself (ULT)

Here is ... You must care for people you know as much as you care for yourselves (UST)

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]

Support Reference: [Quotations and Quote Margins](#)

{is} this, ‘You will love your neighbor as yourself (ULT)

Here is ... You must care for people you know as much as you care for yourselves (UST)

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.]

Support Reference: [Direct and Indirect Quotations](#)

You will love your ... yourself (ULT)

You must care for people you know ... yourselves (UST)

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.

Support Reference: [Forms of ‘You’ — Singular](#)

You will love (ULT)

You must care for (UST)

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]

Support Reference: [Statements — Other Uses](#)

as yourself (ULT)

as much as you care for yourselves (UST)

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]

Support Reference: [Ellipsis](#)

as yourself (ULT)

as much as you care for yourselves (UST)

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]

Support Reference: [Simile](#)

There is no other commandment greater than these (ULT)

No other laws are more important than these two laws (UST)

Alternate translation: [All other commandments are less important than these]

no other commandment (ULT)

No other laws (UST)

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]

Support Reference: [Abstract Nouns](#)

these (ULT)

than these two laws (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [You will love](#)
- [neighbor](#)
- [as](#)

UST

- [You must care for](#)
- [people you know](#)

- as much as you care for
-

Mark 12:32

ULT:

And the scribe said to him, “Well, Teacher! On the basis of truth you have said that he is one, and there is no other besides him.

UST:

The teacher of the Jewish law replied, “That is a good answer, instructor. You are right when you say that God is the only God and that no other gods exist.

Well (ULT)

That is a good answer (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

On the basis of truth (ULT)

You are right when (UST)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [Based on what is true] or [You have spoken what is true when]

Support Reference: [Abstract Nouns](#)

he is one, and there is no other besides him (ULT)

God is the only God and that no other gods exist (UST)

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]

Support Reference: [Parallelism](#)

he is one (ULT)

God is the only God (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he is ... him (ULT)

God is ... other gods (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

other (ULT)

other gods (UST)

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]

unfoldingWord® Translation Words

ULT

- [scribe](#)
- [Teacher](#)

UST

- [teacher of the Jewish law](#)
 - [instructor](#)
-

Mark 12:33

ULT:

And to love him from the whole heart and from the whole understanding and from the whole strength, and to love the neighbor as oneself is even more than all the whole burnt offerings and sacrifices.”

UST:

Further, we should love God with everything that we desire, everything that we think, and everything that we accomplish. Also, we should care for people we know as much as we care for ourselves. Doing those things is more important than burning or presenting any offering to God.”

from the whole heart and from the whole understanding and from the whole strength (ULT)

with everything that we desire, everything that we think, and everything that we accomplish (UST)

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]

Support Reference: [Merism](#)

from the whole heart (ULT)

with everything that we desire (UST)

See how you translated the similar phrase in [12:30](#). Alternate translation: [from all the desires] or [with all one’s feelings]

Support Reference: [Metaphor](#)

from ... from ... from (ULT)

with (UST)

Alternate translation: [with ... with ... with]

from the whole understanding (ULT)

everything that we think (UST)

If your language does not use an abstract noun for the idea of **understanding**, you could express the same idea in another way. Alternate translation: [from everything that one understands] or [with the whole mind]

Support Reference: [Abstract Nouns](#)

from the whole strength (ULT)

everything that we accomplish (UST)

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]

Support Reference: [Abstract Nouns](#)

as oneself (ULT)

as much as we care for ourselves (UST)

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]

Support Reference: [Ellipsis](#)

as oneself (ULT)

as much as we care for ourselves (UST)

See how you expressed this idea in [12:31](#). Alternate translation: [as deeply as oneself]

Support Reference: [Simile](#)

is even more than (ULT)

Doing those things is more important (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

all the whole burnt offerings and sacrifices (ULT)

than burning or presenting any offering to God (UST)

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]

Support Reference: [Doublet](#)

unfoldingWord® Translation Words

ULT

- to love
- understanding
- to love
- neighbor
- as
- whole burnt offerings
- sacrifices

UST

- we should love
 - that we think
 - we should care for
 - people we know
 - as much as we care for
 - than burning or presenting any offering to God
 - than burning or presenting any offering to God
-

Mark 12:34

ULT:

And Jesus, having seen him, that he had answered wisely, said to him, "You are not far from the kingdom of God." And no one any longer was daring to question him.

UST:

Jesus realized that the teacher of the Jewish law had responded in a wise way. So, Jesus told him, "You are close to participating in God's kingdom." After that, nobody was bold enough to ask him any more questions.

having seen him, that (ULT)

realized that the teacher of the Jewish law (UST)

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]

Support Reference: [Metonymy](#)

You are not far from the kingdom of God (ULT)

You are close to participating in God's kingdom (UST)

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]

Support Reference: [Metaphor](#)

not far from (ULT)

close to participating in (UST)

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]

Support Reference: [Litotes](#)

no one any longer was daring (ULT)

nobody was bold enough ... any more (UST)

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 UST does. Alternate translation: [people no longer were daring]

Support Reference: [Double Negatives](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [kingdom of God](#)

UST

- [Jesus](#)
 - [God's kingdom](#)
-

Mark 12:35

ULT:

And answering, Jesus, teaching in the temple, said, “How do the scribes say that the Christ is the son of David?”

UST:

Then, while Jesus was instructing people in the temple area, he asked a question of his own. He said, “Does it make sense when the teachers of the Jewish law claim that the Messiah must be a descendant of King David?”

And (ULT)

Then (UST)

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,]

Support Reference: [Introduction of a New Event](#)

answering (ULT)

he asked a question of his own (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

temple (ULT)

temple area (UST)

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]

Support Reference: [Synecdoche](#)

How do the scribes say that the Christ is the son of David (ULT)

Does it make sense when the teachers of the Jewish law claim that the Messiah must be a descendant of King David (UST)

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.

Support Reference: [Rhetorical Question](#)

the son of David (ULT)

a descendant of King David (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- Jesus
- temple
- scribes
- Christ
- of David

UST

- He
 - temple area
 - teachers of the Jewish law
 - Messiah
 - of King David
-

Mark 12:36

ULT:

David himself, in the Holy Spirit, said, ‘The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet.”’

UST:

{I ask that because} the Holy Spirit caused King David to write that the Lord God said to David’s Lord, ‘Rule with me while I defeat all of your enemies!’

David himself (ULT)

King David (UST)

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]

Support Reference: [Reflexive Pronouns](#)

in the Holy Spirit (ULT)

{I ask that because} the Holy Spirit caused (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

said, The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet (ULT)

to write that the Lord God said to David's Lord, Rule with me while I defeat all of your enemies (UST)

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]

Support Reference: [Quotes within Quotes](#)

said (ULT)

to write that (UST)

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]

Support Reference: [Quotations and Quote Margins](#)

The Lord said to my Lord (ULT)

the Lord God said to David's Lord (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Sit at my right hand (ULT)

Rule with me (UST)

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]

Support Reference: [Symbolic Action](#)

at my right hand (ULT)

Rule with me (UST)

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]

Support Reference: [Metonymy](#)

until I put your enemies under your feet (ULT)

while I defeat all of your enemies (UST)

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]

under your feet (ULT)

I defeat all of your enemies (UST)

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.

Support Reference: [Textual Variants](#)

unfoldingWord® Translation Words

ULT

- [David](#)
- [Holy Spirit](#)
- [Lord](#)
- [to ... Lord](#)
- [enemies](#)

UST

- [King David](#)
 - [{I ask that because} the Holy Spirit](#)
 - [the Lord God](#)
 - [to ... Lord](#)
 - [I defeat all of your enemies](#)
-

Mark 12:37

ULT:

David himself calls him ‘Lord,’ and how is he his son?” And a large crowd was listening to him gladly.

UST:

So, King David called the Messiah ‘Lord.’ {However, people do not describe their descendants as their lords.} Therefore, how is it possible for the Messiah to be a descendant of King David?” A very large group of people enjoyed listening to Jesus {say these things}.

David himself calls him ‘Lord,’ and how is he his son (ULT)

So, King David called the Messiah ‘Lord.’ {However, people do not describe their descendants as their lords.} Therefore, how is it possible for the Messiah to be a descendant of King David (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

David himself calls him ‘Lord (ULT)

So, King David called the Messiah ‘Lord.’ {However, people do not describe their descendants as their lords ... } (UST)

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]

Support Reference: [Quotes within Quotes](#)

David himself (ULT)

So, King David (UST)

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,]

Support Reference: [Reflexive Pronouns](#)

and how is he his son (ULT)

Therefore, how is it possible for the Messiah to be a descendant of King David (UST)

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]

Support Reference: [Rhetorical Question](#)

and (ULT)

Therefore (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

his son (ULT)

a descendant of King David (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- [David](#)
- [calls](#)
- [Lord](#)

UST

- [So, King David](#)
 - [called](#)
 - [Lord.](#) {However, people do not describe their descendants as their lords ... }
-

Mark 12:38

ULT:

And in his teaching, he was saying, “Watch out for the scribes, desiring to walk in long robes and greetings in the marketplaces

UST:

While Jesus was instructing those people, he told them, “Make sure that you do not act like the teachers of the Jewish law. They like to put on long robes and walk around {so they look important}. They also like people to greet them {respectfully} in the open areas of towns.

And (ULT)

“καὶ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connect — Sequential Time Relationship](#)

Watch out for the scribes (ULT)

Make sure that you do not act like the teachers of the Jewish law (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Watch out (ULT)

Make sure that you do not act like (UST)

Because Jesus is teaching many people, the command **Watch out** is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

to walk in long robes (ULT)

to put on long robes and walk around {so they look important} (UST)

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]

Support Reference: [Symbolic Action](#)

greetings (ULT)

people to greet them {respectfully} (UST)

The implication is that these would be respectful **greetings** in which the scribes would be addressed by important titles. If it would be helpful in your language, you could state that explicitly. Alternate translation: [respectful greetings]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the marketplaces (ULT)

the open areas of towns (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [scribes](#)
- [long robes](#)

UST

- [teachers of the Jewish law](#)
 - [to put on long robes ... so they look important](#)
-

Mark 12:39

ULT:

and first seats in the synagogues and first places at the banquets,

UST:

They like to sit in the places for important people when they go to the Jewish meeting places or attend feasts.

first seats ... first places (ULT)

They like to sit in the places for important people (UST)

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]

Support Reference: [Metaphor](#)

first seats ... first places (ULT)

They like to sit in the places for important people (UST)

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]

Support Reference: [Ordinal Numbers](#)

unfoldingWord® Translation Words

ULT

- [synagogues](#)
- [banquets](#)

UST

- [when they go to the Jewish meeting places](#)
 - [attend feasts](#)
-

Mark 12:40

ULT:

the ones devouring the houses of the widows, and as a pretext, offering long prayers. These will receive greater condemnation.”

UST:

They steal the property of women whose husbands have died. To make other people think that they are righteous, they pray for a long time. God will punish them very severely.”

the ones devouring the houses of the widows (ULT)

They steal the property of women whose husbands have died (UST)

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]

Support Reference: [Metaphor](#)

the houses of the widows (ULT)

the property of women whose husbands have died (UST)

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]

Support Reference: [Metonymy](#)

as a pretext (ULT)

To make other people think that they are righteous (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

will receive greater condemnation (ULT)

God will punish ... very severely (UST)

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]

Support Reference: [Abstract Nouns](#)

greater condemnation (ULT)

punish ... very severely (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

condemnation (ULT)

punish (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [devouring](#)
- [houses](#)
- [offering ... prayers](#)
- [will receive](#)
- [condemnation](#)

UST

- [They steal](#)
 - [the property](#)
 - [they pray](#)
 - [God will](#)
 - [punish](#)
-

Mark 12:41

ULT:

And having sat down opposite the treasury, he was watching how the crowd puts money into the treasury. And many rich were putting in much.

UST:

Later, Jesus sat down {in the temple area} in front of the offering boxes that were there. He observed the large group of people drop coins into the boxes. Many wealthy people gave large amounts of money.

And (ULT)

Later (UST)

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,]

Support Reference: [Introduction of a New Event](#)

opposite the treasury (ULT)

{in the temple area} in front of the offering boxes that were there (UST)

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]

Support Reference: [Idiom](#)

the treasury ... the treasury (ULT)

the offering boxes that were there ... the boxes (UST)

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]

Support Reference: [Translate Unknowns](#)

rich (ULT)

wealthy people (UST)

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]

Support Reference: [Nominal Adjectives](#)

much (ULT)

large amounts of money (UST)

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]

Support Reference: [Nominal Adjectives](#)

Mark 12:42

ULT:

And having come, one poor widow put in two lepta, which is a quadrans.

UST:

Then a woman whose husband had died and who did not have much money arrived. She dropped {into one of the offering boxes} two small copper coins. Those two coins together were worth only the least valuable Roman coin.

having come, one poor widow put in (ULT)

a woman whose husband had died and who did not have much money arrived. She dropped {into one of the offering boxes} (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

having come (ULT)

arrived (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: [Go and Come](#)

two lepta (ULT)

two small copper coins (UST)

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]

Support Reference: [Biblical Money](#)

which is a quadrans (ULT)

Those two coins together were worth only the least valuable Roman coin (UST)

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]

Support Reference: [Biblical Money](#)

Mark 12:43

ULT:

And having summoned his disciples, he said to them, “Truly I say to you that this poor widow put in more than all the ones putting into the treasury.

UST:

Then Jesus told his apprentices to come to him. He told them, “Most of these people have a lot of money, but they gave only a small part of it. However, this woman, who does not have very much money, has given all the money that she had to pay for the things she needs. So, she has given to God more than what everyone else gave! What I have said is true.”
(vv43-44)

to you (ULT)

What I have said is true (UST)

Because Jesus is speaking to his disciples, the word **you** here is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

this poor widow put in more than all (ULT)

she has given to God more ... everyone else (UST)

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.

Support Reference: [Metaphor](#)

all the ones putting (ULT)

than what everyone else gave (UST)

Alternate translation: [everyone else who put money]

the treasury (ULT)

than what ... gave (UST)

See how you translated **treasury** in [12:41](#). Alternate translation: [the temple money box] or [the chest for the gifts for the temple]

Support Reference: [Translate Unknowns](#)

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 (12:43-44) (ULT)

she has given to God more than what everyone else gave! What I have said is true ... them, “Most of these people have a lot of money, but they gave only a small part of it. However ... who does not have very much money ... all the money that she had to pay for the things she needs. So, she has given to God (12:43-44) (UST)

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]

Support Reference: [Verse Bridges](#)

unfoldingWord® Translation Words

ULT

- [having summoned](#)

- disciples
- Truly

UST

- Jesus told ... to come to him
 - apprentices
 - What I have said is true
-

Mark 12:44

ULT:

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."

UST:

Then Jesus told his apprentices to come to him. He told them, "Most of these people have a lot of money, but they gave only a small part of it. However, this woman, who does not have very much money, has given all the money that she had to pay for the things she needs. So, she has given to God more than what everyone else gave! What I have said is true."
(vv43-44)

For (ULT)

So (UST)

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:]

Support Reference: [Connect — Reason-and-Result Relationship](#)

all (ULT)

Most of these people (UST)

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]

Support Reference: [Nominal Adjectives](#)

put in from the things abounding to them (ULT)

them ... have a lot of money, but they gave only a small part of it (UST)

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 (ULT)

who does not have very much money ... all the money that she had ... she has given to God (UST)

Alternate translation: [she put in all of the few things that she had]

from her poverty (ULT)

who does not have very much money (UST)

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]

Support Reference: [Abstract Nouns](#)

everything, as much as she had (ULT)

all the money that she had (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

her whole life (ULT)

to pay for the things she needs (UST)

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]

Support Reference: [Metaphor](#)

her whole life (ULT)

to pay for the things she needs (UST)

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]

Support Reference: [Abstract Nouns](#)

Mark 13

Mark 13 Chapter Introduction

Structure and Formatting

1. 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 (13:5–31)
 - 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:

1. 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)
2. 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

3. 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:

1. The people who were alive while Jesus was speaking these words
2. The people who would be alive when the signs of the end began
3. Christians throughout history
4. Jewish people in general throughout history
5. 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](#))

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](#))

Mark 13:1

ULT:

And he going out from the temple, one of his disciples says to him, “Teacher, look! What manner of stones and what manner of buildings!”

UST:

After that, Jesus {and his apprentices} left the temple area. {As they were walking,} one of his apprentices said to him, “Instructor, pay attention to how marvelous these huge blocks of stone in the walls are and how beautiful these structures are!”

he (ULT)

Jesus {and his apprentices} (UST)

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,]

Support Reference: [Synecdoche](#)

going out (ULT)

left (UST)

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming out]

Support Reference: [Go and Come](#)

temple (ULT)

the temple area (UST)

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]

Support Reference: [Synecdoche](#)

look (ULT)

pay attention (UST)

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]

Support Reference: [Exclamations](#)

What manner of stones and what manner of buildings (ULT)

to how marvelous these huge blocks of stone in the walls are and how beautiful these structures are (UST)

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!]

Support Reference: [Exclamations](#)

What manner of stones (ULT)

to how marvelous these huge blocks of stone in the walls are (UST)

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]

unfoldingWord® Translation Words

ULT

- [temple](#)
- [of ... disciples](#)
- [Teacher](#)

UST

- [the temple area](#)
 - [of ... apprentices](#)
 - [Instructor](#)
-

Mark 13:2

ULT:

And Jesus said to him, “Do you see these great buildings? A stone upon a stone will certainly not be left here, which will certainly not be torn down.”

UST:

Jesus replied, “Look at these impressive structures! Enemies will completely destroy them. They will not leave anything standing.”

Do you see these great buildings (ULT)

Look at these impressive structures (UST)

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!]

Support Reference: [Rhetorical Question](#)

Do you see (ULT)

Look at (UST)

Because Jesus is speaking to one of his disciples, the word **you** here is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

A stone upon a stone will certainly not be left here, which will certainly not be torn down (ULT)

Enemies will completely destroy them. They will not leave anything standing (UST)

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]

Support Reference: [Hyperbole](#)

A stone upon a stone will certainly not be left here, which will certainly not be torn down (ULT)

Enemies will completely destroy them. They will not leave anything standing (UST)

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]

Support Reference: [Active or Passive](#)

A stone upon a stone will certainly not be left here, which will certainly not be torn down (ULT)

Enemies will completely destroy them. They will not leave anything standing (UST)

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 (ULT)

Enemies will completely destroy ... not (UST)

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]

Support Reference: [Double Negatives](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)

UST

- [Jesus](#)
-

Mark 13:3

ULT:

And he sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were asking him by themselves,

UST:

Later, Jesus {and his apprentices} sat down on top of the Mount of Olives in front of the temple. When no one else was with them, Peter, James, John, and Andrew asked Jesus,

he (ULT)

Jesus {and his apprentices} (UST)

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,]

Support Reference: [Synecdoche](#)

opposite the temple (ULT)

in front of the temple (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [of Olives](#)
- [Mount of Olives](#)
- [temple](#)
- [Peter](#)
- [James](#)
- [John](#)

- [Andrew](#)

UST

- [of Olives](#)
 - [Mount of Olives](#)
 - [temple](#)
 - [Peter](#)
 - [James](#)
 - [John](#)
 - [Andrew](#)
-

Mark 13:4

ULT:

“Tell us, when will these things be? And what {is} the sign when all these things are about to be completed?”

UST:

“Please explain to us when what you have described will happen. Also, {please explain to us} how we can tell when everything that you have described is about to happen.”

Tell (ULT)

Please explain (UST)

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [We ask that you tell]

Support Reference: [Imperatives — Other Uses](#)

Tell (ULT)

Please explain (UST)

Because the four disciples are speaking with Jesus, the command **Tell** is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

these things (ULT)

what you have described (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

all these things are about to be completed (ULT)

everything that you have described is about to happen (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

are about to be completed (ULT)

is about to happen (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [sign](#)

UST

- [how we can tell](#)
-

Mark 13:5

ULT:

Now Jesus began to say to them, “Be careful that no one leads you astray.

UST:

Jesus started to reply, “Make sure that no one deceives you!”

Now (ULT)

“δὲ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

leads you astray (ULT)

deceives you (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)

UST

- [Jesus](#)
-

Mark 13:6

ULT:

Many will come in my name, saying, 'I am he!' and they will lead many astray.

UST:

Many people will meet you and say that God has authorized them as he has authorized me. They will say that they are {the Messiah}. {By doing that,} they will deceive many people.

Many ... many (ULT)

Many people ... many people (UST)

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]

Support Reference: [Nominal Adjectives](#)

will come (ULT)

will meet you (UST)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [will go]

Support Reference: [Go and Come](#)

in my name (ULT)

and say that God has authorized them as he has authorized me (UST)

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]

Support Reference: [Metonymy](#)

saying, ‘I am he!’ and (ULT)

They will say that they are {the Messiah}. {By doing that ... } (UST)

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]

Support Reference: [Quotes within Quotes](#)

I am he (ULT)

they are {the Messiah} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they will lead many astray (ULT)

they will deceive many people (UST)

See how you translated the similar expression in [13:5](#). Alternate translation: [they will cause many to believe what is wrong]

Support Reference: [Metaphor](#)

Mark 13:7

ULT:

But when you hear of wars and rumors of wars, do not be troubled; it is necessary {for this} to happen, but the end {is} not yet.

UST:

Whenever people tell you about wars that are happening and about wars that could happen, do not be afraid. Things like that have to happen. However, what I have said about the temple will not yet happen.

of wars and rumors of wars (ULT)

about wars that are happening and about wars that could happen (UST)

The phrase **wars and rumors of wars** could mean: (1) reports of wars that are currently happening and reports of wars that might happen in the future. Alternate translation: [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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

do not be troubled (ULT)

do not be afraid (UST)

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]

Support Reference: [Active or Passive](#)

it is necessary {for this} to happen (ULT)

Things like that have to happen (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the end {is} not yet (ULT)

what I have said about the temple will not yet happen (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 13:8

ULT:

For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These things {are} the beginning of birth pains.

UST:

Further, groups of people will attack each other. Earthquakes will happen in many places. Many people will not have enough food to eat. Those events are like the first pains a pregnant woman feels when she is going to have a child. They are bad, but many more bad things will still happen after them.

For (ULT)

Further (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

nation will rise against nation, and kingdom against kingdom (ULT)

groups of people will attack each other (UST)

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]

Support Reference: [Parallelism](#)

nation will rise against nation, and kingdom against kingdom (ULT)

groups of people will attack each other (UST)

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]

Support Reference: [Generic Noun Phrases](#)

nation will rise against nation, and kingdom against kingdom (ULT)

groups of people will attack each other (UST)

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]

Support Reference: [Metonymy](#)

will rise against (ULT)

groups of people will attack each other (UST)

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]

Support Reference: [Idiom](#)

kingdom against kingdom (ULT)

groups of people will attack each other (UST)

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]

Support Reference: [Ellipsis](#)

famines (ULT)

Many people will not have enough food to eat (UST)

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.

Support Reference: [Textual Variants](#)

These things {are} (ULT)

Those events (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the beginning of birth pains (ULT)

**are like the first pains a pregnant woman feels when she is going to have a child.
They are bad, but many more bad things will still happen after them (UST)**

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- [nation](#)
- [nation](#)
- [kingdom](#)
- [kingdom](#)
- [famines](#)

UST

- [groups of people will attack each other](#)
 - [groups of people will attack each other](#)
 - [groups of people will attack each other](#)
 - [groups of people will attack each other](#)
 - [Many people will not have enough food to eat](#)
-

Mark 13:9

ULT:

But you, watch yourselves! They will hand you over to councils, and in synagogues you will be beaten, and you will be made to stand before governors and kings for my sake, for a testimony to them.

UST:

Make sure that you are ready {for what people will do to you}. They will arrest you and accuse you in front of groups of important people. They will beat you in the Jewish meeting places. Because you are my apprentices, people will accuse you before local rulers and kings. That way, you will tell those rulers {about me}.

But you (ULT)

Make sure that you are ready {for what people will do to you} (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

watch yourselves (ULT)

Make sure that you are ready {for what people will do to you} (UST)

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]

Support Reference: [Metaphor](#)

They will hand you over to (ULT)

They will arrest you and accuse you in front of (UST)

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]

Support Reference: [Idiom](#)

They will hand you over (ULT)

They will arrest you and accuse you (UST)

The pronoun **They** refers to people in general who will persecute Jesus' followers. If this might confuse your readers, you could say the meaning explicitly. Alternate translation: [People will hand you over]

Support Reference: [Pronouns — When to Use Them](#)

you will be beaten (ULT)

They will beat you (UST)

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]

Support Reference: [Active or Passive](#)

you will be made to stand (ULT)

people will accuse you (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

you will be made to stand (ULT)

people will accuse you (UST)

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]

Support Reference: [Active or Passive](#)

for my sake (ULT)

Because you are my apprentices (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

for a testimony (ULT)

That way, you will tell ... about me (UST)

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]

Support Reference: [Connect — Goal \(Purpose\) Relationship](#)

for a testimony (ULT)

That way, you will tell ... about me (UST)

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. 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]

Support Reference: [Abstract Nouns](#)

to them (ULT)

those rulers (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

- councils
- synagogues
- governors
- kings
- a testimony

UST

- groups of important people
 - the Jewish meeting places
 - local rulers
 - kings
 - you will tell ... about me
-

Mark 13:10

ULT:

And first, it is necessary for the gospel to be proclaimed to all the nations.

UST:

Indeed, my apprentices must preach the good news to all groups of people before {what I have said about the temple will happen}.

first (ULT)

before {what I have said about the temple will happen} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

first (ULT)

before {what I have said about the temple will happen} (UST)

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]

Support Reference: [Ordinal Numbers](#)

the gospel to be proclaimed (ULT)

preach the good news (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [nations](#)
- [to be proclaimed](#)
- [gospel](#)

UST

- [groups of people](#)
 - [preach](#)
 - [good news](#)
-

Mark 13:11

ULT:

And when they lead you away, handing {you} over, do not worry about what you will say. But whatever is given to you in that hour, speak that; for you are not the ones speaking, but the Holy Spirit.

UST:

Whenever people arrest you and then accuse you, do not worry about how you will respond. In fact, you will not speak for yourselves. Instead, the Holy Spirit {will speak through you}. So, you should say whatever God reveals to you at that time.

they lead you away (ULT)

people arrest you (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

handing {you} over (ULT)

and then accuse you (UST)

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]

Support Reference: [Idiom](#)

you will say (ULT)

you will respond (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

But whatever is given to you in that hour, speak that; for you are not the ones speaking, but the Holy Spirit (ULT)

In fact, you will not speak for yourselves. Instead, the Holy Spirit {will speak through you}. So, you should say whatever God reveals to you at that time (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

whatever is given to you in that hour, speak that (ULT)

you should say whatever God reveals to you at that time (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

whatever is given to you in that hour, speak that (ULT)

you should say whatever God reveals to you at that time (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

is given (ULT)

God reveals (UST)

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]

Support Reference: [Active or Passive](#)

in that hour (ULT)

at that time (UST)

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]

Support Reference: [Idiom](#)

you are not the ones speaking, but the Holy Spirit (ULT)

you will not speak for yourselves. Instead, the Holy Spirit {will speak through you} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

but the Holy Spirit (ULT)

Instead, the Holy Spirit {will speak through you} (UST)

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]

Support Reference: [Ellipsis](#)

unfoldingWord® Translation Words

ULT

- [hour](#)
- [Holy Spirit](#)

UST

- [at that time](#)
 - [Holy Spirit {will speak through you}](#)
-

Mark 13:12

ULT:

And brother will hand over brother to death, and a father, his child, and children will rise up against parents and put them to death.

UST:

{During this time,} men will have someone arrest their own brothers, and they will ask the judge to execute them. Fathers {will do the same thing} to their own children. Children will rebel against their parents and cause them to die.

brother will hand over brother to death, and a father, his child, and children will rise up against parents and put them to death (ULT)

men will have someone arrest their own brothers, and they will ask the judge to execute them. Fathers {will do the same thing} to their own children. Children will rebel against their parents and cause them to die (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

will hand over brother to death (ULT)

will have someone arrest their own brothers, and they will ask the judge to execute them (UST)

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]

Support Reference: [Idiom](#)

brother will hand over brother (ULT)

men will have someone arrest their own brothers (UST)

Although the term **brother** is masculine, Jesus is using the word here in a generic sense that includes both men and women. If it would be helpful in your language, you could say this explicitly. Alternate translation: [sibling will hand over sibling]

Support Reference: [When Masculine Words Include Women](#)

to death ... put them to death (ULT)

and they will ask the judge to execute them ... cause them to die (UST)

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]

Support Reference: [Abstract Nouns](#)

a father, his child (ULT)

Fathers {will do the same thing} to their own children (UST)

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]

Support Reference: [Ellipsis](#)

a father, his child (ULT)

Fathers {will do the same thing} to their own children (UST)

Although the term **father** is masculine, Jesus is probably using the word here in a generic sense that includes both fathers and mothers. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [parents, their children] or [a father or mother, his or her child]

Support Reference: [When Masculine Words Include Women](#)

will rise up (ULT)

will rebel (UST)

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]

Support Reference: [Idiom](#)

put them to death (ULT)

cause them to die (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 13:13

ULT:

And you will be hated by all because of my name. But the one having endured to the end, this one will be saved.

UST:

Because you are my apprentices, many people will be hostile to you. However, if you persevere {in being my apprentices} while people harm you, God will rescue you.

you will be hated by all (ULT)

many people will be hostile to you (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [all will hate you]

Support Reference: [Active or Passive](#)

all (ULT)

many people (UST)

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]

Support Reference: [Nominal Adjectives](#)

all (ULT)

many people (UST)

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]

because of my name (ULT)

Because you are my apprentices (UST)

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]

Support Reference: [Metonymy](#)

the one having endured to the end, this one will be saved (ULT)

if you persevere {in being my apprentices} while people harm you, God will rescue you (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

the one having endured (ULT)

if you persevere {in being my apprentices} (UST)

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]

to the end (ULT)

while people harm you (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

this one will be saved (ULT)

God will rescue you (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [having endured](#)
- [will be saved](#)

UST

- [if you persevere](#) {in being my apprentices}
 - [God will rescue](#)
-

Mark 13:14

ULT:

But when you see the abomination of desolation standing where he should not be” (let the one reading understand), “then let the ones in Judea flee to the mountains,

UST:

At some point, you will realize that the detestable thing that destroys is where it does not belong.” (Anyone who is reading this should know what Jesus meant.) “When you realize that, those of you who are in the region of Judea should escape to the hilly areas nearby.

the abomination of desolation (ULT)

the detestable thing that destroys (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the abomination of desolation (ULT)

the detestable thing that destroys (UST)

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]

Support Reference: [Possession](#)

the abomination of desolation (ULT)

the detestable thing that destroys (UST)

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]

Support Reference: [Abstract Nouns](#)

standing where he should not be (ULT)

is where it does not belong (UST)

Here, the word translated as **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]

Support Reference: [Pronouns — When to Use Them](#)

where he should not be (ULT)

where it does not belong (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he should not be” (let the one reading understand), “then (ULT)

**it does not belong.” (Anyone who is reading this should know what Jesus meant.)
“When you realize that (UST)**

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

let the one reading understand (ULT)

Anyone who is reading this should know what Jesus meant (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

let the one reading understand (ULT)

Anyone who is reading this should know what Jesus meant (UST)

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]

let the ones in Judea flee (ULT)

those of you who are in the region of Judea should escape (UST)

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]

to the mountains (ULT)

to the hilly areas nearby (UST)

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]

unfoldingWord® Translation Words

ULT

- [abomination](#)
- [of desolation](#)
- [let ... understand](#)
- [Judea](#)

UST

- [detestable thing](#)
 - [that destroys](#)
 - [should know what Jesus meant](#)
 - [the region of Judea](#)
-

Mark 13:15

ULT:

but let the one on the housetop not go down nor go in to take anything from his house,

UST:

Those of you who are outside your homes should not go back into your homes to get anything.

but (ULT)

“δε” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

let the one on the housetop not go down nor go in to take anything from his house (ULT)

Those of you who are outside your homes should not go back into your homes to get anything (UST)

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]

Support Reference: [Generic Noun Phrases](#)

let the one on the housetop not go down nor go in to take anything from his house (ULT)

Those of you who are outside your homes should not go back into your homes to get anything (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

let the one on the housetop not go down nor go in (ULT)

Those of you who are outside your homes should not go back (UST)

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]

Support Reference: [Hendiadys](#)

let the one on the housetop not go down nor go in (ULT)

Those of you who are outside your homes should not go back (UST)

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]

Support Reference: [Third-Person Imperatives](#)

let the one on the housetop not go down nor go in (ULT)

Those of you who are outside your homes should not go back (UST)

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]

Support Reference: [Go and Come](#)

his (ULT)

into your homes (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

unfoldingWord® Translation Words

ULT

- [house](#)

UST

- [into your homes](#)
-

Mark 13:16

ULT:

and let the one in the field not turn back to the things behind to get his cloak.

UST:

Those of you who are working in fields should not go back home to get your coats.

let the one in the field not turn back to the things behind to get his cloak (ULT)

Those of you who are working in fields should not go back home to get your coats (UST)

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]

Support Reference: [Generic Noun Phrases](#)

let the one in the field not turn back to the things behind to get his cloak (ULT)

Those of you who are working in fields should not go back home to get your coats (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

let the one in the field not turn back (ULT)

Those of you who are working in fields should not go back (UST)

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]

Support Reference: [Third-Person Imperatives](#)

his (ULT)

your coats (UST)

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]

Support Reference: [When Masculine Words Include Women](#)

cloak (ULT)

your coats (UST)

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]

Support Reference: [Translate Unknowns](#)

Mark 13:17

ULT:

But woe to the ones having in the womb and to the ones nursing in those days!

UST:

When what I have described happens, how terrible it will be for pregnant women and for nursing mothers!

But (ULT)

“δὲ” (ORIG QUOTE) (UST)

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]

Support Reference: [Translate Unknowns](#)

to the ones having in the womb (ULT)

for pregnant women (UST)

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]

Support Reference: [Idiom](#)

to the ones nursing (ULT)

for nursing mothers (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

in those days (ULT)

When what I have described happens (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [woe](#)
- [the womb](#)
- [days](#)

UST

- [how terrible it will be](#)
 - [for pregnant women](#)
 - [When what I have described happens](#)
-

Mark 13:18

ULT:

But pray that it might not happen in winter.

UST:

People will suffer very severely when what I have described happens. People have not suffered that severely since God created everything up to now, and no one will ever suffer that severely again. So, ask God to keep these things from occurring during the winter season{, when it is difficult to travel}. (vv18-19)

But (ULT)

“δε” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

it might not happen (ULT)

to keep these things from occurring (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

in winter (ULT)

during the winter season{, when it is difficult to travel} (UST)

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]

Support Reference: [Translate Unknowns](#)

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 (13:18-19) (ULT)

ask God to keep these things from occurring during the winter season{, when it is difficult to travel} ... People will suffer very severely when what I have described happens. People have not suffered that severely since God created everything up to now, and no one ... ever ... again. So ... to keep these things from occurring (13:18-19) (UST)

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]

Support Reference: [Verse Bridges](#)

unfoldingWord® Translation Words

ULT

- [pray](#)

UST

- [ask God](#)
-

Mark 13:19

ULT:

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.

UST:

People will suffer very severely when what I have described happens. People have not suffered that severely since God created everything up to now, and no one will ever suffer that severely again. So, ask God to keep these things from occurring during the winter season{, when it is difficult to travel}. (vv18-19)

For (ULT)

So (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

there will be in those days tribulation (ULT)

People will suffer ... when what I have described happens (UST)

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]

Support Reference: [Abstract Nouns](#)

in those days (ULT)

when what I have described happens (UST)

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]

Support Reference: [Idiom](#)

such as this kind has not happened (ULT)

very severely ... People have not suffered that severely (UST)

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 (ULT)

since God created everything (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

will certainly not happen (ULT)

no one ... ever ... again ... to keep these things from occurring (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

certainly not (ULT)

no one ... ever ... again ... to keep (UST)

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]

Support Reference: [Double Negatives](#)

unfoldingWord® Translation Words

ULT

- [in ... days](#)
- [tribulation](#)
- [of creation](#)
- [created](#)
- [God](#)

UST

- [when what I have described happens](#)
 - [suffer](#)
 - [since God created everything](#)
 - [since God created everything](#)
 - [since God created everything](#)
-

Mark 13:20

ULT:

And if the Lord did not shorten the days, no flesh would be saved. But because of the elect whom he chose, he shortened the days.

UST:

Suppose that the Lord {God} were to allow what I have described to continue. In that case, nobody would survive. However, because of the people whom he has chosen {to belong to him}, God will not allow what I have described to continue.

if the Lord did not shorten the days, no flesh would be saved (ULT)

Suppose that the Lord {God} were to allow what I have described to continue. In that case, nobody would survive (UST)

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]

Support Reference: [Connect — Contrary to Fact Conditions](#)

the Lord did not shorten the days, no flesh would be saved (ULT)

the Lord {God} were to allow what I have described to continue. In that case, nobody would survive (UST)

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]

Support Reference: [Irregular Use of Tenses](#)

the days ... the days (ULT)

what I have described ... what I have described (UST)

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]

Support Reference: [Idiom](#)

no flesh would be saved (ULT)

In that case, nobody would survive (UST)

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]

Support Reference: [Active or Passive](#)

flesh (ULT)

nobody (UST)

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]

Support Reference: [Metonymy](#)

the elect whom he chose (ULT)

the people whom he has chosen {to belong to him} (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

the elect (ULT)

the people (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [the Lord](#)
- [days](#)
- [would be saved](#)
- [elect](#)
- [he chose](#)
- [days](#)

UST

- [the Lord {God}](#)
 - [what I have described](#)
 - [In that case ... would survive](#)
 - [the people](#)
 - [he has chosen {to belong to him}](#)
 - [what I have described](#)
-

Mark 13:21

ULT:

And then if anyone says to you, 'Behold, here {is} the Christ! Behold, there!' do not believe {it}.

UST:

While those things are happening, there will be people who lie when they claim to be the Messiah or to speak for God. They will do amazing miracles. They will try to deceive the people whom God has chosen {to belong to him}, and they will almost succeed in doing so. Therefore, when people tell you that the Messiah is here or there, do not trust {what they say}. (vv21-22)

then if anyone says to you (ULT)

when people tell you (UST)

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]

Support Reference: [Connect — Factual Conditions](#)

says to you, 'Behold, here {is} the Christ! Behold, there!' do not believe {it} (ULT)

tell you that the Messiah is here or there, do not trust {what they say} (UST)

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]

Support Reference: [Quotes within Quotes](#)

Behold, here {is} the Christ! Behold, there (ULT)

that the Messiah is here or there (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Behold ... Behold (ULT)

“ἰδε” (ORIG QUOTE) (UST)

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]

Support Reference: [Exclamations](#)

Behold, there (ULT)

or there (UST)

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]

Support Reference: [Ellipsis](#)

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 (13:21-22) (ULT)

While those things are happening ... when people tell you that the Messiah is here or there, do not trust {what they say} ... While those things are happening, there will be people who lie when they claim to be the Messiah or to speak for God. They will do amazing miracles. They will try to deceive the people whom God has chosen {to belong to him}, and they will almost succeed in doing so. Therefore (13:21-22) (UST)

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.]

Support Reference: [Verse Bridges](#)

unfoldingWord® Translation Words

ULT

- [Christ](#)
- [do ... believe {it}](#)

UST

- [that the Messiah](#)
 - [do ... trust {what they say}](#)
-

Mark 13:22

ULT:

For false Christs and false prophets will be raised up and will give signs and wonders, to lead astray, if possible, the elect.

UST:

While those things are happening, there will be people who lie when they claim to be the Messiah or to speak for God. They will do amazing miracles. They will try to deceive the people whom God has chosen {to belong to him}, and they will almost succeed in doing so. Therefore, when people tell you that the Messiah is here or there, do not trust {what they say}. (vv21-22)

For (ULT)

Therefore (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

will be raised up (ULT)

there will be (UST)

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]

Support Reference: [Active or Passive](#)

will be raised up (ULT)

there will be (UST)

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]

Support Reference: [Idiom](#)

signs and wonders (ULT)

amazing miracles (UST)

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]

Support Reference: [Doublet](#)

to lead astray, if possible, the elect (ULT)

They will try to deceive the people whom God has chosen {to belong to him}, and they will almost succeed in doing so (UST)

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]

Support Reference: [Metaphor](#)

if possible (ULT)

and they will almost succeed in doing so (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the elect (ULT)

the people whom God has chosen {to belong to him} (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [false prophets](#)
- [signs](#)
- [lead astray](#)
- [elect](#)

UST

- [to speak for God](#)
 - [amazing miracles](#)
 - [to deceive](#)
 - [the people whom God has chosen {to belong to him}](#)
-

Mark 13:23

ULT:

But you, watch out! Behold, I have told you everything beforehand.

UST:

Make sure that you are ready {for what will happen}. I have warned you about this before it happens!

But you (ULT)

you (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

watch out (ULT)

Make sure that ... are ready {for what will happen} (UST)

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]

Support Reference: [Metaphor](#)

Behold (ULT)

“ἰδοὺ” (ORIG QUOTE) (UST)

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]

Support Reference: [Exclamations](#)

I have told you everything beforehand (ULT)

I have warned you about this before it happens (UST)

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

ULT:

But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light;

UST:

While what I have described is happening, once people suffer in the ways I have described, God will cause the sun to become dark. The moon will not shine.

But (ULT)

“ἀλλὰ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

in those days (ULT)

While what I have described is happening (UST)

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]

Support Reference: [Idiom](#)

after (ULT)

once (UST)

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]

Support Reference: [Connect — Sequential Time Relationship](#)

that tribulation (ULT)

people suffer in the ways I have described (UST)

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]

Support Reference: [Abstract Nouns](#)

the sun will be darkened (ULT)

God will cause the sun to become dark (UST)

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]

Support Reference: [Active or Passive](#)

the moon will not give its light (ULT)

The moon will not shine (UST)

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]

unfoldingWord® Translation Words

ULT

- [days](#)
- [tribulation](#)

UST

- [While what I have described is happening](#)
 - [people suffer in the ways I have described](#)
-

Mark 13:25

ULT:

and the stars will be falling from heaven, and the powers in the heavens will be shaken.

UST:

Stars will drop down from the sky. God will disrupt the angels in heaven.

the powers in the heavens will be shaken (ULT)

God will disrupt the angels in heaven (UST)

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]

Support Reference: [Active or Passive](#)

the powers in the heavens (ULT)

the angels in heaven (UST)

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]

Support Reference: [Parallelism](#)

unfoldingWord® Translation Words

ULT

- [heaven](#)
- [heavens](#)

UST

- [sky](#)

- in heaven
-

Mark 13:26

ULT:

And then they will see the Son of Man coming in clouds with much power and glory.

UST:

After that, people will see me, the Son of Man, arriving by means of clouds. I will be very powerful and great.

they will see (ULT)

people will see (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

coming (ULT)

arriving (UST)

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]

Support Reference: [When to Keep Information Implicit](#)

with much power and glory (ULT)

I will be very powerful and great (UST)

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]

Support Reference: [Abstract Nouns](#)

the Son of Man ... he will send ... he will gather together his (13:26-27) (ULT)

me, the Son of Man ... I will tell ... to collect the people whom I have chosen (13:26-27) (UST)

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]

Support Reference: [First, Second or Third Person](#)

unfoldingWord® Translation Words

ULT

- [Son of Man](#)
- [glory](#)

UST

- [me, the Son of Man](#)
 - [great](#)
-

Mark 13:27

ULT:

And then he will send the angels and he will gather together his elect from the four winds, from the end of the earth to the end of heaven.

UST:

After that, I will tell the angels to collect the people whom I have chosen. They will collect them from every place that exists.

he will gather together (ULT)

to collect (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

his elect (ULT)

the people whom I have chosen (UST)

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]

Support Reference: [Nominal Adjectives](#)

from the four winds, from the end of the earth to the end of heaven (ULT)

They will collect them from every place that exists (UST)

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]

Support Reference: [Parallelism](#)

from the four winds (ULT)

They will collect them from every place that exists (UST)

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]

Support Reference: [Metaphor](#)

from the end of the earth to the end of heaven (ULT)

every place that exists (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- angels
- he will gather together
- elect
- of the earth
- of heaven

UST

- angels
 - to collect
 - the people whom I have chosen
 - every place that exists
 - every place that exists
-

Mark 13:28

ULT:

Now learn the parable from the fig tree: When its branch already becomes tender and it puts out leaves, you know that the summer is near.

UST:

Listen to this story about how fig trees grow. Whenever they begin to produce new branches and leaves, you can tell that it is almost the summer season.

Now (ULT)

“δὲ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

learn the parable from the fig tree (ULT)**Listen to this story about how fig trees grow (UST)**

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]

Support Reference: [Parables](#)

the fig tree ... its branch already becomes tender and it puts out leaves (ULT)

about how fig trees grow. Whenever they begin to produce new branches and leaves (UST)

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]

Support Reference: [Generic Noun Phrases](#)

its branch already becomes tender (ULT)

Whenever they begin to produce new branches (UST)

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 (ULT)

the summer season (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [fig tree](#)

- parable
- you know

UST

- about how fig trees grow
 - to this story
 - you can tell
-

Mark 13:29

ULT:

Thus also you, when you see these things happening, know that it is near, at the doors.

UST:

Similarly, whenever you realize that what I have described is happening, you can tell that I will act very soon.

these things (ULT)

what I have described (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

it is near (ULT)

I will act ... soon (UST)

Here, the word translated as **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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

at the doors (ULT)

very (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [know](#)

UST

- [you can tell](#)
-

Mark 13:30

ULT:

Truly I say to you that this generation will certainly not pass away until all these things happen.

UST:

Most of the people who are alive right now will still be alive when what I have described happens. What I have said is true.

this generation (ULT)

Most of the people who are alive right now (UST)

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]

Support Reference: [Metonymy](#)

this generation (ULT)

Most of the people who are alive right now (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

will certainly not pass away (ULT)

will still be alive (UST)

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]

Support Reference: [Euphemism](#)

will certainly not pass away (ULT)

will still be alive (UST)

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]

Support Reference: [Double Negatives](#)

certainly not (ULT)

will still be alive (UST)

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]

Support Reference: [Double Negatives](#)

all these things (ULT)

what I have described (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Truly](#)
- [generation](#)

UST

- [What I have said is true](#)
 - [Most of the people who are alive right now](#)
-

Mark 13:31

ULT:

The heaven and the earth will pass away, but my words will certainly not pass away.

UST:

Everything that God has created will eventually change or disappear. However, what I have said will never change or disappear.

The heaven and the earth (ULT)

Everything that God has created (UST)

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]

Support Reference: [Merism](#)

my words (ULT)

what I have said (UST)

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]

Support Reference: [Metonymy](#)

will certainly not pass away (ULT)

will never change or disappear (UST)

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]

Support Reference: [Double Negatives](#)

certainly not (ULT)

never (UST)

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]

Support Reference: [Double Negatives](#)

unfoldingWord® Translation Words

ULT

- [heaven](#)
- [earth](#)
- [my words](#)

UST

- [Everything that God has created](#)
 - [Everything that God has created](#)
 - [what I have said](#)
-

Mark 13:32

ULT:

But concerning that day or the hour, no one knows, neither the angels in heaven, nor the Son, except the Father.

UST:

However, as for when {I will return to this world}, no human being knows that. The angels who dwell in heaven do not know that. Even I, the Son, do not know that. Only God my Father knows that.

But concerning that day or the hour (ULT)

However, as for when {I will return to this world} (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

that day or the hour (ULT)

when {I will return to this world} (UST)

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]

Support Reference: [Doublet](#)

that day or the hour (ULT)

when {I will return to this world} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

no one knows, neither the angels in heaven, nor the Son, except the Father (ULT)

no human being knows that. The angels who dwell in heaven do not know that. Even I, the Son, do not know that. Only God my Father knows that (UST)

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]

Support Reference: [Connect — Exception Clauses](#)

the Son ... the Father (ULT)

I, the Son ... God my Father knows that (UST)

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.

Support Reference: [When to Keep Information Implicit](#)

the Son (ULT)

I, the Son (UST)

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]

Support Reference: [First, Second or Third Person](#)

unfoldingWord® Translation Words

ULT

- [day](#)
- [hour](#)
- [knows](#)
- [angels](#)
- [heaven](#)
- [Son](#)
- [Father](#)

UST

- [when {I will return to this world}](#)
 - [when {I will return to this world}](#)
 - [knows that](#)
 - [angels](#)
 - [heaven](#)
 - [I, the Son](#)
 - [God my Father knows that](#)
-

Mark 13:33

ULT:

Watch! Stay awake and pray, for you do not know when the time is.

UST:

So, you do not know at what moment I will return to this world. Because of that, you need to make sure that you are ready. You need to focus and pray.

Watch! Stay awake and pray, for you do not know when the time is (ULT)

So, you do not know at what moment I will return to this world. Because of that, you need to make sure that you are ready. You need to focus and pray (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

Watch (ULT)

you need to make sure that you are ready (UST)

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]

Support Reference: [Metaphor](#)

Stay awake and pray (ULT)

You need to focus and pray (UST)

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.

Support Reference: [Textual Variants](#)

Stay awake (ULT)

You need to focus (UST)

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]

Support Reference: [Metaphor](#)

the time is (ULT)

I will return to this world (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Stay awake](#)
- [pray](#)

- you do ... know
- time

UST

- You need to focus
 - pray
 - So, you do ... know
 - I will return to this world
-

Mark 13:34

ULT:

As a man on a journey, having left his house, and having given authority to his servants, to each his work, also he commanded the doorkeeper that he should stay alert;

UST:

{Here is a story} that illustrates {what I mean}. A man decided to travel to a different country. Before he left home, he authorized each of his servants to do something specific {to manage the household}. Then, he told the man who guarded the house to be ready {for him to return}.

As a man on a journey (ULT)

{Here is a story} that illustrates {what I mean}. A man decided to travel to a different country (UST)

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]

Support Reference: [Parables](#)

As (ULT)

Here is a story} that illustrates {what I mean} (UST)

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:]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having given authority to his servants, to each his work (ULT)

he authorized each of his servants to do something specific {to manage the household} (UST)

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]

Support Reference: [Abstract Nouns](#)

to each his work (ULT)

each ... to do something specific {to manage the household} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the doorkeeper that he should stay alert (ULT)

the man who guarded the house to be ready {for him to return} (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [the doorkeeper, “Stay alert;”]

Support Reference: [Direct and Indirect Quotations](#)

the doorkeeper (ULT)

the man who guarded the house (UST)

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]

Support Reference: [Translate Unknowns](#)

he should stay alert (ULT)

be ready {for him to return} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [As](#)
- [house](#)
- [to ... servants](#)
- [authority](#)
- [he should stay alert](#)

UST

- [Here is a story} that illustrates {what I mean}](#)
 - [home](#)
 - [of ... servants](#)
 - [he authorized](#)
 - [be ready {for him to return}](#)
-

Mark 13:35

ULT:

therefore, stay alert, because you do not know when the lord of the house is coming—whether evening or midnight or at rooster crowing or at morning—

UST:

So then, I am like the man who owned that house. You cannot know at what moment I will return {to this world}. It might be at sunset or at midnight. It might be very early in the morning or after sunrise. Because of that, you need to be ready {at all times}.

therefore (ULT)

So then (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

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 (ULT)

I am like the man who owned that house. You cannot know at what moment I will return {to this world}. It might be at sunset or at midnight. It might be very early in the morning or after sunrise. Because of that, you need to be ready {at all times} (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

the lord of the house is coming (ULT)

I am like the man who owned that house ... I will return {to this world} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

at rooster crowing (ULT)

very early in the morning (UST)

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]

Support Reference: [Translate Unknowns](#)

at rooster crowing (ULT)

very early in the morning (UST)

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]

Support Reference: [Metonymy](#)

the lord of the house is coming ... he might find (13:35-36) (ULT)

I am like the man who owned that house ... I will return {to this world} ... I might discover (13:35-36) (UST)

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]

Support Reference: [First, Second or Third Person](#)

unfoldingWord® Translation Words

ULT

- [stay alert](#)
- [you do ... know](#)
- [lord](#)
- [of the house](#)

UST

- [you need to be ready {at all times}](#)
 - [You ... know](#)
 - [I am like the man](#)
 - [who owned that house](#)
-

Mark 13:36

ULT:

lest, having come suddenly, he might find you sleeping.

UST:

Otherwise, when I return {to this world} when you do not expect me, I might discover that you are not ready {for me}.

he might find (ULT)

I might discover (UST)

Alternate translation: [unexpectedly]

sleeping (ULT)

that ... are not ready {for me} (UST)

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]

Support Reference: [Metaphor](#)

Mark 13:37

ULT:

But what I say to you I say to all: Stay alert!”

UST:

I am telling you that you need to be ready {at all times}. In fact, I am telling that to all people!”

But (ULT)

“δε” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

to all (ULT)

to all people (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [Stay alert](#)

UST

- [that you need to be ready {at all times}](#)

Mark 14

Mark 14 Chapter Introduction

Structure and Formatting

1. 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](#))

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](#))

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](#))

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](#))

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](#))

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](#))

Mark 14:1

ULT:

Now the Passover and the Festival of Unleavened Bread was in two days, and the chief priests and the scribes were seeking how, having seized him by deceit, they might kill him.

UST:

At that time, it was only two days until the Passover festival, which was the first day of the Celebration of Unleavened Bread. The ruling priests and the teachers of the Jewish law were planning a clever way to arrest Jesus and have people execute him.

Now (ULT)

At that time (UST)

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,]

Support Reference: [Background Information](#)

the Passover and the Festival of Unleavened Bread (ULT)

the Passover festival, which was the first day of the Celebration of Unleavened Bread (UST)

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,]

Support Reference: [Assumed Knowledge and Implicit Information](#)

by deceit (ULT)

clever (UST)

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]

Support Reference: [Abstract Nouns](#)

they might kill him (ULT)

and have people execute him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Passover](#)
- [Festival of Unleavened Bread](#)
- [days](#)
- [were seeking](#)
- [chief priests](#)
- [scribes](#)
- [having seized](#)

UST

- [the Passover festival](#)
 - [the Celebration of Unleavened Bread](#)
 - [only two days until](#)
 - [were planning](#)
 - [ruling priests](#)
 - [teachers of the Jewish law](#)
 - [to arrest](#)
-

Mark 14:2

ULT:

For they were saying, “Not during the festival, so that there will not be a riot of the people.”

UST:

{They were planning something clever} because they agreed that they would not act during the festival period. Otherwise, the people who were there in Jerusalem might riot.

For (ULT)

{They were planning something clever} because (UST)

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:]

Support Reference: [Connect — Reason-and-Result Relationship](#)

they were saying, “Not during the festival, so that there will not be a riot of the people (ULT)

they agreed that they would not act during the festival period. Otherwise, the people who were there in Jerusalem might riot (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

they were saying (ULT)

they agreed (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

Not during the festival (ULT)

that they would not act during the festival period (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the festival (ULT)

the festival period (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

of the people (ULT)

the people who were there in Jerusalem (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [festival](#)

UST

- [the festival period](#)
-

Mark 14:3

ULT:

And he being in Bethany in the house of Simon the leper, he reclining to eat, a woman came, having an alabaster jar of very precious perfumed oil of pure nard. Having broken the jar, she poured it on his head.

UST:

Now Jesus was in the village of Bethany. He was in the home of Simon, who used to have a skin disease. While Jesus was feasting {there}, a woman arrived. She brought with her a stone jar that contained nard, a very valuable, fragrant ointment. She shattered the jar and poured the ointment on Jesus' head.

And (ULT)

Now (UST)

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,]

Support Reference: [Introduction of a New Event](#)

And he being in Bethany in the house of Simon the leper, he reclining to eat (ULT)

Now Jesus was in the village of Bethany. He was in the home of Simon, who used to have a skin disease. While Jesus was feasting {there} (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

of Simon the leper (ULT)

of Simon, who used to have a skin disease (UST)

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”]

Support Reference: [Assumed Knowledge and Implicit Information](#)

of Simon (ULT)

of Simon (UST)

The word **Simon** is the name of a man. This is a different man than Simon Peter and Simon the Zealot.

Support Reference: [How to Translate Names](#)

he reclining to eat (ULT)

While Jesus was feasting {there} (UST)

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]

Support Reference: [Translate Unknowns](#)

a woman came, having an alabaster jar of very precious perfumed oil of pure nard (ULT)

a woman arrived. She brought with her a stone jar that contained nard, a very valuable, fragrant ointment (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

an alabaster jar of very precious perfumed oil of pure nard (ULT)

a stone jar that contained nard, a very valuable, fragrant ointment (UST)

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]

Support Reference: [Possession](#)

an alabaster jar (ULT)

a stone jar (UST)

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]

Support Reference: [Translate Unknowns](#)

of very precious perfumed oil (ULT)

a very ... fragrant ointment (UST)

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]

Support Reference: [Translate Unknowns](#)

very precious (ULT)

very (UST)

Alternate translation: [very expensive]

of pure nard (ULT)

that contained nard ... valuable (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [Bethany](#)
- [house](#)
- [leper](#)

UST

- the village of Bethany
 - the home
 - who used to have a skin disease
-

Mark 14:4

ULT:

But there were some being very angry within themselves, "For what has this waste of the perfumed oil happened?"

UST:

Some of the people there were very upset. {They said} to each other, "She wasted the fragrant ointment!"

But (ULT)

“δεῖ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

being very angry within themselves (ULT)

very upset. {They said} to each other (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

For what has this waste of the perfumed oil happened (ULT)

She wasted the fragrant ointment (UST)

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!]

Support Reference: [Rhetorical Question](#)

For what has this waste of the perfumed oil happened (ULT)

She wasted the fragrant ointment (UST)

Alternate translation: [What is the purpose for this waste of the perfumed oil]

has this waste of the perfumed oil happened (ULT)

She wasted the fragrant ointment (UST)

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]

Support Reference: [Abstract Nouns](#)

of the perfumed oil (ULT)

She wasted the fragrant ointment (UST)

See how you translated the phrase **perfumed oil** in [14:3](#). Alternate translation: [of the oil with perfume in it]

Support Reference: [Translate Unknowns](#)

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 (14:4-5) (ULT)

{They said} to each other, “She wasted the fragrant ointment ... She could have sold this fragrant ointment for at least 300 coins! Then, she could have given {that money} to poor people.” So (14:4-5) (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

unfoldingWord® Translation Words

ULT

- [waste](#)

UST

- [She wasted the fragrant ointment](#)
-

Mark 14:5

ULT:

*For this perfumed oil was able to be sold for more than 300 denarii and given to the poor.”
And they were scolding her.*

UST:

She could have sold this fragrant ointment for at least 300 coins! Then, she could have given {that money} to poor people.” So, they rebuked her.

For (ULT)

“γὰρ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connect — Reason-and-Result Relationship](#)

this perfumed oil was able to be sold for more than 300 denarii and given (ULT)

She could have sold this fragrant ointment for at least 300 coins! Then, she could have given {that money} (UST)

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]

Support Reference: [Active or Passive](#)

perfumed oil (ULT)

fragrant ointment (UST)

See how you translated the phrase **perfumed oil** in [14:3](#). Alternate translation: [oil with perfume in it]

Support Reference: [Translate Unknowns](#)

for more than 300 denarii (ULT)

for at least 300 coins (UST)

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]

Support Reference: [Biblical Money](#)

for more than 300 denarii and given (ULT)

for at least 300 coins! Then, she could have given {that money} (UST)

Here these people imply that the perfumed oil could have been sold for **more than 300 denarii**, and this money is what would be **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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to the poor (ULT)

to poor people (UST)

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]

Support Reference: [Nominal Adjectives](#)

And they were scolding her (ULT)

So, they rebuked her (UST)

Alternate translation: [And they were criticizing her harshly because of what she had done]

Mark 14:6

ULT:

But Jesus said, "Leave her alone. Why are you causing trouble for her? She did a good work in me.

UST:

However, Jesus told {those people}, "Stop rebuking this woman. Do not bother her! What she did for me was right.

But (ULT)

However (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

Leave her alone (ULT)

Stop rebuking this woman (UST)

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]

Support Reference: [Idiom](#)

Why are you causing trouble for her (ULT)

Do not bother her (UST)

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!]

Support Reference: [Rhetorical Question](#)

are you causing trouble for her ... a good work (ULT)

Do ... bother her! What ... was right (UST)

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]

Support Reference: [Abstract Nouns](#)

in me (ULT)

for me (UST)

Alternate translation: [to me]

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [trouble](#)
- [good](#)
- [She did](#)

UST

- Jesus
 - Do ... bother
 - was right
 - she did
-

Mark 14:7

ULT:

For you always have the poor with you, and whenever you desire, you are able to do good to them, but you do not always have me.

UST:

There will always be poor people with you, so you can help them whenever you want to. However, I will not always be with you.

For (ULT)

“γὰρ” (ORIG QUOTE) (UST)

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:]

Support Reference: [Connect — Reason-and-Result Relationship](#)

the poor (ULT)

poor people (UST)

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]

Support Reference: [Nominal Adjectives](#)

to do good to them (ULT)

help them (UST)

Alternate translation: [to give money to them]

unfoldingWord® Translation Words

ULT

- [good](#)

UST

- [help](#)
-

Mark 14:8

ULT:

What she had, she did. She anticipated to anoint my body for burial.

UST:

This woman used what she possessed to do {something for me}. When she poured this ointment on me, she was preparing me ahead of time for when someone buries me.

What she had, she did (ULT)

This woman used what she possessed to do {something for me} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

She anticipated (ULT)

she was preparing me ahead of time (UST)

Alternate translation: [She acted beforehand]

for burial (ULT)

for when someone buries me (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- to anoint
- burial

UST

- When she poured this ointment on
 - for when someone buries me
-

Mark 14:9

ULT:

And truly I say to you, wherever the gospel is preached in the whole world, also what she did will be spoken in remembrance of her.”

UST:

In every place where my apprentices proclaim the good news, they will also tell what this woman just did. That way, people will remember her. What I have said is true.”

the gospel is preached ... also what she did will be spoken (ULT)

my apprentices proclaim the good news, they will also tell what this woman just did (UST)

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]

Support Reference: [Active or Passive](#)

in remembrance of her (ULT)

That way, people will remember her (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [truly](#)
- [is preached](#)
- [gospel](#)

- world

UST

- What I have said is true
 - my apprentices proclaim
 - good news
 - In every place
-

Mark 14:10

ULT:

And Judas Iscariot, one of the Twelve, went away to the chief priests so that he might hand him over to them.

UST:

Then Judas Iscariot visited the ruling priests to talk about helping them arrest Jesus. He was one of the 12 men whom Jesus had chosen to represent him.

And (ULT)

Then (UST)

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,]

Support Reference: [Introduction of a New Event](#)

of the Twelve (ULT)

of the 12 men whom Jesus had chosen to represent him (UST)

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]

Support Reference: [Nominal Adjectives](#)

went away (ULT)

visited (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [came away]

so that he might hand him over to them (ULT)

to talk about helping them arrest Jesus (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Judas Iscariot](#)
- [of the Twelve](#)
- [chief priests](#)
- [he might hand ... over](#)

UST

- [Judas Iscariot](#)
 - [of the 12 men whom Jesus had chosen to represent him](#)
 - [ruling priests](#)
 - [helping ... arrest](#)
-

Mark 14:11

ULT:

And they, having heard {it}, rejoiced and promised to give him silver. And he was seeking how he might opportunely hand him over.

UST:

When the ruling priests heard from Judas, they were very happy. They agreed to pay money to Judas {to help them arrest Jesus}. So, Judas tried to find a good time to help {the ruling priests} arrest Jesus.

having heard {it} (ULT)

When ... heard from Judas (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

promised to give him silver (ULT)

They agreed to pay money to ... to help them arrest Jesus ... Judas (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

silver (ULT)

money (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [rejoiced](#)
- [promised](#)
- [silver](#)
- [he was seeking](#)
- [he might ... hand ... over](#)

UST

- [they were very happy](#)
 - [They agreed](#)
 - [money](#)
 - [Judas ... tried](#)
 - [to help {the ruling priests} arrest](#)
-

Mark 14:12

ULT:

And on the first day of the Festival of Unleavened Bread, when they were sacrificing the Passover, his disciples say to him, “Where do you want {that} we, having gone away, might prepare so that you may eat the Passover?”

UST:

Then it was the first day of the Celebration of Unleavened Bread, the time when people slaughter lambs for the Passover festival. Jesus’ apprentices asked him, “Where should we go to set up the meal for the Passover celebration?”

And (ULT)

Then (UST)

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,]

Support Reference: [Introduction of a New Event](#)

on the first day (ULT)

the first (UST)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on day one]

Support Reference: [Ordinal Numbers](#)

they were sacrificing (ULT)

people slaughter (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

the Passover (ULT)

lambs for the Passover festival (UST)

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]

Support Reference: [Metonymy](#)

do you want ... you may eat (ULT)

should ... the meal for the Passover celebration (UST)

Because the disciples are speaking to Jesus, the word **you** throughout this verse is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

having gone away (ULT)

we go (UST)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come away]

Support Reference: [Go and Come](#)

you may eat (ULT)

the meal for the Passover celebration (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the Passover (ULT)

the meal for the Passover celebration (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [on the ... day](#)
- [of the Festival of Unleavened Bread](#)
- [Passover](#)
- [they were sacrificing](#)
- [disciples](#)
- [Passover](#)

UST

- it was ... day
 - of the Celebration of Unleavened Bread
 - lambs for the Passover festival
 - people slaughter
 - apprentices
 - the meal for the Passover celebration
-

Mark 14:13

ULT:

And he sends two of his disciples and says to them, “Go into the city, and a man carrying a pitcher of water will meet you. Follow him.

UST:

So, Jesus told two of his apprentices {to prepare everything}. He instructed them, “Enter the city of Jerusalem. There you will encounter a certain man. He will be holding a jar with water in it. Go wherever he does.

to them ... you (ULT)

them ... you (UST)

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.

Support Reference: [Forms of ‘You’ — Dual/Plural](#)

Go (ULT)

Enter (UST)

In a context such as this, your language might say “Come” instead of **Go**. Alternate translation: [Come]

Support Reference: [Go and Come](#)

a pitcher of water (ULT)

a jar with water in it (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [of ... disciples](#)
- [carrying](#)

UST

- [of ... apprentices](#)
 - [He will be holding](#)
-

Mark 14:14

ULT:

And wherever he enters, say to the master of that house, ‘The Teacher says, “Where is my guest room where I may eat the Passover with my disciples?”’

UST:

When he goes into a house, tell the man who owns the house, ‘Our instructor wants to eat the meal for the Passover celebration with us, his apprentices. He asks you to show us the room that is ready for him.’

say to the master of that house, ‘The Teacher says, “Where is my guest room where I may eat the Passover with my disciples (ULT)

tell the man who owns the house, ‘Our instructor wants to eat the meal for the Passover celebration with us, his apprentices. He asks you to show us the room that is ready for him (UST)

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]

Support Reference: [Quotes within Quotes](#)

to the master of that house (ULT)

the man who owns the house (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Where is my guest room where I may eat the Passover with my disciples (ULT)

wants to eat the meal for the Passover celebration with us, his apprentices ... to show us the room that is ready for him (UST)

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.]

Support Reference: [Assumed Knowledge and Implicit Information](#)

my guest room (ULT)

the room that is ready for him (UST)

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]

Support Reference: [Possession](#)

the Passover (ULT)

the meal for the Passover celebration (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- Teacher
- Passover
- disciples

UST

- Our instructor
 - the meal for the Passover celebration
 - us, his apprentices
-

Mark 14:15

ULT:

And he will show you a large upper room, furnished {and} ready, and prepare {it} for us there.”

UST:

He will take you to a large room that is upstairs. It will already have everything that we need for preparing and eating a meal. Then, set up the meal for us in that room.”

you (ULT)

you (UST)

Since the word **you** applies to the two disciples, it would be dual, if your language uses that form. Otherwise, it would be plural.

Support Reference: [Forms of ‘You’ — Dual/Plural](#)

a large upper room (ULT)

a large room that is upstairs (UST)

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]

Support Reference: [Translate Unknowns](#)

furnished {and} ready (ULT)

It will already have everything that we need for preparing and eating a meal (UST)

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]

Support Reference: [Active or Passive](#)

furnished {and} ready (ULT)

It will already have everything that we need for preparing and eating a meal (UST)

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]

Support Reference: [Doublet](#)

for us (ULT)

for us (UST)

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.

Support Reference: [Exclusive and Inclusive ‘We’](#)

Mark 14:16

ULT:

And the disciples left and went to the city, and they found {it} just as he said to them, and they prepared the Passover.

UST:

So the two apprentices went away and entered the city of Jerusalem. Everything that Jesus had spoken about happened. Then they set up the meal for the Passover celebration.

went (ULT)

entered (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [came]

Support Reference: [Go and Come](#)

they found {it} just as he said to them (ULT)

Everything that Jesus had spoken about happened (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the Passover (ULT)

the meal for the Passover celebration (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [disciples](#)
- [just as](#)
- [Passover](#)

UST

- [the two apprentices](#)
 - [Everything that](#)
 - [the meal for the Passover celebration](#)
-

Mark 14:17

ULT:

And evening having come, he comes with the Twelve.

UST:

When it was evening, Jesus arrived at that house with his 12 representatives.

he comes with the Twelve (ULT)

Jesus arrived at that house with his 12 representatives (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he comes (ULT)

Jesus arrived at that house (UST)

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [he goes]

Support Reference: [Go and Come](#)

the Twelve (ULT)

his 12 representatives (UST)

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]

unfoldingWord® Translation Words

ULT

- [Twelve](#)

UST

- [his 12 representatives](#)
-

Mark 14:18

ULT:

And they reclining to eat, and eating, Jesus said, “Truly I say to you that one of you, one eating with me, will hand me over.”

UST:

Then, they began to feast. As they ate, Jesus told them, “One of you is going to help {my enemies} arrest me. This person is eating with me right now! What I have said is true.”

reclining to eat (ULT)

began to feast (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

one eating with me (ULT)

This person is eating with me right now (UST)

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]

Support Reference: [Distinguishing Versus Informing or Reminding](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [Truly](#)

- will hand ... over

UST

- Jesus
 - What I have said is true
 - is going to help {my enemies} arrest
-

Mark 14:19

ULT:

They began to be grieved and to say to him one by one, "Surely not I?"

UST:

The apprentices started to become sad. One after another they told Jesus, "I will not do that!"

They began to be grieved and (ULT)

The apprentices started to become sad (UST)

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]

Support Reference: [Active or Passive](#)

one by one (ULT)

One after another (UST)

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]

Support Reference: [Idiom](#)

Surely not I (ULT)

I will not do that (UST)

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?]

Support Reference: [Rhetorical Question](#)

Surely not I (ULT)

I will not do that (UST)

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]

Support Reference: [Ellipsis](#)

Mark 14:20

ULT:

And he said to them, “{It is} one of the Twelve, the one dipping with me into the bowl.

UST:

Jesus responded, “One of you 12 men whom I have chosen to represent me {will do that}. It is one of you who is sharing food from this dish with me.

And (ULT)

“δε” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

of the Twelve (ULT)

of you 12 men whom I have chosen to represent me {will do that} (UST)

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]

Support Reference: [Nominal Adjectives](#)

the one dipping with me into the bowl (ULT)

It is one of you who is sharing food from this dish with me (UST)

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]

Support Reference: [Synecdoche](#)

the one dipping (ULT)

It is one of you who is sharing food (UST)

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]

Support Reference: [Distinguishing Versus Informing or Reminding](#)

unfoldingWord® Translation Words

ULT

- [of the Twelve](#)

UST

- [of you 12 men whom I have chosen to represent me {will do that}](#)
-

Mark 14:21

ULT:

For the Son of Man departs just as it has been written about him, but woe to that man through whom the Son of Man is handed over! It would have been good for him if that man had not been born."

UST:

{I say that} because I, the Son of Man, will die. That is what you can read in the Scriptures about me. Nevertheless, how terrible it will be for the man who helps {my enemies} arrest me, the Son of Man. In fact, that man would be better off if he had never existed."

For (ULT)

{I say that} because (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

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 (ULT)

I, the Son of Man, will die. That is what you can read in the Scriptures about me. Nevertheless, how terrible it will be for the man who helps {my enemies} arrest me, the Son of Man (UST)

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]

Support Reference: [First, Second or Third Person](#)

departs (ULT)

will die (UST)

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]

Support Reference: [Irregular Use of Tenses](#)

departs (ULT)

will die (UST)

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]

Support Reference: [Euphemism](#)

just as it has been written (ULT)

That is what you can read in the Scriptures (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

it has been written (ULT)

you can read in the Scriptures (UST)

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]

Support Reference: [Active or Passive](#)

through whom the Son of Man is handed over (ULT)

who helps {my enemies} arrest me, the Son of Man (UST)

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]

Support Reference: [Active or Passive](#)

that man had not been born (ULT)

he had never existed (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- Son of Man
- just as
- woe
- Son of Man
- is handed over
- good

UST

- I, the Son of Man
 - That is what
 - how terrible it will be
 - me, the Son of Man
 - helps {my enemies} arrest
 - better off
-

Mark 14:22

ULT:

And they eating, having taken bread, having blessed, he broke {it} and gave {it} to them and said, "Take. This is my body."

UST:

Then, as they ate, Jesus picked up a loaf of bread. He thanked God {for the loaf of bread}. He tore it into pieces and handed the pieces to the apprentices {to eat}. He said, "This {bread} is my body. Receive it."

bread (ULT)

a loaf of bread (UST)

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]

Support Reference: [Translate Unknowns](#)

having blessed (ULT)

He thanked God {for the loaf of bread} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he broke {it} (ULT)

He tore it into pieces (UST)

Here Mark 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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Take (ULT)

Receive it (UST)

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]

Support Reference: [Ellipsis](#)

Take (ULT)

Receive it (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

This is my body (ULT)

This {bread} is my body (UST)

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]

Support Reference: [Metaphor](#)

unfoldingWord® Translation Words

ULT

- [bread](#)
- [having blessed](#)

UST

- [a loaf of bread](#)
 - [He thanked God {for the loaf of bread}](#)
-

Mark 14:23

ULT:

And having taken a cup, having given thanks, he gave {it} to them, and they all drank from it.

UST:

Then Jesus picked up a cup {of wine}. He thanked God {for the wine}. Then, he handed {the cup of wine} to the apprentices. All of them drank wine from it.

a cup (ULT)

a cup {of wine} (UST)

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]

Support Reference: [Synecdoche](#)

they all drank from it (ULT)

All of them drank wine from it (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mark 14:24

ULT:

And he said to them, “This is my blood of the covenant, which is being poured out for many.

UST:

Then Jesus told them, “This wine is my blood, which inaugurates the agreement {God is making with you}. My blood will flow from my body {when my enemies kill me}. That will help many people.

This is my blood of the covenant (ULT)

This wine is my blood, which inaugurates the agreement {God is making with you} (UST)

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]

Support Reference: [Metaphor](#)

This (ULT)

This wine (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

my blood of the covenant (ULT)

my blood, which inaugurates the agreement {God is making with you} (UST)

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]

Support Reference: [Possession](#)

of the covenant (ULT)

which inaugurates the agreement {God is making with you} (UST)

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.

Support Reference: [Textual Variants](#)

which is being poured out (ULT)

My blood will flow from my body {when my enemies kill me} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

is being poured out (ULT)

My blood will flow from my body {when my enemies kill me} (UST)

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]

Support Reference: [Active or Passive](#)

many (ULT)

many people (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [of the covenant](#)

UST

- [which inaugurates the agreement {God is making with you}](#)
-

Mark 14:25

ULT:

Truly I say to you that I will certainly not any longer drink from the fruit of the vine until that day when I drink it new in the kingdom of God.”

UST:

I will no longer drink any more wine until the time when I drink it again when we participate together in God’s kingdom. What I have said is true.”

I will certainly not any longer drink (ULT)

I will no longer drink any more (UST)

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]

Support Reference: [Double Negatives](#)

from the fruit of the vine (ULT)

wine (UST)

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]

Support Reference: [Idiom](#)

that day (ULT)

the time (UST)

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]

Support Reference: [Idiom](#)

I drink it new (ULT)

I drink it again (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Truly](#)
- [fruit](#)
- [of the vine](#)
- [day](#)
- [kingdom of God](#)

UST

- [What I have said is true](#)
 - [wine](#)
 - [wine](#)
 - [the time](#)
 - [God's kingdom](#)
-

Mark 14:26

ULT:

And having sung a hymn, they went out to the Mount of Olives.

UST:

After they sang a song praising God, Jesus and his apprentices walked to the Mount of Olives.

And (ULT)

“καὶ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Introduction of a New Event](#)

having sung a hymn (ULT)

After they sang a song praising God (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [of Olives](#)
- [Mount of Olives](#)

UST

- of Olives
 - Mount of Olives
-

Mark 14:27

ULT:

And Jesus says to them, “You all will be caused to stumble, for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’”

UST:

Then Jesus told them, “{God had Zechariah} write in the Scriptures, ‘I will kill the one who is like a shepherd. Then, the people who are like sheep will flee.’ So, all of you will reject me!”

You all will be caused to stumble, for it is written, I will strike the shepherd, and the sheep will be scattered (ULT)

{ ... God had Zechariah} write in the Scriptures, I will kill the one who is like a shepherd. Then, the people who are like sheep will flee.’ So, all of you will reject me (UST)

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause 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.”]

Support Reference: [Connect — Reason-and-Result Relationship](#)

You all will be caused to stumble (ULT)

all of you will reject me (UST)

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]

Support Reference: [Metaphor](#)

You all will be caused to stumble (ULT)

all of you will reject me (UST)

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]

Support Reference: [Active or Passive](#)

it is written (ULT)

{God had Zechariah} write in the Scriptures (UST)

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]

Support Reference: [Quotations and Quote Margins](#)

it is written (ULT)

{God had Zechariah} write in the Scriptures (UST)

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]

Support Reference: [Active or Passive](#)

it is written, I will strike the shepherd, and the sheep will be scattered (ULT)

{ ... God had Zechariah} write in the Scriptures, I will kill the one who is like a shepherd. Then, the people who are like sheep will flee (UST)

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]

Support Reference: [Quotes within Quotes](#)

I will strike the shepherd, and the sheep will be scattered (ULT)

I will kill the one who is like a shepherd. Then, the people who are like sheep will flee (UST)

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]

Support Reference: [Metaphor](#)

I will strike (ULT)

I will kill (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

I will strike (ULT)

I will kill (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the sheep will be scattered (ULT)

the people who are like sheep will flee (UST)

If your language does not use this passive form, you can state this in active form. Alternate translation: [the sheep will scatter]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [shepherd](#)
- [sheep](#)

UST

- [Jesus](#)
 - [the one who is like a shepherd](#)
 - [the people who are like sheep](#)
-

Mark 14:28

ULT:

But after I am raised up, I will go before you into Galilee."

UST:

However, once God has made me alive again, I will go ahead of you to the region of Galilee {and meet you there}."

I am raised up (ULT)

God has made me alive again (UST)

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]

Support Reference: [Idiom](#)

I am raised up (ULT)

God has made me alive again (UST)

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]

Support Reference: [Active or Passive](#)

I will go before you into Galilee (ULT)

I will go ahead of you to the region of Galilee {and meet you there} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

I will go before (ULT)

I will go ahead ... and meet you there (UST)

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [I will come before]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [Galilee](#)

UST

- [the region of Galilee](#)
-

Mark 14:29

ULT:

But Peter was saying to him, “Even if all will be caused to stumble, yet not I.”

UST:

Then Peter told Jesus, “Suppose that everyone else rejects you. Despite that, I will never {do that}!”

But (ULT)

Then (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

Even if all will be caused to stumble (ULT)

Suppose that everyone else rejects you (UST)

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]

Support Reference: [Connect — Hypothetical Conditions](#)

will be caused to stumble (ULT)

rejects you (UST)

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]

Support Reference: [Metaphor](#)

will be caused to stumble (ULT)

rejects you (UST)

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]

Support Reference: [Active or Passive](#)

not I (ULT)

I will never {do that} (UST)

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]

Support Reference: [Ellipsis](#)

unfoldingWord® Translation Words

ULT

- [Peter](#)

UST

- [Peter](#)
-

Mark 14:30

ULT:

And Jesus says to him, “Truly I say to you that today—this night—before a rooster crows twice, you will deny me three times.”

UST:

Jesus replied, “During this day, tonight, before a male chicken crows two times, you will say three times that you are not my apprentice! What I have said is true.”

to you ... you (ULT)

you ... What I have said is true (UST)

Because Jesus is speaking to Peter, the word **you** is singular throughout this verse.

Support Reference: [Forms of ‘You’ — Singular](#)

today—this night (ULT)

During this day, tonight (UST)

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,]

Support Reference: [Assumed Knowledge and Implicit Information](#)

a rooster crows (ULT)

a male chicken crows (UST)

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]

Support Reference: [Translate Unknowns](#)

will deny me three times (ULT)

will say three times that you are not my apprentice (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [Truly](#)

UST

- [Jesus](#)
 - [What I have said is true](#)
-

Mark 14:31

ULT:

But he was saying emphatically, “Even if it were necessary for me to die with you, I will certainly not deny you.” And they all also were speaking in the same manner.

UST:

Peter replied strongly, “I will always say that I am your apprentice, even if I die with you because of that!” The rest {of the apprentices} said similar things.

emphatically (ULT)

strongly (UST)

Alternate translation: [insistently] or [forcefully]

Even if it were necessary for me to die with you (ULT)

even if I die with you because of that (UST)

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]

Support Reference: [Connect — Hypothetical Conditions](#)

Even if it were necessary for me to die with you (ULT)

even if I die with you because of that (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

you ... you (ULT)

I will ... say that I am your apprentice ... you (UST)

Because Peter is speaking to Jesus, the word **you** throughout this verse is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

I will certainly not deny you (ULT)

I will always say that I am your apprentice (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

certainly not (ULT)

always (UST)

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]

Support Reference: [Double Negatives](#)

they all also were speaking in the same manner (ULT)

The rest {of the apprentices} said similar things (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [in the same manner](#)

UST

- [similar things](#)
-

Mark 14:32

ULT:

And they come to a place, the name of which {is} Gethsemane, and he says to his disciples, "Sit here while I pray."

UST:

After that, Jesus and his apprentices walked to a place that people call Gethsemane. He told the apprentices, "Stay here while I pray {to God}."

they come (ULT)

Jesus and his apprentices walked (UST)

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [they go]

Support Reference: [Go and Come](#)

he says to his disciples, "Sit here while I pray (ULT)

He told the apprentices, "Stay here while I pray {to God} (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

unfoldingWord® Translation Words

ULT

- {is} [Gethsemane](#)
- to ... [disciples](#)
- I [pray](#)

UST

- [Gethsemane](#)
- the [apprentices](#)

- I pray {to God}
-

Mark 14:33

ULT:

And he takes along Peter and James and John with him and began to be distressed and greatly troubled.

UST:

Jesus had Peter, James, and John go with him. Then, Jesus started to become very anxious and upset.

he takes along Peter and James and John with him and began to be distressed and greatly troubled (ULT)

Jesus had Peter, James, and John go with him. Then, Jesus started to become very anxious and upset (UST)

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]

Support Reference: [Active or Passive](#)

to be distressed and greatly troubled (ULT)

to become very anxious and upset (UST)

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]

Support Reference: [Doublet](#)

unfoldingWord® Translation Words

ULT

- [Peter](#)
- [James](#)
- [John](#)

UST

- [Peter](#)
 - [James](#)
 - [John](#)
-

Mark 14:34

ULT:

And he says to them, "My soul is very grieved, to death. Remain here and be alert."

UST:

He told those three apprentices, "I am so sad that I feel like I am dying. Stay here and stay awake!"

My soul is very grieved (ULT)

I am so sad (UST)

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]

Support Reference: [Active or Passive](#)

My soul is (ULT)

I am (UST)

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]

Support Reference: [Synecdoche](#)

to death (ULT)

that I feel like I am dying (UST)

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]

Support Reference: [Hyperbole](#)

unfoldingWord® Translation Words

ULT

- [soul](#)
- [be alert](#)

UST

- [I](#)
 - [stay awake](#)
-

Mark 14:35

ULT:

And having gone a little farther, he fell to the ground and was praying that, if it is possible, the hour might pass from him.

UST:

After saying that, Jesus walked a little further. Then, he kneeled down to pray. He asked God to prevent him from experiencing what was about to happen, if there was any way to do so.

having gone a little farther (ULT)

Jesus walked a little further (UST)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come a little farther]

Support Reference: [Go and Come](#)

he fell to the ground (ULT)

Then, he kneeled down to pray (UST)

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]

Support Reference: [Symbolic Action](#)

was praying that, if it is possible, the hour might pass from him (ULT)

He asked God to prevent him from experiencing what was about to happen, if there was any way to do so (UST)

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.”]

Support Reference: [Direct and Indirect Quotations](#)

the hour might pass from him (ULT)

prevent him from experiencing what was about to happen (UST)

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]

Support Reference: [Idiom](#)

the hour (ULT)

what was about to happen (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- he fell
- was praying
- hour

UST

- Then, he kneeled down to pray
 - He asked God
 - what was about to happen
-

Mark 14:36

ULT:

And he was saying, “Abba, Father, all things {are} possible for you. Remove this cup from me. But not what I will, but what you.”

UST:

He prayed, “Abba (which means Father), you are able to do anything. Please prevent me from suffering terribly. However, please do what you want to do, not what I want you to do.”

Abba, Father (ULT)

Abba (which means Father (UST))

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Abba (ULT)

Abba (UST)

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.

Support Reference: [Copy or Borrow Words](#)

Father (ULT)

which means Father (UST)

Father is an important title that describe the relationship between God the **Father** and Jesus his Son.

Support Reference: [Translating Son and Father](#)

for you. Remove ... you (ULT)

you ... Please prevent ... you want to do (UST)

Because Jesus is speaking to God the Father, the word **you** throughout this verse and the command **Remove** are singular.

Support Reference: [Forms of ‘You’ — Singular](#)

Remove (ULT)

Please prevent (UST)

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [I ask that you remove]

Support Reference: [Imperatives — Other Uses](#)

this cup (ULT)

from suffering terribly (UST)

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]

Support Reference: [Metaphor](#)

not what I will, but what you (ULT)

please do what you want to do, not what I want you to do (UST)

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]

Support Reference: [Ellipsis](#)

unfoldingWord® Translation Words

ULT

- [Father](#)

UST

- [which means Father](#)
-

Mark 14:37

ULT:

And he comes and finds them sleeping, and he says to Peter, “Simon, are you sleeping? Were you not able to be alert for one hour?”

UST:

Then he returned {to the three apprentices}. He discovered that they were asleep. He {woke them up and} told Peter, “Simon, it disappoints me that you were asleep. You could not stay awake for even a short time!”

he comes (ULT)

he returned {to the three apprentices} (UST)

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [he goes]

Support Reference: [Go and Come](#)

them (ULT)

they (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

he says to Peter (ULT)

He {woke them up and} told Peter (UST)

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]

Simon, are you sleeping? Were you not able to be alert for one hour (ULT)

Simon, it disappoints me that you were asleep. You could not stay awake for even a short time (UST)

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!]

Support Reference: [Rhetorical Question](#)

are you sleeping? Were you not able (ULT)

it disappoints me that you were asleep. You could not (UST)

Because Jesus is speaking to Peter, the word **you** throughout this verse is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

unfoldingWord® Translation Words

ULT

- [to Peter](#)
- [Simon](#)
- [hour](#)
- [to be alert](#)

UST

- [Peter](#)
 - [Simon](#)
 - [for even a short time](#)
 - [stay awake](#)
-

Mark 14:38

ULT:

Be alert and pray so that you do not enter into temptation. The spirit indeed {is} willing, but the flesh {is} weak."

UST:

You {men} want to do what I say, but you are not strong enough. Stay awake and pray! That way, nothing can convince you to sin."

so that (ULT)

That way (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

you do not enter into temptation (ULT)

nothing can convince you to sin (UST)

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]

Support Reference: [Metaphor](#)

you do not enter into temptation (ULT)

nothing can convince you to sin (UST)

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]

Support Reference: [Abstract Nouns](#)

The spirit indeed {is} willing, but the flesh {is} weak (ULT)

You {men} want to do what I say, but you are not strong enough (UST)

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]

Support Reference: [Generic Noun Phrases](#)

The spirit indeed {is} willing (ULT)

You {men} want to do what I say (UST)

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]

Support Reference: [Metonymy](#)

{is} willing (ULT)

You {men} want to do what I say (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the flesh {is} weak (ULT)

you are not strong enough (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [Be alert](#)
- [pray](#)
- [temptation](#)
- [spirit](#)

UST

- [Stay awake](#)
 - [pray](#)
 - [nothing can convince you to sin](#)
 - [You {men} want to do what I say](#)
-

Mark 14:39

ULT:

And again, having gone away, he prayed, having said the same word.

UST:

Then Jesus walked a short distance away a second time. He prayed again what he had prayed previously.

having gone away (ULT)

Jesus walked a short distance away (UST)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come away]

Support Reference: [Go and Come](#)

the same word (ULT)

again what he had prayed previously (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [he prayed](#)

UST

- [He prayed](#)
-

Mark 14:40

ULT:

And having come again, he found them sleeping, for their eyes were weighed down, and they did not know what they might answer him.

UST:

Then he returned a second time {to the three apprentices}. He discovered that they, because they were so sleepy, had fallen asleep again. They did not know how to respond to him {when he woke them up}.

And having come again, he found them sleeping, for their eyes were weighed down (ULT)

Then he returned a second time {to the three apprentices}. He discovered that they, because they were so sleepy, had fallen asleep again (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

having come (ULT)

he returned ... to the three apprentices (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: [Go and Come](#)

them (ULT)

they (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

their eyes were weighed down (ULT)

they were so sleepy (UST)

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]

Support Reference: [Idiom](#)

their eyes were weighed down (ULT)

they were so sleepy (UST)

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]

Support Reference: [Active or Passive](#)

they did not know what they might answer him (ULT)

They did not know how to respond to him {when he woke them up} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [they did ... know](#)

UST

- [They did ... know](#)
-

Mark 14:41

ULT:

And he comes the third time and says to them, “Are you still sleeping and resting? It is enough! The hour has come. Behold, the Son of Man is handed over into the hands of the sinners.

UST:

{After Jesus walked away and prayed again}, he returned a third time {to the three apprentices}. He {woke them up and} told them, “It disappoints me that you continue to sleep! You have slept enough. The time {when I will suffer} is beginning! Someone is about to help sinful people arrest me, the Son of Man.

And he comes the third time (ULT)

After Jesus walked away and prayed again}, he returned a third time {to the three apprentices} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the third time (ULT)

a third time (UST)

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]

Support Reference: [Ordinal Numbers](#)

to them (ULT)

them (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

Are you still sleeping and resting (ULT)

It disappoints me that you continue to sleep (UST)

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.]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Are you still sleeping and resting (ULT)

It disappoints me that you continue to sleep (UST)

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!]

Support Reference: [Rhetorical Question](#)

Are you still sleeping and resting (ULT)

It disappoints me that you continue to sleep (UST)

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]

Support Reference: [Doublet](#)

It is enough (ULT)

You have slept enough (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

The hour (ULT)

The time {when I will suffer} (UST)

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]

Support Reference: [Idiom](#)

The hour (ULT)

The time {when I will suffer} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Behold (ULT)

“ἰδοὺ” (ORIG QUOTE) (UST)

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:]

Support Reference: [Exclamations](#)

the Son of Man is handed over (ULT)

Someone is about to help ... arrest me, the Son of Man (UST)

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]

Support Reference: [First, Second or Third Person](#)

the Son of Man is handed over (ULT)

Someone is about to help ... arrest me, the Son of Man (UST)

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]

Support Reference: [Active or Passive](#)

is handed over (ULT)

Someone is about to help ... arrest (UST)

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]

Support Reference: [Irregular Use of Tenses](#)

into the hands (ULT)

sinful people (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [hour](#)
- [is handed over](#)
- [Son of Man](#)

- of the sinners

UST

- The time {when I will suffer}
 - Someone is about to help ... arrest
 - me, the Son of Man
 - sinful people
-

Mark 14:42

ULT:

Get up, let us go. Behold, the one handing me over has come near.”

UST:

Stand up! We are going to leave {this place}. The person who is helping {my enemies} arrest me has arrived!”

Get up, let us go. Behold, the one handing me over has come near (ULT)

Stand up! We are going to leave {this place}. The person who is helping {my enemies} arrest me has arrived (UST)

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]

Support Reference: [Information Structure](#)

Behold (ULT)

“ἰδοὺ” (ORIG QUOTE) (UST)

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:]

Support Reference: [Exclamations](#)

unfoldingWord® Translation Words

ULT

- [handing ... over](#)

UST

- [person who is helping {my enemies} arrest](#)

Mark 14:43

ULT:

And immediately, he still speaking, Judas, one of the Twelve, arrives, and a crowd with him with swords and clubs from the chief priests and the scribes and the elders.

UST:

While Jesus was still talking {to the three apprentices}, Judas came. He was one of the 12 men whom Jesus had chosen to represent him. {He brought} with him a large group of people carrying swords and clubs. The ruling priests, the teachers of the Jewish law, and the other Jewish leaders had sent them {to arrest Jesus}.

And immediately (ULT)

While (UST)

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]

Support Reference: [Introduction of a New Event](#)

of the Twelve (ULT)

of the 12 men whom Jesus had chosen to represent him (UST)

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]

Support Reference: [Nominal Adjectives](#)

a crowd with him (ULT)

{He brought} with him a large group of people (UST)

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]

Support Reference: [Ellipsis](#)

clubs (ULT)

clubs (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [Judas](#)
- [of the Twelve](#)
- [swords](#)
- [chief priests](#)
- [scribes](#)
- [elders](#)

UST

- [Judas](#)
 - [of the 12 men whom Jesus had chosen to represent him](#)
 - [swords](#)
 - [ruling priests](#)
 - [teachers of the Jewish law](#)
 - [other Jewish leaders](#)
-

Mark 14:44

ULT:

Now the one handing him over had given them a signal, saying, “Whomever I kiss is he. Seize him and lead {him} away securely.”

UST:

Previously, Judas, who was helping {Jesus’ enemies} arrest him, told the group of people how they would know which man was Jesus. He instructed them, “The man you should arrest is the one whom I will greet affectionately. Guard him while you take him away.”

Now the one handing him over had given them a signal, saying, “Whomever I kiss is he. Seize him and lead {him} away securely (ULT)

Previously, Judas, who was helping {Jesus’ enemies} arrest him, told the group of people how they would know which man was Jesus. He instructed them, “The man you should arrest is the one whom I will greet affectionately. Guard him while you take him away (UST)

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.”]

Support Reference: [Background Information](#)

a signal (ULT)

how they would know which man was Jesus (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

saying, “Whoever I kiss is he. Seize him and lead {him} away securely (ULT)

He instructed them, “The man you should arrest is the one whom I will greet affectionately. Guard him while you take him away (UST)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [saying that whoever he kissed was he, and that they should seize him and lead him away securely]

Support Reference: [Direct and Indirect Quotations](#)

saying (ULT)

He instructed them (UST)

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he said]

Support Reference: [Quotations and Quote Margins](#)

Whoever I kiss (ULT)

the one whom I will greet affectionately (UST)

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: [Whoever I greet with a kiss] or [Whoever I hug]

Support Reference: [Symbolic Action](#)

he (ULT)

The man (UST)

Alternate translation: [the one you are seeking]

securely (ULT)

Guard him (UST)

Alternate translation: [under guard]

unfoldingWord® Translation Words

ULT

- [handing ... over](#)
- [a signal](#)
- [I kiss](#)
- [Seize](#)

UST

- [Judas, who was helping {Jesus' enemies} arrest](#)
 - [how they would know which man was Jesus](#)
 - [I will greet affectionately](#)
 - [you should arrest](#)
-

Mark 14:45

ULT:

And having come, immediately having approached him, he says, “Rabbi,” and he kissed him.

UST:

As soon as he arrived, Judas went to Jesus and said, “Teacher!” and he greeted Jesus affectionately.

having come (ULT)

he arrived (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: [Go and Come](#)

Rabbi (ULT)

Teacher (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he kissed him (ULT)

he greeted Jesus affectionately (UST)

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]

unfoldingWord® Translation Words

ULT

- [Rabbi](#)
- [he kissed](#)

UST

- [Teacher](#)
 - [he greeted ... affectionately](#)
-

Mark 14:46

ULT:

And they laid their hands on {him} and seized him.

UST:

Then the large group of people arrested Jesus.

they laid their hands on {him} and seized him (ULT)

the large group of people arrested Jesus (UST)

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]

Support Reference: [Parallelism](#)

laid their hands on {him} (ULT)

arrested (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [seized](#)

UST

- [arrested](#)
-

Mark 14:47

ULT:

But a certain one of the ones standing by, having drawn his sword, struck the servant of the high priest and cut off his ear.

UST:

One of the men who were there pulled his sword {out of its sheath}. He attacked a man who served the ruling priest, but he {only} cut off that man's ear.

But (ULT)

“δε” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

a certain one of the ones standing by (ULT)

One of the men who were there (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

unfoldingWord® Translation Words

ULT

- sword
- servant

- of the high priest

UST

- his sword
 - a man who served
 - the ruling priest, but
-

Mark 14:48

ULT:

And answering, Jesus said to them, “As against a robber have you come out with swords and clubs to seize me?”

UST:

Jesus responded by saying to the group of people, “You did not need to treat me like a dangerous bandit by arming yourselves with swords and clubs to arrest me.”

answering (ULT)

responded (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

As against a robber have you come out with swords and clubs to seize me (ULT)

You did not need to treat me like a dangerous bandit by arming yourselves with swords and clubs to arrest me (UST)

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!]

Support Reference: [Rhetorical Question](#)

As against a robber (ULT)

You did not need to treat me like a dangerous bandit (UST)

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]

Support Reference: [Simile](#)

have you come out (ULT)

by arming yourselves (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [have you gone out]

Support Reference: [Go and Come](#)

clubs (ULT)

clubs (UST)

See how you translated clubs in [14:43](#). Alternate translation: [sticks for hitting people]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [As](#)
- [a robber](#)
- [swords](#)

UST

- Jesus
 - You did not need to treat me like
 - a dangerous bandit
 - swords
-

Mark 14:49

ULT:

Every day I was with you in the temple teaching, and you did not seize me. But so that the Scriptures might be fulfilled.”

UST:

Each day I was instructing people in the temple area, and you were there. You did not arrest me then! However, {as these things have happened}, what you can read in the Scriptures has come true.”

the temple (ULT)

the temple area (UST)

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]

Support Reference: [Synecdoche](#)

But so that (ULT)

However, {as these things have happened} (UST)

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]

Support Reference: [Ellipsis](#)

so that (ULT)

as these things have happened (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

the Scriptures might be fulfilled (ULT)

what you can read in the Scriptures has come true (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [day](#)
- [temple](#)
- [you did ... seize](#)
- [might be fulfilled](#)
- [Scriptures](#)

UST

- [Each day](#)
 - [the temple area](#)
 - [You did ... arrest ... then](#)
 - [has come true](#)
 - [what you can read in the Scriptures](#)
-

Mark 14:50

ULT:

And having left him, they all fled.

UST:

Then all {the apprentices} deserted Jesus and ran away.

they all fled (ULT)

all {the apprentices} ... and ran away (UST)

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]

Support Reference: [Nominal Adjectives](#)

Mark 14:51

ULT:

And a certain young man was following him, wearing a linen garment over his naked body. And they seize him,

UST:

Now there was a young man there. He was wearing only one thin garment. He had been walking around with Jesus. The people who arrested Jesus tried to arrest him too.

a certain young man was following him, wearing a linen garment over his naked body (ULT)

there was a young man there. He was wearing only one thin garment. He had been walking around with Jesus (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

a linen garment (ULT)

one thin garment (UST)

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]

Support Reference: [Translate Unknowns](#)

over his naked body (ULT)

only (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they seize him (ULT)

The people who arrested Jesus tried to arrest him too (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [they seize](#)

UST

- [The people who arrested Jesus tried to arrest](#)
-

Mark 14:52

ULT:

but he, having left behind the linen garment, fled naked.

UST:

However, {he escaped by} slipping out of his garment, and he ran away naked.

having left behind the linen garment (ULT)

{ ... escaped by} slipping out of his garment (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the linen garment (ULT)

his garment (UST)

See how you translated this phrase in [14:51](#). Alternate translation: [the garment made of fine cloth]

Support Reference: [Translate Unknowns](#)

Mark 14:53

ULT:

And they led Jesus away to the high priest, and all the chief priests and the elders and the scribes gather together.

UST:

The people who had arrested Jesus took him to {the house where} the ruling priest {lived}. All the ruling priests, the other Jewish leaders, and the teachers of the Jewish law assembled there.

the high priest (ULT)

the house where} the ruling priest {lived} (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [high priest](#)
- [gather together](#)
- [chief priests](#)
- [elders](#)
- [scribes](#)

UST

- [him](#)
 - [the house where} the ruling priest {lived}](#)
 - [assembled there](#)
 - [ruling priests](#)
 - [other Jewish leaders](#)
 - [teachers of the Jewish law](#)
-

Mark 14:54

ULT:

And Peter followed him from a distance, as far as inside into the courtyard of the high priest, and he was sitting with the officers and warming himself at the fire.

UST:

Peter followed Jesus, but he stayed a safe distance away. {He went} into the area just outside {the house where} the ruling priest {lived}. He sat there with the servants near a fire to keep from getting cold.

And (ULT)

“καὶ” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connect — Simultaneous Time Relationship](#)

Peter followed him from a distance, as far as (ULT)

Peter followed Jesus, but he stayed a safe distance away. {He went} into (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the officers (ULT)

the servants (UST)

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]

Support Reference: [Translate Unknowns](#)

unfoldingWord® Translation Words

ULT

- [Peter](#)
- [of the high priest](#)

UST

- [Peter](#)
 - [the house where](#) the ruling priest {lived}
-

Mark 14:55

ULT:

Now the chief priests and the entire Sanhedrin were seeking testimony against Jesus to put him to death, and they were not finding {any}.

UST:

The ruling priests and all {the rest of} the Jewish council tried to find something for which they could accuse Jesus. That way, they could have {the Roman authorities} execute him. However, they did not find {anything for which they could accuse him}.

Now (ULT)

“δε” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

were seeking testimony against Jesus (ULT)

tried to find something for which they could accuse Jesus (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

testimony (ULT)

something for which (UST)

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]

Support Reference: [Abstract Nouns](#)

to put him to death (ULT)

That way, they could have {the Roman authorities} execute him (UST)

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]

Support Reference: [Abstract Nouns](#)

put him to death (ULT)

they could have {the Roman authorities} execute him (UST)

Here Mark 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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [chief priests](#)
- [Sanhedrin](#)
- [were seeking](#)
- [Jesus](#)
- [testimony](#)

UST

- ruling priests
 - {the rest of} the Jewish council
 - tried to find
 - Jesus
 - something for which
-

Mark 14:56

ULT:

For many were testifying falsely against him, and their testimonies were not the same.

UST:

In fact, many people said what was untrue about Jesus. However, these people did not agree about what Jesus had done.

For (ULT)

In fact (UST)

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,]

Support Reference: [Connecting Words and Phrases](#)

many (ULT)

many people (UST)

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]

Support Reference: [Nominal Adjectives](#)

and (ULT)

However (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

their testimonies (ULT)

about what Jesus had done (UST)

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]

Support Reference: [Abstract Nouns](#)

were not the same (ULT)

these people did not agree (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [were testifying falsely](#)
- [testimonies](#)

UST

- said what was untrue
 - about what Jesus had done
-

Mark 14:57

ULT:

And certain ones, having stood up, were testifying falsely against him, saying,

UST:

Then, some other people got up to say what was untrue about Jesus. They declared,

having stood up (ULT)

got up (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

saying (ULT)

They declared (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: [Quotations and Quote Margins](#)

unfoldingWord® Translation Words

ULT

- [were testifying falsely](#)

UST

- [to say what was untrue](#)
-

Mark 14:58

ULT:

"We heard him saying, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'"

UST:

"We heard him tell people that he would tear down this temple, which humans have built. Then he said that within three days he would construct another temple that God, not humans, would build."

We heard him saying, 'I will destroy this temple made with hands, and in three days I will build another made without hands (ULT)

We heard him tell people that he would tear down this temple, which humans have built. Then he said that within three days he would construct another temple that God, not humans, would build (UST)

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]

Support Reference: [Quotes within Quotes](#)

We (ULT)

We (UST)

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.

Support Reference: [Exclusive and Inclusive 'We'](#)

made with hands ... made without hands (ULT)

which humans have built ... that God, not humans, would build (UST)

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]

Support Reference: [Synecdoche](#)

made with hands ... made without hands (ULT)

which humans have built ... that God, not humans, would build (UST)

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]

Support Reference: [Active or Passive](#)

in three days (ULT)

within three days (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

another (ULT)

another temple (UST)

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]

Support Reference: [Nominal Adjectives](#)

made without hands (ULT)

that God, not humans, would build (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [temple](#)
- [days](#)

UST

- [temple](#)
 - [within three days](#)
-

Mark 14:59

ULT:

And not even in this manner was their testimony the same.

UST:

However, even these people did not agree about exactly what Jesus had said.

And not even in this manner (ULT)

However, even ... not (UST)

Alternate translation: [Yet not even in this case]

their testimony (ULT)

these people ... about exactly what Jesus had said (UST)

See how you translated the word **testimony** in [14:55](#). Alternate translation: [what they testified to]

Support Reference: [Abstract Nouns](#)

the same (ULT)

did ... agree (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [testimony](#)

UST

- [about exactly what Jesus had said](#)
-

Mark 14:60

ULT:

And having stood up in the midst, the high priest questioned Jesus, saying, "Do you not answer anything? What are these testifying against you?"

UST:

Then the ruling priest got up in front of everyone. He asked Jesus, "Are you going to reply? How do you respond to what these people have said about you?"

having stood up in the midst (ULT)

got up in front of everyone (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

saying (ULT)

“λέγων” (ORIG QUOTE) (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: [Quotations and Quote Margins](#)

Do you not answer anything? What are these testifying against you (ULT)

Are you going to reply? How do you respond to what these people have said about you (UST)

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]

Support Reference: [Information Structure](#)

Do you not answer anything (ULT)

Are you going to reply (UST)

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]

Support Reference: [Double Negatives](#)

Do you not answer anything (ULT)

Are you going to reply (UST)

Alternate translation: [Do you have no answer]

Do you not answer ... you (ULT)

Are you going to reply ... you (UST)

Because the high priest is speaking to Peter, the word **you** throughout this verse is singular.

Support Reference: [Forms of 'You' — Singular](#)

What are these testifying against you (ULT)

How do you respond to what these people have said about you (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [high priest](#)
- [Jesus](#)
- [are ... testifying against](#)

UST

- [ruling priest](#)
 - [Jesus](#)
 - [have said about](#)
-

Mark 14:61

ULT:

But he was silent and did not answer anything. Again the high priest was questioning him and says to him, “Are you the Christ, the Son of the Blessed One?”

UST:

Despite that, Jesus kept quiet. Then the ruling priest asked him another question. He asked, “Are you the Messiah, the Son of {the God} whom we praise?”

he was silent and did not answer anything (ULT)

Jesus kept quiet (UST)

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]

Support Reference: [Doublet](#)

did not answer anything (ULT)

kept quiet (UST)

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]

Support Reference: [Double Negatives](#)

you (ULT)

you (UST)

Because the high priest is speaking to Jesus, the word **you** is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

the Son of the Blessed One (ULT)

the Son of {the God} whom we praise (UST)

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]

Support Reference: [Euphemism](#)

the Son (ULT)

the Son (UST)

The word **Son** is an important title for Jesus, the **Son** of God.

Support Reference: [Translating Son and Father](#)

of the Blessed One (ULT)

of {the God} whom we praise (UST)

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]

unfoldingWord® Translation Words

ULT

- [high priest](#)
- [Christ](#)
- [Son](#)
- [of the Blessed One](#)

UST

- [Then the ruling priest](#)
 - [Messiah](#)
 - [Son](#)
 - [of {the God} whom we praise](#)
-

Mark 14:62

ULT:

And Jesus said, “I am; and you will see the Son of Man sitting at the right hand of power and coming with the clouds of heaven.”

UST:

Jesus replied, “That is who I am. You will see me, the Son of Man, ruling powerfully with God. {You will see me} arriving by means of clouds.”

I am (ULT)

That is who I am (UST)

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]

Support Reference: [Ellipsis](#)

the Son of Man (ULT)

me, the Son of Man (UST)

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,]

Support Reference: [First, Second or Third Person](#)

sitting at the right hand (ULT)

ruling powerfully (UST)

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]

Support Reference: [Symbolic Action](#)

at the right hand of power (ULT)

ruling powerfully with God (UST)

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]

Support Reference: [Metonymy](#)

at the right hand of power (ULT)

ruling powerfully with God (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

at the right hand of power (ULT)

ruling powerfully with God (UST)

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]

Support Reference: [Abstract Nouns](#)

coming (ULT)

arriving (UST)

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]

Support Reference: [When to Keep Information Implicit](#)

the clouds of heaven (ULT)

clouds (UST)

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]

Support Reference: [Making Assumed Knowledge and Implicit Information Explicit](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [Son of Man](#)

- of heaven

UST

- Jesus
 - me, the Son of Man
 - clouds
-

Mark 14:63

ULT:

But the high priest, having torn his tunics, says, “Why do we still have need of witnesses?”

UST:

When he heard that, the ruling priest was so upset that he ripped his clothes. He said, “We certainly do not need anyone else to say anything about him.”

But (ULT)

When he heard that (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

having torn his tunics (ULT)

was so upset that he ripped his clothes (UST)

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]

Support Reference: [Symbolic Action](#)

Why do we still have need of witnesses (ULT)

We certainly do not need anyone else to say anything about him (UST)

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!]

Support Reference: [Rhetorical Question](#)

of witnesses (ULT)

anyone ... to say anything about him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [high priest](#)
- [tunics](#)
- [of witnesses](#)

UST

- [ruling priest](#)
 - [clothes](#)
 - [anyone ... to say anything about him](#)
-

Mark 14:64

ULT:

You have heard the blasphemy. What is evident to you?" And they all condemned him to be deserving of death.

UST:

You have heard him insult God! What do you think we should do?" The whole Jewish council agreed that he was guilty and that someone should execute him because of what he had said.

the blasphemy (ULT)

him insult God (UST)

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]

Support Reference: [Abstract Nouns](#)

What is evident to you (ULT)

What do you think we should do (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to be deserving of death (ULT)

and that someone should execute him because of what he had said (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [blasphemy](#)
- [condemned](#)

UST

- [him insult God](#)
 - [agreed that ... was guilty](#)
-

Mark 14:65

ULT:

And certain ones began to spit on him and to blindfold his face and to beat him and to say to him, "Prophecy!" And the officers received him with slaps.

UST:

Then some of them started to spit on Jesus {to insult him}. They covered his eyes and then struck him {with their fists}. They demanded, "Speak for God!" When the servants led Jesus away, they slapped him.

certain ones (ULT)

some of them (UST)

Alternate translation: [some of those present] or [some of the people there]

to spit on him (ULT)

to spit on Jesus {to insult him} (UST)

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,]

Support Reference: [Symbolic Action](#)

to blindfold his face (ULT)

They covered his eyes (UST)

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]

Prophecy (ULT)

Speak for God (UST)

The guards did not believe that Jesus was a real prophet and could **Prophecy**. When they demanded that Jesus should **Prophecy**, they were challenging him to do something they believed he could not do. They were only asking Jesus to **Prophecy** 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 prophecy] or [Prophecy to us if you really can]

Support Reference: [Irony](#)

Prophecy (ULT)

Speak for God (UST)

Here the people telling Jesus to **Prophecy** 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: [Prophecy! Tell us who hit you.] or [Declare who struck you!]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Prophecy (ULT)

Speak for God (UST)

Because these people are speaking to Jesus, the command **Prophecy** is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

the officers (ULT)

the servants (UST)

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]

Support Reference: [Translate Unknowns](#)

received him (ULT)

When ... led Jesus away (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Prophesy](#)

UST

- [Speak for God](#)
-

Mark 14:66

ULT:

And Peter being below in the courtyard, one of the servant girls of the high priest comes.

UST:

Meanwhile, Peter was down in the area just outside the {ruling priest's} house. A female servant, one of the servants who served the ruling priest, was there.

And (ULT)

Meanwhile (UST)

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,]

Support Reference: [Connect — Simultaneous Time Relationship](#)

below in the courtyard (ULT)

down in the area just outside the {ruling priest's} house (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

comes (ULT)

was there (UST)

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [goes]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [Peter](#)
- [of the servant girls](#)
- [of the high priest](#)

UST

- [Peter](#)
 - [of the servants](#)
 - [who served the ruling priest](#)
-

Mark 14:67

ULT:

And having seen Peter warming himself, having looked closely at him, she says, “You also were with the Nazarene, Jesus.”

UST:

She noticed Peter, who was near a fire to keep from getting cold. She stared at him and declared, “{I can tell that} you were an apprentice of Jesus, that man from the town of Nazareth.”

warming himself (ULT)

who was near a fire to keep from getting cold (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

You also were with the Nazarene, Jesus (ULT)

{I can tell that} you were an apprentice of Jesus, that man from the town of Nazareth (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

You (ULT)

{I can tell that} you (UST)

Because the servant girl is speaking to Peter, the word **You** is singular.

Support Reference: [Forms of 'You' — Singular](#)

unfoldingWord® Translation Words

ULT

- [Peter](#)
- [Nazarene](#)
- [Jesus](#)

UST

- [Peter](#)
 - [that man from the town of Nazareth](#)
 - [Jesus](#)
-

Mark 14:68

ULT:

But he denied {it}, saying, “Neither have I known, nor do I understand what you are saying.” And he went out, outside into the forecourt.

UST:

However, he told her that he was not Jesus’ apprentice. He said, “I do not at all understand what you are talking about!” Then Peter left {the area just outside the house and walked} to the place where people entered that area.

he denied {it} (ULT)

he told her that he was not Jesus’ apprentice (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

saying (ULT)

He said (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared]

Support Reference: [Quotations and Quote Margins](#)

Neither have I known, nor do I understand what you are saying (ULT)

I do not at all understand what you are talking about (UST)

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!]

Support Reference: [Idiom](#)

Neither have I known, nor do I understand what you are saying (ULT)

I do not at all understand what you are talking about (UST)

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]

Support Reference: [Doublet](#)

you (ULT)

you (UST)

Because Peter is speaking to the servant girl, the word **you** is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

he went out (ULT)

Peter left {the area just outside the house and walked} (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came out]

Support Reference: [Go and Come](#)

the forecourt (ULT)

the place where people entered that area (UST)

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]

Support Reference: [Translate Unknowns](#)

the forecourt (ULT)

the place where people entered that area (UST)

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.

Support Reference: [Textual Variants](#)

unfoldingWord® Translation Words

ULT

- [have I known](#)
- [do I understand](#)

UST

- [at all](#)
 - [I do ... understand](#)
-

Mark 14:69

ULT:

And the servant girl, having seen him {there}, began to say again to the ones standing around, “This one is from them!”

UST:

The female servant noticed him again, and she started to tell the people who were there, “This man belongs to {Jesus’} group.”

to the ones standing around, “This one is from them (ULT)

the people who were there, “This man belongs to {Jesus’} group (UST)

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.]

Support Reference: [Direct and Indirect Quotations](#)

is from them (ULT)

belongs to {Jesus’} group (UST)

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]

Support Reference: [Idiom](#)

them (ULT)

belongs to {Jesus’} group (UST)

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]

unfoldingWord® Translation Words

ULT

- [servant girl](#)

UST

- [female servant](#)
-

Mark 14:70

ULT:

But he was denying {it} again. And after a little {while} the ones standing around again were saying to Peter, “Truly you are from them, for also you are a Galilean.”

UST:

However, Peter again said that he was not Jesus’ apprentice. A little later, some people who were there told Peter, “You are from Galilee, {where Jesus is from}. So, you really must belong to {Jesus’} group.”

was denying {it} again (ULT)

again said that he was not Jesus’ apprentice (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Truly you are from them, for also you are a Galilean (ULT)

You are from Galilee, {where Jesus is from}. So, you really must belong to {Jesus’} group (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

you are from them (ULT)

you ... belong to {Jesus'} group (UST)

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]

Support Reference: [Idiom](#)

you are ... you are (ULT)

You are ... you ... belong to {Jesus'} group (UST)

Because these people are speaking to Peter, the word **you** throughout this verse is singular.

Support Reference: [Forms of 'You' — Singular](#)

them (ULT)

you ... belong to {Jesus'} group (UST)

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]

Support Reference: [Idiom](#)

for also you are a Galilean (ULT)

You are from Galilee, {where Jesus is from}. So (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [to Peter](#)
- [a Galilean](#)

UST

- [Peter](#)
 - [from Galilee, {where Jesus is from}](#)
-

Mark 14:71

ULT:

And he began to curse and to swear, "I do not know this man whom you are talking about."

UST:

Then Peter started to ask God to punish him if he was lying. He solemnly promised, "I have never met the man about whom you are speaking!"

he began to curse and to swear, "I do not know (ULT)

Peter started to ask God to punish him if he was lying. He solemnly promised, "I have never met (UST)

Alternate translation: [he began to say, "I call a curse down on myself and swear that I do not know]

to curse (ULT)

to ask God to punish him if he was lying (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to swear, "I do not know this man whom you are talking about (ULT)

He solemnly promised, "I have never met the man about whom you are speaking (UST)

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]

unfoldingWord® Translation Words

ULT

- [to swear](#)
- [I do ... know](#)

UST

- [He solemnly promised](#)
 - [I have ... met](#)
-

Mark 14:72

ULT:

And immediately a rooster crowed a second time, and Peter remembered the word that Jesus said to him: “Before a rooster crows twice, you will deny me three times,” and having broken down, he was weeping.

UST:

As soon as he said that, a male chicken crowed for a second time. Then Peter remembered what Jesus had told him. He had said, “Before a male chicken crows two times, you will say three times that you are not my apprentice.” Then Peter became very upset. He cried.

a rooster crowed (ULT)

a male chicken crowed (UST)

See how you translated **rooster** and “crow” in [13:30](#). Alternate translation: [a bird sang]

Support Reference: [Translate Unknowns](#)

a second time (ULT)

for a second time (UST)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [time number two]

Support Reference: [Ordinal Numbers](#)

word (ULT)

what ... had told (UST)

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]

said to him: “Before a rooster crows twice, you will deny me three times,” and (ULT)

what ... had told him. He had said, “Before a male chicken crows two times, you will say three times that you are not my apprentice.” Then (UST)

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]

Support Reference: [Direct and Indirect Quotations](#)

Before a rooster crows twice, you will deny me three times (ULT)

Before a male chicken crows two times, you will say three times that you are not my apprentice (UST)

This clause is basically identical to what Jesus said in [14:30](#), so express the idea as you did there.

you will deny (ULT)

you will say ... that you are not my apprentice (UST)

Because Jesus spoke these words to Peter, the word **you** is singular.

Support Reference: [Forms of ‘You’ — Singular](#)

having broken down, he was weeping (ULT)

Peter became very upset. He cried (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [Peter](#)
- [Jesus](#)
- [he was weeping](#)

UST

- [Peter](#)
 - [Jesus](#)
 - [He cried](#)
-

Mark 15

Mark 15 Chapter Introduction

Structure and Formatting

1. 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](#))

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:

1. the tearing of the curtain could indicate that access to God is now available to everyone.
2. the tearing of the curtain could indicate that God is going to destroy the temple.
3. 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](#))

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](#))

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](#))

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](#))

“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](#))

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](#))

Mark 15:1

ULT:

And immediately in the morning, having made counsel, the chief priests with the elders and scribes and the entire Sanhedrin, having bound Jesus, led {him} away and handed {him} over to Pilate.

UST:

As soon as it was morning, the entire Jewish council, including the ruling priests, the other Jewish leaders, and the teachers of the Jewish law, planned {what to do with Jesus}. They had their guards tie Jesus up and take him from there to Pilate{, the Roman local ruler}. They wanted Pilate to condemn him.

And immediately (ULT)

As soon as (UST)

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,]

Support Reference: [Introduction of a New Event](#)

having made counsel (ULT)

planned {what to do with Jesus} (UST)

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]

Support Reference: [Idiom](#)

and the entire Sanhedrin (ULT)

the entire Jewish council, including (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having bound Jesus (ULT)

They had their guards tie Jesus up (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

led {him} away (ULT)

and take him from there (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

handed {him} over to Pilate (ULT)

to Pilate{, the Roman local ruler}. They wanted Pilate to condemn him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [counsel](#)
- [chief priests](#)
- [elders](#)
- [scribes](#)
- [Sanhedrin](#)
- [having bound](#)
- [Jesus](#)
- [to Pilate](#)

UST

- [planned {what to do with Jesus}](#)
 - [ruling priests](#)
 - [other Jewish leaders](#)
 - [the teachers of the Jewish law](#)
 - [Jewish council](#)
 - [They had their guards tie ... up](#)
 - [Jesus](#)
 - [to Pilate{, the Roman local ruler}](#)
-

Mark 15:2

ULT:

And Pilate questioned him, “Are you the King of the Jews?” But he, answering him, says, “You say {it}.”

UST:

Pilate asked Jesus, “Do you claim to be king over the Jewish people?” Jesus replied, “What you are calling me is right.”

But he, answering him, says (ULT)

Jesus replied (UST)

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]

Support Reference: [Hendiadys](#)

You say {it} (ULT)

What you are calling me is right (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [Pilate](#)
- [King](#)

- of the Jews
- King of the Jews

UST

- Pilate
 - king
 - over the Jewish people
 - king over the Jewish people
-

Mark 15:3

ULT:

And the chief priests were accusing him of many things.

UST:

Then the ruling priests claimed that Jesus had done many bad things.

were accusing him of many things (ULT)

claimed that Jesus had done many bad things (UST)

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 (ULT)

many (UST)

Here the word translated as **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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [chief priests](#)

UST

- [ruling priests](#)
-

Mark 15:4

ULT:

Now Pilate again was questioning him, saying, "Do you not answer anything? See how many things they are accusing you!"

UST:

After that, Pilate again spoke to Jesus. He said, "Listen to all the bad things they claim that you have done! Are you going to reply?"

Now (ULT)

After that (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

saying (ULT)

He said (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he asked]

Support Reference: [Quotations and Quote Margins](#)

Do you not answer anything? See how many things they are accusing you (ULT)

Listen to all the bad things they claim that you have done! Are you going to reply (UST)

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?]

Support Reference: [Connect — Reason-and-Result Relationship](#)

Do you not answer anything (ULT)

Are you going to reply (UST)

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]

Support Reference: [Double Negatives](#)

Do you not answer anything (ULT)

Are you going to reply (UST)

Alternate translation: [Do you have no answer]

See (ULT)

Listen (UST)

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]

Support Reference: [Metonymy](#)

unfoldingWord® Translation Words

ULT

- [Pilate](#)

UST

- [Pilate](#)
-

Mark 15:5

ULT:

But Jesus no longer answered anything, so as to amaze Pilate.

UST:

However, Jesus did not respond anymore. How Jesus was acting greatly impressed Pilate.

Jesus no longer answered anything (ULT)

Jesus did not respond anymore (UST)

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]

Support Reference: [Double Negatives](#)

Jesus no longer answered anything (ULT)

Jesus did not respond anymore (UST)

Alternate translation: [But Jesus gave no more answers]

so as to amaze (ULT)

How Jesus was acting greatly impressed (UST)

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]

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [Pilate](#)

UST

- [Jesus](#)
 - [Pilate](#)
-

Mark 15:6

ULT:

Now at the festival, he was releasing to them one prisoner whom they were requesting.

UST:

It is important to know that during the festival period, Pilate usually set free one person who was in jail. {He set free} whomever the people who were in the city of Jerusalem chose.

Now (ULT)

It is important to know that (UST)

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:]

Support Reference: [Background Information](#)

the festival (ULT)

the festival period (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he was releasing (ULT)

Pilate usually set free (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to them ... they were requesting (ULT)

Pilate usually set free ... the people who were in the city of Jerusalem chose (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

unfoldingWord® Translation Words

ULT

- [the festival](#)

UST

- [the festival period](#)
-

Mark 15:7

ULT:

Now there was the one called Barabbas, having been bound with the rebels, who had committed murder in the insurrection.

UST:

It is also important to know that a man whose name was Barabbas was in jail with some other men who had rebelled against the Roman government. While they were rebelling, they had murdered some people.

Now (ULT)

It is also important to know that (UST)

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:]

Support Reference: [Background Information](#)

there was the one called Barabbas, having been bound with the rebels (ULT)

a man whose name was Barabbas was in jail with some other men who had rebelled against the Roman government (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

called (ULT)

whose name was (UST)

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]

Support Reference: [Active or Passive](#)

having been bound (ULT)

in jail (UST)

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]

Support Reference: [Active or Passive](#)

had committed murder (ULT)

had murdered some people (UST)

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]

Support Reference: [Abstract Nouns](#)

in the insurrection (ULT)

While they were rebelling (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

in the insurrection (ULT)

While they were rebelling (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [Barabbas](#)
- [rebels](#)
- [having been bound](#)

UST

- [Barabbas](#)
 - [some other men who had rebelled against the Roman government](#)
 - [in jail](#)
-

Mark 15:8

ULT:

And having come up, the crowd began to request just as he was doing for them.

UST:

The large group of people {who were there} approached Pilate. They started to ask him {to set someone free}, as he usually did for them.

having come up (ULT)

approached Pilate (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having come up (ULT)

approached Pilate (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone up]

Support Reference: [Go and Come](#)

having come up (ULT)

approached Pilate (UST)

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.

Support Reference: [Textual Variants](#)

to request just as (ULT)

to ask him {to set someone free}, as (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he was doing (ULT)

he usually did (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [just as](#)

UST

- [as](#)
-

Mark 15:9

ULT:

And Pilate answered them, saying, “Do you want {that} I would release to you the King of the Jews?”

UST:

Pilate replied, “Would you like for me to set free for you the man who claims to be king over you Jewish people?”

saying (ULT)

“λέγων” (ORIG QUOTE) (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: [Quotations and Quote Margins](#)

Do you want ... to you (ULT)

Would you like ... for you (UST)

Because Pilate is speaking to the crowd in Jerusalem, the word **you** throughout this verse is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

the King of the Jews (ULT)

the man who claims to be king over you Jewish people (UST)

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]

unfoldingWord® Translation Words

ULT

- [Pilate](#)
- [King](#)
- [of the Jews](#)
- [King of the Jews](#)

UST

- [Pilate](#)
 - [the man who claims to be king](#)
 - [over you Jewish people](#)
 - [the man who claims to be king over you Jewish people](#)
-

Mark 15:10

ULT:

For he knew that the chief priests had handed him over because of envy.

UST:

{Pilate asked that question} because he realized that the ruling priests had arrested Jesus and brought him to Pilate because they were jealous {of Jesus}.

For (ULT)

{Pilate asked that question} because (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

because of envy (ULT)

because they were jealous {of Jesus} (UST)

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]

Support Reference: [Abstract Nouns](#)

unfoldingWord® Translation Words

ULT

- [he knew](#)
- [envy](#)
- [chief priests](#)

UST

- [he realized](#)
- [they were jealous {of Jesus}](#)

- ruling priests
-

Mark 15:11

ULT:

But the chief priests stirred up the crowd so that he would release Barabbas to them instead.

UST:

However, the ruling priests convinced the large group of people {to ask} Pilate to free Barabbas rather than {Jesus}.

But (ULT)

However (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

stirred up (ULT)

convinced (UST)

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]

Support Reference: [Metaphor](#)

so that he would release (ULT)

{to ask} Pilate to free (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

instead (ULT)

rather than {Jesus} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [chief priests](#)
- [Barabbas](#)

UST

- [ruling priests](#)
 - [Barabbas](#)
-

Mark 15:12

ULT:

And Pilate, answering again, was saying to them, “What therefore should I do {with the one} you call the King of the Jews?”

UST:

Then Pilate again replied, “So what do you want me to do with the person whom you claim is king over you Jewish people?”

Pilate, answering again, was saying to them (ULT)

Pilate again replied (UST)

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]

Support Reference: [Hendiadys](#)

again (ULT)

again (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

What therefore (ULT)

So what (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

{with the one} you call (ULT)

you claim (UST)

Because Pilate is speaking to the crowd in Jerusalem, the word **you** is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

{with the one} you call (ULT)

you claim (UST)

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.

Support Reference: [Textual Variants](#)

unfoldingWord® Translation Words

ULT

- [Pilate](#)
- [King](#)
- [of the Jews](#)
- [King of the Jews](#)

UST

- Pilate
 - with the person whom ... is king
 - over you Jewish people
 - with the person whom ... is king over you Jewish people
-

Mark 15:13

ULT:

But they cried out again, “Crucify him!”

UST:

The large group of people shouted, “{Have your soldiers} kill him by nailing him to a cross!”

But (ULT)

“δὲ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

cried out again (ULT)

shouted (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Crucify him (ULT)

{Have your soldiers} kill him by nailing him to a cross (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Crucify him (ULT)

{Have your soldiers} kill him by nailing him to a cross (UST)

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]

Support Reference: [Imperatives — Other Uses](#)

unfoldingWord® Translation Words

ULT

- [cried out](#)
- [Crucify](#)

UST

- [shouted](#)
 - [{Have your soldiers} kill ... by nailing him to a cross](#)
-

Mark 15:14

ULT:

But Pilate was saying to them, “For what evil did he do?” But they cried out even more, “Crucify him.”

UST:

Pilate replied, “But he has not done anything wrong!” However, they shouted even louder, “{Have your soldiers} kill him by nailing him to a cross!”

But ... But (ULT)

However (UST)

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]

Support Reference: [Connect — Contrast Relationship](#)

For what evil did he do (ULT)

But he has not done anything wrong (UST)

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!]

Support Reference: [Rhetorical Question](#)

For what (ULT)

But ... not (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

evil (ULT)

anything wrong (UST)

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]

Support Reference: [Nominal Adjectives](#)

Crucify him (ULT)

{Have your soldiers} kill him by nailing him to a cross (UST)

See how you translated the phrase **Crucify him** in [15:13](#). Alternate translation: [We ask that you command some soldiers to crucify him]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Pilate](#)
- [evil](#)
- [cried out](#)

- Crucify

UST

- Pilate
 - anything wrong
 - shouted
 - {Have your soldiers} kill ... by nailing him to a cross
-

Mark 15:15

ULT:

Now Pilate, wanting to do {what} was pleasing to the crowd, released Barabbas to them and handed Jesus over, having flogged {him}, so that he might be crucified.

UST:

Pilate decided to do what the large group of people wanted. So, he set Barabbas free. Then, he had his soldiers whip Jesus and take him away to kill him by nailing him to a cross.

Now (ULT)

“δε” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

to do {what} was pleasing to the crowd (ULT)

to do what the large group of people wanted (UST)

Alternate translation: [to make the crowd happy by doing what they wanted him to do]

handed Jesus over (ULT)

and take him away (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having flogged {him} (ULT)

he had his soldiers whip Jesus (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having flogged {him} (ULT)

he had his soldiers whip Jesus (UST)

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]

Support Reference: [Translate Unknowns](#)

so that (ULT)

to (UST)

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]

Support Reference: [Connect — Goal \(Purpose\) Relationship](#)

he might be crucified (ULT)

kill him by nailing him to a cross (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [Pilate](#)
- [Barabbas](#)
- [Jesus](#)
- [he might be crucified](#)

UST

- [Pilate](#)
 - [Barabbas](#)
 - [him](#)
 - [kill him by nailing him to a cross](#)
-

Mark 15:16

ULT:

Now the soldiers led him inside the courtyard (that is, the Praetorium) and call together the whole cohort

UST:

After that, Pilate's soldiers took Jesus into the area just outside {Pilate's palace}. That place was their headquarters. They summoned the rest of the soldiers who were there.

Now (ULT)

After that (UST)

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,]

Support Reference: [Introduction of a New Event](#)

the courtyard (that is, the Praetorium) and (ULT)

the area just outside {Pilate's palace}. That place was their headquarters (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the courtyard (ULT)

the area just outside {Pilate's palace} (UST)

Here, the word translated as **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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the Praetorium (ULT)

their headquarters (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the whole cohort (ULT)

the rest of the soldiers who were there (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- soldiers
- courtyard
- call together

UST

- Pilate's soldiers
 - the area just outside {Pilate's palace}
 - They summoned
-

Mark 15:17

ULT:

and put on him a purple robe and place on him, having woven {it} together, a crown of thorns,

UST:

They clothed Jesus with a purple robe{, the kind that kings wear}. Also, they took some branches with thorns and laced them together to make a crown. They put it on Jesus' head.

put on him a purple robe and place on him, having woven {it} together, a crown of thorns (ULT)

They clothed Jesus with a purple robe{, the kind that kings wear}. Also, they took some branches with thorns and laced them together to make a crown. They put it on Jesus' head (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

and put on him (ULT)

They clothed Jesus with (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

a purple robe (ULT)

a purple robe{, the kind that kings wear} (UST)

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]

Support Reference: [Translate Unknowns](#)

a crown of thorns (ULT)

they took some branches with thorns ... a crown (UST)

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]

Support Reference: [Possession](#)

of thorns (ULT)

they took some branches with thorns (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [a purple robe](#)
- [of thorns](#)
- [a crown](#)

UST

- a purple robe{, the kind that kings wear}
 - they took some branches with thorns
 - a crown
-

Mark 15:18

ULT:

and they began to greet him: “Rejoice, King of the Jews!”

UST:

Then the soldiers started {to mock him by} saying hello to him. They said, “Greetings, you who claim to be king over the Jewish people!”

Rejoice, King of the Jews (ULT)

They said, “Greetings, you who claim to be king over the Jewish people (UST)

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]

Support Reference: [Irony](#)

Rejoice (ULT)

They said, “Greetings (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [King](#)
- [of the Jews](#)
- [King of the Jews](#)

UST

- you who claim to be king
 - over the Jewish people
 - you who claim to be king over the Jewish people
-

Mark 15:19

ULT:

And they were striking his head with a reed and spitting on him, and bending the knee, they were bowing down to him.

UST:

They kept hitting Jesus' head with a staff. They kept spitting on Jesus {to insult him}. They bowed down in front of him {to pretend} to honor him.

spitting on him (ULT)

They kept spitting on Jesus {to insult him} (UST)

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]

Support Reference: [Symbolic Action](#)

bending the knee, they were bowing down to him (ULT)

They bowed down in front of him {to pretend} to honor him (UST)

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]

Support Reference: [Symbolic Action](#)

bending the knee, they were bowing down to him (ULT)

They bowed down in front of him {to pretend} to honor him (UST)

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]

Support Reference: [Doublet](#)

unfoldingWord® Translation Words

ULT

- [with a reed](#)
- [they were bowing down](#)

UST

- [with a staff](#)
 - [{to pretend} to honor](#)
-

Mark 15:20

ULT:

And when they had mocked him, they took the purple robe off him and put his robes on him and lead him out so that they might crucify him.

UST:

After the soldiers made fun of Jesus, they pulled the purple robe off of him. They put his own clothes back on him. Then, some of the soldiers took him {from there to the place where} they were going to kill him by nailing him to a cross.

purple robe (ULT)

purple robe (UST)

See how you translated the phrase **purple robe** in 15:17. Alternate translation: [lavender robe] or [reddish-blue robe]

Support Reference: [Translate Unknowns](#)

lead him out (ULT)

some of the soldiers took him {from there to the place where} they (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

so that (ULT)

were going to kill ... by nailing him to a cross (UST)

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]

Support Reference: [Connect — Goal \(Purpose\) Relationship](#)

unfoldingWord® Translation Words

ULT

- [they had mocked](#)
- [purple robe](#)
- [they might crucify](#)

UST

- [the soldiers made fun of](#)
 - [purple robe](#)
 - [were going to kill ... by nailing him to a cross](#)
-

Mark 15:21

ULT:

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.

UST:

Meanwhile, a man was walking nearby. He had left the farm areas {and was entering the city of Jerusalem}. He was from the city of Cyrene, and his name was Simon. His sons were Alexander and Rufus. The soldiers forced this man to carry the cross for Jesus.

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 (ULT)

Meanwhile, a man was walking nearby. He had left the farm areas {and was entering the city of Jerusalem}. He was from the city of Cyrene, and his name was Simon. His sons were Alexander and Rufus. The soldiers forced this man to carry the cross for Jesus (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

they press into service (ULT)

The soldiers forced this man (UST)

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]

Support Reference: [Translate Unknowns](#)

they press into service (ULT)

The soldiers forced this man (UST)

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]

Support Reference: [Abstract Nouns](#)

Simon ... of Alexander ... Rufus (ULT)

and his name was Simon ... Alexander ... Rufus (UST)

The words **Simon**, **Alexander**, and **Rufus** are the names of men.

Support Reference: [How to Translate Names](#)

a Cyrenean (the father of Alexander and Rufus (ULT)

He was from the city of Cyrene ... His sons were Alexander and Rufus (UST)

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]

Support Reference: [Background Information](#)

coming from the country (ULT)

He had left the farm areas {and was entering the city of Jerusalem} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

coming (ULT)

He had left ... and was entering the city of Jerusalem (UST)

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: [going]

Support Reference: [Go and Come](#)

so that (ULT)

to (UST)

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]

Support Reference: [Connect — Goal \(Purpose\) Relationship](#)

unfoldingWord® Translation Words

ULT

- [a Cyrenean](#)
- [cross](#)

UST

- He was from the city of Cyrene
 - cross
-

Mark 15:22

ULT:

And they bring him to the place Golgotha, which is translated, "Place of a Skull."

UST:

The soldiers took Jesus to a place {that people called} Golgotha. That name means "Skull Place."

Golgotha (ULT)

{that people called} Golgotha (UST)

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.

Support Reference: [Copy or Borrow Words](#)

which is translated (ULT)

That name means (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [which one can translate as]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [Golgotha](#)
- [translated](#)

UST

- [{that people called} Golgotha](#)

- means
-

Mark 15:23

ULT:

And they were giving to him wine having been mixed with myrrh, but he did not receive {it}.

UST:

The soldiers offered Jesus wine into which they had mixed a resin that people called 'myrrh.' However, Jesus refused to drink it.

they were giving (ULT)

The soldiers offered (UST)

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]

Support Reference: [Pronouns — When to Use Them](#)

wine having been mixed with myrrh (ULT)

wine into which they had mixed a resin that people called 'myrrh (UST)

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.

Support Reference: [When to Keep Information Implicit](#)

having been mixed with myrrh (ULT)

into which they had mixed a resin that people called ‘myrrh (UST)

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]

Support Reference: [Translate Unknowns](#)

having been mixed with myrrh (ULT)

into which they had mixed a resin that people called ‘myrrh (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [wine](#)

UST

- [wine](#)
-

Mark 15:24

ULT:

And having crucified him, also they divide his garments, casting a lot for them, who would take what.

UST:

After nailing Jesus to the cross, the soldiers split up his clothes by gambling for them. They did that to determine which piece of clothing each soldier would get.

also they divide his garments, casting a lot for them, who would take what (ULT)

the soldiers split up his clothes by gambling for them. They did that to determine which piece of clothing each soldier would get (UST)

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]

Support Reference: [Information Structure](#)

they divide his garments (ULT)

the soldiers split up his clothes (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

casting a lot for them (ULT)

by gambling for them (UST)

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]

Support Reference: [Translate Unknowns](#)

them, who would take what (ULT)

them. They did that to determine which piece of clothing each soldier would get (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [having crucified](#)
- [a lot](#)

UST

- [After nailing ... to the cross](#)
 - [by gambling](#)
-

Mark 15:25

ULT:

Now it was the third hour, and they crucified him.

UST:

It was nine o'clock in the morning when they nailed Jesus to the cross.

Now it was (ULT)

It was (UST)

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]

Support Reference: [Background Information](#)

the third hour (ULT)

nine o'clock in the morning (UST)

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]

Support Reference: [Translate Unknowns](#)

the third hour (ULT)

nine o'clock in the morning (UST)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [hour three]

unfoldingWord® Translation Words

ULT

- [the ... hour](#)
- [they crucified](#)

UST

- [nine o'clock in the morning](#)
 - [they nailed ... to the cross](#)
-

Mark 15:26

ULT:

And this was the inscription of his charge, having been written: “The King of the Jews.”

UST:

The soldiers wrote on a sign why {they were executing Jesus}. Here is what they wrote: “The king over the Jewish people.”

the inscription of his charge (ULT)

The soldiers wrote on a sign why {they were executing Jesus} (UST)

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]

Support Reference: [Possession](#)

inscription (ULT)

The soldiers wrote on a sign (UST)

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]

Support Reference: [Translate Unknowns](#)

having been written (ULT)

what they wrote (UST)

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]

Support Reference: [Active or Passive](#)

The King of the Jews (ULT)

The king over the Jewish people (UST)

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]

Support Reference: [Irony](#)

unfoldingWord® Translation Words

ULT

- [King](#)
- [of the Jews](#)
- [King of the Jews](#)

UST

- [king](#)
 - [over the Jewish people](#)
 - [king over the Jewish people](#)
-

Mark 15:27

ULT:

And they crucify two robbers with him, one at his right and one at his left.

UST:

The soldiers also nailed two bandits to crosses near Jesus. They put one bandit on one side of Jesus and the other bandit on the other side of Jesus.

one at his right and one at his left (ULT)

They put one bandit on one side of Jesus and the other bandit on the other side of Jesus (UST)

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]

Support Reference: [Nominal Adjectives](#)

unfoldingWord® Translation Words

ULT

- [they crucify](#)
- [robbers](#)

UST

- [The soldiers ... nailed ... to crosses](#)
 - [bandits](#)
-

Mark 15:28

ULT:

[And the scripture was fulfilled that says, “And he was counted with lawless ones.”]

UST:

[{When those things happened}, what someone wrote in the Scriptures came true: “People considered him to be one of the people who do what is wrong.”]

And the scripture was fulfilled that says, “And he was counted with lawless ones (ULT)

{When those things happened}, what someone wrote in the Scriptures came true: “People considered him to be one of the people who do what is wrong (UST)

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.

Support Reference: [Textual Variants](#)

the scripture was fulfilled that says (ULT)

{When those things happened}, what someone wrote in the Scriptures came true (UST)

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]

Support Reference: [Quotations and Quote Margins](#)

the scripture was fulfilled (ULT)

When those things happened ... in the Scriptures came true (UST)

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]

Support Reference: [Active or Passive](#)

And he was counted with lawless ones (ULT)

People considered him to be one of the people who do what is wrong (UST)

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]

Support Reference: [Active or Passive](#)

Mark 15:29

ULT:

And the ones passing by were blaspheming him, wagging their heads and saying, “Aha! The one destroying the temple and rebuilding {it} in three days,

UST:

The people who walked past Jesus insulted him by shaking their heads {at him}. They said {to him}, “Ha! You said that you could tear down God’s temple and construct it again within three days.

wagging their heads (ULT)

by shaking their heads {at him} (UST)

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]

Support Reference: [Symbolic Action](#)

Aha (ULT)

Ha (UST)

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]

Support Reference: [Exclamations](#)

The one destroying the temple and rebuilding {it} in three days (ULT)

You said that you could tear down God's temple and construct it again within three days (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

in three days (ULT)

within three days (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [were blaspheming](#)
- [temple](#)
- [days](#)

UST

- [insulted](#)
 - [God's temple](#)
 - [days](#)
-

Mark 15:30

ULT:

save yourself, having come down from the cross!"

UST:

So, rescue yourself by getting down from that cross!"

having come down (ULT)

by getting down (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone down]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [save](#)
- [cross](#)

UST

- [So, rescue](#)
 - [cross](#)
-

Mark 15:31

ULT:

Likewise also the chief priests, mocking {him} to each other with the scribes, were saying, "He saved others; he is not able to save himself.

UST:

Similarly, the ruling priests and the teachers of the Jewish law made fun of Jesus among themselves. They declared, "He has rescued other people. However, he cannot rescue himself!

mocking {him} to each other (ULT)

made fun of Jesus among themselves (UST)

Alternate translation: [saying mocking things about Jesus among themselves]

He saved others (ULT)

He has rescued other people (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

others (ULT)

other people (UST)

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]

unfoldingWord® Translation Words

ULT

- Likewise
- chief priests
- mocking {him}
- scribes
- He saved
- to save

UST

- Similarly
 - ruling priests
 - made fun of Jesus
 - teachers of the Jewish law
 - He has rescued
 - rescue
-

Mark 15:32

ULT:

Let the Christ, the King of Israel, come down now from the cross so that we might see and might believe,” and the ones having been crucified with him were reviling him.

UST:

{He claims to be} the Messiah and the king over the people of Israel. So, he should get down now from that cross! That way, when we watch {him do that}, we will accept what he says.” The two men whom the soldiers had nailed to crosses near Jesus also insulted him.

Let the Christ, the King of Israel, come down now from the cross so that we might see and might believe (ULT)

{He claims to be} the Messiah and the king over the people of Israel. So, he should get down now from that cross! That way, when we watch {him do that}, we will accept what he says (UST)

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]

Support Reference: [Hypothetical Situations](#)

Let the Christ, the King of Israel, come down (ULT)

{He claims to be} the Messiah and the king over the people of Israel. So, he should get down (UST)

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]

Support Reference: [Irony](#)

Let the Christ, the King of Israel, come down (ULT)

{He claims to be} the Messiah and the king over the people of Israel. So, he should get down (UST)

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]

Support Reference: [Third-Person Imperatives](#)

Let the Christ, the King of Israel, come down (ULT)

{He claims to be} the Messiah and the king over the people of Israel. So, he should get down (UST)

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]

Support Reference: [Go and Come](#)

we might see and might believe (ULT)

when we watch {him do that}, we will accept what he says (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

having been crucified (ULT)

The two men whom the soldiers had nailed to crosses (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [Christ](#)
- [King](#)
- [of Israel](#)
- [cross](#)
- [might believe](#)
- [having been crucified](#)

UST

- [Messiah](#)
 - [king](#)
 - [over the people of Israel](#)
 - [cross](#)
 - [we will accept what he says](#)
 - [The two men whom the soldiers had nailed to crosses](#)
-

Mark 15:33

ULT:

And the sixth hour having come, darkness happened over the whole land until the ninth hour.

UST:

When it was noon, it became dark in that whole area. {It stayed dark} until three o'clock in the afternoon.

the sixth hour ... the ninth hour (ULT)

noon ... three o'clock in the afternoon (UST)

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]

Support Reference: [Translate Unknowns](#)

the sixth hour ... the ninth hour (ULT)

noon ... three o'clock in the afternoon (UST)

If your language does not use ordinal numbers, you could use cardinal numbers here or equivalent expressions. Alternate translation: [hour six ... hour nine]

Support Reference: [Ordinal Numbers](#)

darkness happened (ULT)

it became dark (UST)

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]

Support Reference: [Abstract Nouns](#)

over the whole land (ULT)

in that whole area (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [the ... hour](#)
- [the ... hour](#)

UST

- [noon](#)
 - [three o'clock in the afternoon](#)
-

Mark 15:34

ULT:

And at the ninth hour, Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?” which is translated, “My God, my God, why did you forsake me?”

UST:

At three o’clock in the afternoon, Jesus shouted, “Eloi, Eloi, lema sabachthani?” That means, “My God, my God, why did you abandon me?”

at the ninth hour (ULT)

At three o’clock in the afternoon (UST)

See how you translated the phrase **the ninth hour** in [15:33](#). Alternate translation: [3:00 PM]

Support Reference: [Translate Unknowns](#)

at the ninth hour (ULT)

At three o’clock in the afternoon (UST)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [at hour nine]

Support Reference: [Ordinal Numbers](#)

cried out with a loud voice (ULT)

shouted (UST)

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]

Eloi, Eloi, lema sabachthani (ULT)

Eloi, Eloi, lema sabachthani (UST)

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.

Support Reference: [Copy or Borrow Words](#)

which is translated (ULT)

That means (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. See how you expressed this construction in [15:22](#). Alternate translation: [which one can translate as]

Support Reference: [Active or Passive](#)

My God, my God (ULT)

My God, my God (UST)

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]

Support Reference: [Reduplication](#)

My God, my God, why did you forsake me (ULT)

My God, my God, why did you abandon me (UST)

See the discussion of this phrase in the chapter introduction.

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- at the ... hour
- cried out
- Jesus
- translated
- God
- God
- did you forsake

UST

- At three o'clock in the afternoon
 - shouted
 - Jesus
 - means
 - God
 - God
 - did you abandon
-

Mark 15:35

ULT:

And some of the ones having stood by, having heard {it}, were saying, “Behold, he calls Elijah.”

UST:

Some people who were there heard {what Jesus said and misunderstood it}. They declared, “Listen! He is speaking to the prophet Elijah!”

having heard {it} (ULT)

heard {what Jesus said and misunderstood it} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Behold (ULT)

Listen (UST)

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]

Support Reference: [Exclamations](#)

unfoldingWord® Translation Words

ULT

- [Elijah](#)
- [he calls](#)

UST

- the prophet Elijah
 - He is speaking to
-

Mark 15:36

ULT:

And someone, having run and having filled a sponge with vinegar, having put {it} around a reed, was giving {it} to him to drink, saying, “Leave {him}! Let us see if Elijah comes to take him down!”

UST:

Then one man quickly went to soak a sponge in sour wine. He attached the sponge to the top of a staff. Then, he held it up to Jesus so that Jesus could suck {the sour wine} from it. Then the man said, “Do not do anything else for him! We should wait to find out whether Elijah appears to help him get down.”

a sponge (ULT)

a sponge (UST)

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]

Support Reference: [Translate Unknowns](#)

with vinegar (ULT)

in sour wine (UST)

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]

Support Reference: [Translate Unknowns](#)

having put {it} around a reed, was giving {it} to him to drink (ULT)

He attached the sponge to the top of a staff. Then, he held it up to Jesus so that Jesus could suck {the sour wine} from it (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

saying (ULT)

Then the man said (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared]

Support Reference: [Quotations and Quote Margins](#)

Leave {him} (ULT)

Do not do anything else for him (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Leave {him} (ULT)

Do not do anything else for him (UST)

Because this person is speaking to the other people there, the command **Leave {him}** is plural.

Support Reference: [Forms of ‘You’ — Singular](#)

comes (ULT)

appears (UST)

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [goes]

Support Reference: [Go and Come](#)

to take him down (ULT)

to help him get down (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [a reed](#)
- [Elijah](#)

UST

- [the top of a staff](#)

- [Elijah](#)
-

Mark 15:37

ULT:

And Jesus, having let out a loud voice, expired.

UST:

After that, Jesus shouted loudly. Then he stopped breathing and he died.

having let out a loud voice (ULT)

shouted loudly (UST)

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]

Support Reference: [Idiom](#)

expired (ULT)

Then he stopped breathing and he died (UST)

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]

Support Reference: [Euphemism](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [a ... voice](#)

UST

- [Jesus](#)
 - [shouted loudly](#)
-

Mark 15:38

ULT:

And the curtain of the temple was split in two from top to bottom.

UST:

And then the drape hanging {in front of the Most Holy Place} in the temple ripped in half; it tore from the top to the bottom.

the curtain of the temple was split (ULT)

the drape hanging {in front of the Most Holy Place} in the temple ripped (UST)

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]

Support Reference: [Symbolic Action](#)

the curtain of the temple (ULT)

the drape hanging {in front of the Most Holy Place} in the temple (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [curtain](#)
- [of the temple](#)

UST

- [drape hanging {in front of the Most Holy Place}](#)

- in the temple
-

Mark 15:39

ULT:

Now the centurion, having stood by opposite him, having seen that he expired in this way, said, "Truly this man was a Son of God."

UST:

There was a Roman officer standing there in front of Jesus. He observed how Jesus stopped breathing and died. He exclaimed, "This man really was God's Son!"

Now (ULT)

“δεῖ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

opposite him (ULT)

in front of Jesus (UST)

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]

Support Reference: [Idiom](#)

he expired in this way (ULT)

how Jesus stopped breathing and died (UST)

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.

Support Reference: [Textual Variants](#)

he expired (ULT)

Jesus stopped breathing and died (UST)

See how you translated the word **expired** in [15:37](#). Alternate translation: [he passed away] or [he died]

Support Reference: [Euphemism](#)

a Son of God (ULT)

God's Son (UST)

Son of God is an important title for Jesus that describes his relationship with God the Father.

Support Reference: [Translating Son and Father](#)

unfoldingWord® Translation Words

ULT

- [centurion](#)
- [was a Son of God](#)

UST

- [There was a Roman officer](#)
 - [was God's Son](#)
-

Mark 15:40

ULT:

Now there were also women watching from a distance, among whom {were} also Mary Magdalene and Mary the mother of James the little and of Joses and Salome,

UST:

{While all that was happening,} some women were there. They observed {what was happening} from farther away. These women included Salome, Mary from the town of Magdala, and Mary who was the mother of young James and Joses.

Now (ULT)

While all that was happening (UST)

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,]

Support Reference: [Background Information](#)

also Mary Magdalene and Mary the mother of James the little and of Joses and Salome (ULT)

These women included Salome, Mary from the town of Magdala, and Mary who was the mother of young James and Joses (UST)

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]

Support Reference: [Information Structure](#)

Mary the mother (ULT)

Mary who was the mother (UST)

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**.

Support Reference: [How to Translate Names](#)

of James the little and of Joses (ULT)

of young James and Joses (UST)

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.

Support Reference: [How to Translate Names](#)

of James the little (ULT)

of young James (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Salome (ULT)

Salome (UST)

The word **Salome** is the name of a woman.

Support Reference: [How to Translate Names](#)

unfoldingWord® Translation Words

ULT

- [Mary Magdalene](#)

UST

- [Mary from the town of Magdala](#)
-

Mark 15:41

ULT:

who, when he was in Galilee, were following him and serving him, and many other {women} who had come up with him to Jerusalem.

UST:

When Jesus was in the region of Galilee, these women had gone with him as his apprentices and had taken care of him. Additionally, many other women were there {observing what was happening}. They had walked to the city of Jerusalem with Jesus.

who, when he was in Galilee, were following him and serving him (ULT)

When Jesus was in the region of Galilee, these women had gone with him as his apprentices and had taken care of him (UST)

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)]

Support Reference: [Background Information](#)

were following him (ULT)

had gone with him as his apprentices (UST)

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]

Support Reference: [Idiom](#)

who had come up with (ULT)

They had walked ... with (UST)

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]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [Galilee](#)
- [serving](#)
- [Jerusalem](#)

UST

- [the region of Galilee](#)
 - [had taken care of](#)
 - [the city of Jerusalem](#)
-

Mark 15:42

ULT:

And evening already having come, because it was the Day of Preparation, that is, the day before the Sabbath,

UST:

Now there was a man from the city of Arimathea whose name was Joseph. He was a member of the Jewish council, and people respected him. He too was eagerly expecting God's kingdom. When he arrived {in the city of Jerusalem}, it was Preparation Day, the day before the Jewish day of rest, and the evening had already begun. Because {it was Preparation Day}, this man went boldly to Pilate. He asked Pilate to allow him to take Jesus' body {to bury it}. (vv42-43)

And (ULT)

and (UST)

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,]

Support Reference: [Introduction of a New Event](#)

evening already having come, because it was the Day of Preparation, that is, the day before the Sabbath (ULT)

it was Preparation Day, the day before the Jewish day of rest ... the evening had already begun. Because {it was Preparation Day} (UST)

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]

the Day of Preparation, that is, the day before the Sabbath (ULT)

Preparation Day, the day before the Jewish day of rest (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

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 (15:42-43) (ULT)

it was Preparation Day, the day before the Jewish day of rest, and the evening had already begun. Because {it was Preparation Day} ... Now there was a man from the city of Arimathea whose name was Joseph. He was a member of the Jewish council, and people respected him. He too ... eagerly expecting God's kingdom. When he arrived {in the city of Jerusalem}, it was ... and ... this man went boldly to Pilate. He asked Pilate to allow him to take Jesus' body {to bury it} (15:42-43) (UST)

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]

Support Reference: [Verse Bridges](#)

unfoldingWord® Translation Words

ULT

- the day before the Sabbath

UST

- the day before the Jewish day of rest
-

Mark 15:43

ULT:

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.

UST:

Now there was a man from the city of Arimathea whose name was Joseph. He was a member of the Jewish council, and people respected him. He too was eagerly expecting God's kingdom. When he arrived {in the city of Jerusalem}, it was Preparation Day, the day before the Jewish day of rest, and the evening had already begun. Because {it was Preparation Day}, this man went boldly to Pilate. He asked Pilate to allow him to take Jesus' body {to bury it}.(vv42-43)

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 (ULT)

Now there was a man from the city of Arimathea whose name was Joseph. He was a member of the Jewish council, and people respected him. He ... eagerly expecting God's kingdom. When he arrived {in the city of Jerusalem}, it was ... and ... this man went boldly (UST)

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]

Support Reference: [Introduction of New and Old Participants](#)

Joseph, the one from Arimathea (ULT)

Now there was a man from the city of Arimathea whose name was Joseph (UST)

The word **Joseph** is the name of a man, and the word **Arimathea** is the name of the city he was from.

Support Reference: [How to Translate Names](#)

a respected member of the council (ULT)

He was a member of the Jewish council, and people respected him (UST)

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,]

Support Reference: [Background Information](#)

who also himself was (ULT)

He ... it was ... and (UST)

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]

Support Reference: [Reflexive Pronouns](#)

having come (ULT)

When he arrived {in the city of Jerusalem} (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: [Go and Come](#)

asked for the body of Jesus (ULT)

He asked Pilate to allow him to take Jesus' body {to bury it} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [a ... member of the council](#)
- [kingdom of God](#)
- [Pilate](#)
- [of Jesus](#)

UST

- [He was a member of the Jewish council](#)
 - [God's kingdom](#)
 - [Pilate](#)
 - [Jesus](#)
-

Mark 15:44

ULT:

But Pilate marveled if he had already died, and having called the centurion, he questioned him, whether he had already died.

UST:

When Pilate heard that Jesus might already be dead, it surprised him. So, he summoned the Roman officer {who was in charge of executing Jesus}. Pilate asked the officer, "Is Jesus already dead?"

But (ULT)

“δὲ” (ORIG QUOTE) (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

if he had already died (ULT)

When Pilate heard that Jesus might already be dead (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

the centurion (ULT)

the Roman officer {who was in charge of executing Jesus} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he questioned him, whether he had already died (ULT)

Pilate asked the officer, "Is Jesus already dead (UST)

It may be more natural in your language to have a direct quotation here. Alternate translation: [he asked him, "Has he already died?"]

Support Reference: [Direct and Indirect Quotations](#)

unfoldingWord® Translation Words

ULT

- [Pilate](#)
- [having called](#)
- [centurion](#)

UST

- [him](#)
 - [he summoned](#)
 - [Roman officer {who was in charge of executing Jesus}](#)
-

Mark 15:45

ULT:

And having learned from the centurion, he gave the corpse to Joseph.

UST:

When the officer told Pilate {that Jesus was certainly dead}, Pilate {had his soldiers} give Jesus' body to Joseph.

having learned from the centurion (ULT)

When the officer told Pilate {that Jesus was certainly dead} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he gave the corpse to Joseph (ULT)

Pilate {had his soldiers} give Jesus' body to Joseph (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [having learned](#)
- [centurion](#)

UST

- [When ... told Pilate {that Jesus was certainly dead}](#)

- the officer
-

Mark 15:46

ULT:

And having bought a linen cloth, 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.

UST:

So, Joseph purchased a fresh sheet of cloth. Then, he removed Jesus' body {from the cross}. He {prepared to bury it by} winding the fresh sheet of cloth around it. Then, Joseph put Jesus' body into a grave that Joseph's workers had made by digging into a rock cliff. After that, Joseph rolled a flat stone to block the entrance to the grave.

a linen cloth ... in the linen cloth (ULT)

a fresh sheet of cloth ... the fresh sheet of cloth (UST)

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]

Support Reference: [Translate Unknowns](#)

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 (ULT)

Then, he removed Jesus' body {from the cross}. He {prepared to bury it by} winding the fresh sheet of cloth around it. Then, Joseph put Jesus' body into a grave that Joseph's workers had made by digging into a rock cliff. After that, Joseph rolled a flat stone to block the entrance to the grave (UST)

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]

having taken him down (ULT)

Then, he removed Jesus' body {from the cross} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

he wrapped {him} in the linen cloth (ULT)

He {prepared to bury it by} winding the fresh sheet of cloth around it (UST)

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]

Support Reference: [Translate Unknowns](#)

was having been cut from rock (ULT)

Joseph's workers had made by digging into a rock cliff (UST)

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]

Support Reference: [Translate Unknowns](#)

was having been cut (ULT)

Joseph's workers had made by digging (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Mark implies that it was people whom Joseph had hired. Alternate translation: [people had previously cut] or [Joseph had had people cut]

Support Reference: [Active or Passive](#)

he rolled a stone against the door of the tomb (ULT)

Joseph rolled a flat stone to block the entrance to the grave (UST)

Here Mark 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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [a tomb](#)
- [of the tomb](#)

UST

- [a grave](#)
 - [to the grave](#)
-

Mark 15:47

ULT:

Now Mary Magdalene and Mary the {mother} of Joses were watching where he had been put.

UST:

{While that was happening,} Mary from the town of Magdala and Mary who was the mother of Joses observed where Joseph had placed Jesus' body.

Now (ULT)

While that was happening (UST)

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,]

Support Reference: [Connect — Simultaneous Time Relationship](#)

Mary the {mother} of Joses (ULT)

Mary who was the mother of Joses (UST)

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**.

Support Reference: [How to Translate Names](#)

of Joses (ULT)

of Joses (UST)

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.

Support Reference: [How to Translate Names](#)

he had been put (ULT)

Joseph had placed Jesus' body (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [Mary Magdalene](#)

UST

- [Mary from the town of Magdala](#)
-

Mark 16

Mark 16 Chapter Introduction

Structure and Formatting

1. 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](#))

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](#))

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

ULT:

And the Sabbath having passed, Mary Magdalene and Mary the {mother} of James and Salome bought spices so that, having come, they might anoint him.

UST:

When the Jewish day of rest was over, Salome, Mary from the town of Magdala, and Mary, who was the mother of James, purchased fragrant ointments. They planned to visit {Jesus' grave} and pour the ointments on his body {to finish burying him properly}.

And (ULT)

“καί” (ORIG QUOTE) (UST)

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,]

Support Reference: [Introduction of a New Event](#)

the Sabbath having passed (ULT)

When the Jewish day of rest was over (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

Mary Magdalene and Mary the {mother} of James and Salome (ULT)

Salome, Mary from the town of Magdala, and Mary, who was the mother of James (UST)

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]

Support Reference: [Information Structure](#)

Mary the {mother} of James (ULT)

Mary, who was the mother of James (UST)

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**.

Support Reference: [How to Translate Names](#)

of James (ULT)

of James (UST)

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.

Support Reference: [How to Translate Names](#)

Salome (ULT)

Salome (UST)

The word **Salome** is the name of a woman. She is the same woman whom Mark referred to in [15:40](#).

Support Reference: [How to Translate Names](#)

spices (ULT)

fragrant ointments (UST)

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]

Support Reference: [Translate Unknowns](#)

having come (ULT)

visit {Jesus' grave} (UST)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: [Go and Come](#)

they might anoint him (ULT)

and pour the ointments on his body {to finish burying him properly} (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Sabbath](#)
- [Mary Magdalene](#)
- [they might anoint](#)

UST

- [Jewish day of rest](#)
 - [Mary from the town of Magdala](#)
 - [and pour the ointments on ... to finish burying him properly](#)
-

Mark 16:2

ULT:

And very early on the first of the week, they arrive at the tomb, the sun having come up.

UST:

At dawn on Sunday morning, the three women visited Jesus' tomb.

very early on the first of the week (ULT)

on Sunday morning (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

on the first (ULT)

on Sunday (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

on the first (ULT)

on Sunday (UST)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on day one]

Support Reference: [Ordinal Numbers](#)

the sun having come up (ULT)

At dawn (UST)

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]

Support Reference: [Idiom](#)

unfoldingWord® Translation Words

ULT

- [tomb](#)

UST

- [Jesus' tomb](#)
-

Mark 16:3

ULT:

And they were saying to one another, “Who will roll away the stone for us from the door of the tomb?”

UST:

{As they were walking,} they asked each other, “Who will help us by rolling the flat stone to open the entrance to the grave?”

And they were saying (ULT)

{As they were walking,} they asked (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

they were saying to one another, “Who will roll away the stone for us from the door of the tomb (ULT)

they asked each other, “Who will help us by rolling the flat stone to open the entrance to the grave (UST)

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.]

Support Reference: [Direct and Indirect Quotations](#)

unfoldingWord® Translation Words

ULT

- [of the tomb](#)

UST

- to the grave
-

Mark 16:4

ULT:

And having looked up, they see that the stone has been rolled away, for it was extremely large.

UST:

{When they arrived,} they looked {at the grave} and noticed that someone had already rolled the flat stone {to open the entrance to the grave}. And that flat stone was huge!

the stone has been rolled away (ULT)

someone had already rolled the flat stone {to open the entrance to the grave} (UST)

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]

Support Reference: [Active or Passive](#)

for (ULT)

And (UST)

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]

Support Reference: [Connecting Words and Phrases](#)

Mark 16:5

ULT:

And having entered into the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed.

UST:

Then, the three women walked into the grave, where they saw a young man. He was wearing a white robe and was sitting down to their right. What they saw startled them!

on the right side (ULT)

to their right (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

dressed in a white robe (ULT)

He was wearing a white robe (UST)

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]

Support Reference: [Active or Passive](#)

they were alarmed (ULT)

What they saw startled them (UST)

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]

Support Reference: [Active or Passive](#)

unfoldingWord® Translation Words

ULT

- [tomb](#)
- [a ... robe](#)

UST

- [grave](#)
 - [a ... robe](#)
-

Mark 16:6

ULT:

But he says to them, “Do not be alarmed. You seek Jesus, the Nazarene, the one having been crucified. He was raised up! He is not here. Behold, {this is} the place where they put him.

UST:

The young man told them, “Do not let what you see startle you! {I know that} you are looking for the body of Jesus from the town of Nazareth. He was the one whom soldiers killed by nailing him to a cross. God has made him alive again! He is no longer in this grave. Look at where people placed his body.

But (ULT)

“δε” (ORIG QUOTE) (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

Do not be alarmed (ULT)

Do not let what you see startle you (UST)

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]

Support Reference: [Active or Passive](#)

the one having been crucified (ULT)

He was the one whom soldiers killed by nailing him to a cross (UST)

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]

Support Reference: [Active or Passive](#)

He was raised up (ULT)

God has made him alive again (UST)

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]

Support Reference: [Idiom](#)

He was raised up (ULT)

God has made him alive again (UST)

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]

Support Reference: [Active or Passive](#)

Behold (ULT)

Look at (UST)

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]

Support Reference: [Exclamations](#)

{this is} the place where they put him (ULT)

where people placed his body (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

unfoldingWord® Translation Words

ULT

- [Jesus](#)
- [You seek](#)
- [Nazarene](#)
- [having been crucified](#)

UST

- [the body of Jesus](#)
 - [{I know that} you are looking for](#)
 - [from the town of Nazareth](#)
 - [He was the one whom soldiers killed by nailing him to a cross](#)
-

Mark 16:7

ULT:

But go, say to his disciples and to Peter, 'He is going before you to Galilee. There you will see him, just as he said to you.'"

UST:

Now depart to his apprentices and tell them, especially Peter, that Jesus is going ahead of them to the region of Galilee. {Tell them that} Jesus will meet them there, which is what Jesus already told them."

But (ULT)

Now (UST)

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,]

Support Reference: [Connect — Contrast Relationship](#)

to his disciples and to Peter (ULT)

them, especially Peter (UST)

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]

Support Reference: [Assumed Knowledge and Implicit Information](#)

to Peter, ‘He is going before you to Galilee. There you will see him, just as he said to you (ULT)

Peter, that Jesus is going ahead of them to the region of Galilee. {Tell them that} Jesus will meet them there, which is what Jesus already told them (UST)

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]

Support Reference: [Quotes within Quotes](#)

He is going before (ULT)

Jesus is going ahead of (UST)

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [He is coming before]

Support Reference: [Go and Come](#)

unfoldingWord® Translation Words

ULT

- [to ... disciples](#)
- [to Peter](#)
- [Galilee](#)
- [just as](#)

UST

- [them](#)
 - [Peter](#)
 - [the region of Galilee](#)
 - [which is what](#)
-

Mark 16:8

ULT:

And having gone out, they fled from the tomb, for trembling and amazement was gripping them. And they said nothing to anyone, for they were afraid.

UST:

The three women were shaking because what had happened amazed them. So they left the grave and ran away. Because they felt afraid, they did not speak to anyone {about what had happened}.

having gone out, they fled from the tomb, for trembling and amazement was gripping them (ULT)

The three women were shaking because what had happened amazed them. So they left the grave and ran away (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

having gone out (ULT)

they left (UST)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out]

Support Reference: [Go and Come](#)

trembling and amazement was gripping them (ULT)

The three women were shaking because what had happened amazed them (UST)

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]

Support Reference: [Idiom](#)

trembling and amazement was gripping them (ULT)

The three women were shaking because what had happened amazed them (UST)

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]

Support Reference: [Abstract Nouns](#)

trembling and amazement (ULT)

shaking because what had happened amazed them (UST)

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]

Support Reference: [Hendiadys](#)

they said nothing to anyone, for they were afraid (ULT)

Because they felt afraid, they did not speak to anyone {about what had happened} (UST)

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]

Support Reference: [Connect — Reason-and-Result Relationship](#)

they said nothing to anyone (ULT)

they did not speak to anyone {about what had happened} (UST)

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]

Support Reference: [Double Negatives](#)

unfoldingWord® Translation Words

ULT

- [tomb](#)
- [trembling](#)
- [they were afraid](#)

UST

- [the grave](#)
 - [shaking](#)
 - [they felt afraid](#)
-

Mark 16:9

ULT:

[Now having arisen early in the morning on the first of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.]

UST:

[When Jesus lived again early on Sunday morning, Mary from the town of Magdala was the first person to see him. Jesus had forced seven demons out of her.]

(There are no notes for this verse)

Mark 16:10

ULT:

That {one}, going, reported {it} to the ones having been with him, mourning and weeping.

UST:

She approached Jesus' apprentices, who were grieving very much. She told them {what she had seen}.

(There are no notes for this verse)

Mark 16:11

ULT:

And those {ones}, having heard that he lives and was seen by her, did not believe.

UST:

So, the apprentices learned that Jesus was alive and that Mary had seen him. However, they did not accept what she said.

(There are no notes for this verse)

Mark 16:12

ULT:

Now after these things, he appeared in a different form to two of them walking, going into the country.

UST:

Sometime later, two of Jesus' apprentices were traveling to farm areas. They saw Jesus, although he looked different.

(There are no notes for this verse)

Mark 16:13

ULT:

And those {ones}, having gone away, reported {it} to the rest, but they did not believe those {ones}.

UST:

Then, the two apprentices went back {to Jerusalem}. They told the other apprentices what had happened, but the others did not accept what the two apprentices said.

(There are no notes for this verse)

Mark 16:14

ULT:

Now later, he appeared to the Eleven, they reclining to eat, and he rebuked their unbelief and hardness of heart, because they did not believe the ones having seen him, having been raised from the dead.

UST:

Sometime later, Jesus revealed himself to his 11 representatives while they were eating. Because they had not accepted it when people told them that they had seen Jesus after God made him alive again, Jesus scolded them. He told them that they should not have stubbornly refused to accept what those people said.

(There are no notes for this verse)

Mark 16:15

ULT:

And he said to them, "Having gone into all the world, preach the gospel to all the creation.

UST:

Then he told them, "Visit every place and proclaim the good news to every person!"

(There are no notes for this verse)

Mark 16:16

ULT:

The one having believed and having been baptized will be saved, but the one not having believed will be condemned.

UST:

God will rescue all people who trust in me and who have someone baptize them. However, God will punish all people who do not trust in me.

(There are no notes for this verse)

Mark 16:17

ULT:

Now these signs will accompany the ones having believed: In my name they will cast out demons; they will speak in new tongues;

UST:

I will enable those who trust in me to perform miracles. Specifically, they will represent me by forcing demons out {of people}. They will talk in languages that they have not learned.

(There are no notes for this verse)

Mark 16:18

ULT:

they will pick up snakes, and if they drink anything deadly, it will certainly not hurt them; they will lay hands on the sick, and they will get well."

UST:

They will be able to hold snakes and drink poison without becoming sick or dying. When they touch sick people, it will cure them."

(There are no notes for this verse)

Mark 16:19

ULT:

After he spoke to them, the Lord Jesus was taken up into heaven and sat down at the right hand of God.

UST:

After the Lord Jesus said that to his apprentices, God brought him up into heaven. There, Jesus sat down to rule with God {the Father}.

(There are no notes for this verse)

Mark 16:20

ULT:

Now those {ones}, having gone out, preached everywhere, the Lord working with {them} and confirming the word through the accompanying signs. Amen.]

UST:

As for the apprentices, they left {Jerusalem} and proclaimed {the good news} in every place. The Lord {Jesus} helped them and enabled them to perform miracles. That way, people could see that the good news was true. May it be so!]

(There are no notes for this verse)



unfoldingWord® Translation Academy - Mark

v87

Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

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**.

Mark References:

1:1; 1:4; 1:22; 1:22; 1:27; 1:32; 1:41; 1:44; 2:5; 2:10; 3:5; 3:5; 3:10; 3:15; 3:28; 3:29; 3:35;
4:16; 4:17; 4:19; 4:22; 4:24; 4:38; 4:39; 4:40; 5:19; 5:29; 5:30; 5:33; 5:34; 5:34; 5:34; 5:42;
6:2; 6:4; 6:6; 6:7; 6:11; 6:31; 6:34; 6:43; 6:50; 6:55; 7:3; 7:7; 7:8; 7:8; 7:9; 7:10; 7:13; 7:21-22;
7:23; 8:2; 8:20; 8:32; 8:38; 9:1; 9:1; 9:21; 9:22; 9:24; 9:39; 9:43; 9:50; 10:5; 10:11; 10:17;
10:19; 10:20; 10:30; 10:30; 10:33; 10:37; 10:42; 10:45; 10:47; 10:49; 10:52; 11:3; 11:22;
11:25; 11:26; 11:28; 11:29; 11:30; 11:33; 12:7; 12:14; 12:14; 12:15; 12:18; 12:23; 12:24;
12:30; 12:31; 12:32; 12:33; 12:33; 12:40; 12:44; 12:44; 13:9; 13:12; 13:14; 13:19; 13:24;
13:26; 13:34; 14:1; 14:4; 14:6; 14:8; 14:9; 14:38; 14:55; 14:55; 14:56; 14:59; 14:62; 14:64;
14:64; 15:7; 15:7; 15:10; 15:21; 15:33; 16:8

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- 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.

Mark References:

1:2; 1:5; 1:6; 1:9; 1:10; 1:11; 1:11; 1:13; 1:14; 1:15; 1:22; 1:25; 1:27; 1:32; 1:33; 1:42; 2:1; 2:2;
2:3; 2:5; 2:9; 2:12; 2:20; 2:22; 2:27; 3:5; 3:5; 3:24; 3:25; 3:26; 3:28; 4:1; 4:6; 4:8; 4:11; 4:12;
4:15; 4:16; 4:17; 4:18; 4:20; 4:21; 4:22; 4:24; 4:25; 4:31; 4:32; 4:37; 5:4; 5:4; 5:13; 5:15; 5:15;
5:16; 5:18; 5:21; 5:23; 5:28; 5:29; 5:29; 5:34; 5:36; 5:39; 5:41; 5:42; 5:43; 6:2; 6:2; 6:3; 6:6;
6:14; 6:16; 6:20; 6:30; 6:42; 6:48; 6:50; 6:51; 6:52; 6:56; 7:1; 7:27; 7:30; 7:34; 7:35; 7:37; 8:8;
8:12; 8:17; 8:25; 8:31; 8:31; 8:38; 8:38; 9:2; 9:7; 9:12; 9:12; 9:13; 9:15; 9:31; 9:31; 9:42; 9:44;
9:45; 9:47; 9:48; 9:49; 10:1; 10:22; 10:24; 10:26; 10:26; 10:32; 10:33; 10:38; 10:39; 10:40;
10:42; 10:45; 11:2; 11:4; 11:9; 11:10; 11:17; 11:17; 11:18; 11:21; 11:23; 12:6; 12:24; 12:25;
12:26; 12:27; 13:2; 13:4; 13:7; 13:9; 13:9; 13:10; 13:11; 13:13; 13:13; 13:20; 13:22; 13:24;
13:25; 14:5; 14:9; 14:15; 14:19; 14:21; 14:21; 14:21; 14:24; 14:27; 14:27; 14:27; 14:28; 14:29;
14:33; 14:34; 14:40; 14:41; 14:49; 14:58; 14:61; 15:7; 15:7; 15:15; 15:22; 15:23; 15:26; 15:28;
15:28; 15:32; 15:34; 15:46; 15:47; 16:4; 16:5; 16:5; 16:6; 16:6; 16:6

Apostrophe

Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

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**.

Mark References:

[9:19](#); [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.

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.

Mark References:

1:1-4; 1:4; 1:4; 1:5; 1:6; 1:7; 1:9; 1:10; 1:10; 1:10; 1:10; 1:14; 1:15; 1:16; 1:19; 1:20; 1:23; 1:25; 1:26; 1:26; 1:29; 1:31; 1:32; 1:33; 1:34; 1:34; 1:35; 1:35; 1:36; 1:37; 1:38; 1:40; 1:41; 1:44; 1:44; 1:44; 1:44; 1:45; 2:1; 2:2; 2:3; 2:3; 2:4; 2:4; 2:5; 2:8; 2:10; 2:12; 2:14; 2:15; 2:21; 2:21; 2:22; 2:23; 2:23; 2:24; 2:25; 2:25-26; 2:26; 2:26; 3:1; 3:2; 3:3; 3:8; 3:8; 3:9; 3:9; 3:10; 3:10; 3:11; 3:12; 3:14; 3:16; 3:16; 3:20; 3:20; 3:21; 3:22; 3:22; 3:26; 3:28; 3:29; 3:31; 3:31; 3:34; 4:1; 4:1; 4:4; 4:4; 4:5; 4:7; 4:7; 4:8; 4:8; 4:10; 4:11; 4:14; 4:16; 4:20; 4:21; 4:25; 4:26; 4:27; 4:32; 4:32; 4:33; 4:33; 4:34; 4:35; 4:36; 4:36; 4:36; 5:3; 5:6; 5:9; 5:12; 5:12; 5:13; 5:13; 5:13; 5:13; 5:14; 5:15; 5:15; 5:16; 5:16; 5:18; 5:19; 5:19; 5:21; 5:26; 5:26; 5:27; 5:28; 5:28; 5:30; 5:30; 5:31; 5:33; 5:35; 5:35; 5:36; 5:37; 5:38; 5:39; 5:40; 5:42; 6:1; 6:1; 6:2; 6:6; 6:6; 6:7; 6:9; 6:10; 6:10; 6:11; 6:14; 6:15; 6:16; 6:16; 6:17; 6:17; 6:20; 6:21; 6:21; 6:21; 6:22; 6:22; 6:22; 6:24; 6:24; 6:25; 6:26; 6:26; 6:27; 6:28; 6:29; 6:31; 6:33; 6:33; 6:33; 6:34; 6:38; 6:38; 6:39; 6:40; 6:41; 6:41; 6:41; 6:43; 6:44; 6:45; 6:47; 6:47; 6:48; 6:48; 6:48; 6:49; 6:52; 6:53; 6:56; 6:56; 7:1; 7:2; 7:3; 7:3; 7:4; 7:4; 7:6; 7:6; 7:11; 7:11; 7:11; 7:15; 7:15; 7:17; 7:18; 7:19; 7:20; 7:24; 7:24; 7:24; 7:25; 7:27; 7:28; 7:28; 7:29; 7:29; 7:30; 7:32; 7:33; 7:34; 7:37; 8:1; 8:3; 8:6; 8:11; 8:11; 8:11; 8:12; 8:13; 8:16; 8:17; 8:18; 8:18; 8:19; 8:19; 8:20; 8:20; 8:21; 8:22; 8:23; 8:24; 8:28; 8:28; 8:30; 8:31; 8:33; 8:34; 8:35; 8:35; 8:37; 8:38; 9:1; 9:5; 9:7; 9:9; 9:10; 9:10; 9:11; 9:11; 9:12; 9:13; 9:13; 9:14; 9:17; 9:17; 9:20; 9:23; 9:23; 9:23; 9:24; 9:24; 9:25; 9:25; 9:25; 9:26; 9:26; 9:29; 9:30; 9:31; 9:33; 9:34; 9:35; 9:37; 9:37; 9:41; 9:42; 9:42; 9:42; 9:43; 9:44; 9:48; 10:1; 10:3; 10:4; 10:4; 10:6; 10:7; 10:7; 10:9; 10:10; 10:12; 10:21; 10:22; 10:24; 10:27; 10:29; 10:32; 10:33; 10:37; 10:40; 10:41; 10:42; 10:46; 10:47; 10:47; 10:49; 10:50; 10:51; 10:52; 10:52; 11:1; 11:2; 11:3; 11:3; 11:4; 11:4; 11:5; 11:6; 11:9; 11:9; 11:10; 11:10; 11:13; 11:14; 11:14; 11:15; 11:15; 11:15; 11:16; 11:19; 11:20; 11:25; 11:26; 11:26; 11:28; 11:29; 11:29; 11:30; 11:31; 11:32; 11:32; 11:33; 12:1; 12:2; 12:2; 12:2; 12:3; 12:5; 12:6; 12:6; 12:7; 12:7; 12:7; 12:8; 12:9; 12:9; 12:10; 12:12; 12:12; 12:13; 12:14; 12:14; 12:16; 12:16; 12:19; 12:22; 12:25; 12:26; 12:27; 12:28; 12:29; 12:31; 12:32; 12:32; 12:33; 12:35; 12:36; 12:36; 12:37; 12:38; 12:38; 12:40; 12:40; 13:1; 13:4; 13:4; 13:6; 13:7; 13:7; 13:7; 13:8; 13:9; 13:9; 13:10; 13:11; 13:11; 13:12; 13:12; 13:13; 13:14; 13:14; 13:14; 13:14; 13:14; 13:15; 13:16; 13:17; 13:18; 13:19; 13:21; 13:22; 13:27; 13:29; 13:29; 13:30; 13:30; 13:32; 13:33; 13:34; 13:34; 13:34; 13:35; 14:1; 14:1; 14:2; 14:2; 14:2; 14:3; 14:4; 14:5; 14:8; 14:10; 14:11; 14:11; 14:12; 14:14; 14:14; 14:16; 14:17; 14:18; 14:21; 14:22; 14:22; 14:22; 14:23; 14:24; 14:25; 14:27; 14:27; 14:28; 14:30; 14:30; 14:31; 14:31; 14:31; 14:36; 14:37; 14:38; 14:38; 14:40; 14:41; 14:41; 14:41; 14:41; 14:44; 14:45; 14:48; 14:51; 14:51; 14:52; 14:54; 14:55; 14:55; 14:56; 14:57; 14:58; 14:58; 14:59; 14:60; 14:60; 14:62; 14:63; 14:64; 14:65; 14:65; 14:66; 14:67; 14:67; 14:68; 14:70; 14:70; 14:71; 15:intro; 15:1; 15:1; 15:1; 15:1; 15:3; 15:6; 15:6; 15:7; 15:8; 15:8; 15:8; 15:9; 15:11; 15:11; 15:12; 15:12; 15:13; 15:13; 15:14; 15:15; 15:15; 15:16; 15:16; 15:16; 15:16; 15:17; 15:17; 15:17; 15:20; 15:21; 15:24; 15:24; 15:29; 15:29; 15:31; 15:32; 15:33; 15:34; 15:35; 15:36; 15:36; 15:36; 15:38; 15:40; 15:42; 15:42; 15:43; 15:44; 15:44; 15:45; 15:45; 15:46; 15:46; 15:46; 16:1; 16:1; 16:2; 16:2; 16:3; 16:5; 16:6; 16:7

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

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.”

Mark References:

[1:6](#); [1:16](#); [1:30](#); [2:18](#); [3:19](#); [5:3](#); [5:11](#); [5:26](#); [6:intro](#); [6:44](#); [7:3](#); [7:26](#); [8:9](#); [8:14](#); [9:6](#); [12:18](#); [14:1](#); [14:44](#); [15:6](#); [15:7](#); [15:21](#); [15:25](#); [15:40](#); [15:41](#); [15:43](#)

Biblical Money

Description

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

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)

1. 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.**”

1. 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.

Mark References:

[6:37](#); [12:15](#); [12:42](#); [12:42](#); [14:5](#)

Collective Nouns

Description

A collective noun is a singular noun that refers to a group of something. Examples: a **family**, **clan**, or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

1. 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.
2. 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.
3. 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.
4. 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.

Mark References:

[3:5](#); [4:5](#); [4:7](#); [4:7](#); [4:8](#); [4:20](#); [4:26](#); [4:27](#); [4:29](#); [6:52](#); [7:6](#); [7:21](#); [8:3](#); [9:44](#); [9:48](#); [11:14](#)

Connect — Background Information

Time Relationship

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Background Clause

Description

A background clause is one that describes something that is ongoing. Then, in the same sentence, another clause indicates an event that begins to happen during that time. These events are also simultaneous events, but they have the further relationship of background event and main event because the event that is already happening serves as the background for the other event, the one that is in focus. The background event simply provides the time frame or other context for the main event or events.

Reason This Is a Translation Issue

Languages indicate a shift in time in different ways. You (the translator) need to understand how these shifts in time are indicated in the original languages in order to communicate them clearly in your own language. Background clauses often indicate a time that began long before the event that is in focus. Translators need to understand how both the source language and the target language communicate background events. Some English words that indicate background events are “now,” “when,” “while,” and “during.” Those words can also indicate simultaneous events. To tell the difference, ask yourself if all of the events seem to be equal in importance and started at about the same time. If so, they are probably simultaneous events. But if an event(s) is ongoing and another event(s) just started, then the ongoing event(s) is probably background to the other event(s). Some common phrases that indicate background events are “in those days” and “at that time.”

Examples From OBS and the Bible

When Solomon was old, he also worshiped their gods. (OBS Story 18 Frame 3)

Solomon began to worship foreign gods at a time when he was old. Being old is the background event. Worshipping 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.

Mark References:

[6:17](#); [11:32](#)

Connect — Contrary to Fact Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if ... then.” Often, however, the word “then” is not stated.

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!**”

Mark References:

[8:12](#); [13:20](#)

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words “but,” “although,” “even though,” “though,” “yet,” or “however.”

Examples From OBS and the Bible

You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph’s brothers’ evil plan to sell Joseph is contrasted with God’s good plan to save many people. The word “but” marks the contrast.

For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word “yet.”

The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

- (1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.
- (2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.
- (3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

- (1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Unlike that person,** I am among you as one who serves.

- (2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

{David} found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)

[David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a house**, the Most High does not live in houses made with hands.

Mark References:

1:8; 2:10; 3:27; 6:37; 6:38; 6:52; 7:5; 7:11; 7:25; 7:28; 8:33; 9:13; 9:22; 9:23; 10:14; 10:18; 10:22; 10:38; 11:29; 12:12; 12:25; 13:24; 14:6; 14:20; 14:29; 15:11; 15:14; 16:6; 16:7

Connect — Exception Clauses

Exceptional Relationship

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.

Mark References:

[2:7](#); [2:26](#); [3:27](#); [3:28-29](#); [4:22](#); [5:37](#); [6:4](#); [6:5](#); [6:8](#); [7:3](#); [7:4](#); [8:14](#); [9:8](#); [9:29](#); [10:18](#); [11:13](#); [13:32](#)

Connect — Factual Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if ... then.” Often, however, the word “then” is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker’s mind. In English, a sentence containing a Factual Condition can use the words “even though,” “since,” or “this being the case” to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

“**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

Elijah came near to all the people and said, “How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is “if Yahweh is God.” If that is true, then the Israelites should worship Yahweh. But the prophet

Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

“A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name.
(Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with “if,” it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as “since” or “you know that ...” or “it is true that ...” can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

“**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

“It is true that Yahweh is God, so worship him!”

“A son honors his father, and a servant honors his master. **If I**, then, am a father, where is my honor? **If I** am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name.
(Malachi 1:6 ULT)

“A son honors his father, and a servant honors his master. **Since I**, then, am a father, where is my honor? **Since I** am a master, where is the reverence for me?”

Mark References:

[13:21](#)

Connect — Goal (Purpose) Relationship

Logical Relationships

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.**

Mark References:

[1:4](#); [2:10](#); [4:12](#); [8:11](#); [10:2](#); [11:25](#); [12:7](#); [13:9](#); [15:15](#); [15:20](#); [15:21](#)

Connect — Hypothetical Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if ... then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the “if clause”) is stated after the “then” clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites

obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did

not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.

... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)

... **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

Mark References:

8:34; 9:43; 9:47; 9:50; 11:31; 14:29; 14:31

Connect — Reason-and-Result Relationship

Logical Relationships

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.

Mark References:

1:22; 1:34; 1:38; 2:4; 2:28; 3:2; 3:10; 3:21; 3:30; 4:5; 4:29; 4:41; 5:8; 5:9; 5:23; 5:28; 5:33;
5:39; 6:14; 6:14; 6:17; 6:18; 6:20; 6:31; 6:34; 6:48; 6:50; 7:7; 7:27; 8:2; 8:33; 8:35; 8:36; 8:38;
9:6; 9:34; 9:38; 9:39; 9:40; 10:8; 10:9; 10:14; 10:18; 10:22; 10:27; 10:45; 11:13; 11:18; 11:24;
11:32; 11:33; 12:9; 12:12; 12:14; 12:23; 12:24; 12:37; 12:44; 13:11; 13:19; 13:22; 13:33;
13:35; 13:35; 14:2; 14:5; 14:7; 14:27; 14:40; 14:49; 14:70; 15:4; 15:5; 15:10; 15:14; 16:8; 16:8

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

When Joseph came to his brothers, they kidnapped him and sold him to some slave traders. (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word “**after**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word “**before**.” However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector “**and**” connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general connector “and” is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

- (1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
- (2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.

For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see [Sequence of Events](#).

Mark References:

1:5; 2:4; 4:8; 12:38; 13:24

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously.

Connecting words that may indicate simultaneous events are words such as “while,” “as,” and “during.” Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word “**during**” tells us clearly that two things happened at the same time, but one event did not cause the other.

And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector “**and**” indicates this.

While they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words “**while**” and “**as**” tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

- (1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
- (2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
- (3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

(1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.

(2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.

(3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

While they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

(1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.

(2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.

(3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

Mark References:

[14:54](#); [14:66](#); [15:47](#)

Connecting Words and Phrases

Description

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- 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.

Mark References:

1:16; 2:6; 2:15; 3:31; 3:35; 4:4; 4:15; 4:16; 4:17; 4:19; 4:22; 4:25; 4:25; 4:30; 5:4; 5:19; 5:31; 5:32; 5:34; 5:42; 6:19; 6:20; 6:49; 6:52; 7:6; 7:7; 7:10; 7:19; 7:20; 7:21; 7:28; 8:3; 8:24; 8:28; 8:36; 8:37; 9:12; 9:12; 9:18; 9:19; 9:41; 9:42; 9:49; 10:3; 10:5; 10:20; 10:21; 10:21; 10:31; 10:39; 11:13; 11:28; 11:33; 12:3; 12:8; 12:25; 12:26; 13:5; 13:8; 13:9; 13:15; 13:18; 13:23; 13:28; 13:32; 13:37; 14:4; 14:21; 14:47; 14:55; 14:56; 14:56; 14:63; 15:4; 15:13; 15:15; 15:39; 15:44; 16:4

Copy or Borrow Words

Description

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can “borrow” the word from the Bible in a familiar language and use it in your translation in your own language. This means that you basically copy it from the other language. This page tells how to “borrow” words. (There are also other ways to translate words for things that are not in your language. See [Translate Unknowns](#).)

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.

זְפַנְיָהּ — A man’s name in Hebrew letters.

“Zephaniah” — The same name in Roman letters

- (2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

Zephaniah — This is a man’s name.

“Zephaniah” — The name as it is spelled in English,
but you can pronounce it according to the rules of
your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Zephaniah — If your language does not have the “z,” you could use “s.” If
your writing system does not use “ph” you could use “f.” Depending on
how you pronounce the “i” you could spell it with “i” or “ai” or “ay.”

“Sefania”

“Sefanaia”

“Sefanaya”

Mark References:

[3:17](#); [3:18](#); [5:41](#); [7:11](#); [7:34](#); [11:intro](#); [11:9](#); [11:10](#); [14:intro](#); [14:36](#); [15:intro](#); [15:22](#); [15:34](#)

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

And he commanded him to tell no one, but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, “**Go, show yourself to the priest ...**”

And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, “The kingdom of God is not coming with careful observation. Neither will they say, ‘Look, here it is!’ or ‘There it is!’ For indeed, the kingdom of God is among you.” (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming**,
- Direct quote: he answered them and said, “**The kingdom of God is not coming with careful observation. Neither will they say, ‘Look. here it is!’ or ‘There it is!’ For indeed, the kingdom of God is among you.**”
- Direct quotes: Neither will they say, ‘**Look, here it is!**’ or, ‘**There it is!**’

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.

Mark References:

1:4; 2:12; 3:9; 3:12; 3:21; 3:22; 3:30; 3:32; 4:10; 5:10; 5:13; 5:17; 5:18; 5:23; 5:28; 5:43; 5:43;
6:8-9; 6:9; 6:12; 6:14; 6:15; 6:18; 6:22; 6:23; 6:24; 6:39; 6:49; 6:55; 6:56; 7:11; 7:26; 7:32;
7:36; 8:5; 8:6; 8:7; 8:11; 8:16; 8:22; 8:23; 8:26; 8:30; 8:31; 9:9; 9:10; 9:16; 9:18; 9:21; 9:23;
9:26; 9:28; 9:33; 10:2; 10:3; 10:47; 10:49; 10:51; 11:5; 12:19; 12:31; 13:34; 14:2; 14:4-5;
14:32; 14:35; 14:44; 14:69; 14:71; 14:72; 15:44; 16:3

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

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.

Mark References:

[3:22](#); [12:18](#); [14:18](#); [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.

Description

Negative words are words that have in them the meaning “not.” Examples in English are “no,” “not,” “none,” “no one,” “nothing,” “nowhere,” “never,” “nor,” “neither,” and “without.” Also, some words have prefixes or suffixes that mean “not,” such as the bolded parts of these words: “**un**happy,” “**im**possible,” and “**useless**.” Some other kinds of words also have a negative meaning, such as “lack” or “reject,” or even “fight” or “evil.”

A double negative occurs when a clause has two words that each have a negative meaning.

We did this **not** because we have **no** authority ... (2 Thessalonians 3:9a ULT)

And this was **not** done **without** an oath! (Hebrews 7:20a ULT)

Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, “No vi a nadie,” literally says “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” The two negatives are seen as in agreement with each other, and the sentence means, “I did not see anyone.”
- In some languages, a double negative creates a stronger negative statement.
- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, “He is not unintelligent”

can mean “He is very intelligent.” In this case, the double negative is actually the figure of speech called [litotes](#).

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν

Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means “in order to be fruitful.”

A prophet is **not without** honor (Mark 6:4 ULT)

This means “a prophet is honored.”

I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means “I want you to be knowledgeable.”

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

- (1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
- (2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
- (3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

- (1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)

“For we have a high priest who can feel sympathy for our weaknesses.”

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

“... so that they may be fruitful.”

- (2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν 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

Mark References:

1:44; 4:34; 5:3; 6:4; 6:5; 6:26; 7:12; 9:1; 9:39; 9:41; 10:15; 10:29-30; 11:14; 12:14; 12:34;
13:2; 13:19; 13:30; 13:30; 13:31; 13:31; 14:25; 14:31; 14:60; 14:61; 15:4; 15:5; 16:8

Doublet

Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike [Hendiadys](#), in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

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!”**

Mark References:

4:8; 4:39; 5:38; 6:4; 7:4; 8:15; 8:17; 9:2; 12:23; 12:33; 13:22; 13:32; 14:15; 14:33; 14:41; 14:61; 14:68; 15:19

Ellipsis

Description

An ellipsis^[^1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

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

1. 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.
2. 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.

Mark References:

1:22; 2:17; 2:17; 2:22; 2:27; 3:4; 4:8; 4:20; 6:15; 6:19; 6:24; 6:38; 7:23; 7:36; 8:5; 8:8; 8:19;
8:20; 8:20; 8:28; 8:33; 9:18; 9:21; 10:27; 10:31; 10:39; 10:40; 10:45; 10:51; 11:8; 11:31;
11:32; 11:33; 12:5; 12:14; 12:16; 12:17; 12:21; 12:27; 12:31; 12:33; 13:8; 13:11; 13:12; 13:21;
14:19; 14:22; 14:29; 14:36; 14:43; 14:49; 14:62

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

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)

Mark References:

[1:28](#); [4:33-34](#); [8:10](#)

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

... 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.”

Mark References:

[5:23](#); [5:25](#); [7:19](#); [9:44](#); [9:48](#); [13:30](#); [14:21](#); [14:61](#); [15:37](#); [15:39](#)

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

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!”

Mark References:

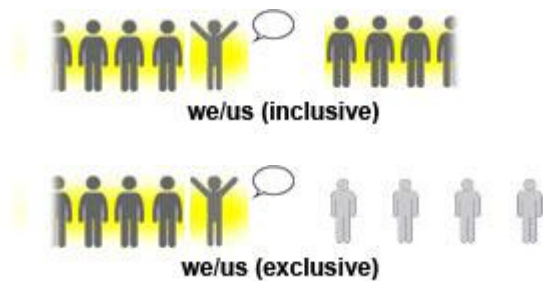
1:2; 2:24; 3:32; 5:22; 10:23; 10:28; 10:33; 11:21; 12:29; 13:1; 13:1; 13:21; 13:23; 14:41;
14:42; 15:29; 15:35; 16:6

Exclusive and Inclusive ‘We’

Description

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

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.

Mark References:

4:30; 4:38; 5:12; 9:5; 9:5; 9:22; 9:28; 9:38; 9:40; 10:28; 10:33; 10:35; 10:37; 12:14; 12:19; 14:15; 14:58

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.”

Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

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.

Mark References:

2:10; 2:28; 4:9; 8:12; 8:38; 9:12; 9:31; 9:41; 10:33-34; 10:34; 10:45; 13:26-27; 13:32; 13:35-36; 14:21; 14:41; 14:62

Forms of ‘You’ — Dual/Plural

Description

Some languages have a singular form of “you” for when the word “you” refers to just one person, and a plural form for when the word “you” refers to more than one person. Some languages also have a dual form of “you” for when the word “you” refers to only two people. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

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.

Mark References:

[11:2](#); [11:3](#); [14:13](#); [14:15](#)

Forms of ‘You’ — Singular

Description

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

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.

Mark References:

[front:intro](#); [1:intro](#); [1:3](#); [1:8](#); [1:15](#); [1:17](#); [2:intro](#); [2:8](#); [2:10](#); [2:25](#); [3:intro](#); [3:28](#); [4:intro](#); [4:38](#); [4:39](#); [5:intro](#); [5:39](#); [6:intro](#); [6:18](#); [6:22](#); [6:23](#); [6:25](#); [6:36](#); [7:intro](#); [7:5](#); [7:10](#); [7:11](#); [7:27](#); [7:29](#); [7:34](#); [8:intro](#); [8:23](#); [8:26](#); [8:29](#); [8:33](#); [9:intro](#); [9:1](#); [9:7](#); [9:13](#); [9:16](#); [9:19](#); [9:19](#); [9:33](#); [9:39](#); [9:41](#); [9:50](#); [10:intro](#); [10:3](#); [10:5](#); [10:14](#); [10:15](#); [10:19](#); [10:29](#); [10:36](#); [10:38](#); [10:39](#); [10:42](#); [10:43](#); [10:44](#); [10:49](#); [11:intro](#); [11:14](#); [11:21](#); [11:23](#); [11:28](#); [12:intro](#); [12:10](#); [12:15](#); [12:17](#); [12:24](#); [12:26](#); [12:27](#); [12:30](#); [12:31](#); [12:38](#); [12:43](#); [13:intro](#); [13:2](#); [13:4](#); [14:intro](#); [14:12](#); [14:30](#); [14:31](#); [14:36](#); [14:37](#); [14:60](#); [14:61](#); [14:65](#); [14:67](#); [14:68](#); [14:70](#); [14:72](#); [15:intro](#); [15:9](#); [15:12](#); [15:36](#); [16:intro](#)

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

Can **a man** walk on hot coals without scorching his feet?
So is **the man who goes in to his neighbor's wife;**
the one who touches her will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase “a good man” does not refer to a particular man, but to any person who is good. The phrase “a man who makes evil plans” does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

- (1) Use the word “the” in the noun phrase.
- (2) Use the word “a” in the noun phrase.
- (3) Use the word “any,” as in “any person” or “anyone.”
- (4) Use the plural form, as in “people.”
- (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.”

Mark References:

2:27; 3:27; 4:4; 4:21; 6:8; 6:32; 7:15; 7:18; 7:19; 7:20; 7:23; 8:10; 8:17; 10:7; 13:8; 13:13; 13:15; 13:16; 13:28; 14:38

Go and Come

Description

Different languages have different ways of determining whether to use the words “go” or “come” and whether to use the words “take” or “bring” when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say “I am coming,” while Spanish speakers say “I am 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?

Mark References:

1:5; 1:9; 1:10; 1:14; 1:28; 1:29; 1:29; 1:35; 1:38; 1:39; 1:40; 1:45; 1:45; 2:3; 2:12; 2:13; 2:13; 2:26; 3:6; 3:8; 3:13; 3:20; 3:21; 3:22; 3:31; 5:1; 5:2; 5:13; 5:14; 5:15; 5:22; 5:23; 5:27; 5:33; 5:35; 5:38; 6:1; 6:11; 6:12; 6:24; 6:29; 6:32; 6:34; 6:35; 6:48; 6:53; 6:54; 7:1; 7:15; 7:19; 7:20; 7:21; 7:23; 7:24; 7:25; 7:29; 7:31; 8:10; 8:11; 8:13; 8:22; 8:27; 9:9; 9:14; 9:25; 9:26; 9:28; 9:29; 9:30; 9:33; 10:1; 10:1; 10:14; 10:17; 10:32; 10:33; 10:46; 10:46; 10:50; 11:1; 11:2; 11:9; 11:11; 11:12; 11:13; 11:13; 11:15; 11:19; 11:27; 12:9; 12:12; 12:14; 12:18; 12:28; 12:42; 13:1; 13:6; 13:15; 14:10; 14:12; 14:13; 14:16; 14:17; 14:28; 14:32; 14:35; 14:37; 14:39; 14:40; 14:45; 14:48; 14:66; 14:68; 15:8; 15:21; 15:30; 15:32; 15:36; 15:41; 15:43; 16:1; 16:7; 16:8

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

... his own **kingdom and glory**. (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

while we look forward to receiving **the blessed hope and appearing of the glory of our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

“A mouth” and “wisdom” are nouns, but in this figure of speech “wisdom” describes what comes from the mouth.

If you are willing and obedient ... (Isaiah 1:19a ULT)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Substitute the describing noun with an adjective that means the same thing.
- (2) Substitute the describing noun with a phrase that means the same thing.
- (3) Substitute the describing adjective with an adverb that means the same thing.
- (4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.
- (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

- (1) Substitute the describing noun with an adjective that means the same thing.

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

For I will give you **wise words** ...

Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

You should walk in a manner that is worthy of God,
who calls you to **his own glorious kingdom**.

- (2) Substitute the describing noun with a phrase that means the same thing.

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

for I will give you **words of wisdom**.

You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

You should walk in a manner that is worthy of God,
who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

If you are willing and obedient ... (Isaiah 1:19a ULT)

If you are **willingly obedient** ...

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

If you are willing and obedient ... (Isaiah 1:19a ULT)

The adjective “obedient” can be substituted with the verb “obey.”

if you **obey willingly** ...

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

We look forward to receiving **the blessed hope and appearing of the glory of our great God and Savior Jesus Christ.** (Titus 2:13b ULT)

The noun “glory” can be changed to the adjective “glorious” to make it clear that Jesus’ appearing is what we hope for. Also, “Jesus Christ” can be moved to the front of the phrase and “great God and Savior” put into a relative clause that describes the one person, Jesus Christ.

We look forward to receiving **what we are longing for, the blessed and glorious appearing of Jesus Christ, who is our great God and Savior.**

Mark References:

[5:33](#); [5:38](#); [8:33](#); [11:24](#); [13:15](#); [15:2](#); [15:12](#); [16:8](#)

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

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.

Mark References:

front:intro; 2:14; 3:18; 5:1; 5:9; 5:20; 5:22; 6:3; 6:17; 6:45; 6:53; 7:26; 7:31; 8:10; 8:22; 9:4; 10:46; 11:1; 14:3; 15:21; 15:40; 15:40; 15:40; 15:43; 15:47; 15:47; 16:1; 16:1; 16:1

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

1. The speaker means this as literally true if he means that it really does rain here every night.
2. The speaker means this as a **generalization** if he means that it rains here most nights.
3. 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

1. Readers need to be able to understand whether or not a statement is literally true.
2. 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.

Mark References:

1:5; 1:32; 1:33; 1:36; 1:37; 1:45; 4:1; 4:6; 4:17; 4:25; 4:31; 6:23; 7:3; 8:16; 9:37; 9:43; 9:47;
10:25; 10:44; 11:18; 11:32; 13:2; 13:13; 14:34

Hypothetical Situations

Consider these phrases: “If the sun stopped shining ...” “What if the sun stopped shining ...” “Suppose the sun stopped shining ...” and “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

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.

Mark References:

[2:21](#); [2:22](#); [3:24](#); [3:25](#); [3:26](#); [7:11-12](#); [8:3](#); [8:36](#); [11:23](#); [12:19](#); [12:20](#); [15:32](#)

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg. (This means, “You are teasing me by telling me something that is not true.”)
- Do not push the envelope. (This means, “Do not take a matter to its extreme.”)
- This house is under water. (This means, “The debt owed for this house is greater than its actual value.”)
- We are painting the town red. (This means, “We are going around town tonight celebrating very intensely.”)

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

Mark References:

1:2; 1:9; 1:15; 1:17; 1:18; 1:21; 1:24; 1:26; 2:1; 2:2; 2:14; 2:15; 2:15; 2:17; 2:19; 2:20; 2:23;
2:23; 2:24; 3:2; 3:4; 3:4; 3:6; 3:17; 3:21; 3:21; 3:22; 3:28; 3:29; 3:30; 4:5; 4:6; 4:10; 4:22;
4:24; 4:27; 4:28; 4:29; 4:29; 4:37; 4:41; 5:5; 5:7; 5:7; 5:15; 5:15; 5:18; 5:26; 5:26; 5:34; 5:42;
5:42; 6:2; 6:7; 6:14; 6:16; 6:35; 6:39; 6:40; 6:40; 7:10; 7:22; 8:1; 8:8; 8:15; 8:31; 8:31; 8:34;
8:34; 9:1; 9:9; 9:10; 9:11; 9:17; 9:18; 9:19; 9:31; 9:31; 9:40; 9:41; 10:5; 10:21; 10:22; 10:28;
10:30; 10:34; 10:45; 11:2; 11:11; 11:14; 11:20; 11:25; 12:7; 12:10; 12:14; 12:14; 12:19; 12:20;
12:21; 12:23; 12:25; 12:26; 12:41; 13:3; 13:8; 13:9; 13:11; 13:11; 13:12; 13:12; 13:17; 13:17;
13:19; 13:20; 13:22; 13:24; 13:27; 13:29; 14:6; 14:19; 14:25; 14:25; 14:28; 14:35; 14:40;
14:41; 14:46; 14:68; 14:69; 14:70; 14:70; 14:72; 15:1; 15:2; 15:18; 15:34; 15:37; 15:39; 15:41;
16:2; 16:6; 16:8

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

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.”

Mark References:

[2:11](#); [3:5](#); [4:3](#); [5:12](#); [6:36](#); [9:22](#); [10:37](#); [10:47](#); [13:4](#); [14:36](#); [15:13](#)

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this:
Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday
Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

And the day began to end, and the twelve came to him and said, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place.” (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

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!

Mark References:

1:27; 2:18; 3:7-8; 4:41; 5:42; 6:6-7; 7:1-2; 7:5; 8:18-19; 8:25; 8:33; 9:8; 9:22; 10:10; 10:45; 12:6; 12:27; 14:42; 14:60; 15:24; 15:40; 16:1

Introduction of a New Event

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples From the Bible

In the days of Herod, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “And it happened that” in Luke 1:8 helps to introduce the first event in this story:

And it happened that in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

The birth of Jesus Christ happened in the following way. His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

Now in those days John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

Then Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader.** This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

- (1) Put the information that introduces the event in the order that your people put it.
- (2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: “another time” or “someone.”
- (3) If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.
- (4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

Examples of Translation Strategies Applied

- (1) Put the information that introduces the event in the order that your people put it.

Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.

One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council,** came to Jesus.

As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him ... (Mark 2:14a ULT)

As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and said to him ...

As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...

As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as “another time,” or “someone.”

Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase “after that” can help them see that it happened after the events already mentioned.

After that, when Noah was 600 years old, the flood came upon the earth.

Again he began to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone’s house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.

Another time Jesus began to teach people again beside the sea.

Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.

Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)

Now this is what happened when Noah was 600 years old and the flood came upon the earth.

This part tells about what happened when the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Now this is what happened when Noah was 600 years old. Noah, his sons, his wife, and his sons' wives went into the ark together because **God had said that the waters of the flood would come.**

Mark References:

1:9; 1:12; 1:14; 1:29; 1:32; 2:13; 2:18; 2:23; 3:1; 3:13; 3:20; 4:1; 5:1; 5:21; 6:1; 6:7; 6:14; 6:30; 6:45; 7:1; 7:24; 7:31; 8:1; 8:11; 8:22; 8:27; 9:2; 9:14; 10:1; 10:13; 10:17; 10:32; 10:35; 10:46; 11:1; 11:12; 12:13; 12:18; 12:28; 12:35; 12:41; 14:3; 14:10; 14:12; 14:26; 14:43; 15:1; 15:16; 15:42; 16:1

Introduction of New and Old Participants

Description

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

Now **there was a man from the Pharisees whose name was Nicodemus**
... **This man** came to Jesus at night ... Jesus replied and said to **him** ...
(John 3:1, 2a, 3a)

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as “This man” and “him” when he has become an old participant.

Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples From the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man,” as in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who his family was, and what his name was.

Now there was a man from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah's wife is simply referred to as "his wife." This phrase shows her relationship to him.

Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun "his," and his wife is referred to with the pronoun "she."

His wife was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

The angel of Yahweh appeared to **the wife** and he said to her ... (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See [Verbs](#).)

Translation Strategies

- (1) If the participant is new, use one of your language's ways of introducing new participants.
- (2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
- (3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

- (1) If the participant is new, use one of your language's ways of introducing new participants.

Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth ... (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.

There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement.

- (2) If it is not clear who a pronoun refers to, use a noun phrase or name.

And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, “Lord, teach us to pray just as John also taught his disciples.” (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who “he” refers to.

It happened when **Jesus** finished praying in a certain place, that one of his disciples said, “Lord, teach us to pray just as John taught his disciples.”

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Joseph’s master took Joseph and put him in prison, in the place where all the king’s prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.

Joseph’s master took **him** and put **him** in prison, in the place where all the king’s prisoners were put, and **he** stayed there in the prison.

Mark References:

1:4; 1:16; 1:19; 1:23; 1:30; 1:40; 2:14; 3:1; 4:3; 5:2; 5:14; 5:22; 5:25; 6:14; 6:17; 6:22; 7:25; 7:32; 8:22; 10:17; 10:46; 12:1; 12:18; 12:28; 12:42; 14:3; 14:47; 14:51; 15:7; 15:21; 15:43

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "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!**

Mark References:

[2:17](#); [5:31](#); [7:9](#); [14:65](#); [15:intro](#); [15:18](#); [15:26](#); [15:32](#)

Irregular Use of Tenses

Description

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,

Mark References:

front:intro; 1:intro; 1:7; 1:8; 2:intro; 3:intro; 4:intro; 5:intro; 6:intro; 7:intro; 8:intro; 9:intro; 9:12; 9:39; 10:intro; 10:7; 11:intro; 11:3; 11:23; 11:24; 12:intro; 13:intro; 13:20; 14:intro; 14:21; 14:41; 15:intro; 16:intro

Kinship

Description

Kinship terms refer to those words used to describe people related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as “my son” or “my daughter.”

Examples from the Bible

Then Yahweh said to Cain, “Where is Abel **your brother**?” He said, “I do not know. Am I **my brother's** keeper?” (Genesis 4:9 ULT)

Abel was Cain's younger brother.

Jacob sent and called Rachel and Leah to the field to his flock and said to them, “I see **your father’s** attitude toward me has changed, but the God of my father has been with me.” (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man’s father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man’s father-in-law this is a good place to use it.

And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses’s older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi’s daughters-in-law.

Then she said, “Look, your sister-in-law has turned back to her people and to her gods.” (Ruth 1:15 ULT)

Orpah had been the wife of Ruth’s husband’s brother. This may be a different term in your language than if she had been Ruth’s husband’s sister.

Then Boaz said to Ruth, “Will you not listen to me, **my daughter**?” (Ruth 2:8a ULT)

Boaz is not Ruth’s father; he is simply using the term to address a younger woman.

And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

- (1) Find out the exact relationship specified and translate using the term your language uses.
- (2) If the text does not specify the relationship as clearly as your language would, either:
 - (a) settle on a more general term.
 - (b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker’s (or referent’s) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

Genesis 30:1 Rachel is jealous of her “eonni,” which is the term a woman uses for her older sister.

Genesis 34:31 Simeon and Levi refer to Dinah as “nui,” a general term for sister.

Genesis 37:16 Joseph refers to his brothers as “hyeong,” which is the term a man uses for his older brother(s).

Genesis 45:12 Joseph refers to Benjamin as “dongsaeng,” which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, “nevéstka” is the term for a brother’s (or brother-in-law’s) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law “snoxá.” Examples from the Russian Synodal Version.

Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is “svekor.” This is used for a woman’s husband’s father.

Exodus 3:1 Moses is watching his father-in-law’s herd. The term used is “test’.” This is used for a man’s wife’s father.

Mark References:

[1:16](#); [1:19](#); [1:30](#); [3:17](#); [3:31](#); [3:32](#); [3:33](#); [3:34](#); [5:37](#); [6:3](#); [6:3](#); [6:17](#); [6:18](#)

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as “not bad.” The difference between a litotes and a [double negative](#) is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of “not bad,” taken as a plain double negative, would be “acceptable” or even “good.” But if the speaker intended it as a litotes, then the meaning is “very good” or “extremely good.”

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.”

Mark References:

[9:41](#); [12:34](#)

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

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.

Mark References:

1:7; 2:20; 3:28; 4:31-32; 4:32; 6:16; 6:30; 6:33; 6:50; 6:51; 7:2; 7:17; 7:20; 8:6; 10:38; 10:39; 11:24; 11:25; 12:24; 12:44; 13:11; 13:13; 13:19; 13:20; 14:62

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

“I am **the alpha and the omega**,” says the Lord God, “the one who is, and who was, and who is to come, the Almighty.” (Revelation 1:8 ULT)

I am **the alpha and the omega, the first and the last, the beginning and the end**. (Revelation 22:13, ULT)

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

... I praise you, Father, Lord of **heaven and earth** ..., (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

From the rising of the sun to its setting, Yahweh’s name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means “everywhere.”

He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means “everyone.”

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it.

If not, here are other options:

- (1) Identify what the merism refers to without mentioning the parts.
- (2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

- (1) Identify what the merism refers to without mentioning the parts.

I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

I praise you, Father, Lord of **everything**.

From the rising of the sun to its setting, Yahweh’s name should be praised. (Psalm 113:3 ULT)

In all places, people should praise Yahweh’s name.

- (2) Identify what the merism refers to and include the parts.

I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth.**

He will bless those who honor him, both **young and old.** (Psalm 115:13 ULT)

He will bless **all those** who honor him, regardless of whether they are **young or old.**

Mark References:

[5:14](#); [6:36](#); [12:30](#); [12:33](#); [13:31](#)

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

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](#) .

Mark References:

1:2; 1:3; 1:7; 1:8; 1:12; 1:17; 2:5; 3:intro; 3:5; 3:24; 3:25; 3:26; 3:34; 3:35; 4:11; 4:12; 4:14;
4:15; 4:15; 4:17; 4:17; 4:18; 4:19; 4:20; 4:24; 4:30; 5:34; 6:3; 6:21; 6:48; 6:52; 7:5; 7:6; 7:8;
7:13; 7:13; 7:21; 7:23; 7:35; 7:35; 8:intro; 8:15; 8:17; 8:33; 8:33; 8:34; 8:35; 8:35; 8:38; 9:35;
9:37; 9:37; 9:38; 9:42; 9:43; 9:43; 9:43; 9:44; 9:45; 9:47; 9:47; 9:48; 9:49; 9:50; 10:intro; 10:8;
10:8; 10:17; 10:24; 10:31; 10:38; 10:38; 10:39; 10:39; 10:44; 10:45; 10:47; 11:10; 11:17;
11:17; 11:25; 11:26; 12:intro; 12:2; 12:3; 12:10; 12:13; 12:14; 12:19; 12:20; 12:21; 12:22;
12:28; 12:29; 12:30; 12:31; 12:33; 12:34; 12:35; 12:37; 12:39; 12:40; 12:43; 12:44; 13:5; 13:6;
13:8; 13:9; 13:22; 13:23; 13:27; 13:33; 13:33; 13:36; 14:intro; 14:22; 14:24; 14:27; 14:27;
14:29; 14:36; 14:38; 15:11

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

... 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](#)



Mark References:

1:2; 1:33; 1:45; 2:2; 2:6; 2:8; 2:8; 3:24; 3:25; 4:9; 4:14; 4:15; 4:16; 4:17; 4:18; 4:19; 4:20;
4:29; 4:33; 5:35; 5:36; 6:4; 6:8; 6:11; 6:14; 6:19; 7:6; 7:6; 7:13; 7:19; 7:21; 7:29; 8:12; 8:12;
8:14; 8:16; 8:17; 8:32; 8:38; 8:38; 9:7; 9:10; 9:19; 9:31; 9:32; 9:37; 9:38; 9:39; 10:22; 10:37;
10:38; 10:39; 10:40; 11:2; 11:9; 11:23; 11:29; 11:30; 11:31; 12:11; 12:13; 12:14; 12:17; 12:28;

12:29; 12:30; 12:34; 12:36; 12:40; 12:40; 13:6; 13:8; 13:13; 13:20; 13:30; 13:31; 13:35; 14:11;
14:12; 14:12; 14:14; 14:16; 14:35; 14:38; 14:38; 14:39; 14:41; 14:53; 14:62; 14:72; 15:4

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

The rich man had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

He will not be rich; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

The rich must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

The scepter of wickedness must not rule in the land of **the righteous**.
(Psalms 125:3a ULT)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are **the meek**. (Matthew 5:5a ULT)

“The meek” here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

- (1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

- (1) Use the adjective with a plural form of the noun that the adjective describes.

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**.

Mark References:

1:37; 2:2; 2:12; 2:17; 2:21; 3:10; 3:14; 3:16; 4:4; 4:5; 4:7; 4:8; 4:8; 4:10; 4:20; 5:20; 6:14;
6:21; 6:33; 6:41; 7:37; 8:9; 8:19; 8:20; 8:20; 8:28; 9:9; 9:26; 9:35; 9:35; 10:8; 10:11; 10:12;
10:21; 10:31; 10:32; 10:41; 10:44; 10:45; 10:48; 11:8; 11:10; 11:11; 12:5; 12:20; 12:21; 12:21;
12:22; 12:22; 12:23; 12:25; 12:26; 12:27; 12:28; 12:29; 12:31; 12:32; 12:41; 12:41; 12:44;
13:6; 13:13; 13:20; 13:22; 13:27; 13:37; 14:5; 14:7; 14:10; 14:17; 14:20; 14:24; 14:43; 14:50;
14:56; 14:58; 15:14; 15:27; 15:31

Numbers

Description

There are many numbers in the Bible. They can be written as words (“five”) or as numerals (“5”). Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000), or “one hundred million” (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Some numbers are exact and others are rounded.

Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples From the Bible

When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the father

of more sons and daughters. Jared lived **962** years, and then he died.
(Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

Our sister, may you be the mother of **thousands of ten thousands**.
(Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

- (1) Write numbers using numerals.
- (2) Write numbers using your language's words or the Gateway Language words for those numbers.
- (3) Write numbers using words, and put the numerals in parentheses after them.
- (4) Combine words for large numbers.
- (5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

- (1) Write numbers using numerals.

I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

- (2) Write numbers using your language's words or the Gateway Language words for those numbers.

I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

- (3) Write numbers using words, and put the numerals in parenthesis after them.

I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

- (4) Combine words for large numbers.

I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand**

talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

I have prepared for Yahweh's house **a great amount of gold (100,000 talents), ten times that amount of silver (1,000,000 talents),** and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULT and UST

The *unfoldingWord*® *Literal Text* (ULT) and the *unfoldingWord*® *Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years. He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

Mark References:

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.

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 Pharaoh (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!

Mark References:

[5:7](#); [8:12](#)

Order of Events

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples From the Bible

He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

- (1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
- (2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on “Aspect” of [Verbs](#).)
- (3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they are in that order. This may require putting two or more verses together (like 5-6). (See [Verse Bridges](#).)

Examples of Translation Strategies Applied

- (1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized.
(Luke 3:20-21 ULT)

20 But then Herod ... had John locked up in prison.
21 **Before John was put in prison**, while all the people were being baptized by John, Jesus also was baptized.

Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

Who is worthy to open the scroll **after** breaking its seals?

- (2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

8,10 Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...

Who is worthy to open the scroll and break its seals? (Revelation 5:2b
ULT)

Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs/_events.

Mark References:

[1:31](#); [1:43-44](#); [6:27](#)

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have “-th” added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim ... the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

- (1) Use “one” with the first item and “another” or “the next” with the rest.
- (2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

- (1) Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)

There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim ... **another** to Delaiah, **and the last** went to Maaziah.

There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim ... **the next** to Delaiah, **and the last** went to Maaziah.

A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)

A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim ... the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

They cast **24** lots. The lots went to Jerhoiarib,
Jedaiah, Harim, Seorim ... Delaiah, and Maaziah.

Mark References:

[9:35](#); [12:20](#); [12:21](#); [12:21](#); [12:28](#); [12:29](#); [12:31](#); [12:39](#); [13:10](#); [14:12](#); [14:41](#); [14:72](#); [15:25](#);
[15:33](#); [15:34](#); [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.

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.”

Mark References:

2:intro; 2:19-20; 2:21; 2:22; 3:intro; 3:24; 3:25; 3:27; 4:intro; 4:3; 4:26; 4:31; 7:27; 7:28; 9:50; 12:intro; 12:1; 13:28; 13:34

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term “synonymous parallelism” for long phrases or clauses that have the same meaning. We use the term “**doublet**” for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

Your word is a lamp to my feet
and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

You make him to rule over the works of your hands;
you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

Yahweh sees everything a person does
and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything...does" corresponds to "all the paths...takes," and "a person" corresponds to "he."

Praise Yahweh, all you nations;
exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

For Yahweh has a lawsuit with his people,

and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

- (1) Combine the ideas of both clauses into one.
- (2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
- (3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

Examples of Translation Strategies Applied

- (1) Combine the ideas of both clauses into one.

Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

Until now you have deceived me with your lies.

Yahweh sees everything a person does and watches all the paths he takes.
(Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

Yahweh pays attention to everything a person does.

For Yahweh has a lawsuit with his people, and he will fight in court
against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

Yahweh sees everything a person does and watches all the paths he takes.
(Proverbs 5:21 ULT)

Yahweh truly sees everything a person does.

You make him to rule over the works of your hands; you have put all
things under his feet (Psalm 8:6 ULT)

You have certainly made him to rule over everything
that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

All you have done is lie to me.

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

Yahweh sees absolutely everything that a person does.

Mark References:

1:3; 1:45; 3:26; 3:26; 4:22; 5:19; 8:18; 9:19; 10:14; 10:42; 10:43-44; 11:23; 11:28; 12:32; 13:8; 13:25; 13:27; 14:46

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

Does not Wisdom **call** out? Does not Understanding **raise her voice**?
(Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

- (1) Add words or phrases to make the human (or animal) characteristic clear.
- (2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.
- (3) Find a way to translate it without the personification.

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.

Mark References:

1:28; 1:31; 1:42; 4:19; 4:21; 4:28; 5:34; 6:14; 9:43; 9:47; 10:52; 13:24

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word “**of**,” by using **an apostrophe and the letter “s”**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- 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.**

Mark References:

1:1; 1:4; 1:14; 1:24; 1:28; 1:28; 2:16; 2:28; 4:11; 4:19; 4:19; 6:37; 6:43; 7:3; 7:5; 7:7; 7:8; 7:8; 7:9; 7:27; 7:28; 7:35; 8:15; 8:20; 8:27; 9:44; 9:48; 10:14; 11:10; 11:17; 11:30; 12:9; 12:14; 12:26; 12:26; 12:27; 12:30; 13:14; 14:3; 14:14; 14:24; 15:17; 15:26

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

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.

Mark References:

1:20; 1:21; 1:22; 1:23; 1:24; 1:30; 1:32; 1:38; 1:39; 1:44; 2:15; 2:18; 3:2; 3:4; 3:21; 3:23; 3:27; 4:4; 4:6; 4:8; 4:21; 4:22; 4:24; 4:24; 4:33; 5:14; 5:32; 5:35; 6:12; 6:14; 6:33; 6:39; 6:42; 6:46; 6:55; 6:55; 6:56; 6:56; 6:56; 7:6; 7:32; 7:36; 7:37; 8:8; 8:22; 9:1; 9:4; 9:4; 9:7; 9:9; 9:9; 9:11; 9:13; 9:14; 9:15; 9:16; 9:19; 9:20; 9:20; 9:28; 9:36; 9:44; 9:48; 10:10; 10:12; 10:13; 10:13; 10:14; 10:36; 10:37; 10:39; 10:49; 11:4; 11:17; 12:12; 12:13; 12:16; 12:23; 12:25; 12:32; 13:9; 13:9; 13:11; 13:11; 13:14; 13:26; 14:2; 14:3; 14:12; 14:24; 14:37; 14:40; 14:41; 14:69; 15:6; 15:23

Proverbs

Description

Proverbs are short sayings that give wise advice or teach something that is generally true about life. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism. Proverbs should not be understood as absolute and unchangeable laws. Rather, proverbs offer general advice to a person about how to live his life.

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.

Mark References:

[2:17](#); [2:27](#); [4:22](#); [4:24](#); [4:25](#)

Quotations and Quote Margins

Description

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**.

Mark References:

1:2; 1:3; 1:7; 1:15; 1:24; 1:25; 1:27; 2:12; 3:11; 4:2; 4:12; 5:12; 5:35; 6:2; 6:25; 7:6; 7:10; 7:37; 8:15; 8:26; 8:27; 8:28; 9:11; 9:25; 10:6; 10:7-8; 10:19; 11:17; 11:17; 11:31; 12:6; 12:10; 12:18; 12:19; 12:26; 12:29-30; 12:31; 12:36; 14:27; 14:44; 14:57; 14:60; 14:68; 15:4; 15:9; 15:28; 15:36

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are “layers” of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons This Is a Translation Issue

1. 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.
2. 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.
3. 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.’”

Mark References:

1:3; 2:9; 5:31; 7:6-7; 7:10; 10:6-8; 11:3; 11:17; 11:23; 11:31; 11:32; 12:6; 12:7; 12:26; 12:29-30; 12:36; 12:37; 13:6; 13:21; 14:14; 14:27; 14:58; 16:7

Reduplication

Description

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!

Mark References:

[4:12](#); [15:34](#)

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” 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**.”

Mark References:

[4:27](#); [4:38](#); [6:17](#); [6:31](#); [12:36](#); [12:37](#); [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.

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 original speaker communicated in his.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

If your son asks you for a loaf of bread, **would you give him a stone?**

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

What virgin would forget her jewelry, and what bride would forget her veils? Yet my people have forgotten me for days without number!

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?

Mark References:

1:24; 1:24; 1:27; 2:7; 2:7; 2:8; 2:9; 2:16; 2:19; 2:24; 2:25-26; 3:4; 3:23; 3:33; 4:13; 4:21; 4:30;
4:38; 4:40; 5:7; 5:31; 5:35; 5:39; 6:2; 6:3; 6:37; 7:5; 7:18; 7:18-19; 8:4; 8:12; 8:17; 8:18; 8:21;
8:36; 8:37; 9:12; 9:19; 9:23; 9:50; 10:18; 10:26; 11:17; 11:31; 11:32; 11:32; 12:9; 12:10; 12:15;
12:24; 12:26; 12:35; 12:37; 13:2; 14:4; 14:6; 14:19; 14:37; 14:41; 14:48; 14:63; 15:14

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

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 lightning 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!

Mark References:

[1:10](#); [4:16](#); [4:26](#); [6:34](#); [8:24](#); [9:26](#); [10:14](#); [10:15](#); [12:25](#); [12:31](#); [12:33](#); [14:48](#)

Singular Pronouns that refer to Groups

Description

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 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.

Mark References:

[9:43](#); [9:47](#)

Statements — Other Uses

Description

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.

Mark References:

[1:40](#); [9:35](#); [10:43](#); [10:43](#); [10:44](#); [12:30](#); [12:31](#)

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

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.

Mark References:

1:40; 3:11; 5:6; 5:22; 5:33; 6:11; 6:13; 6:41; 7:25; 7:34; 10:13; 10:16; 10:17; 10:34; 10:37;
10:40; 11:7; 11:8; 12:36; 12:36; 12:38; 14:35; 14:44; 14:45; 14:62; 14:63; 14:65; 15:19; 15:19;
15:29; 15:38

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

My soul magnifies the Lord. (Luke 1:46b ULT)

Mary was 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

Mark References:

1:3; 1:5; 1:11; 1:39; 2:23; 3:20; 3:20; 3:23; 3:26; 5:21; 5:24; 6:2; 6:8; 6:44; 7:2; 7:5; 7:17;
7:24; 7:27; 7:31; 8:4; 8:13; 9:28; 10:1; 10:17; 11:11; 11:15; 11:16; 11:27; 12:35; 13:1; 13:1;
13:3; 14:20; 14:23; 14:34; 14:49; 14:58

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT New Testament on wordings that scholars say are most likely correct. The ULT Old Testament is based on the Westminster Leningrad Codex, which is considered to be the best representative of the ancient copies. 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 copies. 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

Psalms 100:3 ULT follows the Westminster Leningrad Codex. It says:

Know that Yahweh, he {is} God; he, he made us, **and not we,**

There are some other ancient copies that say:

Know that Yahweh, he {is} God; he, he made us, **and we are his,**

There is an unfoldingWord® Translation Note at that place to tell the translator about this other reading and that either one is an acceptable choice.

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 a footnote about the alternate reading such as the one that the ULT provides or one in the unfoldingWord® Translation Notes.
- (2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

¹⁴ He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” ¹⁶ [1]

[1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

¹⁴ He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” ¹⁶ [1]

[1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

¹⁴ He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. ¹⁶ If any man has ears to hear, let him hear.” [1]

[1] Some ancient manuscripts do not include verse 16.

Mark References:

front:intro; 1:1; 1:41; 3:14; 3:16; 3:29; 3:32; 5:1; 6:11; 6:14; 6:20; 6:22; 7:intro; 7:4; 7:8; 7:9;
7:16; 8:26; 9:intro; 9:29; 9:38; 9:44; 9:45; 9:46; 9:49; 10:7; 10:21; 10:24; 10:26; 11:intro; 11:3;
11:26; 12:36; 13:8; 13:33; 14:24; 14:68; 15:intro; 15:8; 15:12; 15:28; 15:39

Third-Person Imperatives

Description

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](#)

Mark References:

[4:9](#); [7:10](#); [8:34](#); [10:9](#); [13:14](#); [13:14](#); [13:15](#); [13:16](#); [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?”

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**

Mark References:

1:6; 1:7; 1:16; 1:18; 1:19; 1:30; 1:31; 2:3; 2:4; 2:4; 2:4; 2:5; 2:9; 2:9; 2:10; 2:12; 2:22; 2:23;
3:1; 3:3; 3:6; 4:21; 4:21; 4:28; 4:28; 4:29; 4:31; 4:32; 4:38; 4:38; 5:3; 5:4; 5:4; 5:15; 6:3; 6:8;
6:8; 6:21; 6:25; 6:27; 6:28; 6:38; 6:39; 6:41; 6:43; 6:44; 6:48; 6:48; 6:49; 6:52; 6:53; 6:55; 7:3;
7:4; 7:4; 7:4; 7:19; 7:22; 7:27; 7:28; 8:5; 8:6; 8:8; 8:14; 8:19; 8:19; 8:20; 9:2; 9:3; 9:5; 9:18;
9:20; 9:42; 10:4; 10:25; 11:2; 11:4; 11:5; 11:7; 11:7; 11:8; 12:1; 12:1; 12:9; 12:13; 12:16;
12:38; 12:41; 12:43; 13:16; 13:17; 13:18; 13:28; 13:34; 13:35; 14:3; 14:3; 14:3; 14:3; 14:4;
14:5; 14:13; 14:15; 14:22; 14:26; 14:30; 14:43; 14:48; 14:51; 14:52; 14:54; 14:65; 14:65;
14:68; 14:72; 15:15; 15:17; 15:20; 15:21; 15:23; 15:24; 15:25; 15:26; 15:33; 15:34; 15:36;
15:36; 15:46; 15:46; 15:46; 16:1

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

“Father” and “Son” are names that God calls himself in the Bible.

The Bible shows that God called Jesus his Son:

After he was baptized, Jesus came up immediately from the water, and ... a voice came out of the heavens saying, “**This is my beloved Son**. I am very pleased with him.” (Matthew 3:16-17 ULT)

The Bible shows that Jesus called God his Father:

Jesus ... said, “I praise you **Father**, Lord of heaven and earth ... no one knows the **Son** except the **Father**, and no one knows the **Father** except the **Son**.” (Matthew 11:25a, 27b ULT) (See also: John 6:26-57)

Christians have found that “Father” and “Son” are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

Baptize them into **the name of the Father, and of the Son, and of the Holy Spirit**. (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

I **love** the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)

No one knows who the Son is except the Father, and who the Father is except the Son. (Luke 10:22b ULT)

The terms “Father” and “Son” also communicate that the Father and the Son are of the same essence; they are both eternal God.

Jesus said, “Father, ... glorify your Son so that the Son will glorify you ... I glorified you on the earth ... Now Father, glorify me ... with the glory that **I had with you before the world was made.**” (John 17:1, 4a, 5 ULT)

But in these last days, {God the Father} has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God’s glory and **the very exact representation of his being.** He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)

Jesus said to him, “I have been with you for so long and you still do not know me, Philip? **Whoever has seen me has seen the Father.** How can you say, ‘Show us the Father’?” (John 14:9 ULT)

Human Relationships

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The Scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used to refer to a human “father” and “son.” In this way you will communicate that God the Father and God the Son are of the same divine essence (they are both God), just as a human father and son are of the same human essence (they are both human and share the same human characteristics).

Translation Strategies

- (1) Think through all the possibilities within your language to translate the words “son” and “father.” Determine which words in your language best represent the divine “Son” and “Father.”
- (2) If your language has more than one word for “son,” use the word that has the closest meaning to “only son” (or “first son” if necessary).
- (3) If your language has more than one word for “father,” use the word that has the closest meaning to “birth father,” rather than “adoptive father.”

(See *God the Father* and *Son of God* pages in [unfoldingWord® Translation Words](#) for help translating “Father” and “Son.”)

Mark References:

[1:1](#); [1:11](#); [3:11](#); [5:7](#); [8:38](#); [9:7](#); [14:36](#); [14:61](#); [15:39](#)

Verse Bridges

Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

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)

Mark References:

[3:9-10](#); [5:3-4](#); [5:7-8](#); [5:27-28](#); [6:8-9](#); [6:17-18](#); [6:19-20](#); [6:49-50](#); [7:25-26](#); [9:39-40](#); [12:43-44](#); [13:18-19](#); [13:21-22](#); [15:42-43](#)

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.

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.”

Mark References:

1:17; 4:9; 4:25; 4:26; 7:7; 7:8; 7:10; 7:11; 7:12; 7:15; 7:18; 7:19; 7:20; 7:21; 7:23; 8:24; 8:27; 8:33; 8:34; 8:35; 8:36; 8:37; 9:36; 9:41; 9:42; 10:9; 10:27; 11:2; 11:23; 11:30; 11:32; 12:14; 13:12; 13:12; 13:15; 13:16

When to Keep Information Implicit

Description

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

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.

Mark References:

[1:38](#); [3:13](#); [5:27](#); [6:46](#); [7:33](#); [7:34](#); [9:19](#); [11:23](#); [13:26](#); [13:32](#); [14:62](#); [15:23](#)



unfoldingWord® Translation Words - Mark

v87

Abiathar

Definition:

Abiathar was a high priest for the nation of Israel during the time of King David.

- When King Saul killed the priests, Abiathar escaped and went to David in the wilderness.
- Abiathar and another high priest named Zadok served David faithfully throughout his reign.
- After David's death, Abiathar helped Adonijah try to become king instead of Solomon.
- Because of this, King Solomon removed Abiathar from the priesthood.

(See also: [Zadok](#), [Saul \(OT\)](#), [David](#), [Solomon](#), [Adonijah](#))

Bible References:

- [1 Chronicles 27:32-34](#)
- [1 Kings 1:7](#)
- [1 Kings 2:22-23](#)
- [2 Samuel 17:15](#)
- [Mark 2:25-26](#)

Word Data:

- Strong's: H0054, G00080

Mark References:

[2:26](#)

abomination, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and did not want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase “is an abomination to” could include “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: [adultery](#), [desecrate](#), [desolate](#), [false god](#), [sacrifice](#))

Bible References:

- [Ezra 9:1-2](#)
- [Genesis 46:34](#)
- [Isaiah 1:13](#)
- [Matthew 24:15](#)
- [Proverbs 26:25](#)

Word Data:

- Strong’s: H0887, H6292, H8251, H8262, H8263, H8441, G09460

Mark References:

[13:14](#)

Abraham, Abram

Definition:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to “Abraham.”

- The name “Abram” means “exalted father.”
- “Abraham” means “father of many.”
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: [Translate Names](#))

(See also: [Canaan](#), [Chaldea](#), [Sarah](#), [Isaac](#))

Bible References:

- [Galatians 3:8](#)
- [Genesis 11:29-30](#)
- [Genesis 21:4](#)
- [Genesis 22:2](#)
- [James 2:23](#)
- [Matthew 1:2](#)

Examples from the Bible stories:

- [4:6](#) When **Abram** arrived in Canaan, God said, “Look all around you. I will give to you and your descendants all the land that you can see as an inheritance.”
- [5:4](#) Then God changed **Abram**’s name to **Abraham**, which means “father of many.”
- [5:5](#) About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham’s son.
- [5:6](#) When Isaac was a young man, God tested **Abraham**’s faith by saying, “Take Isaac, your only son, and kill him as a sacrifice to me.”
- [6:1](#) When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.

- [6:4](#) After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- [21:2](#) God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H0087, H0085, G00110

Mark References:

[12:26](#)

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that occurs when a married person has sexual relations with someone who is not that person’s spouse. Both of them are guilty of adultery. The term “adulterous” describes this kind of behavior or any person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: [euphemism](#))

(See also: [commit](#), [covenant](#), [sexual immorality](#), [faithful](#))

Bible References:

- [Exodus 20:14](#)
- [Hosea 4:1-2](#)
- [Luke 16:18](#)
- [Matthew 5:28](#)
- [Matthew 12:39](#)
- [Revelation 2:22](#)

Examples from the Bible stories:

- [13:6](#) “Do not commit **adultery**.”
- [28:2](#) Do not commit **adultery**.
- [34:7](#) “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, **adulterers**, or even like that tax collector.’”

Word Data:

- Strong's: H5003, H5004, G34280, G34290, G34300, G34310, G34320

Mark References:

[7:22](#); [8:38](#); [10:11](#); [10:12](#); [10:19](#)

adversary, enemy

Definition:

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: [Satan](#))

Bible References:

- [1 Timothy 5:14](#)
- [Isaiah 9:11](#)
- [Job 6:23](#)
- [Lamentations 4:12](#)
- [Luke 12:59](#)
- [Matthew 13:25](#)

Word Data:

- Strong's: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

Mark References:

[12:36](#)

advice, advise, advisor, counsel, counselor, counsels

Definition:

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, to “counsel” could be translated as to “advise” or to “make suggestions” or to “exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: exhort , [Holy Spirit](#), [wise](#))

Bible References:

Word Data:

- Strong’s: H1697, H1847, H1875, H1884, H1907, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H6440, H6963, H6098, H7592, H8458, G10110, G10120, G11060, G48230, G48250

Mark References:

[3:6](#)

age, aged, old, old age, years old

Definition:

In this sense, the term “age” refers to the number of years a person has lived. In the Bible the terms “aged” and “old” are both used to describe someone who has lived a for many years.

Translation Suggestions:

- The phrase “at a very old age” could be translated as “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The term “aged” could also be translated as “old” or “very old” depending on context.

Bible References:

Word Data:

- Strong’s: G01650, G01660

Mark References:

[4:19](#); [10:30](#)

age, era, time

Definition:

Used in this sense the term “age” refers to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience toward God fill the earth.
- There will be a future age when righteousness will reign in a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

Bible References:

Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

Mark References:

[1:15](#); [2:19](#); [9:21](#); [10:30](#); [11:13](#); [12:2](#); [13:33](#)

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULT) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”

(See also: [fulfill](#), [true](#))

Bible References:

- [Deuteronomy 27:15](#)
- [John 5:19](#)
- [Jude 1:24-25](#)
- [Matthew 26:33-35](#)
- [Philemon 1:23-25](#)
- [Revelation 22:20-21](#)

Word Data:

- Strong’s: H0543, G02810

Mark References:

3:28; 8:12; 9:1; 9:41; 10:15; 10:29; 11:23; 12:43; 13:30; 14:9; 14:18; 14:25; 14:30

Andrew

Definition:

Andrew was one of twelve men whom Jesus chose to be his closest disciples (later called apostles).

- Andrew's brother was Simon Peter. Both of them were fishermen.
- Peter and Andrew were fishing in the Sea of Galilee when Jesus called them to be his disciples.
- Before Peter and Andrew met Jesus, they had been disciples of John the Baptizer.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [disciple](#), [the twelve](#))

Bible References:

- [Acts 1:12-14](#) 
- [John 1:40](#) 
- [Mark 1:17](#)
- [Mark 1:29-31](#)
- [Mark 3:17-19](#)
- [Matthew 4:19](#) 
- [Matthew 10:2-4](#) 

Word Data:

- Strong's: G04060

Mark References:

[1:16](#); [1:29](#); [3:18](#); [13:3](#)

angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term “archangel” refers to the angel who rules or leads all the other angels.

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, “angel of Yahweh,” has more than one possible meaning: (1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” (2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate “angel” could include “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh, who looked like an angel.”

(See also: [How to Translate Unknowns](#))

(See also: [chief](#), [head](#), [messenger](#), [Michael](#), [ruler](#), [servant](#))

Bible References:

- [2 Samuel 24:16](#)
- [Acts 10:3-6](#)

- [Acts 12:23](#)
- [Colossians 2:18-19](#)
- [Genesis 48:16](#)
- [Luke 2:13](#)
- [Mark 8:38](#)
- [Matthew 13:50](#)
- [Revelation 1:20](#)
- [Zechariah 1:9](#)

Examples from the Bible stories:

- [2:12](#) God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- [22:3](#) The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- [23:6](#) Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, “Do not be afraid, because I have some good news for you.”
- [23:7](#) Suddenly, the skies were filled with **angels** praising God.
- [25:8](#) Then **angels** came and took care of Jesus.
- [38:12](#) Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- [38:15](#) “I could ask the Father for an army of **angels** to defend me.”

Word Data:

- Strong’s: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

Mark References:

[1:13](#); [8:38](#); [12:25](#); [13:27](#); [13:32](#)

anoint, anointed, anointing

Definition:

The term “anoint” means to rub or pour oil on a person or object. In biblical times, there were several reasons for anointing someone with oil. Often this was a [Symbolic Action](#), representing God empowering that person with the Holy Spirit for special service to him.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship.
- People prepared dead bodies for burial by anointing them with perfumed oils and spices.
- In the New Testament, receiving the Holy Spirit is described as anointing.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour/put oil on” or “consecrate by pouring oil on” or “consecrate” or “appoint.”
- Depending on the context, to “be anointed” could be translated as “be consecrated with oil” or “be appointed” or “be consecrated” or “be given the Holy Spirit.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: [Christ](#), [consecrate](#), [high priest](#), [King of the Jews](#), [priest](#), [prophet](#))

Bible References:

- [1 John 2:20](#)
- [1 John 2:27](#)
- [2 Corinthians 1:21](#)
- [1 Samuel 16:2-3](#)
- [Acts 4:27-28](#)
- [Amos 6:5-6](#)

• Exodus 29:5-7 

• James 5:13-15 

Word Data:

- Strong's: H0047, H0430, H1101, H1878, H3323, H4397, H4398, H4473, H4886, H4888, H4899, H5480, H8136, G00320, G02180, G07430, G14720, G20250, G34620, G55450, G55480

Mark References:

[6:13](#); [14:8](#); [16:1](#)

apostle, apostleship

Definition:

The “apostles” were men sent by Jesus to preach about God and his kingdom. The term “apostleship” refers to the position and authority of those who were chosen as apostles.

- The word “apostle” means “someone who is sent out for a special purpose.” The apostle has the same authority as the one who sent him.
- Jesus’ twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God’s power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word “apostle” can also be translated with a word or phrase that means “someone who is sent out” or “sent-out one” or “person who is called to go out and preach God’s message to people.”
- It is important to translate the terms “apostle” and “disciple” in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language. (See [How to Translate Unknowns](#))

(See also: [authority](#), [disciple](#), [James \(son of Zebedee\)](#), [Paul](#), [the twelve](#))

Bible References:

- [Jude 1:17-19](#)
- [Luke 9:12-14](#)

Examples from the Bible stories:

- [26:10](#) Then Jesus chose twelve men who were called his **apostles**. The **apostles** traveled with Jesus and learned from him.
- [30:1](#) Jesus sent his **apostles** to preach and to teach people in many different villages.
- [38:2](#) Judas was one of Jesus’ **apostles**. He was in charge of the **apostles’** money bag, but he loved money and often stole from the bag.
- [43:13](#) The disciples devoted themselves to the **apostles’** teaching, fellowship, eating together, and prayer.
- [46:8](#) Then a believer named Barnabas took Saul to the **apostles** and told them how Saul had preached boldly in Damascus.

Word Data:

- Strong's: G06510, G06520, G24910, G53760, G55700

Mark References:

[3:14](#); [6:30](#)

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- [1 Samuel 8:11](#)
- [Acts 3:20](#)
- [Acts 6:2](#)
- [Acts 13:48](#)
- [Genesis 41:33-34](#)
- [Numbers 3:9-10](#)

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

Mark References:

[3:16](#)

assembly, assemble, congregation, meeting, gather, community

Definition:

The term “assembly” usually refers to a group of people who come together for some reason, often to discuss problems, give advice, or make decisions. An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.

Old Testament

- In the Old Testament there was a special kind of assembly called a “sacred assembly” in which the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.

New Testament

- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: [hyperbole](#))
- A large gathering of enemy soldiers was sometimes also referred to as an “assembly.” This could be translated as “army.”

(See also: [council](#))

Bible References:

- [1 Kings 8:14](#)
- [Acts 7:38](#)
- [Ezra 10:12-13](#)
- [Hebrews 12:22-24](#)
- [Leviticus 4:20-21](#)

• Nehemiah 8:1-3

Word Data:

- Strong's: H0622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, G15770, G38310, G48630, G48640, G48710, G49050

Mark References:

[1:33](#); [2:2](#); [3:20](#); [4:1](#); [5:21](#); [6:30](#); [7:1](#); [13:27](#); [14:53](#)

authority

Definition:

The term “authority” usually refers to a position of influence, responsibility, or rule over another person.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” can refer to people, governments, or organizations that have authority over others.
- The word “authorities” can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as “responsible to obey” or “having to obey others’ commands.”

(See also: [dominion](#), [king](#), [ruler](#), [power](#))

Bible References:

- [Colossians 2:10](#)
- [Esther 9:29](#)
- [Genesis 41:35](#)
- [Jonah 3:6-7](#)
- [Luke 12:5](#)
- [Luke 20:1-2](#)
- [Mark 1:22](#)
- [Matthew 8:9](#)
- [Matthew 28:19](#)

• Titus 3:1 

Word Data:

• Strong's: H8633, G08310, G14130, G18490, G18500, G20030, G27150, G52470

Mark References:

[1:22](#); [1:27](#); [2:10](#); [3:15](#); [6:7](#); [10:42](#); [11:28](#); [11:29](#); [11:33](#); [13:34](#)

baptize, baptized, baptism

Definition:

In the New Testament, the terms “baptize” and “baptism” usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term “baptize” could be translated as “purify,” “pour out on,” “plunge (or dip) into,” “wash.” For example, “baptize you with water” could be translated as “plunge you into water.”
- The term “baptism” could be translated as “purification,” “a pouring out,” “a dipping,” “a cleansing.”
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: [How to Translate Unknowns](#))

(See also: [John \(the Baptist\)](#), [repent](#), [Holy Spirit](#))

Bible References:

- [Acts 2:38](#)
- [Acts 8:36](#)
- [Acts 9:18](#)
- [Acts 10:48](#)
- [Luke 3:16](#)
- [Matthew 3:14](#)
- [Matthew 28:18-19](#)

Examples from the Bible stories:

- [24:3](#) When people heard John’s message, many of them repented from their sins, and John **baptized** them. Many religious leaders also came to be **baptized** by John, but they did not repent or confess their sins.
- [24:6](#) The next day, Jesus came to be **baptized** by John.

- [24:7](#) John said to Jesus, “I am not worthy to **baptize** you. You should **baptize** me instead.”
- [42:10](#) “So go, make disciples of all people groups by **baptizing** them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you.”
- [43:11](#) Peter answered them, “Every one of you should repent and be **baptized** in the name of Jesus Christ so that God will forgive your sins.”
- [43:12](#) About 3,000 people believed what Peter said and became disciples of Jesus. They were **baptized** and became part of the church at Jerusalem.
- [45:11](#) As Philip and the Ethiopian traveled, they came to some water. The Ethiopian said, “Look! There is some water! May I be **baptized**?”
- [46:5](#) Saul immediately was able to see again, and Ananias **baptized** him.
- [49:14](#) Jesus invites you to believe in him and be **baptized**.

Word Data:

- Strong’s: G09070

Mark References:

[1:4](#); [1:5](#); [1:8](#); [1:9](#); [6:14](#); [6:24](#); [6:25](#); [10:38](#); [10:39](#); [11:30](#)

Barabbas

Definition:

Barabbas was a prisoner in Jerusalem at the time when Jesus was arrested.

- Barabbas was a criminal who had committed crimes of murder and rebellion against the Roman government.
- When Pontius Pilate offered to either release Barabbas or Jesus, the people chose Barabbas.
- So Pilate allowed Barabbas to go free, but condemned Jesus to be killed.

(Translation suggestions: [How to Translate Names](#))

(See also: [Pilate](#), [Rome](#) )

Bible References:

- [John 18:40](#) 
- [Luke 23:19](#) 
- [Mark 15:7](#)
- [Matthew 27:15-16](#) 

Word Data:

- Strong's: G09120

Mark References:

[15:7](#); [15:11](#); [15:15](#)

Bartholomew

Definition:

Bartholomew was one of Jesus' twelve apostles.

- Along with the other apostles, Bartholomew was sent out to preach the gospel and do miracles in Jesus' name.
- He was also one of those who saw Jesus return to heaven.
- A few weeks after that, he was with the other apostles in Jerusalem at Pentecost when the Holy Spirit came upon them.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [good news](#), [Holy Spirit](#), [miracle](#), [Pentecost](#), [the twelve](#))

Bible References:

- [Acts 1:12-14](#)
- [Luke 6:14-16](#)
- [Mark 3:17-19](#)

Word Data:

- Strong's: G09180

Mark References:

[3:18](#)

bear, bearer, bore, borne, produce, produced

Definition:

Used in this sense, the term “bear” means to “produce” or “give birth to.”

- A common expression in the Bible is “bear fruit,” which means “produce fruit”
- When speaking of a woman who will bear a child, this means “give birth to” a child
- Depending on context, this term could be translated as “produce” or “give birth to.”

(Translation suggestions: [fruit](#))

Bible References:

Word Data:

- Strong’s: H3205, H3209, H3211, H5375, G01420, G03990, G04300, G09410, G10800, G41600, G47220, G50410, G50880, G53420, G54090

Mark References:

[9:19](#); [14:13](#)

beast

Definition:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: [Metaphor](#))
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: [authority](#), [Daniel](#), [livestock](#), [nation](#), [power](#), [reveal](#), [Beelzebul](#))

Bible References:

- [1 Corinthians 15:32](#)
- [1 Samuel 17:44](#)
- [2 Chronicles 25:18](#)
- [Jeremiah 16:1-4](#)
- [Leviticus 7:21](#)
- [Psalms 49:12-13](#)

Word Data:

- Strong's: H0338, H0929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G22260, G23410, G23420, G29340, G49680, G50740

Mark References:

[1:13](#)

Beelzebul

Definition:

Beelzebul is another name for Satan, or the devil. It is also sometimes spelled, “Beelzebub.”

- This name literally means “lord of flies” which means “ruler over demons.” But it is best to translate this term close to the original spelling rather than translate the meaning.
- It could also be translated as “Beelzebul the devil” to make it clear who is being referred to.
- This name is related to the name of the false god “Baal-zebub” of Ekron.

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [Ekron](#), [Satan](#))

Bible References:

- [Luke 11:15](#)
- [Mark 3:22](#)
- [Matthew 10:25](#)
- [Matthew 12:25](#)

Word Data:

- Strong's: G09540

Mark References:

[3:22](#)

beg, begging, begged

Definition:

The term “beg” means to urgently ask someone for something.

- Often people beg or plead when they strongly need something, but do not know if the other person will give them what they ask for.
- Depending on the context, this term could be translated as “plead” or “urgently ask.”

(See also: [plead](#))

Bible References:

Examples from the Bible stories:

- [10:4](#) God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs.
- [29:8](#) “The king called the servant and said, ‘You wicked servant! I forgave your debt because you **begged** me.’”
- [32:7](#) The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!”
- [32:10](#) The man who used to have the demons **begged** to go along with Jesus.
- [35:11](#) His father came out and **begged** him to come and celebrate with them, but he refused.

Word Data:

- Strong’s: H7592, G12100, G18710, G20650, G38700, G43190, G43195

Mark References:

[1:40](#); [5:10](#); [5:12](#); [5:17](#); [5:18](#); [5:23](#); [6:56](#); [7:32](#); [8:22](#); [10:46](#)

believe, believer, belief, unbeliever, unbelief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

3. believer

In the Bible, the term “believer” refers to someone who believes in and relies on Jesus Christ as Savior.

- The term “believer” literally means “person who believes.”
- The term “Christian” eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

4. unbelief

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.
- A person who does not believe in Jesus is called an “unbeliever.”

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”
- To “believe in” could be translated as “trust completely” or “trust and obey” or “completely rely on and follow.”

- Some translations may prefer to say “believer in Jesus” or “believer in Christ.”
- This term could also be translated by a word or phrase that means “person who trusts in Jesus” or “someone who knows Jesus and lives for him.”
- Other ways to translate “believer” could be “follower of Jesus” or “person who knows and obeys Jesus.”
- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”
- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: [believe](#), [apostle](#), [Christian](#), [disciple](#), [faith](#), [trust](#))

Bible References:

- [Genesis 15:6](#)
- [Genesis 45:26](#)
- [Job 9:16-18](#)
- [Habakkuk 1:5-7](#)
- [Mark 6:4-6](#)
- [Mark 1:14-15](#)
- [Luke 9:41](#)
- [John 1:12](#)
- [Acts 6:5](#)
- [Acts 9:42](#)
- [Acts 28:23-24](#)
- [Romans 3:3](#)
- [1 Corinthians 6:1](#)
- [1 Corinthians 9:5](#)
- [2 Corinthians 6:15](#)
- [Hebrews 3:12](#)
- [1 John 3:23](#)

Examples from the Bible stories:

- [3:4](#) Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- [4:8](#) Abram **believed** God's promise. God declared that Abram was righteous because he **believed** God's promise.
- [11:2](#) God provided a way to save the firstborn of anyone who **believed in** him.
- [11:6](#) But the Egyptians did not **believe** God or obey his commands.
- [37:5](#) Jesus replied, "I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?"
- [43:1](#) After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- [43:3](#) While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared over the heads of all the **believers**.
- [43:13](#) Every day, more people became **believers**.
- [46:6](#) That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- [46:1](#) Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- [46:9](#) Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- [46:9](#) It was at Antioch that **believers** in Jesus were first called "Christians."
- [47:14](#) They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong's: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350

Mark References:

[1:15](#); [5:36](#); [6:6](#); [9:19](#); [9:23](#); [9:24](#); [9:42](#); [11:23](#); [11:24](#); [11:31](#); [13:21](#); [15:32](#)

beloved

Definition:

The term “beloved” is an expression of affection that describes someone who is loved and dear to someone else.

- The term “beloved” literally means “loved (one)” or “(who is) loved.”
- God refers to Jesus as his “beloved Son.”
- In their letters to Christian churches, the apostles frequently address their fellow believers as “beloved.”

Translation Suggestions:

- This term could also be translated as “loved” or “loved one” or “well-loved,” or “very dear.”
- In the context of talking about a close friend, this could be translated as “my dear friend” or “my close friend.” In English it is natural to say “my dear friend, Paul” or “Paul, who is my dear friend.” Other languages may find it more natural to order this in a different way.
- Note that the word “beloved” comes from the word for God’s love, which is unconditional, unselfish, and sacrificial.

(See also: [love](#))

Bible References:

- [1 Corinthians 4:14](#)
- [1 John 3:2](#)
- [1 John 4:7](#)
- [Mark 1:11](#)
- [Mark 12:6](#)
- [Revelation 20:9](#)
- [Romans 16:8](#)
- [Song of Songs 1:14](#)

Word Data:

- Strong’s: H0157, H1730, H2532, H3033, H3039, H4261, G00250, G00270, G52070

Mark References:

[1:11](#); [9:7](#); [12:6](#)

Bethany

Definition:

The town of Bethany was located at the base of the eastern slope of the Mount of Olives, about 2 miles east of Jerusalem.

- Bethany was near the road that ran between Jerusalem and Jericho.
- Jesus often visited Bethany where his close friends Lazarus, Martha, and Mary lived.
- Bethany is especially known as the place where Jesus raised Lazarus from the dead.

(Translation suggestions: [How to Translate Names](#))

(See also: [Jericho](#), [Jerusalem](#), [Lazarus](#), [Martha](#), [Mary \(sister of Martha\)](#), [Mount of Olives](#))

Bible References:

- [John 1:26-28](#)
- [Luke 24:50-51](#)
- [Mark 11:1](#)
- [Matthew 21:15-17](#)

Word Data:

- Strong's: G09630

Mark References:

[11:1](#); [11:11](#); [11:12](#); [14:3](#)

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: [Judas Iscariot](#), [Jewish leaders](#), [apostle](#))

Bible References:

- [Acts 7:52](#)
- [John 6:64](#)
- [John 13:22](#)
- [Matthew 10:4](#)
- [Matthew 26:22](#)

Examples from the Bible stories:

- [21:11](#) Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- [38:2](#) After Jesus and the disciples arrived in Jerusalem, Judas went to the Jewish leaders and offered to **betray** Jesus to them in exchange for money.
- [38:3](#) The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- [38:6](#) Then Jesus said to the disciples, “One of you will **betray** me.” * * [38:6](#) Jesus said, “The person to whom I give this piece of bread is the **betrayer**.”
- [38:13](#) When he returned the third time, Jesus said, “Wake up! My **betrayer** is here.”
- [38:14](#) Then Jesus said, “Judas, do you **betray** me with a kiss?”

- 39:8  Meanwhile, Judas, the **betray**er, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong's: H7411, G38600, G42730

Mark References:

[3:19](#); [14:10](#); [14:11](#); [14:18](#); [14:21](#); [14:41](#); [14:42](#); [14:44](#)

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: [fulfill](#), [peace](#), [prison](#) , [servant](#), [vow](#) )

Bible References:

- Leviticus 8:7 

Word Data:

- Strong's: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

Mark References:

[3:27](#); [5:3](#); [5:4](#); [6:17](#); [7:35](#); [15:1](#); [15:7](#)

blasphemy, blaspheme, blasphemous

Definition:

In the Bible, the term “blasphemy” refers to speaking in a way that shows a deep disrespect for God or people. To “blaspheme” someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as “slander” when it refers to blaspheming people.

Translation Suggestions:

- To “blaspheme” can be translated as to “say evil things against” or to “dishonor God” or to “slander.”
- Ways to translate “blasphemy” could include “speaking wrongly about others” or “slander” or “spreading false rumors.”

(See also: [dishonor](#), [slander](#))

Bible References:

- [1 Timothy 1:12-14](#)
- [Acts 6:11](#)
- [Acts 26:9-11](#)
- [James 2:5-7](#)
- [John 10:32-33](#)
- [Luke 12:10](#)
- [Mark 14:64](#)
- [Matthew 12:31](#)
- [Matthew 26:65](#)
- [Psalms 74:10](#)

Word Data:

- Strong’s: H1288, H1442, H2778, H5006, H5007, H5344, G09870, G09880, G09890

Mark References:

[2:7](#); [3:intro](#); [3:28](#); [3:29](#); [14:64](#); [15:29](#)

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: praise )

Bible References:

- 1 Corinthians 10:16 
- Acts 13:34 
- Ephesians 1:3 
- Genesis 14:20 
- Isaiah 44:3 
- James 1:25 
- Luke 6:20 

- [Matthew 26:26](#)
- [Nehemiah 9:5](#)
- [Romans 4:9](#)

Examples from the Bible stories:

- [1:7](#) God saw that it was good and he **blessed** them.
- [1:15](#) God made Adam and Eve in his own image. He **blessed** them and told them, "Have many children and grandchildren and fill the earth."
- [1:16](#) So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- [4:4](#) "I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you."
- [4:7](#) Melchizedek **blessed** Abram and said, "May God Most High who owns heaven and earth **bless** Abram."
- [7:3](#) Isaac wanted to give his **blessing** to Esau.
- [8:5](#) Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong's: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

Mark References:

[6:41](#); [8:7](#); [10:16](#); [11:9](#); [11:10](#); [14:22](#); [14:61](#)

bow, bow down, kneel, bend, bend the knee

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: [humble](#), [worship](#))

Bible References:

- [2 Kings 5:18](#)
- [Exodus 20:5](#)
- [Genesis 24:26](#)
- [Genesis 44:14](#)
- [Isaiah 44:19](#)
- [Luke 24:5](#)
- [Matthew 2:11](#)
- [Revelation 3:9](#)

Word Data:

- Strong's: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

Mark References:

[3:11](#); [5:6](#); [5:22](#); [5:33](#); [7:25](#); [14:35](#); [15:19](#)

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term “loaf” occurs by itself, it means “loaf of bread.”
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called “unleavened bread” in the Bible. The ancient Israelites ate “unleavened bread” during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: [Synecdoche](#)) Many times the term “bread” can be translated more generally as “food.”
- The phrase “bread of the presence” refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as “bread showing that God lived among them.”
- The term “bread from heaven” refers to the special white food called “manna” that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the “bread that came down from heaven” and the “bread of life.”

(See also: [Passover](#), [tabernacle](#), [temple](#), [unleavened bread](#), [yeast](#))

Bible References:

- [Acts 2:46](#)
- [Acts 27:35](#)
- [Exodus 16:15](#)
- [Luke 9:13](#)
- [Mark 6:38](#)
- [Matthew 4:4](#)
- [Matthew 11:18](#)

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G01060, G07400, G42860

Mark References:

[2:26](#); [3:20](#); [6:8](#); [6:37](#); [6:38](#); [6:41](#); [6:44](#); [6:52](#); [7:2](#); [7:5](#); [7:27](#); [8:4](#); [8:5](#); [8:6](#); [8:14](#); [8:16](#); [8:17](#); [8:19](#); [14:22](#)

bridegroom, groom

Definition:

In a marriage ceremony, the bridegroom, also called the groom, is the **man** who will marry the bride (the **woman**).

Translation Suggestions:

You could use the term that your language uses to refer to the man who is getting married in a marriage ceremony or if you do not have a term for this in your language you could use a descriptive phrase to describe what a bridegroom is. Depending on the context you could translate the terms “bridegroom” and “groom” with descriptive phrases such as “a man getting married” or “a man who is being married” or “the man getting married.”

(See also: [bride](#), [marriage](#))

Bible References:

- [Isaiah 62:5](#)
- [Joel 2:15-16](#)
- [John 3:30](#)
- [Luke 5:35](#)
- [Mark 2:19](#)
- [Mark 2:20](#)
- [Matthew 9:15](#)

Word Data:

- Strong's: H2860, G35660

Mark References:

[2:19](#); [2:20](#)

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: [altar](#), [atonement](#), [ox](#), [priest](#), [sacrifice](#))

Bible References:

- [Exodus 40:5-7](#)
- [Genesis 8:20](#)
- [Genesis 22:1-3](#)
- [Leviticus 3:5](#)
- [Mark 12:33](#)

Word Data:

- Strong's: H0801, H5930, H7133, H8548, G36460

Mark References:

[12:33](#)

bury, buried, burial

Definition:

The term “bury” refers to putting an object (usually a dead body) into a hole or other burial place and then covering it with dirt or stones, etc. The term “burial” is the act of burying something, or it can be used to describe a place where something has been buried.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” always refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: [Jericho](#), [tomb](#))

Bible References:

- [2 Kings 9:9-10](#)
- [Genesis 35:4-5](#)
- [Jeremiah 25:33](#)
- [Luke 16:22](#)
- [Matthew 27:7](#)
- [Psalm 79:1-3](#)

Word Data:

- Strong’s: H6900, H6912, H6913, G17790, G17800, G22900, G49160, G50270

Mark References:

[14:8](#)

Caesar

Definition:

The term “Caesar” was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

- The first Roman ruler named Caesar was “Caesar Augustus,” who was ruling during the time that Jesus was born.
- About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.
- Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him.
- When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title “Caesar.”
- When “Caesar” is used by itself as a title, it can also be translated as: “the Emperor” or “the Roman Ruler.”
- In names such as Caesar Augustus or Tiberius Caesar, “Caesar” can be spelled close to the way a national language spells it.

(Translation suggestions: [How to Translate Names](#))

(See also: [king](#), [Paul](#), [Rome](#))

Bible References:

- [Acts 25:6](#)
- [Luke 2:1](#)
- [Luke 20:23-24](#)
- [Luke 23:2](#)
- [Mark 12:13-15](#)
- [Matthew 22:17](#)
- [Philippians 4:22](#)

Word Data:

- Strong's: G25410

Mark References:

[12:14](#); [12:16](#); [12:17](#)

Caesarea, Caesarea Philippi

Definition:

Caesarea was an important city on the coast of the Mediterranean Sea, about 39 kilometers south of Mount Carmel. Caesarea Philippi was a city located in the northeastern part of Israel, near Mount Hermon.

- These cities were named for the Caesars who ruled the Roman empire.
- The coastal Caesarea became the capital city of the Roman province of Judea around the time of the birth of Jesus.
- The apostle Peter first preached to the Gentiles in Caesarea.
- Paul sailed from Caesarea to Tarsus and also passed through this city on two of his missionary journeys.
- Jesus and his disciples traveled in the region surrounding Caesarea Philippi in Syria. Both cities were named after Herod Philip.

(Translation suggestions: [How to Translate Names](#))

(See also: [Caesar](#), [Gentile](#), [the sea](#), [Carmel](#), [Mount Hermon](#), [Rome](#), [Tarsus](#))

Bible References:

- [Acts 9:30](#)
- [Acts 10:1-2](#)
- [Acts 25:1](#)
- [Acts 25:14](#)
- [Mark 8:27](#)
- [Matthew 16:13-16](#)

Word Data:

- Strong's: G25420, G53760

Mark References:

[8:27](#)

call, called

Definition:

The term “call,” in this sense, means to summon a person or being.

- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- Depending on context the phrase “call upon” can be translated as “summon” or “request help from” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- When God “calls” people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- The expression, “I have called you by name” means that God has specifically chosen that person.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- When the Bible says that God has “called” us to be his servants, this could be translated as “specially chose us” or “appointed us” to be his servants.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- When God says, “I have called you by name,” this could be translated as “I know you and have chosen you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”

(See also: [call to speak loudly](#), [call name](#))

Bible References:

Word Data:

- Strong’s: H7121, G25640, G28210, G43410, G47790, G54550

Mark References:

[1:20](#); [2:17](#); [3:13](#); [3:23](#); [3:31](#); [6:7](#); [7:14](#); [8:1](#); [8:34](#); [9:35](#); [10:42](#); [10:49](#); [12:43](#); [15:16](#); [15:35](#); [15:44](#)

call, called

Definition:

The terms “call” and “called,” in this sense, mean to name a place, person, or being. When referring to a person or thing the terms “call” and “called” can refer either to initially giving someone or something a name for the first time or to saying that thing or persons pre-existing name or title.

- The Bible sometimes uses these terms in the context of naming someone. For example, “His name is called John,” means “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.

Translation Suggestions:

- “You must call his name” can also be translated as “you must name him.”
- “His name is called” could also be translated as “his name is” or “he is named.”
- The expression “you are called by my name” could be translated as “I have given you my name, showing that you belong to me.”
- You could translate Jesus’ words “You call me ‘Teacher’ and ‘Lord,’” as “You address me as ‘Teacher’ and ‘Lord,’” or something similar to show that the word “call” in this context means to “address” someone by a specific name or title.

(See also: [call to summon](#))

Bible References:

Word Data:

- Strong’s: H7121, G25640, G30040, G55810

Mark References:

[10:18](#); [11:17](#); [12:37](#)

call, called, call out, called out

Definition:

The terms “call” and “call out,” in this sense, mean to speak loudly.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms “call” and “call out” mean to loudly ask for help.

Translation Suggestions:

- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.

(See also: [pray](#), [cry](#), [call to summon](#), [call name](#))

Bible References:

Word Data:

- Strong’s: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

Mark References:

[1:3](#); [15:34](#); [15:37](#)

camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: [How to Translate Unknowns](#))

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: [burden](#), [clean](#))

Bible References:

- [1 Chronicles 5:21](#)
- [2 Chronicles 9:1-2](#)
- [Exodus 9:1-4](#)
- [Mark 10:25](#)
- [Matthew 3:4](#)
- [Matthew 19:23-24](#)

Word Data:

- Strong's: H1581, G25740

Mark References:

[1:6](#); [10:25](#)

Capernaum

Definition:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

- Jesus lived in Capernaum whenever he was teaching in Galilee.
- Several of his disciples were from Capernaum.
- Jesus also did many miracles in this city, including bringing a dead girl back to life.
- Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), [Sea of Galilee](#))

Bible References:

- [John 2:12](#) 
- [Luke 4:31](#) 
- [Luke 7:1](#) 
- [Mark 1:21](#)
- [Mark 2:2](#)
- [Matthew 4:12-13](#) 
- [Matthew 17:24-25](#) 

Word Data:

- Strong's: G25840

Mark References:

[1:21](#); [2:1](#); [9:33](#)

cast out, driving out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”
- To “cast out” someone from a synagog or church could be translated as “banish them” or “put them out.”

(See also: [demon](#), [demon-possessed](#), [lots](#))

Bible References:

- [Acts 7:17-19](#) 
- [Mark 3:13-16](#)
- [Mark 9:29](#)
- [Matthew 7:21-23](#) 
- [Matthew 9:32-34](#) 
- [Matthew 12:24](#) 
- [Matthew 17:19-21](#) 

Word Data:

- Strong’s: H1272, H1644, H1920, H3423, H7971, H7993, G15440

Mark References:

[1:34](#); [1:39](#); [3:15](#); [3:22](#); [3:23](#); [5:40](#); [6:13](#); [7:26](#); [9:18](#); [9:28](#); [9:38](#); [11:15](#); [12:8](#)

centurion

Definition:

A centurion was a Roman army officer who had a group of 100 soldiers under his command.

- This could also be translated with a term that means “leader of a hundred men” or “army leader” or “officer in charge of a hundred.”
- One Roman centurion came to Jesus to request healing for his servant.
- The centurion in charge of Jesus’ crucifixion was amazed when he witnessed how Jesus died.
- God sent a centurion to Peter so that Peter could explain to him the good news about Jesus.

(See also: [Rome](#))

Bible References:

- [Acts 10:1](#)
- [Acts 27:1](#)
- [Acts 27:42-44](#)
- [Luke 7:4](#)
- [Luke 23:47](#)
- [Mark 15:39](#)
- [Matthew 8:7](#)
- [Matthew 27:54](#)

Word Data:

- Strong’s: G15430, G27600

Mark References:

[15:39](#); [15:44](#); [15:45](#)

chosen, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones)” or “the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: [appoint](#), [Christ](#))

Bible References:

- [2 John 1:1](#)
- [Colossians 3:12](#)
- [Ephesians 1:3-4](#)
- [Isaiah 65:22-23](#)

- [Luke 18:7](#)
- [Matthew 24:19-22](#)
- [Romans 8:33](#)

Word Data:

- Strong's: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

Mark References:

[13:20](#); [13:22](#); [13:27](#)

Christ, Messiah

Definition:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

- Both “Messiah” and “Christ” are used in the New Testament to refer to God’s Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning “anointed (one)” is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: [How to Translate Unknowns](#))
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of “Messiah” and “Christ” work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: [How to Translate Names](#))

(See also: [Son of God](#), [David](#), [Jesus](#), [anoint](#))

Bible References:

- [1 John 5:1-3](#)
- [Acts 2:35](#)
- [Acts 5:40-42](#)
- [John 1:40-42](#)
- [John 3:27-28](#)
- [John 4:25](#)

- [Luke 2:10-12](#)
- [Matthew 1:16](#)

Examples from the Bible stories:

- [17:7](#) The **Messiah** was God's Chosen One who would save the people of the world from sin.
- [17:8](#) As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.
- [21:1](#) From the very beginning, God planned to send the **Messiah**.
- [21:4](#) God promised King David that the **Messiah** would be one of David's own descendants.
- [21:5](#) The **Messiah** would start the New Covenant.
- [21:6](#) God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- [21:9](#) The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- [43:7](#) "But God raised him to life again to fulfill the prophecy which says, 'You will not let your **Holy One** rot in the grave.'"
- [43:9](#) "But know for certain that God has caused Jesus to become both Lord and **Messiah**!"
- [43:11](#) Peter answered them, "Every one of you should repent and be baptized in the name of Jesus **Christ** so that God will forgive your sins."
- [46:6](#) Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

Word Data:

- Strong's: H4899, G33230, G55470

Mark References:

[1:1](#); [8:29](#); [9:41](#); [12:35](#); [13:21](#); [14:61](#); [15:32](#)

commander

Definition:

The term “commander” refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate “commander” could include, “leader” or “captain” or “officer.”
- The term to “command” an army could be translated as to “lead” or to “be in charge of.”

(See also: [command](#), [ruler](#), [centurion](#))

Bible References:

- [1 Chronicles 11:4-6](#)
- [2 Chronicles 11:11-12](#)
- [Daniel 2:14](#)
- [Mark 6:21-22](#)
- [Proverbs 6:7](#)

Word Data:

- Strong’s: H2710, H2951, H1169, H4929, H5057, H6346, H7101, H7262, H7218, H7227, H7229, H7990, H8269, G55060

Mark References:

[6:21](#)

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating “compassion” could include, “deep caring” or “pity” or “helpful mercy.”
- The term “compassionate” could also be translated as “caring and helpful” or “deeply loving and merciful.”

Bible References:

- [Daniel 1:8-10](#)
- [Hosea 13:14](#)
- [James 5:9-11](#)
- [Jonah 4:1-3](#)
- [Mark 1:41](#)
- [Romans 9:14-16](#)

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

Mark References:

[1:41](#); [6:34](#); [8:2](#); [9:22](#)

condemn, condemned, condemnation

Definition:

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as “judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: [judge](#), [punish](#))

Bible References:

- [1 John 3:20](#)
- [Job 9:29](#)
- [John 5:24](#)
- [Luke 6:37](#)
- [Matthew 12:7](#)
- [Proverbs 17:15-16](#)
- [Psalms 34:22](#)
- [Romans 5:16](#)

Word Data:

- Strong’s: H6064, H7034, H7561, H8199, G01760, G08430, G26070, G26130, G26310, G26320, G26330, G29170, G29190, G29200, G52720, G60480

Mark References:

[10:33](#); [12:40](#); [14:64](#)

confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: [faith](#), [testimony](#))

Bible References:

- [1 John 1:8-10](#)
- [2 John 1:7-8](#)
- [James 5:16](#)
- [Leviticus 5:5-6](#)
- [Matthew 3:4-6](#)
- [Nehemiah 1:6-7](#)
- [Philippians 2:9-11](#)
- [Psalms 38:17-18](#)

Word Data:

- Strong’s: H3034, H8426, G18430, G36700, G36710

Mark References:

1:5

cornerstone

Definition:

The term “cornerstone” refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its “cornerstone.”
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term “cornerstone” could also be translated as “main building stone” or “foundation stone.”
- Consider whether the target language has a term for a part of a building’s foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, “a foundation stone used for the corner of a building.”
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means “large stone” (such as “boulder”) but it should also have the idea of being well-formed and made to fit.

Bible References:

- [Acts 4:11](#) 
- [Ephesians 2:20](#) 
- [Matthew 21:42](#) 
- [Psalms 118:22](#) 

Word Data:

- Strong’s: H0068, H6438, H7218, G02040, G11370, G27760, G30370

Mark References:

[12:10](#)

corrupt witness, false report, false testimony, false witness

Definition:

The terms “false witness” and “corrupt witness” refer to a person who says untrue things about a person or an event, usually in a formal setting such as a court.

- A “false testimony” or “false report” is the actual lie that is told.
- To “bear false witness” means to lie or give a false report about something.
- The Bible gives several accounts in which false witnesses were hired to lie about someone in order to have that person punished or killed.

Translation Suggestions:

- To “bear false witness” or “give a false testimony” could be translated as “testify falsely” or “give a false report about someone” or “speak falsely against someone” or “lie.”
- When “false witness” refers to a person, it could be translated as “person who lies” or “one who testifies falsely” or “someone who says things that are not true.”

(See also: [testimony](#), [true](#))

Bible References:

- [Deuteronomy 19:19](#)
- [Exodus 20:16](#)
- [Matthew 15:18-20](#)
- [Matthew 19:18-19](#)
- [Proverbs 14:5-6](#)
- [Psalms 27:11-12](#)

Word Data:

- Strong’s: H5707, H6030, H7650, H8267, G19650, G31440, G55710, G55750, G55760, G55770

Mark References:

[10:19](#); [14:56](#); [14:57](#)

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The “Jewish Council” in Jerusalem, also known as the “Sanhedrin,” had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word “council” could also be translated as “legal assembly” or “political assembly.”
- To be “in council” means to be in a special meeting to decide something.
- Note that this is a different word than “counsel,” which means “wise advice.”

(See also: [assembly](#), [counsel](#), [Pharisee](#), [law](#), [priest](#), [Sadducee](#), [scribe](#))

Bible References:

- [Acts 7:57-58](#)
- [Acts 24:20](#)
- [John 3:2](#)
- [Luke 22:68](#)
- [Mark 13:9](#)
- [Matthew 5:22](#)
- [Matthew 26:59](#)

Word Data:

- Strong’s: H4186, H5475, G10100, G48240, G48920

Mark References:

[13:9](#); [14:55](#); [15:1](#); [15:43](#)

courage, courageous

Definition:

The term “courage” refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, “courageous” describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance or when he faces the threat of emotional or physical pain with emotional strength.
- The expression “take courage” means “do not be afraid” or “be assured that things will turn out well.”
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be “strong and courageous.”
- The term “courageous” could also be translated as “brave” or “unafraid” or “bold.”
- Depending on the context, to “have courage” could also be translated as “be emotionally strong” or “be confident” or “stand firm.”
- To “speak with courage” could be translated as “speak boldly” or “speak without being afraid” or “speak confidently.”

Translation Suggestions

(See also: [encourage](#), [confidence](#), [fear](#), [strength](#))

Bible References:

Word Data:

- Strong’s: H0553, H2428, H2865, G21140, G21150, G21740, G22930, G22940, G38700, G38740, G43890, G51110

Mark References:

[6:50](#); [10:49](#)

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts of those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”

- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: [covenant](#), [promise](#))

Bible References:

- [Genesis 9:12](#)
- [Genesis 17:7](#)
- [Genesis 31:44](#)
- [Exodus 34:10-11](#)
- [Joshua 24:24-26](#)
- [2 Samuel 23:5](#)
- [2 Kings 18:11-12](#)
- [Mark 14:24](#)
- [Luke 1:73](#)
- [Luke 22:20](#)
- [Acts 7:8](#)
- [1 Corinthians 11:25-26](#)
- [2 Corinthians 3:6](#)
- [Galatians 3:17-18](#)
- [Hebrews 12:24](#)

Examples from the Bible stories:

- [4:9](#) Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- [5:4](#) “I will make Ishmael a great nation, too, but my **covenant** will be with Isaac.”
- [6:4](#) After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- [7:10](#) “The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob.”

- **13:2** God said to Moses and the people of Israel, “If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation.”
- **13:4** Then God gave them the **covenant** and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods.”
- **15:13** Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- **21:5** Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people’s hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- **21:14** Through the Messiah’s death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- **38:5** Then Jesus took a cup and said, “Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it.”
- **48:11** But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God’s people by believing in Jesus.

Word Data:

- Strong’s: H1285, H2319, H3772, G08020, G12420, G49340

Mark References:

[14:24](#)

create, created, creation, creator

Definition:

The term “create” means to make something or to cause something to be. Whatever is created is called a “creation.” God is called the “Creator” because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings “create” something, it means they made it out of things that already existed.
- Sometimes “create” is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term “creation” can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word “creation” refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world “out of nothing” to make sure this meaning is clear.
- The phrase, “since the creation of the world” means “since the time when God created the world.”
- A similar phrase, “at the beginning of creation” could be translated as “when God created the world at the beginning of time,” or “when the world was first created.”
- To preach the good news to “all creation” means to preach the good news to “all people everywhere on earth.”
- The phrase “Let all creation rejoice” means “Let everything that God created rejoice.”
- Depending on the context, “create” could be translated as “make” or “cause to be” or “make out of nothing.”
- The term “the Creator” could be translated as “the One who created everything” or “God, who made the whole world.”
- Phrases like “your Creator” could be translated as “God, who created you.”

(See also: [God](#), [good news](#), [world](#))

Bible References:

- [1 Corinthians 11:9-10](#)
- [1 Peter 4:17-19](#)
- [Colossians 1:15](#)
- [Galatians 6:15](#)

• Genesis 1:1 

• Genesis 14:19-20 

Word Data:

- Strong's: H3335, H4639, H6213, H6385, H7069, G20410, G26020, G26750, G29360, G29370, G29390, G41600, G54800

Mark References:

[10:6](#); [13:19](#)

cross

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb “cross” that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as “execution post” or “tree of death.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [crucify](#), [Rome](#))

Bible References:

- [1 Corinthians 1:17](#)
- [Colossians 2:15](#)
- [Galatians 6:12](#)
- [John 19:18](#)
- [Luke 9:23](#)
- [Luke 23:26](#)
- [Matthew 10:38](#)
- [Philippians 2:8](#)

Examples from the Bible stories:

- [40:1](#) After the soldiers mocked Jesus, they led him away to crucify him. They made him carry the **cross** on which he would die.
- [40:2](#) The soldiers brought Jesus to a place called “the Skull” and nailed his arms and feet to the **cross**.

- [40:5](#)  The Jewish leaders and the other people in the crowd mocked Jesus. They said to him, “If you are the Son of God, come down from the **cross** and save yourself! Then we will believe you.”
- [49:10](#)  When Jesus died on the **cross**, he received your punishment.
- [49:12](#)  You must believe that Jesus is the Son of God, that he died on the **cross** instead of you, and that God raised him to life again.

Word Data:

- Strong's: G47160

Mark References:

[8:34](#); [15:21](#); [15:30](#); [15:32](#)

crown, crowned

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to “crown” means to put a crown on someone’s head; figuratively it means, to “honor.”

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king’s power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus’ head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, to “crown” means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Paul calls fellow believers his “joy and crown.” In this expression, “crown” is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, “crown” could be translated as “prize” or “honor” or “reward.”
- The figurative use of to “crown” could be translated as to “honor” or to “decorate.”
- If a person is “crowned” this could be translated as “a crown was put on his head.”
- The expression, “he was crowned with glory and honor” could be translated as “glory and honor were bestowed on him” or “he was given glory and honor” or “he was endowed with glory and honor.”

(See also: [glory](#), [king](#), [olive](#))

Bible References:

- [John 19:3](#)
- [Lamentations 5:16](#)
- [Matthew 27:29](#)
- [Philippians 4:1](#)
- [Psalms 21:3](#)
- [Revelation 3:11](#)

Word Data:

- Strong’s: H3803, H3804, H5145, H5849, H5850, H6936, G12380, G47350, G47370

Mark References:

15:17

crucify, crucified

Definition:

The term “crucify” means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term “crucify” could be translated as “kill on a cross” or “execute by nailing to a cross.”

(See also: [cross](#), [Rome](#))

Bible References:

- [Acts 2:23](#)
- [Galatians 2:20-21](#)
- [Luke 23:20-22](#)
- [Luke 23:34](#)
- [Matthew 20:17-19](#)
- [Matthew 27:23-24](#)

Examples from the Bible stories:

- [39:11](#) But the Jewish leaders and the crowd shouted, “**Crucify** him (Jesus)!”
- [39:12](#) Pilate became afraid that the crowd would begin to riot, so he ordered his soldiers to **crucify** Jesus. played a major role in the crucifixion of Jesus Christ.
- [40:1](#) After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die.
- [40:4](#) Jesus was **crucified** between two robbers.
- [43:6](#) “Men of Israel, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know. But you **crucified** him!”
- [43:9](#) “You **crucified** this man, Jesus.”

- [44:8](#)  Peter answered them, “This man stands before you healed by the power of Jesus the Messiah. You **crucified** Jesus, but God raised him to life again!”

Word Data:

- Strong’s: G03880, G43620, G47170, G49570

Mark References:

[15:13](#); [15:14](#); [15:15](#); [15:20](#); [15:24](#); [15:25](#); [15:27](#); [15:32](#); [16:6](#)

cry, cry out, outcry

Definition:

The terms “cry” or “cry out” usually mean to say something loudly or urgently. Someone can “cry out” in pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase “cry out” can mean to shout or to call out with the intent of asking for help.
- The terms “cry” or “cry out” can also mean to pray.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as “I call to you for help” or “I urgently ask you for help.”

(See also: [call](#) [speak loudly](#), [plead](#), [pray](#))

Bible References:

- [Job 27:9](#)
- [Mark 5:5-6](#)
- [Mark 6:48-50](#)
- [Psalm 22:1-2](#)

Word Data:

- Strong’s: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

Mark References:

[1:23](#); [1:26](#); [3:11](#); [5:5](#); [5:7](#); [6:49](#); [9:24](#); [9:26](#); [10:47](#); [10:48](#); [11:9](#); [15:13](#); [15:14](#)

curse, cursed, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as “The soil will not be very fertile.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: [bless](#))

Bible References:

- 1 Samuel 14:24-26 
- 2 Peter 2:12-14 
- Galatians 3:10 
- Galatians 3:14 
- Genesis 3:14 
- Genesis 3:17 
- James 3:10 
- Numbers 22:6 
- Psalms 109:28 

Examples from the Bible stories:

- [2:9](#)  God said to the snake, “You are **cursed!**”
- [2:11](#)  “Now the ground is **cursed**, and you will need to work hard to grow food.”
- [4:4](#)  “I will bless those who bless you and **curse** those who **curse** you.”
- [39:7](#)  Then Peter vowed, saying, “May God **curse** me if I know this man!”
- [50:16](#)  Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong’s: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

Mark References:

[11:21](#)

curtain

Definition:

In the Bible, the term “curtain” refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of “linen” which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, “curtain covering” or “covering” or “piece of thick cloth” or “animal skin covering” or “hanging piece of cloth.”

(See also: [holy place](#), [tabernacle](#), [temple](#))

Bible References:

- [Hebrews 10:20](#)
- [Leviticus 4:17](#)
- [Luke 23:45](#)
- [Matthew 27:51](#)
- [Numbers 4:5](#)

Word Data:

- Strong's: H1852, H3407, H4539, H6532, H7050, G26650

Mark References:

[15:38](#)

Cyrene

Definition:

Cyrene was a Greek city on the north coast of Africa on the Mediterranean Sea, directly south of the island of Crete.

- In New Testament times, both Jews and Christians lived in Cyrene.
- Cyrene is probably most well-known in the Bible as the home city of a man named Simon who carried the cross of Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [Crete](#))

Bible References:

- [Acts 11:19-21](#)
- [Matthew 27:32-34](#)

Word Data:

- Strong's: G29560, G29570

Mark References:

[15:21](#)

David

Definition:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: [How to Translate Names](#))

(See also: [Goliath](#), [Philistines](#), [Saul \(OT\)](#))

Bible References:

- [1 Samuel 17:12-13](#)
- [1 Samuel 20:34](#)
- [2 Samuel 5:2](#)
- [2 Timothy 2:8](#)
- [Acts 2:25](#)
- [Acts 13:22](#)
- [Luke 1:32](#)
- [Mark 2:26](#)

Examples from the Bible stories:

- [17:2](#) God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. ... **David** was a humble and righteous man who trusted and obeyed God.
- [17:3](#) **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- [17:4](#) Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.

- [17:5](#)  God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- [17:6](#)  **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- [17:9](#)  **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- [17:13](#)  God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G11380

Mark References:

[2:25](#); [10:47](#); [10:48](#); [11:10](#); [12:35](#); [12:36](#); [12:37](#)

day

Definition:

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: [time](#), [judgment day](#), [last day](#))

Bible References:

- [Acts 20:6](#)
- [Daniel 10:4](#)
- [Ezra 6:15](#)
- [Ezra 6:19](#)
- [Matthew 9:15](#)

Word Data:

- Strong’s: H3117, H3118, H6242, G22500

Mark References:

[1:9](#); [1:13](#); [2:1](#); [2:20](#); [4:27](#); [4:35](#); [5:5](#); [6:21](#); [8:1](#); [8:2](#); [8:31](#); [9:2](#); [9:31](#); [10:34](#); [13:17](#); [13:19](#); [13:20](#); [13:24](#); [13:32](#); [14:1](#); [14:12](#); [14:25](#); [14:49](#); [14:58](#); [15:29](#)

deceive, lie, deception, illusion

Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- To “lie” is to say something that is not true.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: true )

Bible References:

- 1 John 1:8 
- 1 Timothy 2:14 
- 2 Thessalonians 2:3-4 
- Genesis 3:12-13 
- Genesis 31:26-28 
- Leviticus 19:11-12 
- Matthew 27:64 

• Micah 6:11

Word Data:

- Strong's: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

Mark References:

[4:19](#); [7:22](#); [13:22](#)

defile, defiled, desecrate

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: [profane](#), [clean](#))

Bible References:

- [2 Kings 23:8](#)
- [Exodus 20:24-26](#)
- [Genesis 34:27](#)
- [Genesis 49:4](#)
- [Isaiah 43:27-28](#)
- [Leviticus 11:43-45](#)
- [Mark 7:14-16](#)
- [Matthew 15:10](#)

Word Data:

- Strong’s: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G28390, G28400, G33920, G34350

Mark References:

[7:15](#); [7:18](#); [7:20](#); [7:23](#)

delight

Definition:

The term “delight” means great pleasure or great joy.

- To “delight in” something means to “to take pleasure in” or “take joy in” or “be happy about” it. If a person “delights in” something, it means that he enjoys it very much.
- When something is very agreeable or pleasing it is called “delightful.”
- The expression “my delight is in the law of Yahweh” could be translated as “the law of Yahweh gives me great joy” or “I love to obey the laws of Yahweh” or “I am happy when I obey Yahweh’s commands.”
- The phrases “take no delight in” and “have no delight in” could be translated as “not at all pleased by” or “not happy about.”
- The phrase “delight himself in” means “he enjoys doing” something or “he is very happy about” something or someone.
- The term “delights” refers to things that a person enjoys. This could be translated as “pleasures” or “things that give joy.”
- An expression such as “I delight to do your will” could also be translated as “I enjoy doing your will” or “I am very happy when I obey you.”

Bible References:

- Proverbs 8:30 
- Psalm 1:2 
- Psalms 119:69-70 
- Song of Songs 1:3 

Word Data:

- Strong’s: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

Mark References:

[1:11](#)

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these “fallen angels.”
- Sometimes these demons are called “unclean spirits.” The term “unclean” means “impure” or “evil” or “unholy.”
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term “demon” could also be translated as “evil spirit.”
- The term “unclean spirit” could also be translated as “impure spirit” or “corrupt spirit” or “evil spirit.”
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term “demon” is translated in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [demon-possessed](#), [Satan](#), [false god](#), [angel](#), [evil](#), [clean](#))

Bible References:

- [James 2:19](#)
- [James 3:15](#)
- [Luke 4:36](#)
- [Mark 3:22](#)
- [Matthew 4:24](#)

Examples from the Bible stories:

- [26:9](#) Many people who had **demons** in them were brought to Jesus. When Jesus commanded them, the **demons** came out of the people, and often shouted, “You are the Son of God!”
- [32:8](#) The **demons** came out of the man and entered the pigs.

- [47:5](#) Finally one day when the slave girl started yelling, Paul turned to her and said to the **demon** that was in her, “In the name of Jesus, come out of her.” Right away the **demon** left her.
- [49:2](#) He (Jesus) walked on water, calmed storms, healed many sick people, drove out **demons**, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong’s: H2932, H7307, H7451, H7700, G01690, G11390, G11400, G11410, G11420, G41900, G41510, G41520, G41890

Mark References:

[1:23](#); [1:26](#); [1:27](#); [1:34](#); [1:39](#); [3:11](#); [3:15](#); [3:22](#); [3:30](#); [5:2](#); [5:8](#); [5:13](#); [6:7](#); [6:13](#); [7:25](#); [7:26](#); [7:29](#); [7:30](#); [9:17](#); [9:20](#); [9:25](#); [9:38](#)

demon-possessed

Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

- Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.
- Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called “casting out” demons.

Translation Suggestions:

- Other ways to translate this term could include “demon-controlled” or “controlled by an evil spirit” or “having an evil spirit living inside.”

(See also: [demon](#))

Bible References:

- [Mark 1:32](#)
- [Matthew 4:24](#)
- [Matthew 8:16](#)
- [Matthew 8:33](#)

Examples from the Bible stories:

- [26:9](#) Many people who had **demons in them** were brought to Jesus.
- [32:2](#) When they reached the other side of the lake, a **demon-possessed** man came running up to Jesus.
- [32:6](#) The man **with the demon** cried out in a loud voice, “What do you want with me, Jesus, Son of the Most High God? Please do not torture me!”
- [32:9](#) The people from the town came and saw the man who used to **have the demons**.
- [47:3](#) Every day as they (Paul and Silas) walked there, a slave girl **possessed by a demon** followed them.

Word Data:

- Strong's: G11390

Mark References:

[1:32](#); [5:15](#); [5:16](#); [5:18](#)

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

- [Acts 13:16-18](#)
- [Acts 21:38](#)
- [Exodus 4:27-28](#)
- [Genesis 37:21-22](#)
- [John 3:14](#)
- [Luke 1:80](#)
- [Luke 9:12-14](#)
- [Mark 1:3](#)
- [Matthew 4:1](#)
- [Matthew 11:8](#)

Word Data:

- Strong's: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

Mark References:

[1:3](#); [1:4](#); [1:12](#); [1:13](#); [1:35](#); [1:45](#); [6:31](#); [6:32](#); [6:35](#); [8:4](#)

desolate, desolated, desolation, deserted, desolator

Definition:

The terms “desolate” and “desolation,” when used to refer to a place or location, refer to the state or condition of being ruined and left fully or partially uninhabited. The term “desolate,” when referring to a person or group of people, describes a state or condition of ruin, loneliness, and grief.

- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land that is partially deserted or abandoned and therefore has few people living there.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- Depending on the context, this term, when referring to a city or region, could be translated as “ruined” or “destroyed” or “laid waste” or “abandoned” or “deserted.”
- Depending on the context, this term, when referring to a person or people group, could be translated as “lonely and outcast” or “deserted.”
- A “desolator” is one who causes desolation.

(See also: [desert](#), [devastate](#), [ruin](#), [waste](#))

Bible References:

- [2 Kings 22:19](#)
- [Acts 1:20](#)
- [Daniel 9:17-19](#)
- [Lamentations 3:11](#)
- [Luke 11:17](#)
- [Matthew 12:25](#)

Word Data:

- Strong’s: H0490, H0816, H0910, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4923, H5352, H5800, H7582, H7701, H7722, H8047, H8074, H8076, H8077, G20480, G20490, G20500, G34430

Mark References:

13:14

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: [consume](#))

Bible References:

- [1 Peter 5:8](#)
- [Amos 1:10](#)
- [Exodus 24:17](#)
- [Ezekiel 16:20](#)
- [Luke 15:30](#)
- [Matthew 23:13-15](#)
- [Psalms 21:9](#)

Word Data:

- Strong's: H0398, H0399, H0400, H0402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G20680, G26660, G27190, G53150

Mark References:

[4:4](#); [12:40](#)

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

Mark References:

[front:intro](#); [2:15](#); [2:16](#); [2:18](#); [2:23](#); [3:7](#); [3:9](#); [4:34](#); [5:31](#); [6:1](#); [6:29](#); [6:35](#); [6:41](#); [6:45](#); [7:2](#); [7:5](#); [7:17](#); [8:1](#); [8:4](#); [8:6](#); [8:10](#); [8:27](#); [8:33](#); [8:34](#); [9:14](#); [9:18](#); [9:28](#); [9:31](#); [10:10](#); [10:13](#); [10:23](#); [10:24](#); [10:46](#); [11:1](#); [11:14](#); [12:43](#); [13:1](#); [14:12](#); [14:13](#); [14:14](#); [14:16](#); [14:32](#); [16:7](#)

doctrine, teaching, belief, beliefs, instruction, knowledge

Definition:

The word “doctrine” literally means “teaching.” It usually refers to religious teaching.

- In the context of Christian teachings, “doctrine” refers to all teachings about God—Father, Son and Holy Spirit—including all his character qualities and everything he has done.
- It also refers to everything God teaches Christians about how to live holy lives that bring glory to him.
- The word “doctrine” is sometimes also used to refer to false or worldly religious teachings that come from human beings. The context makes the meaning clear.
- This term could also be translated as “teaching.”

(See also: [teach](#))

Bible References:

- [1 Timothy 1:3](#)
- [2 Timothy 3:16-17](#)
- [Mark 7:6-7](#)
- [Matthew 15:7-9](#)

Word Data:

- Strong's: H3948, G13190, G13220, G20850

Mark References:

[7:7](#)

dove, pigeon, turtledove

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as “a small grayish brown bird called a dove” or “a small gray or brown bird, similar to a (name of local bird)”.
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.
- A turtledove is a type of dove mentioned in Genesis 15:9, Song of Songs 2:12, and Leviticus 12:6.

(See also: [How to Translate Unknowns](#))

(See also: [olive](#), [innocent](#), [pure](#))

Bible References:

- [Genesis 8:9](#)
- [Luke 2:22-24](#)
- [Mark 1:10](#)
- [Matthew 3:16](#)
- [Matthew 21:12-14](#)

Word Data:

- Strong's: H1469, H1686, H3123, H8449, G40580

Mark References:

[1:10](#); [11:15](#)

earth, land

Definition:

The term “earth” refers to the world on which human beings and other living things live. In the Bible, this term is sometimes translated as “land” when used in a general way to refer to the ground or the soil, or when used in a specific way to refer to a particular geographical area, usually a country or nation.

- In the Bible, the term “earth” is often paired with the term “heaven” as a way of indicating the abode of humankind on the earth in contrast with the abode of God in heaven.
- This term is usually translated “land” when paired with the name of people group to denote the territory belonging to those people, such as “the land of Canaan.”
- The term “earthly” is sometimes used to refer to things that are physical and/or visible in contrast to things that are non-physical and/or invisible.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as “world” or “land” or “dirt” or “soil.”
- Ways to translate “earthly” could include “physical” or “things of this earth” or “visible.”

(See also: [world](#), [heaven](#))

Bible References:

- [1 Kings 1:38-40](#)
- [2 Chronicles 2:11-12](#)
- [Daniel 4:35](#)
- [Luke 12:51](#)
- [Matthew 6:10](#)
- [Matthew 11:25](#)
- [Zechariah 6:5](#)

Word Data:

- Strong's: H0127, H0772, H0776, H0778, H2789, H3007, H3335, H6083, H7494, G10930, G19190, G27090, G28860, G36250, G45780, G55170

Mark References:

[2:10](#); [4:28](#); [4:31](#); [9:3](#); [13:27](#); [13:31](#)

Edom, Edomite, Idumea

Definition:

Edom was another name for Esau. The region where he lived also became known as “Edom” and later, “Idumea.” The “Edomites” were his descendants.

- The region of Edom changed locations over time. It was mostly located to the south of Israel and eventually extended into southern Judah.
- During New Testament times, Edom covered the southern half of the province of Judea. The Greeks called it “Idumea.”
- The name “Edom” means “red,” which may refer to the fact that Esau was covered with red hair when he was born. Or it may refer to the red lentil stew that Esau traded his birthright for.
- In the Old Testament, the country of Edom is often mentioned as an enemy of Israel.
- The entire book of Obadiah is about the destruction of Edom. Other Old Testament prophets also spoke negative prophecies against Edom.

(Translation suggestions: [How to Translate Names](#))

(See also: [adversary](#), [birthright](#), [Esau](#), [Obadiah](#), [prophet](#))

Bible References:

- [Genesis 25:30](#)
- [Genesis 32:3](#)
- [Genesis 36:1](#)
- [Isaiah 11:14-15](#)
- [Joshua 11:16-17](#)
- [Obadiah 1:2](#)

Word Data:

- Strong’s: H0123, H0130, H8165, G24010

Mark References:

[3:8](#)

elder

Definition:

The term “elder” refers to people (in the Bible, usually men) who have grown old enough to become mature adults and leaders within a community and to be respected for their wisdom and experience.

- The term “elder” came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of justice and the Law of Moses.
- In the New Testament, Jewish “elders” continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian “elders” gave spiritual leadership to the local assemblies of believers. Elders in these churches sometimes included young men who were spiritually mature.
- This term could be translated as “respected leaders” or “spiritually mature men leading the church.”

Bible References:

- [1 Chronicles 11:1-3](#)
- [1 Timothy 3:1-3](#)
- [1 Timothy 4:14](#)
- [Acts 5:19-21](#)
- [Acts 14:23](#)
- [Mark 11:28](#)
- [Matthew 21:23-24](#)

Word Data:

- Strong’s: H1419, H2205, H7868, G10870, G31870, G42440, G42450, G48500

Mark References:

[7:intro](#); [7:3](#); [7:5](#); [8:31](#); [11:27](#); [14:43](#); [14:53](#); [15:1](#)

Elijah

Definition:

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

Mark References:

[6:15](#); [8:28](#); [9:intro](#); [9:4](#); [9:5](#); [9:11](#); [9:12](#); [9:13](#); [15:intro](#); [15:35](#); [15:36](#)

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience” or “bearing up under a trial” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, to “endure” could be translated as to “experience” or to “go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: [persevere](#))

Bible References:

- [2 Timothy 2:11-13](#)
- [James 1:3](#)
- [James 1:12](#)
- [Luke 21:19](#)
- [Matthew 13:21](#)
- [Revelation 1:9](#)
- [Romans 5:3-5](#)

Word Data:

- Strong’s: H0386, H3201, H3557, H5331, H5375, H5975, G04300, G09070, G15260, G20050, G20760, G25940, G33060, G47220, G52780, G52810, G52970, G53420

Mark References:

13:13

envy, covet, jealous, jealousy

Definition:

The terms “envy” and “envious” refer to being jealous of someone because of what that person possesses or because of that person’s admirable qualities or abilities. The term “covet” means to strongly desire to have something.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, possessions, or abilities.
- Coveting is a strong desire to have someone else’s property, or even someone else’s spouse.
- In some contexts the terms “jealous” and “jealousy” can mean “envy.”

Translation Suggestions

- When the terms “jealous” and “jealousy” refer to being wrongfully “envious” of someone the terms “envious” or “envy” could be used if the context permits.

(See also: [jealous](#))

Bible References:

- [1 Corinthians 13:4-7](#)
- [1 Peter 2:1](#)
- [Exodus 20:17](#)
- [Mark 7:20-23](#)
- [Proverbs 3:31-32](#)
- [Romans 1:29](#)

Word Data:

- Strong’s: H0183, H1214, H1215, H2530, H3415, H5869, H7065, H7068, G08660, G19370, G22050, G22060, G37130, G37880, G41230, G41240, G41900, G53540, G53550, G53660

Mark References:

[7:22](#); [15:10](#)

eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))
- “Forever” could also be translated by “always” or “never ending.”
- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”

- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: [David](#), [reign](#), [life](#))

Bible References:

- [Genesis 17:8](#)
- [Genesis 48:4](#)
- [Exodus 15:17](#)
- [2 Samuel 3:28-30](#)
- [1 Kings 2:32-33](#)
- [Job 4:20-21](#)
- [Psalms 21:4](#)
- [Isaiah 9:6-7](#)
- [Isaiah 40:27-28](#)
- [Daniel 7:18](#)
- [Luke 18:18](#)
- [Acts 13:46](#)
- [Romans 5:21](#)
- [Hebrews 6:19-20](#)
- [Hebrews 10:11-14](#)
- [1 John 1:2](#)
- [1 John 5:12](#)
- [Revelation 1:4-6](#)
- [Revelation 22:3-5](#)

Examples from the Bible stories:

- [27:1](#) One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- [28:1](#) One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”

- **28:10**  Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

Mark References:

[3:29](#); [10:17](#); [10:30](#)

evil, wicked, unpleasant

Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: [disobey](#), [sin](#), [good](#), [righteous](#), [demon](#))

Bible References:

- [1 Samuel 24:11](#)
- [1 Timothy 6:10](#)
- [3 John 1:10](#)
- [Genesis 2:17](#)
- [Genesis 6:5-6](#)
- [Job 1:1](#)
- [Job 8:20](#)
- [Judges 9:57](#)
- [Luke 6:22-23](#)
- [Matthew 7:11-12](#)
- [Proverbs 3:7](#)
- [Psalms 22:16-17](#)

Examples from the Bible stories:

- [2:4](#) “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- [3:1](#) After a long time, many people were living in the world. They had become very **wicked** and violent.
- [3:2](#) But Noah found favor with God. He was a righteous man living among **wicked** people.
- [4:2](#) God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- [8:12](#) “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- [14:2](#) They (Canaanites) worshiped false gods and did many **evil** things.
- [17:1](#) But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- [18:11](#) In the new kingdom of Israel, all the kings were **evil**.
- [29:8](#) The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- [45:2](#) They said, “We heard him (Stephen) speak **evil** things about Moses and God!”
- [50:17](#) He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong’s: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

Mark References:

[7:10](#); [7:21](#); [7:22](#); [7:23](#); [9:39](#)

ewe, ram, sheep, sheepfold, sheepshearer, sheepskin

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: [How to Translate Unknowns](#))

(See also: [Israel](#), [lamb](#), [sacrifice](#), [shepherd](#))

Bible References:

- [Acts 8:32](#)
- [Genesis 30:32](#)
- [John 2:14](#)
- [Luke 15:5](#)
- [Mark 6:34](#)
- [Matthew 9:36](#)
- [Matthew 10:6](#)
- [Matthew 12:12](#)
- [Matthew 25:33](#)

Examples from the Bible stories:

- [9:12](#) One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- [17:2](#) David was a shepherd from the town of Bethlehem. At different times while he was watching his father’s **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- [30:3](#) To Jesus, these people were like **sheep** without a shepherd.

- 38:8  Jesus said, “All of you will all abandon me tonight. It is written, ‘I will strike the shepherd and all the **sheep** will be scattered.’”

Word Data:

- Strong’s: H0352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G41650, G42620, G42630

Mark References:

[6:34](#); [14:27](#)

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: [abstractnouns](#))
- The expression “keep the faith” could be translated by “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence “they must keep hold of the deep truths of the faith” could be translated by “they must keep believing all the true things about Jesus that they have been taught.”
- The expression “my true son in the faith” could be translated by something like “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: [believe](#), [faithful](#) )

Bible References:

- [2 Timothy 4:7](#) 
- [Acts 6:7](#) 
- [Galatians 2:20-21](#) 
- [James 2:20](#) 

Examples from the Bible stories:

- [5:6](#) When Isaac was a young man, God tested Abraham's **faith** by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- [31:7](#) Then he (Jesus) said to Peter, "You man of little **faith**, why did you doubt?"
- [32:16](#) Jesus said to her, "Your **faith** has healed you. Go in peace."
- [38:9](#) Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail."

Word Data:

- Strong's: H0529, H0530, G16800, G36400, G41020, G60660

Mark References:

[2:5](#); [4:40](#); [5:34](#); [10:52](#); [11:22](#)

false prophet

Definition:

A false prophet is a person who wrongly claims that his message comes from God.

- The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
- False prophets teach messages that partially or totally contradict what the Bible says.
- This term could also be translated as “person who falsely claims to be God’s spokesman” or “someone who falsely claims to speak God’s words.”
- The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: [fulfill](#), [prophet](#), [true](#))

Bible References:

- [1 John 4:1-3](#)
- [2 Peter 2:1](#)
- [Acts 13:6-8](#)
- [Luke 6:26](#)
- [Matthew 7:16](#)
- [Matthew 24:23-25](#)

Word Data:

- Strong’s: G55780

Mark References:

[13:22](#)

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God sometimes caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as “extreme lack” or “severe deprivation.”

Bible References:

- 1 Chronicles 21:11-12 
- Acts 7:11 
- Genesis 12:10 
- Genesis 45:6 
- Jeremiah 11:21-23 
- Luke 4:25 
- Matthew 24:8 

Word Data:

- Strong’s: H3720, H7458, H7459, G30420

Mark References:

[13:8](#)

fast, fasting

Definition:

The term to “fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to “fast” can also be translated as to “refrain from eating” or to “not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: Jewish leaders)

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:3
- Acts 13:1-3
- Jonah 3:4-5
- Luke 5:34
- Mark 2:19
- Matthew 6:18
- Matthew 9:15

Examples from the Bible stories:

- 25:1 Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- 34:8 “For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.”
- 46:10 One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

Word Data:

- Strong’s: H2908, H5144, H6684, H6685, G35210, G35220

Mark References:

[2:intro](#); [2:18](#); [2:19](#); [2:20](#); [9:29](#)

fear, afraid, frighten

Definition:

The terms “fear” often refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect,” or “deep respect;” “revere,” or “reverence;” or perhaps “be in awe of.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “Suddenly they all felt a deep awe and respect for God;” or “Immediately, they all felt very amazed and revered God deeply;” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear Yahweh” could be translated as “reverence Yahweh” or “deeply respect Yahweh.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”

(See also: [awe](#), [Yahweh](#), [Lord](#), [marvel](#), [power](#))

Bible References:

- [1 John 4:18](#)
- [Acts 2:43](#)
- [Acts 19:15-17](#)
- [Genesis 50:21](#)
- [Isaiah 11:3-5](#)
- [Job 6:14](#)
- [Jonah 1:9](#)
- [Luke 12:5](#)
- [Matthew 10:28](#)
- [Proverbs 10:24-25](#)

Word Data:

- Strong’s: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373,

H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427,
H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680,
G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000,
G54010

Mark References:

[4:40](#); [4:41](#); [5:15](#); [5:33](#); [5:36](#); [6:20](#); [6:50](#); [9:32](#); [10:32](#); [11:18](#); [11:32](#); [12:12](#); [16:8](#)

feast, feasting

Definition:

The term “feast” is a very general term that refers to an event where people gather to celebrate something by eating a large meal together. In biblical times, a feast sometimes lasted for several days or more.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In biblical times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- The term to “feast” could also be translated as to “eat lavishly” or to “celebrate by eating lots of food” or to “eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: [festival](#), [banquet](#) )

Bible References:

- [2 Peter 2:12-14](#) 
- [Genesis 26:30](#) 
- [Genesis 29:22](#) 
- [Genesis 40:20](#) 
- [Jude 1:12-13](#) 
- [Luke 2:43](#) 
- [Luke 14:7-9](#) 
- [Matthew 22:1](#) 

Word Data:

- Strong’s: H0398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G00260, G10620, G11730, G18590, G21650, G49100

Mark References:

[12:39](#)

festival, feast, celebrate

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
 - Passover
 - Festival of Unleavened Bread
 - Firstfruits
 - Festival of Weeks (Pentecost)
 - Festival of Trumpets
 - Day of Atonement
 - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: [feast](#))

Bible References:

- 1 Chronicles 23:31 
- 2 Chronicles 8:13 
- Exodus 5:1 
- John 4:45 
- Luke 22:1 

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, G14560, G18580, G18590

Mark References:

[14:2](#); [15:6](#)

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 3:17 
- James 3:12 
- Luke 13:7 
- [Mark 11:14](#)
- Matthew 7:17 
- Matthew 21:18 

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G36530, G48080, G48100

Mark References:

[11:13](#); [11:20](#); [11:21](#); [13:28](#)

fisherman, fishermen, fisher

Definition:

Fishermen are men who catch fish from the water as a means of earning money. In the New Testament, the fishermen used large nets to catch fish. The term “fishers” is another name for fishermen.

- Peter and other apostles worked as fishermen before being called by Jesus.
- Since the land of Israel was near water, the Bible has many references to fish and fishermen.
- This term could be translated with a phrase such as “men who catch fish” or “men who earn money by catching fish.”

Bible References:

- [Ezekiel 47:9-10](#) 
- [Isaiah 19:8](#) 
- [Luke 5:1-3](#) 
- [Matthew 4:19](#) 
- [Matthew 13:47](#) 

Word Data:

- Strong's: H1728, H1771, H2271, G02310

Mark References:

[1:16](#); [1:17](#)

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: [wise](#))

Bible References:

- Ecclesiastes 1:17 
- Ephesians 5:15 
- Galatians 3:3 
- Genesis 31:28 
- Matthew 7:26 
- Matthew 25:8 
- Proverbs 13:16 
- Psalms 49:13 

Word Data:

- Strong’s: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

Mark References:

[7:22](#)

forgive, forgiven, forgiveness, pardon, pardoned

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean “cancel,” as in the expression “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term “pardon” means to forgive and not punish someone for his sin.

- This word has the same meaning as “forgive” but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”
- If the language has a word for a formal decision to forgive, that word could be used to translate “pardon.”

(See also: [guilt](#))

Bible References:

- Genesis 50:17 
- Numbers 14:17-19 
- Deuteronomy 29:20-21 
- Joshua 24:19-20 
- 2 Kings 5:17-19 
- Psalms 25:11 
- Psalms 25:17-19 

- Isaiah 55:6-7
- Isaiah 40:2
- Luke 5:21
- Acts 8:22
- Ephesians 4:31-32
- Colossians 3:12-14
- 1 John 2:12

Examples from the Bible stories:

- 7:10 But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- 13:15 Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- 17:13 David repented of his sin and God **forgave** him.
- 21:5 In the New Covenant, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would **forgive** their sins.
- 29:1 One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- 29:8 I **forgave** your debt because you begged me.
- 38:5 Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the **forgiveness** of sins."

Word Data:

- Strong's: H5546, H5547, H3722, H5375, H5545, H5547, H7521, G85900, G86300, G54830

Mark References:

[1:4](#); [2:5](#); [2:7](#); [2:9](#); [2:10](#); [3:28](#); [3:29](#); [4:12](#); [11:25](#)

forsake, forsaken, leave

Definition:

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God’s teachings.
- The term “forsaken” can be used in the past tense, as in “he has forsaken you” or as in referring to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 6:11-13 
- Daniel 11:29-30 
- Genesis 24:27 
- Joshua 24:16-18 
- Matthew 27:45-47 
- Proverbs 27:9-10 
- Psalms 71:18 

Word Data:

- Strong’s: H0488, H2308, H5203, H5428, H5800, H5805, H7503, G06460, G06570, G08630, G14590, G26410

Mark References:

15:34

fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: [descendant](#), [grain](#), [grape](#), [Holy Spirit](#), [vine](#), [womb](#))

Bible References:

- [Genesis 1:11](#)
- [Matthew 7:17](#)

Word Data:

- Strong’s: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

Mark References:

[4:7](#); [4:8](#); [4:19](#); [4:20](#); [4:29](#); [11:14](#); [12:2](#); [14:25](#)

fulfill, fulfilled, carried out

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: [prophet](#), [Christ](#), [minister](#), [call](#))

Bible References:

- [1 Kings 2:27](#)
- [Acts 3:17-18](#)
- [Leviticus 22:17-19](#)
- [Luke 4:21](#)
- [Matthew 1:22-23](#)
- [Matthew 5:17](#)
- [Psalms 116:12-15](#)

Examples from the Bible stories:

- [24:4](#) John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- [40:3](#) The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”
- [42:7](#) Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”

- [43:5](#) “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- [43:7](#) “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- [44:5](#) “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Word Data:

- Strong's: H1214, H5487, G10960, G41380

Mark References:

[1:15](#); [14:49](#)

Galilee, Galilean

Definition:

Galilee was the most northern region of Israel, just north of Samaria. A “Galilean” was a person who lived in Galilee or who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the “Sea of Galilee.”
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: [Nazareth](#), [Samaria](#), [Sea of Galilee](#))

Bible References:

- [Acts 9:32](#)
- [Acts 13:31](#)
- [John 2:1-2](#)
- [John 4:3](#)
- [Luke 13:3](#)
- [Mark 3:7](#)
- [Matthew 2:22-23](#)
- [Matthew 3:13-15](#)

Examples from the Bible stories:

- [21:10](#) The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- [26:1](#) After overcoming Satan’s temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- [39:6](#) Finally, the people said, “We know that you were with Jesus because you both are from **Galilee**.”
- [41:6](#) Then the angel told the women, “Go and tell the disciples, ‘Jesus has risen from the dead and he will go to **Galilee** ahead of you.’”

Word Data:

- Strong’s: H1551, G10560, G10570

Mark References:

[1:9](#); [1:14](#); [1:16](#); [1:28](#); [1:39](#); [3:7](#); [6:21](#); [7:31](#); [9:30](#); [14:28](#); [14:70](#); [15:41](#); [16:7](#)

generation

Definition:

The term “generation” in this sense refers to a period of time approximately equal to the lifetime of a person. This could be as long as 100 years. This period of time also came to be measured by the time between the adulthood of one person and the adulthood of his or her offspring, or a 30–40-year time span.

Translation Suggestions

- When referring to the past, “generations” could be translated as “during the times of our ancestors” or “when people lived before us.”
- When referring to the future, “generations” could be translated as “lifespans” or “times of people who will come afterwards” or “when our descendants are living.”
- The phrase “in his own generation” could be translated as “while he lived” or “during his time”
- The expression “from generation to generation” or “from one generation to the next” could be translated as “from the time of people living now and for always” or “as long as people live on the earth” or “from now to all future time periods” or “for all time.”

(See also: descendant , ancestor )

Bible References:

Word Data:

- Strong's: H1755, H8435, G01650, G10740

Mark References:

[8:12](#); [8:38](#); [9:19](#); [13:30](#)

Gentile

Definition:

The term “Gentile” refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term “uncircumcised” is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God’s people.
- The Jews were also called “Israelites” or “Hebrews” at different times in history. They referred to anyone else as a “Gentile.”
- Gentile could also be translated as “not a Jew” or “non-Jewish” or “not an Israelite” (Old Testament) or “non-Jew.”
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: [Israel](#), [Jacob](#), [Jew](#))

Bible References:

- [Acts 9:13-16](#)
- [Acts 14:5-7](#)
- [Galatians 2:16](#)
- [Luke 2:32](#)
- [Matthew 5:47](#)
- [Matthew 6:5-7](#)
- [Romans 11:25](#)

Word Data:

- Strong’s: H1471, G14820, G14840, G16720

Mark References:

[10:33](#); [10:42](#)

Gethsemane

Definition:

Gethsemane was a garden of olive trees east of Jerusalem beyond the Kidron valley and near the Mount of Olives.

- The garden of Gethsemane was a place where Jesus and his followers would go to be alone and rest, away from the crowds.
- It was in Gethsemane that Jesus prayed in deep sorrow, before being arrested there by Jewish leaders.

(Translation suggestions: [How to Translate Names](#))

(See also: [Judas Iscariot](#), [Kidron Valley](#), [Mount of Olives](#))

Bible References:

- [Mark 14:32](#)
- [Matthew 26:36](#)

Word Data:

- Strong's: G10680

Mark References:

[14:32](#)

glory, glorious, glorify

Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”
- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”
- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: [honor](#), [majesty](#), [exalt](#), [obey](#), [praise](#))

Bible References:

- [Exodus 24:17](#)
- [Numbers 14:9-10](#)
- [Isaiah 35:2](#)
- [Luke 18:43](#)
- [Luke 2:9](#)
- [John 12:28](#)
- [Acts 3:13-14](#)
- [Acts 7:1-3](#)
- [Romans 8:17](#)
- [1 Corinthians 6:19-20](#)
- [Philippians 2:14-16](#)
- [Philippians 4:19](#)
- [Colossians 3:1-4](#)
- [1 Thessalonians 2:5](#)
- [James 2:1-4](#)
- [1 Peter 4:15-16](#)
- [Revelation 15:4](#)

Examples from the Bible stories:

- [23:7](#) Suddenly, the skies were filled with angels praising God, saying, “**Glor**y to God in heaven and peace on earth to the people he favors!”
- [25:6](#) Then Satan showed Jesus all the kingdoms of the world and all their **glor**y and said, “I will give you all this if you bow down and worship me.”
- [37:1](#) When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glor**y of God.”
- [37:8](#) Jesus responded, “Did I not tell you that you would see God’s **glor**y if you believe in me?”

Word Data:

- Strong’s: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

Mark References:

[2:12](#); [8:38](#); [10:37](#); [13:26](#)

God

Definition:

In the Bible, the term “God” refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God’s personal name is “Yahweh.”

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as “Yahweh,” which means “he is” or “I am” or “the One who (always) exists.”
- The Bible also teaches about false “gods,” which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate “God” could include “Deity” or “Creator” or “Supreme Being” or “Supreme Creator” or “Infinite Sovereign Lord” or “Eternal Supreme Being.”
- Consider how God is referred to in a local or national language. There may also already be a word for “God” in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for “God” and “god.” NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word “god,” it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase “I will be their God and they will be my people” could also be translated as “I, God, will rule over these people and they will worship me.”

(Translation suggestions: [How to Translate Names](#))

(See also: [create](#), [false god](#), [God the Father](#), [Holy Spirit](#), [false god](#), [Son of God](#), [Yahweh](#))

Bible References:

- [1 John 1:7](#)
- [1 Samuel 10:7-8](#)
- [1 Timothy 4:10](#)

- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

Examples from the Bible stories:

- 1:1 **God** created the universe and everything in it in six days.
- 1:15 **God** made man and woman in his own image.
- 5:3 “I am **God** Almighty. I will make a covenant with you.”
- 9:14 **God** said, “I AM WHO I AM. Tell them, ‘I AM has sent me to you.’ Also tell them, ‘I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.’”
- 10:2 Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt’s gods.
- 16:1 The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- 22:7 “You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!”
- 24:9 There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- 25:7 “Worship only the Lord your **God** and only serve him.”
- 28:1 “There is only one who is good, and that is **God**.”
- 49:9 But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- 50:16 But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong's: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

Mark References:

[1:14](#); [1:24](#); [2:7](#); [2:12](#); [2:26](#); [3:35](#); [5:7](#); [7:8](#); [7:9](#); [8:33](#); [10:9](#); [10:15](#); [10:18](#); [10:25](#); [10:27](#); [11:22](#); [12:14](#); [12:17](#); [12:24](#); [12:26](#); [12:27](#); [12:29](#); [12:30](#); [13:19](#); [15:34](#)

God the Father, heavenly Father, Father

Definition:

The terms “God the Father” and “heavenly Father” refer to Yahweh, the one true God. Another term with the same meaning is “Father,” used most often when Jesus was referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world and he sends the Holy Spirit to his people.
- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In translating the phrase “God the Father,” it is best to translate “Father” with the same word that the language naturally uses to refer to a human father.
- The term “heavenly Father” could be translated by “Father who lives in heaven” or “Father God who lives in heaven” or “God our Father from heaven.”
- Usually “Father” is capitalized when it, refers to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [ancestor](#), [God](#), [heaven](#), [Holy Spirit](#), [Jesus](#), [Son of God](#))

Bible References:

- [1 Corinthians 8:4-6](#)
- [1 John 2:1](#)
- [1 John 2:23](#)
- [1 John 3:1](#)
- [Colossians 1:1-3](#)
- [Ephesians 5:18-21](#)
- [Luke 10:22](#)
- [Matthew 5:16](#)
- [Matthew 23:9](#)

Examples from the Bible stories:

- [24:9](#)  There is only one God. But John heard **God the Father** speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- [29:9](#)  Then Jesus said, “This is what my **heavenly Father** will do to every one of you if you do not forgive your brother from your heart.”
- [37:9](#)  Then Jesus looked up to heaven and said, “**Father**, thank you for hearing me.”
- [40:7](#)  Then Jesus cried out, “It is finished! **Father**, I give my spirit into your hands.”
- [42:10](#)  “So go, make disciples of all people groups by baptizing them in the name of **the Father**, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you.”
- [43:8](#)  “Jesus is now exalted to the right hand of **God the Father**.”
- [50:10](#)  “Then the righteous ones will shine like the sun in the kingdom of **God their Father**.”

Word Data:

- Strong’s: H0001, H0002, G39620

Mark References:

[8:38](#); [11:25](#); [13:32](#); [14:36](#)

Golgotha

Definition:

“Golgotha” was the name of the place where Jesus was crucified. Its name comes from an Aramaic word that means “Skull” or “Place of the Skull.”

- Golgotha was located outside the city walls of Jerusalem, somewhere nearby. It was perhaps located on a slope of the Mount of Olives.
- In some older English versions of the Bible, Golgotha is translated as “Calvary,” which comes from the Latin word for “skull.”
- Many Bible versions use a word that looks or sounds similar to “Golgotha,” since its meaning is already explained in the Bible text.

(Translation Suggestion: [How to Translate Names](#))

(See also: [Aram](#), [Mount of Olives](#))

Bible References:

- [John 19:17](#)
- [Mark 15:22](#)
- [Matthew 27:33](#)

Word Data:

- Strong's: G11150

Mark References:

[15:22](#)

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: [kingdom](#), [sacrifice](#), [save](#))

Bible References:

- [1 Thessalonians 1:5](#)
- [Acts 8:25](#)
- [Colossians 1:23](#)
- [Galatians 1:6](#)
- [Luke 8:1-3](#)
- [Mark 1:14](#)
- [Philippians 2:22](#)
- [Romans 1:3](#)

Examples from the Bible stories:

- [23:6](#) The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”
- [26:3](#) Jesus read, “God has given me his Spirit so that I can proclaim **good news** to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed. This is the year of the Lord’s favor.”
- [45:10](#) Philip also used other Scriptures to tell him the **good news of Jesus**.

- [46:10](#) Then they sent them off to preach the **good news about Jesus** in many other places.
- [47:1](#) One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- [47:13](#) The **good news about Jesus** kept spreading, and the Church kept growing.
- [50:1](#) For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- [50:2](#) When Jesus was living on earth he said, “My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come.”
- [50:3](#) Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

Word Data:

- Strong's: G20970, G20980, G42830

Mark References:

[1:1](#); [1:14](#); [1:15](#); [8:35](#); [10:29](#); [13:10](#); [14:9](#)

good, right, pleasant, better, best

Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: [righteous](#), [prosper](#), [evil](#))

Bible References:

- [Galatians 5:22-24](#)
- [Genesis 1:12](#)
- [Genesis 2:9](#)
- [Genesis 2:17](#)
- [James 3:13](#)
- [Romans 2:4](#)

Examples from the Bible stories:

- [1:4](#) God saw that what he had created was **good**.
- [1:11](#) God planted the tree of the knowledge of **good** and evil.

- **1:12** Then God said, “It is not **good** for man to be alone.”
- **2:4** “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- **8:12** “You tried to do evil when you sold me as a slave, but God used the evil for **good!**”
- **14:15** Joshua was a **good** leader because he trusted and obeyed God.
- **18:13** Some of these kings were **good** men who ruled justly and worshiped God.
- **28:1** “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

Mark References:

3:4; 4:8; 4:20; 7:27; 7:37; 9:5; 9:42; 9:43; 9:45; 9:47; 9:50; 10:17; 10:18; 14:6; 14:7; 14:21

govern, governor, proconsul, Tirshatha

Definition:

A “governor” is a person who rules over a large area of land (such as a territory, region, or province) within a nation or empire.

- In the Old Testament, the term “Tirshatha” is a more specific title for a governor who ruled over a Persian province.
- In the New Testament, the term “proconsul” is a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A “government” consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as “rule over” or “lead” or “manage” or “supervise.”
- The term “governor” should be translated differently than the terms for “king” or “emperor”, since a governor was a less powerful ruler who was under their authority.
- The term “proconsul” could also be translated as “Roman governor” or “Roman provincial ruler.”

(See also: [authority](#), [king](#), [power](#), [province](#), [Rome](#), [ruler](#))

Bible References:

- [Acts 7:9-10](#)
- [Acts 23:22](#)
- [Acts 26:30](#)
- [Mark 13:9-10](#)
- [Matthew 10:18](#)
- [Matthew 27:1-2](#)

Word Data:

- Strong’s: H0324, H1777, H2280, H4951, H5148, H5460, H6346, H6347, H6486, H7989, H8269, H8660, G04450, G04460, G07460, G14810, G22320, G22330, G22300, G42320

Mark References:

13:9

grain, grainfields

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: [head](#), [wheat](#))

Bible References:

- [Genesis 42:3](#)
- [Genesis 42:26-28](#)
- [Genesis 43:1-2](#)
- [Luke 6:2](#)
- [Mark 2:24](#)
- [Matthew 13:7-9](#)
- [Ruth 1:22](#)

Word Data:

- Strong's: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G02480, G25900, G34500, G46210, G47190

Mark References:

[2:23](#); [4:28](#)

grave, gravedigger, tomb, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: [bury](#), [death](#))

Bible References:

- [Acts 2:29-31](#)
- [Genesis 23:6](#)
- [Genesis 50:5](#)
- [John 19:41](#)
- [Luke 23:53](#)
- [Mark 5:1-2](#)
- [Matthew 27:53](#)
- [Romans 3:13](#)

Examples from the Bible stories:

- [32:4](#) The man lived among the **tombs** in the area.
- [37:6](#) Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- [37:7](#) The **tomb** was a cave with a stone rolled in front of its opening.
- [40:9](#) Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus’ body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.

- [41:4](#)  He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- [41:5](#)  When the women arrived at the **tomb**, the angel told them, “Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see.” The women looked into the **tomb** and saw where Jesus’ body had been laid. His body was not there!

Word Data:

- Strong’s: H1430, H6900, H6913, H7585, H7845, G34180, G34190, G50280

Mark References:

[5:2](#); [5:3](#); [5:5](#); [6:29](#); [15:46](#); [16:2](#); [16:3](#); [16:5](#); [16:8](#)

Greek, Grecian, Hellenist

Definition:

The term “Greek” refers to the language spoken in the country of Greece, it is also a person from the country of Greece. Greek was also spoken throughout the Roman Empire. The adjective “Grecian” means “Greek-speaking.”

- Since most non-Jewish people in the Roman Empire spoke Greek, Gentiles are often referred to as “Greeks” in the New Testament, especially when contrasted with Jews.
- The phrase “Grecian Jews” or “Hellenists” referred to Jews who spoke Greek in contrast to the “Hebraic Jews” who spoke only Hebrew, or perhaps Aramaic. The term “Hellenists” comes from the pronunciation of the Greek word for a Greek-speaker.
- Other ways to translate “Grecian” could include, “Greek-speaking” or “culturally Greek” or “Greek.”
- When referring to non-Jews, “Greek” could be translated as “Gentile.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Aram](#), [Gentile](#), [Greece](#), [Hebrew](#), [Rome](#))

Bible References:

- [Acts 6:1](#)
- [Acts 9:29](#)
- [Acts 11:20](#)
- [Acts 14:1-2](#)
- [Colossians 3:11](#)
- [Galatians 2:3-5](#)
- [John 7:35](#)

Word Data:

- Strong’s: H3125, G16720, G16730, G16740, G16750, G16760

Mark References:

[7:26](#)

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate to “be guilty” could include a word or phrase that means, to “be at fault” or “having done something morally wrong” or “having committed a sin.”

(See also: [innocent](#), [iniquity](#), [punish](#), [sin](#))

Bible References:

- [Exodus 28:36-38](#)
- [Isaiah 6:7](#)
- [James 2:10-11](#)
- [John 19:4](#)
- [Jonah 1:14](#)

Examples from the Bible stories:

- [39:2](#) They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- [39:11](#) After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty**!”
- [40:4](#) Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.”
- [49:10](#) Because of your sin, you are **guilty** and deserve to die.

Word Data:

- Strong’s: H0816, H0817, H0818, H5352, H5355, H7563, G03380, G17770, G37840, G52670

Mark References:

3:29

hard, harder

Definition:

The term “hard” generally refers to something that is difficult, challenging, or requires great diligence and persistence to be done.

- When used as a modifier, its meaning is similar to “great effort.”

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “persistent” or “diligently” or “challenging,” depending on the context.
- In expressions such as “work hard” or “try hard,” the term “hard” could be translated as “with perseverance” or “diligently.”
- The expression “press hard against” could also be translated as “shove with force” or “push strongly against.”
- To “oppress people with hard labor” could be translated as “force people to work so hard that they suffer” or “cause people to suffer by forcing them to do very difficult work.”
- Depending on context the term “harder” could also be translated as “more difficult” or “more diligently”
- In some contexts “hard” could be translated as “heavy” or “heavily.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby.

Bible References:

Word Data:

- Strong’s: H2388, H3515, H6381, H7185, H7186, G03180, G14190, G14220, G14230, G25320, G28730, G44560, G44570, G46410, G46420, G46430, G46450, G49120

Mark References:

[3:5](#); [6:52](#); [8:17](#); [10:5](#); [10:24](#)

harvest, reap

Definition:

The term “harvest” refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term “reap” means to harvest crops.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as to “gather in” or to “pick up” or to “collect.”

(See also: [firstfruits](#), [festival](#), [good news](#))

Bible References:

- [1 Corinthians 9:9-11](#)
- [2 Samuel 21:7-9](#)
- [Galatians 6:9-10](#)
- [Isaiah 17:11](#)
- [James 5:7-8](#)
- [Leviticus 19:9](#)
- [Matthew 9:38](#)
- [Ruth 1:22](#)
- [Galatians 6:9-10](#)
- [Matthew 6:25-26](#)
- [Matthew 13:30](#)
- [Matthew 13:36-39](#)
- [Matthew 25:24](#)

Word Data:

- Strong's: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

Mark References:

[4:29](#)

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: [kingdom of God](#))

Bible References:

- [1 Kings 8:22-24](#)
- [1 Thessalonians 1:8-10](#)
- [1 Thessalonians 4:17](#)
- [Deuteronomy 9:1](#)
- [Ephesians 6:9](#)
- [Genesis 1:1](#)
- [Genesis 7:11](#)
- [John 3:12](#)
- [John 3:27](#)
- [Matthew 5:18](#)
- [Matthew 5:46-48](#)

Examples from the Bible stories:

- [4:2](#) They even began building a tall tower to reach **heaven**.
- [14:11](#) He (God) gave them bread from **heaven**, called “manna.”
- [23:7](#) Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- [29:9](#) Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- [37:9](#) Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- [42:11](#) Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

Mark References:

[1:10](#); [1:11](#); [4:32](#); [6:41](#); [7:34](#); [8:11](#); [10:21](#); [11:25](#); [11:30](#); [11:31](#); [12:25](#); [13:25](#); [13:27](#); [13:31](#); [13:32](#); [14:62](#)

heir

Definition:

An “heir” is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses “heir” in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God’s children, Christians are said to be “joint heirs” with Jesus Christ. This could also be translated as “co-heirs” or “fellow heirs” or “heirs together with.”
- The term “heir” could be translated as “person receiving benefits” or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: [firstborn](#), [inherit](#))

Bible References:

- [Galatians 4:1-2](#)
- [Galatians 4:7](#)
- [Genesis 15:1](#)
- [Genesis 21:10-11](#)
- [Luke 20:14](#)
- [Mark 12:7](#)
- [Matthew 21:38-39](#)

Word Data:

- Strong’s: H1121, H3423, G28160, G28180, G28200, G47890

Mark References:

[12:7](#)

hell, lake of fire

Definition:

Hell is the final place of unending pain and suffering where God will punish everyone who rebels against him and rejects his plan of saving them through Jesus' sacrifice. It is also referred to as the "lake of fire."

- Hell is described as a place of fire and severe suffering.
- Satan and the evil spirits who follow him will be thrown into hell for eternal punishment.
- People who do not believe in Jesus' sacrifice for their sin and do not trust in him to save them, will be punished forever in hell.

Translation Suggestions:

- These terms should probably be translated differently since they occur in different contexts.
- Some languages cannot use "lake" in the phrase "lake of fire" because it refers to water.
- The term "hell" could be translated as "place of suffering" or "final place of darkness and pain."
- The term "lake of fire" could also be translated as "sea of fire" or "huge fire (of suffering)" or "field of fire."

(See also: [heaven](#), [death](#), [Hades](#), [abyss](#))

Bible References:

- [James 3:6](#)
- [Luke 12:5](#)
- [Mark 9:42-44](#)
- [Matthew 5:21-22](#)
- [Matthew 5:29](#)
- [Matthew 10:28-31](#)
- [Matthew 23:33](#)
- [Matthew 25:41-43](#)
- [Revelation 20:15](#)

Examples from the Bible stories:

- **50:14**  He (God) will throw them into **hell**, where they will weep and grind their teeth in anguish forever. A fire that never goes out will continually burn them, and worms will never stop eating them.
- **50:15**  He will throw Satan into **hell** where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong's: H7585, G00860, G04390, G04400, G10670, G30410, G44420, G44430, G44470, G44480, G50200, G53940, G54570

Mark References:

[9:43](#); [9:45](#); [9:47](#)

Herod, Herod Antipas

Definition:

During most of Jesus' lifetime, Herod Antipas was the ruler of the part of the Roman Empire that included Galilee province.

- Like his father Herod the Great, Antipas was sometimes referred to as “King Herod” even though he was not really a king.
- Herod Antipas ruled about one-fourth of the provinces of Israel, so he was also called “Herod the tetrarch.” “Tetrarch” was a title for a person who ruled one-fourth of a country.
- Antipas is the “Herod” who gave the order for John the Baptist to be killed by beheading.
- It was also Herod Antipas who questioned Jesus before his crucifixion.
- The other Herods in the New Testament were Antipas' son (Agrippa) and grandson (Agrippa 2) who ruled during the time of the apostles.

(Translation suggestions: [How to Translate Names](#))

(See also: [crucify](#), [Herod the Great](#), [John \(the Baptist\)](#), [king](#), [Rome](#))

Bible References:

- [Luke 3:1-2](#)
- [Luke 3:20](#)
- [Luke 9:9](#)
- [Luke 13:32](#)
- [Luke 23:9](#)
- [Mark 6:20](#)
- [Matthew 14:2](#)

Word Data:

- Strong's: G22640, G22650, G22670

Mark References:

[6:14](#); [6:16](#); [6:17](#); [6:18](#); [6:20](#); [6:21](#); [6:22](#); [8:15](#)

Herodias

Definition:

Herodias was the wife of Herod Antipas in Judea during the time of John the Baptist.

- Herodias was originally the wife of Herod Antipas's brother Philip, but later she unlawfully married Herod Antipas.
- John the Baptist rebuked Herod and Herodias for their unlawful marriage. Because of this, Herod put John in prison and because of Herodias eventually was beheaded.

(Translation suggestions: [How to Translate Names](#))

(See also: [Herod Antipas](#), [John \(the Baptist\)](#))

Bible References:

- [Luke 3:19](#) 
- [Mark 6:17](#)
- [Mark 6:22](#)
- [Matthew 14:4](#) 

Word Data:

- Strong's: G22660

Mark References:

[6:17](#); [6:19](#); [6:22](#)

high priest, chief priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all of the other Israelite priests. In New Testament times, some other priests were also considered very important Jewish religious leaders, with authority over other priests and the people. These were the chief priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the tabernacle or the temple to offer a special sacrifice once per year.
- The Israelites had many priests, but only one high priest at a time.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office. For example, Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- The chief priests were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus’ main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- The term “chief priests” could be translated as “head priests” or “leading priests” or “ruling priests.”

(See also: [Annas](#), [Caiaphas](#), [priest](#), [temple](#))

Bible References:

- [Acts 5:27](#)
- [Acts 7:1](#)
- [Acts 9:1](#)
- [Exodus 30:10](#)
- [Hebrews 6:19-20](#)
- [Leviticus 16:32](#)
- [Luke 3:2](#)
- [Mark 2:25-26](#)

• Matthew 26:3-5

• Matthew 26:51-54

Examples from the Bible stories:

- 13:8 No one could enter the room behind the curtain except the **high priest**, because God lived there.
- 21:7 The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- 38:3 The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- 39:1 The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- 39:3 Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- 44:7 The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- 45:2 So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- 46:1 The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- 48:6 Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong’s: H7218, H1419, H3548, G07480, G07490

Mark References:

2:26; 8:31; 10:33; 11:18; 11:27; 14:1; 14:10; 14:43; 14:47; 14:53; 14:54; 14:55; 14:60; 14:61; 14:63; 14:66; 15:1; 15:3; 15:10; 15:11; 15:31

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Definition:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: [holy](#), [spirit](#), [God](#), [Lord](#), [God the Father](#), [Son of God](#), [gift](#))

Bible References:

- [1 Samuel 10:10](#)
- [1 Thessalonians 4:7-8](#)
- [Acts 8:17](#)
- [Galatians 5:25](#)
- [Genesis 1:1-2](#)
- [Isaiah 63:10](#)
- [Job 33:4](#)
- [Matthew 12:31](#)
- [Matthew 28:18-19](#)
- [Psalms 51:10-11](#)

Examples from the Bible stories:

- [1:1](#) But **God’s Spirit** was there over the water.

- [24:8](#) When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- [26:1](#) After overcoming Satan’s temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- [26:3](#) Jesus read, “God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed.”
- [42:10](#) “So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you.”
- [43:3](#) They were all filled with the **Holy Spirit** and they began to speak in other languages.
- [43:8](#) “And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are now seeing and hearing.”
- [43:11](#) Peter answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**.”
- [45:1](#) He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong’s: H3068, H6944, H7307, G00400, G41510

Mark References:

[1:8](#); [1:10](#); [1:12](#); [3:intro](#); [3:29](#); [12:36](#); [13:11](#)

holy, holiness, unholy, sacred

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was often said to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”

- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: [Holy Spirit](#), [consecrate](#), [sanctify](#), [set apart](#))

Bible References:

- [Genesis 28:22](#)
- [2 Kings 3:2](#)
- [Lamentations 4:1](#)
- [Ezekiel 20:18-20](#)
- [Matthew 7:6](#)
- [Mark 8:38](#)
- [Acts 7:33](#)
- [Acts 11:8](#)
- [Romans 1:2](#)
- [2 Corinthians 12:3-5](#)
- [Colossians 1:22](#)
- [1 Thessalonians 3:13](#)
- [1 Thessalonians 4:7](#)
- [2 Timothy 3:15](#)

Examples from the Bible stories:

- [1:16](#) He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- [9:12](#) “You are standing on **holy** ground.”
- [13:2](#) “If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- [13:5](#) “Always be sure to keep the Sabbath day **holy**.”
- [22:5](#) “So the baby will be **holy**, the Son of God.”
- [50:2](#) As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong's: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

Mark References:

[1:24](#); [6:20](#); [8:38](#)

honey, honeycomb

Definition:

“Honey” is the sweet, sticky, edible substance that honeybees make out of flower nectar.

Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God’s words and decrees are said to be “sweeter than honey.” (See also: [Simile](#), [Metaphor](#))
- Sometimes a person’s words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: [John \(the Baptist\)](#), [Jonathan](#), [Philistines](#), [Samson](#))

Bible References:

- [1 Kings 14:1-3](#)
- [Deuteronomy 6:3](#)
- [Exodus 13:3-5](#)
- [Joshua 5:6](#)
- [Proverbs 5:3](#)

Word Data:

- Strong’s: H1706, H3293, H3295, H5317, H6688, G31920

Mark References:

[1:6](#)

honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: dishonor, glory, praise)

Bible References:

- 1 Samuel 2:8
- Acts 19:17
- John 4:44
- John 12:26
- Mark 6:4
- Matthew 15:6

Word Data:

- Strong’s: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

Mark References:

7:6; 7:10; 10:19

hour, moment

Definition:

The term “hour” is often used in the Bible to tell what time of day a certain event took place. It is also used figuratively to mean “time” or “moment.”

- The Jews counted daylight hours starting at sunrise (around 6 AM). For example, “the ninth hour” meant “around three in the afternoon.”
- Nighttime hours were counted starting at sunset (around 6 PM). For example, “the third hour of the night” meant “around nine in the evening” in our present-day system.
- Since references to time in the Bible will not correspond exactly to the present-day time system, phrases such as “around nine” or “about six o’clock” could be used.
- Some translations might add phrases like “in the evening” or “in the morning” or “in the afternoon” to make it clear what time of day is being talked about.
- The phrase, “in that hour” could be translated as “at that time” or “in that moment.”
- Referring to Jesus, the expression “his hour had come” could be translated as “the time had come for him to” or “the appointed time for him had come.”

Bible References:

- [Acts 2:15](#) 
- [John 4:51-52](#) 
- [Luke 23:44](#) 
- [Matthew 20:3](#) 

Word Data:

- Strong’s: H8160, G56100

Mark References:

[6:35](#); [11:11](#); [13:11](#); [13:32](#); [14:35](#); [14:37](#); [14:41](#); [15:25](#); [15:33](#); [15:34](#)

house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

Mark References:

[1:29](#); [2:1](#); [2:11](#); [2:15](#); [2:26](#); [3:20](#); [3:25](#); [3:27](#); [5:19](#); [5:38](#); [6:10](#); [7:17](#); [7:24](#); [7:30](#); [8:3](#); [8:26](#); [9:28](#); [9:33](#); [10:10](#); [10:29](#); [10:30](#); [11:17](#); [12:40](#); [13:15](#); [13:34](#); [13:35](#); [14:3](#)

house of God, your house, his house, Yahweh's house, a house for my name, the house for my name, the house, a house, a house of Yahweh

Definition:

In the Bible, the phrases “house of God” (God’s house) and “house of Yahweh (Yahweh’s house)” refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- The terms “house of God” and “house of Yahweh” refer to the tabernacle or temple. These expressions can also refer generally to a central place where Yahweh was worshipped.
- The Bible often uses the phrases “your house” and “his house” to refer to the temple of Yahweh.
- The phrases “the house for my name,” “a house for my name,” and “a house of Yahweh” all refer to the temple of Yahweh.
- In some contexts, such as in 1 Chronicles 17:25 and 29:16, the phrase “a house” refers to the temple of Yahweh.
- In some contexts, such as in 1 Kings 8:44 and 2 Chronicles 6:4, the phrase “the house” refers to the temple of Yahweh.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as “a house for worshiping God” or “a place for worshiping God.”
- If it is referring to the temple or tabernacle, this could be translated as “the temple (or tabernacle) where God is worshiped” (or “where God is present” or “where God meets with his people”).
- The word “house” may be important to use in the translation in order to communicate that God “dwells” there, that is, his spirit is in that place to meet with his people and to be worshiped by them.
- The phrase “house of Yahweh” could be translated as “Yahweh’s temple” or “place where Yahweh is worshiped” or “place where Yahweh meets with his people” or “where Yahweh dwells.” The phrase “house of God” could be translated in a similar way.

(See also: [people of God](#), [tabernacle](#), [temple](#))

Bible References:

- [1 Timothy 3:14-15](#)
- [2 Chronicles 23:8-9](#)
- [Ezra 5:13](#)
- [Genesis 28:17](#)

- Judges 18:30-31 
- [Mark 2:26](#)
- Matthew 12:4 

Word Data:

- Strong's: H0426, H0430, H1004, H1005, H3068, G23160, G36240

Mark References:

[2:26](#)

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: [house dwelling structure](#), [house descendants nation](#))

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

Mark References:

[6:4](#)

hypocrite, hypocrisy

Definition:

The term “hypocrite” refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term “hypocrisy” refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
- A hypocrite points out faults in other people, but does not admit his own faults.

Translation Suggestions:

- Some languages have an expression like “two-faced” that refers to a hypocrite or a hypocrite’s actions.
- Other ways to translate “hypocrite” could include “fraud” or “pretender” or “arrogant, deceitful person.”
- The term “hypocrisy” could be translated by, “deception” or “fake actions” or “pretending.”

Bible References:

- [Galatians 2:13](#)
- [Luke 6:41-42](#)
- [Luke 12:54-56](#)
- [Luke 13:15](#)
- [Mark 7:6-7](#)
- [Matthew 6:1-2](#)
- [Romans 12:9](#)

Word Data:

- Strong’s: H0120, H2611, H2612, G05050, G52720, G52730

Mark References:

[7:6](#); [12:15](#)

image, carved image, cast metal image, figure, carved figure, statue

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: [false god](#), [God](#), [false god](#), [image of God](#))

Bible References:

- [1 Kings 14:9-10](#)
- [Acts 7:43](#)
- [Isaiah 21:8-9](#)
- [Matthew 22:21](#)
- [Romans 1:23](#)

Word Data:

- Strong’s: H0457, H1544, H2553, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G15040, G51790

Mark References:

[12:16](#)

inherit, inheritance, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: [heir](#), [Canaan](#), [Promised Land](#), [possess](#))

Bible References:

- [1 Corinthians 6:9](#)
- [1 Peter 1:4](#)
- [2 Samuel 21:3](#)
- [Acts 7:4-5](#)
- [Deuteronomy 20:16](#)
- [Galatians 5:21](#)
- [Genesis 15:7](#)
- [Hebrews 9:15](#)
- [Jeremiah 2:7](#)
- [Luke 15:11](#)
- [Matthew 19:29](#)

- [Psalm 79:1](#)

Examples from the Bible stories:

- [4:6](#) When Abram arrived in Canaan God said, “Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**.”
- [27:1](#) One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to **inherit** eternal life?”
- [35:3](#) “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

Word Data:

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

Mark References:

[10:17](#); [12:7](#)

interpret, interpretation, interpreter

Definition:

The terms “interpret” and “interpretation” refer to understanding and explaining the meaning of something that is not clear.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- When the king of Babylon had some confusing dreams, God helped Daniel to interpret them and to explain their meanings.
- The “interpretation” of the dream is the “explanation” of the meaning of the dream.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term “interpret” can also refer to figuring out the meaning of other things, such as figuring out what the weather will be like based on how cold or hot it is, how windy it is, and what the sky looks like.
- Ways to translate the term “interpret” could include, “figure out the meaning of” or “explain” or “give the meaning of.”
- The term “interpretation” could also be translated as “explanation” or “meaning.”

(See also: [Babylon](#), [Daniel](#), [dream](#), [prophet](#), [vision](#))

Bible References:

- [1 Corinthians 12:10](#)
- [Daniel 4:4-6](#)
- [Genesis 40:4-5](#)
- [Judges 7:15-16](#)
- [Luke 12:56](#)

Word Data:

- Strong’s: H0995, H3887, H6591, H6622, H6623, H7667, H7760, H7922, G12520, G13280, G13290, G13810, G19550, G20580, G31770, G47930

Mark References:

[5:41](#); [15:22](#); [15:34](#)

Isaac

Definition:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name “Isaac” means “he laughs.” When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham’s faith by commanding him to sacrifice Isaac.
- Isaac’s son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [descendant](#), [eternity](#), [fulfill](#), [Jacob](#), [Sarah](#), [twelve tribes of Israel](#))

Bible References:

- [Galatians 4:28-29](#)
- [Genesis 25:9-11](#)
- [Genesis 25:19](#)
- [Genesis 26:1](#)
- [Genesis 26:8](#)
- [Genesis 28:1-2](#)
- [Genesis 31:18](#)
- [Matthew 8:11-13](#)
- [Matthew 22:32](#)

Examples from the Bible stories:

- [5:4](#) “Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**.”
- [5:6](#) When **Isaac** was a young man, God tested Abraham’s faith by saying, “Take **Isaac**, your only son, and kill him as a sacrifice to me.”

- [5:9](#)  God had provided the ram to be the sacrifice instead of **Isaac**.
- [6:1](#)  When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac**.
- [6:5](#)  **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- [7:10](#)  Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Word Data:

- Strong's: H3327, H3446, G24640

Mark References:

[12:26](#)

Isaiah

Definition:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahaz](#), [Assyria](#), [Christ](#), [Hezekiah](#), [Jotham](#), [Judah](#), [prophet](#), [Uzziah](#))

Bible References:

- [2 Kings 20:1-3](#)
- [Acts 28:26](#)
- [Isaiah 1:1](#)
- [Luke 3:4](#)
- [Mark 1:1](#)
- [Mark 7:6](#)
- [Matthew 3:3](#)
- [Matthew 4:14](#)

Examples from the Bible stories:

- [21:9](#) The prophet **Isaiah** prophesied that the Messiah would be born from a virgin.
- [21:10](#) The prophet **Isaiah** said the Messiah would live in Galilee, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- [21:11](#) The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected.
- [21:12](#) **Isaiah** prophesied that people would spit on, mock, and beat the Messiah.
- [26:2](#) They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people.

- [45:8](#) When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote.
- [45:10](#) Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

Word Data:

- Strong's: H3470, G22680

Mark References:

[1:2](#); [7:6](#)

Israel, Israelites

Definition:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: [Jacob](#), [kingdom of Israel](#), [Judah](#), [nation](#), [twelve tribes of Israel](#))

Bible References:

- [1 Chronicles 10:1](#)
- [1 Kings 8:2](#)
- [Acts 2:36](#)
- [Acts 7:24](#)
- [Acts 13:23](#)
- [John 1:49-51](#)
- [Luke 24:21](#)
- [Mark 12:29](#)
- [Matthew 2:6](#)
- [Matthew 27:9](#)
- [Philippians 3:4-5](#)

Examples from the Bible stories:

- [8:15](#) The descendants of the twelve sons became the twelve tribes of **Israel**.
- [9:3](#) The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- [9:5](#) A certain **Israelite** woman gave birth to a baby boy.
- [10:1](#) They said, “This is what the God of **Israel** says, ‘Let my people go!’”

- [14:12](#) But despite all this, the people of __ Israel __ complained and grumbled against God and against Moses.
- [15:9](#) God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- [15:12](#) After this battle, God gave each tribe of __ Israel __ its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- [16:16](#) So God punished __ Israel __ again for worshiping idols.
- [43:6](#) “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong's: H3478, H3479, H3481, H3482, G09350, G24740, G24750

Mark References:

[12:29](#); [15:32](#)

Jacob, Israel

Definition:

Jacob was the younger twin son of Isaac by Rebekah. God changed his name to “Israel.” His descendants became the nation of Israel.

- Jacob is the last of the three patriarchs of the Israelite nation: Abraham, Isaac, and Jacob. The descendants of Jacob’s twelve sons became the twelve tribes of Israel.
- The name Jacob is similar to the Hebrew word meaning “heel.” As Jacob was being born, he was holding onto the heel of his twin brother Esau. In the Old Testament times, the heel was a body part associated both with attack and with the rear part of a person’s body. The Hebrew name Jacob was probably associated with the idea of attacking someone from behind.
- Many years later, God changed Jacob’s name to “Israel,” which probably means “He struggles with God.”
- Jacob married Laban’s two daughters, Leah and Rachel, as well as each of their servants, Zilpah and Bilhah. These four women mothered the twelve sons who became the ancestral fathers of the twelve tribes of Israel.
- In the New Testament, a different man named Jacob is listed as being Joseph’s father in Matthew’s genealogy.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [twelve tribes of Israel](#), [Leah](#), [Rachel](#), [Zilpah](#), [Bilhah](#), [deceive](#), [Esau](#), [Isaac](#), [Rebekah](#), [Laban](#))

Bible References:

- [Acts 7:11](#)
- [Acts 7:46](#)
- [Genesis 25:26](#)
- [Genesis 29:1-3](#)
- [Genesis 32:1-2](#)
- [John 4:4-5](#)
- [Matthew 8:11-13](#)
- [Matthew 22:32](#)

Examples from the Bible stories:

- [7:1](#) As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.

- [7:7](#)  **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- [7:8](#)  After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- [7:10](#)  The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- [8:1](#)  Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's: H3290, G23840

Mark References:

[12:26](#)

James (son of Alphaeus)

Definition:

James, the son of Alphaeus, was one of Jesus' twelve apostles.

- His name is given in the lists of Jesus' disciples in the gospels of Matthew, Mark, and Luke.
- He is also mentioned in the book of Acts as one of the eleven disciples who were together praying in Jerusalem after Jesus went back up to heaven.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [disciple](#), [James \(brother of Jesus\)](#), [James \(son of Zebedee\)](#), [the twelve](#))

Bible References:

- [Acts 1:12-14](#)
- [Luke 6:14-16](#)
- [Mark 3:17-19](#)
- [Mark 14:32-34](#)
- [Matthew 10:2-4](#)

Word Data:

- Strong's: G23850

Mark References:

[3:18](#)

James (son of Zebedee)

Definition:

James, a son of Zebedee, was one of Jesus' twelve apostles. He had a younger brother named John who was also one of Jesus' apostles.

- James and his brother John worked by fishing with their father Zebedee.
- James and John were nicknamed the “Sons of Thunder,” perhaps because they got angry quickly.
- Peter, James, and John were Jesus' closest disciples and were with him for amazing events such as when Jesus was on a mountaintop with Elijah and Moses and when Jesus caused a dead little girl to come back to life.
- This is a different James than the one who wrote a book in the Bible. Some languages may have to write their names differently to make it clear that they were two different men.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [Elijah](#), [James \(brother of Jesus\)](#), [James \(son of Alphaeus\)](#), [Moses](#))

Bible References:

- [Luke 9:28-29](#)
- [Mark 1:19-20](#)
- [Mark 1:29-31](#)
- [Mark 3:17](#)
- [Matthew 4:21-22](#)
- [Matthew 17:1-2](#)

Word Data:

- Strong's: G23850

Mark References:

[1:19](#); [1:29](#); [3:17](#); [5:37](#); [9:2](#); [10:35](#); [10:41](#); [13:3](#); [14:33](#)

Jericho

Definition:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: [Canaan](#), [Jordan River](#), [Joshua](#), [miracle](#), [Salt Sea](#))

Bible References:

- [1 Chronicles 6:78](#)
- [Joshua 2:1-3](#)
- [Joshua 7:2-3](#)
- [Luke 18:35](#)
- [Mark 10:46-48](#)
- [Matthew 20:29-31](#)
- [Numbers 22:1](#)

Examples from the Bible stories:

- [15:1](#) Joshua sent two spies to the Canaanite city of **Jericho**.
- [15:3](#) After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**.
- [15:5](#) Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Word Data:

- Strong's: H3405, G24100

Mark References:

[10:46](#)

Jerusalem

Definition:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name “Jerusalem” is first mentioned in the book of Joshua. Other Old Testament names for this city include “Salem” “city of Jebus,” and “Zion.” Both “Jerusalem” and “Salem,” have the root meaning of “peace.”
- Jerusalem was originally a Jebusite fortress called “Zion” which King David captured and made into his capital city.
- It was in Jerusalem that David’s son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going “up” to Jerusalem since it is located in the mountains.

(See also: [Babylon](#), [Christ](#), [David](#), [Jebusites](#), [Jesus](#), [Solomon](#), [temple](#), [Zion](#))

Bible References:

- [Galatians 4:26-27](#)
- [John 2:13](#)
- [Luke 4:9-11](#)
- [Luke 13:5](#)
- [Mark 3:7-8](#)
- [Mark 3:20-22](#)
- [Matthew 3:6](#)
- [Matthew 4:23-25](#)
- [Matthew 20:17](#)

Examples from the Bible stories:

- [17:5](#) David conquered **Jerusalem** and made it his capital city.
- [18:2](#) In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- [20:7](#) They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.

- [20:12](#) So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- [38:1](#) About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- [38:2](#) After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- [42:8](#) “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere.”
- [42:11](#) Forty days after Jesus rose from the dead, he told his disciples, “Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you.”

Word Data:

- Strong’s: H3389, H3390, G24140, G24150, G24190

Mark References:

[1:5](#); [3:8](#); [3:22](#); [7:1](#); [10:32](#); [10:33](#); [11:1](#); [11:11](#); [11:15](#); [11:27](#); [15:41](#)

Jesus, Jesus Christ, Christ Jesus

Definition:

Jesus is God's Son. The name "Jesus" means "Yahweh saves." The term "Christ" is a title that means "anointed one" and is another word for Messiah.

- The two names are often combined as "Jesus Christ" or "Christ Jesus." These names emphasize that God's Son is the Messiah, who came to save people from being punished eternally for their sins.
- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- Also consider how these names are spelled in a nearby local or national language.

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [God](#), [God the Father](#), [high priest](#), [kingdom of God](#), [Mary](#), [Savior](#), [Son of God](#))

Bible References:

- [1 Corinthians 6:11](#)
- [1 John 2:2](#)
- [1 John 4:15](#)
- [1 Timothy 1:2](#)
- [2 Peter 1:2](#)
- [2 Thessalonians 2:15](#)
- [2 Timothy 1:10](#)
- [Acts 2:23](#)
- [Acts 5:30](#)

- Acts 10:36
- Hebrews 9:14
- Hebrews 10:22
- Luke 24:20
- Matthew 1:21
- Matthew 4:3
- Philippians 2:5
- Philippians 2:10
- Philippians 4:21-23
- Revelation 1:6

Examples from the Bible stories:

- 22:4 The angel said, “You will become pregnant and give birth to a son. You are to name him **Jesus** and he will be the Messiah.”
- 23:2 “Name him **Jesus** (which means, ‘Yahweh saves’), because he will save the people from their sins.”
- 24:7 So John baptized him (Jesus), even though **Jesus** had never sinned.
- 24:9 There is only one God. But John heard God the Father speak, and saw **Jesus** the Son and the Holy Spirit when he baptized **Jesus**.
- 25:8 **Jesus** did not give in to Satan’s temptations, so Satan left him.
- 26:8 Then **Jesus** went throughout the region of Galilee, and large crowds came to him. They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and **Jesus** healed them.
- 31:3 Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- 38:2 He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- 40:8 Through his death, **Jesus** opened a way for people to come to God.
- 42:11 Then **Jesus** was taken up to heaven, and a cloud hid him from their sight. **Jesus** sat down at the right hand of God to rule over all things.
- 50:17 **Jesus** and his people will live on the new earth, and he will reign forever over everything that exists. He will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or death. **Jesus** will rule his kingdom with peace and justice, and he will be with his people forever.

Word Data:

- Strong’s: G24240, G55470

Mark References:

1:1; 1:9; 1:14; 1:17; 1:24; 1:25; 2:5; 2:8; 2:15; 2:17; 2:19; 3:7; 5:6; 5:7; 5:15; 5:20; 5:21; 5:27;
5:30; 5:36; 6:4; 6:30; 8:17; 8:27; 9:2; 9:4; 9:5; 9:8; 9:23; 9:25; 9:27; 9:39; 10:5; 10:14; 10:18;
10:21; 10:23; 10:24; 10:27; 10:29; 10:32; 10:38; 10:39; 10:42; 10:47; 10:49; 10:50; 10:51;
10:52; 11:6; 11:7; 11:22; 11:29; 11:33; 12:17; 12:24; 12:29; 12:34; 12:35; 13:2; 13:5; 14:6;
14:18; 14:27; 14:30; 14:48; 14:53; 14:55; 14:60; 14:62; 14:67; 14:72; 15:1; 15:5; 15:15; 15:34;
15:37; 15:43; 16:6

Jew, Jewish

Definition:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.

(See also: [Abraham](#), [Jacob](#), [Israel](#), [Babylon](#), [Jewish leaders](#))

Bible References:

- [Acts 2:5](#)
- [Acts 10:28](#)
- [Acts 14:5-7](#)
- [Colossians 3:11](#)
- [John 2:14](#)
- [Matthew 28:15](#)

Examples from the Bible stories:

- [20:11](#) The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- [20:12](#) So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- [37:10](#) Many of the **Jews** believed in Jesus because of this miracle.
- [37:11](#) But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- [40:2](#) Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- [46:6](#) Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G24500, G24510, G24520, G24530, G24540

Mark References:

[7:3](#); [15:2](#); [15:9](#); [15:12](#); [15:18](#); [15:26](#)

John (the apostle)

Definition:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

- John and his brother James were sons of a fisherman named Zebedee.
- In the gospel that he wrote about Jesus' life, John referred to himself as "the disciple whom Jesus loved." This seems to indicate that John was an especially close friend of Jesus.
- The Apostle John wrote five New Testament books: the gospel of John, the Revelation of Jesus Christ, and three letters written to other believers.
- Note that the Apostle John was a different person than John the Baptist.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [reveal](#), [James \(son of Zebedee\)](#), [John \(the Baptist\)](#), [Zebedee](#))

Bible References:

- [Galatians 2:9-10](#)
- [John 1:19-21](#)
- [Mark 3:17-19](#)
- [Matthew 4:21-22](#)
- [Revelation 1:1-3](#)

Examples from the Bible stories:

- [36:1](#) One day, Jesus took three of his disciples, Peter, James, and **John** with him. (The disciple named **John** was not the same person who baptized Jesus.) They went up on a high mountain by themselves.
- [44:1](#) One day, Peter and **John** were going to the Temple. As they approached the Temple gate, they saw a crippled man who was begging for money.
- [44:6](#) The leaders of the Temple were very upset by what Peter and **John** were saying. So they arrested them and put them into prison.
- [44:7](#) The next day, the Jewish leaders brought Peter and **John** to the high priest and the other religious leaders. They asked Peter and **John**, "By what power did you heal this crippled man?"
- [44:9](#) The leaders were shocked that Peter and **John** spoke so boldly because they could see that these men were ordinary men who were uneducated. But then they remembered that these men had been with Jesus. After they threatened Peter and **John**, they let them go.

Word Data:

- Strong's: G24910

Mark References:

[1:19](#); [1:29](#); [3:17](#); [5:37](#); [9:2](#); [9:38](#); [10:35](#); [10:41](#); [13:3](#); [14:33](#)

John (the Baptist)

Definition:

John was the son of Zechariah and Elizabeth. Since “John” was a common name, he is often called “John the Baptist” to distinguish him from the other people named John, such as the Apostle John.

- John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
- John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
- John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
- John was called “John the Baptist” because he baptized many people.

(Translation suggestions: [How to Translate Names](#))

(See also: [baptize](#), [Zechariah \(NT\)](#))

Bible References:

- [John 3:22-24](#)
- [Luke 1:11-13](#)
- [Luke 1:62-63](#)
- [Luke 3:7](#)
- [Luke 3:15-16](#)
- [Luke 7:27-28](#)
- [Matthew 3:13](#)
- [Matthew 11:14](#)

Examples from the Bible stories:

- [22:2](#) The angel said to Zechariah, “Your wife will have a son. You will name him **John**. He will be filled with the Holy Spirit, and will prepare the people for Messiah!”
- [22:7](#) After Elizabeth gave birth to her baby boy, Zechariah and Elizabeth named the baby **John**, as the angel had commanded.
- [24:1](#) **John**, the son of Zechariah and Elizabeth, grew up and became a prophet. He lived in the wilderness, ate wild honey and locusts, and wore clothes made from camel hair.

- [24:2](#) Many people came out to the wilderness to listen to **John**. He preached to them, saying, “Repent, for the kingdom of God is near!”
- [24:6](#) The next day, Jesus came to be baptized by **John**. When **John** saw him, he said, “Look! There is the Lamb of God who will take away the sin of the world.”

Word Data:

- Strong’s: G09100 G24910

Mark References:

[1:4](#); [1:6](#); [1:9](#); [1:14](#); [2:18](#); [6:14](#); [6:16](#); [6:17](#); [6:18](#); [6:20](#); [6:24](#); [6:25](#); [8:28](#); [11:30](#); [11:32](#)

Jordan River, Jordan

Definition:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on its west from Jordan on its east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as “the Jordan.”

(See also: [Canaan](#), [Salt Sea](#), [Sea of Galilee](#))

Bible References:

- [Genesis 32:9-10](#)
- [John 1:26-28](#)
- [John 3:25-26](#)
- [Luke 3:3](#)
- [Matthew 3:6](#)
- [Matthew 3:13-15](#)
- [Matthew 4:14-16](#)
- [Matthew 19:1-2](#)

Examples from the Bible stories:

- [15:2](#) The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- [15:3](#) After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- [19:14](#) Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Word Data:

- Strong's: H3383, G24460

Mark References:

[1:5](#); [1:9](#); [3:8](#); [10:1](#)

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: [metonymy](#))

Bible References:

- [Nehemiah 8:10](#)
- [Psalm 48:2](#)
- [Isaiah 56:6-7](#)

- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13
- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- 33:7 “The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- 34:4 “The kingdom of God is also like hidden treasure that someone hid in a field. . . Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field.”
- 41:7 The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong’s: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

Mark References:

[4:16](#); [14:11](#)

Judas Iscariot

Definition:

Judas Iscariot was one of Jesus' apostles. He was the one who betrayed Jesus to the Jewish leaders.

- The name "Iscariot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city.
- Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself.
- Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
- After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
- One of the other apostles of Jesus was Judas son of James. He was not the same person as Judas Iscariot.
- One of Jesus' brothers was named Judas. He was later known as "Jude." He was not the same person as Judas Iscariot.

(Translation suggestions: [Translate Names](#))

(See also: [apostle](#), [betray](#), [Jewish leaders](#), [Judas the son of James](#))

Bible References:

- [Luke 6:14-16](#)
- [Luke 22:47-48](#)
- [Mark 3:19](#)
- [Mark 14:10-11](#)
- [Matthew 26:23-25](#)

Examples from the Bible stories:

- [38:2](#) One of Jesus' disciples was a man named **Judas**. ... After Jesus and the disciples arrived in Jerusalem, **Judas** went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- [38:3](#) The Jewish leaders, led by the high priest, paid **Judas** thirty silver coins to betray Jesus.
- [38:14](#) **Judas** came with the Jewish leaders, soldiers, and a large crowd. They were all carrying swords and clubs. **Judas** came to Jesus and said, "Greetings, teacher," and kissed him.

- [39:8](#)  Meanwhile, **Judas**, the betrayer, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong's: G24550, G24690

Mark References:

[3:19](#); [14:10](#); [14:43](#)

Judea, Judah

Definition:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), [Edom](#), [Judah](#), [Judah](#), [Samaria](#))

Bible References:

- [1 Thessalonians 2:14](#)
- [Acts 2:9](#)
- [Acts 9:32](#)
- [Acts 12:19](#)
- [John 3:22-24](#)
- [Luke 1:5](#)
- [Luke 4:44](#)
- [Luke 5:17](#)
- [Mark 10:1-4](#)
- [Matthew 2:1](#)
- [Matthew 2:5](#)
- [Matthew 2:22-23](#)
- [Matthew 3:1-3](#)
- [Matthew 19:1](#)

Word Data:

- Strong's: G24530

Mark References:

[1:5](#); [3:7](#); [10:1](#); [13:14](#)

kin, kinfolk, kindred, kinsman

Definition:

The term “kin” refers to a person’s blood relatives, considered as a group. The word “kinsman” refers specifically to a male relative.

- “Kin” can only refer to a person’s close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a “kinsman-redeemer.”
- This term “kin” could also be translated as “relative” or “family member.”

Bible References:

- Romans 16:9-11 
- Ruth 2:20 
- Ruth 3:9 

Word Data:

- Strong’s: H0251, H1350, H4129, H4130, H7138, H7607, G47730

Mark References:

[6:4](#)

King of the Jews

Definition:

The term “King of the Jews” is a title that refers to Jesus, the Messiah.

- The first time the Bible records this title is when it was used by the wise men who traveled to Bethlehem looking for the baby who was “King of the Jews.”
- The angel revealed to Mary that her son, a descendant of King David, would be a king whose reign would last forever.
- Before Jesus was crucified, Roman soldiers mockingly called Jesus “King of the Jews.” This title was also written on a piece of wood and nailed to the top of Jesus’ cross.
- Jesus truly is the King of the Jews and the king over all creation.

Translation Suggestions:

- The term “King of the Jews” could also be translated as “king over the Jews” or “king who rules over the Jews” or “supreme ruler of the Jews.”
- Check to see how the phrase “king of” is translated in other places in the translation.

(See also: [descendant](#), [Jew](#), [Jesus](#), [king](#), [kingdom](#), [kingdom of God](#), [wise men](#))

Bible References:

- [Luke 23:3](#)
- [Luke 23:38](#)
- [Matthew 2:2](#)
- [Matthew 27:11](#)
- [Matthew 27:35-37](#)

Examples from the Bible stories:

- [23:9](#) Some time later, wise men from countries far to the east saw an unusual star in the sky. They realized it meant a new **king of the Jews** was born.
- [39:9](#) Pilate asked Jesus, “Are you the **King of the Jews**?”
- [39:12](#) The Roman soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, “Look, the **King of the Jews**!”
- [40:2](#) Pilate commanded that they write, “**King of the Jews**” on a sign and put it on the cross above Jesus’ head.

Word Data:

- Strong’s: G09350, G24530

Mark References:

[15:2](#); [15:9](#); [15:12](#); [15:18](#); [15:26](#)

king, kingship

Definition:

In the Bible, the term “king” refers to a man who is the supreme ruler of a particular group of people or a particular region of land (or both).

- In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- The Bible often refers to God as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- The New Testament refers to Jesus as a king in various ways, including: “king of the Jews;” “king of Israel;” and “king of kings.”
- Depending on the context, the term “king” might also be translated as “supreme chief” or “sovereign ruler.”
- The phrase “king of kings” might be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: [authority](#), [Herod Antipas](#), [kingdom](#), [kingdom of God](#))

Bible References:

- [1 Timothy 6:15-16](#)
- [2 Kings 5:18](#)
- [2 Samuel 5:3](#)
- [Acts 7:9-10](#)
- [Acts 13:22](#)
- [John 1:49-51](#)
- [Luke 1:5](#)
- [Luke 22:24-25](#)
- [Matthew 5:35](#)
- [Matthew 14:9](#)

Examples from the Bible stories:

- [8:6](#) One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- [16:1](#) The Israelites had no **king**, so everyone did what they thought was right for them.
- [16:18](#) Finally, the people asked God for a **king** like all the other nations had.

- [17:5](#) Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- [21:6](#) God's prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- [48:14](#) David was the **king** of Israel, but Jesus is the **king** of the entire universe!

Word Data:

- Strong's: H4427, H4428, H4430, G09350, G09360

Mark References:

[6:14](#); [6:22](#); [6:25](#); [6:26](#); [6:27](#); [13:9](#); [15:2](#); [15:9](#); [15:12](#); [15:18](#); [15:26](#); [15:32](#)

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be “spiritual priests who are ruled by God.”
- The phrase “kingdom of light” could be translated as “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: [authority](#), [king](#), [kingdom of God](#), [kingdom of Israel](#), [Judah](#), [Judah](#), [priest](#))

Bible References:

- [1 Thessalonians 2:12](#)
- [2 Timothy 4:17-18](#)
- [Colossians 1:13-14](#)
- [John 18:36](#)
- [Mark 3:24](#)
- [Matthew 4:7-9](#)

- [Matthew 13:19](#)
- [Matthew 16:28](#)
- [Revelation 1:9](#)

Examples from the Bible stories:

- [13:2](#) God said to Moses and the people of Israel, “If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- [18:4](#) God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.
- [18:7](#) Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- [18:8](#) The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- [21:8](#) A king is someone who rules over a **kingdom** and judges the people.

Word Data:

- Strong’s: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G09320

Mark References:

[front:intro](#); [3:24](#); [6:23](#); [10:15](#); [10:25](#); [11:10](#); [13:8](#)

kingdom of God, kingdom of heaven

Definition:

The terms “kingdom of God” and “kingdom of heaven” both refer to God’s rule and authority over his people and over all creation.

- The Jews often used the term “heaven” to refer to God, to avoid saying his name directly. (See: [metonymy](#))
- In the New Testament book that Matthew wrote, he referred to God’s kingdom as “the kingdom of heaven,” probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God’s kingdom forever.

Translation Suggestions:

- Depending on the context, “kingdom of God” can be translated as “God’s rule (as king)” or “when God reigns as king” or “God’s rule over everything.”
- Depending on the context, the term “kingdom of heaven” could also be translated as “God’s rule from heaven as king” or “God in heaven reigning” or “heaven’s reign” or “heaven ruling over everything.” If it is not possible to translate this simply and clearly, the phrase “kingdom of God” could be translated instead.
- Some translators may prefer to capitalize “Heaven” to show that it refers to God. Others may include a note in the text, such as “kingdom of heaven (that is, ‘kingdom of God’).”
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of “heaven” in this expression.

(See also: [God](#), [heaven](#), [king](#), [kingdom](#), [King of the Jews](#), [reign](#) )

Bible References:

- [2 Thessalonians 1:5](#) 
- [Acts 8:12-13](#) 
- [Acts 28:23](#) 
- [Colossians 4:11](#) 
- [John 3:3](#) 
- [Luke 7:28](#) 
- [Luke 10:9](#) 
- [Luke 12:31-32](#) 

- [Matthew 3:2](#)
- [Matthew 4:17](#)
- [Matthew 5:10](#)
- [Romans 14:17](#)

Examples from the Bible stories:

- [24:2](#) He (John) preached to them, saying, “Repent, for the **kingdom of God** is near!”
- [28:6](#) Then Jesus said to his disciples, “It is extremely hard for rich people to enter into the **kingdom of God**! Yes, it is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God**.”
- [29:2](#) Jesus said, “The **kingdom of God** is like a king who wanted to settle accounts with his servants.”
- [34:1](#) Jesus told many other stories about the **kingdom of God**. For example, he said, “The **kingdom of God** is like a mustard seed that someone planted in his field.”
- [34:3](#) Jesus told another story, “The **kingdom of God** is like yeast that a woman mixes into some bread dough until it spreads throughout the dough.”
- [34:4](#) “The **kingdom of God** is also like hidden treasure that someone hid in a field... Another man found the treasure and then buried it again.”
- [34:5](#) “The **kingdom of God** is also like a perfect pearl of great value.”
- [42:9](#) He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- [49:5](#) Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- [50:2](#) When Jesus was living on earth he said, “My disciples will preach the good news about the **kingdom of God** to people everywhere in the world, and then the end will come.”

Word Data:

- Strong’s: G09320, G23160, G37720

Mark References:

[front:intro](#); [1:15](#); [4:11](#); [4:26](#); [4:30](#); [9:1](#); [9:47](#); [10:14](#); [10:15](#); [10:23](#); [10:24](#); [10:25](#); [12:34](#); [14:25](#); [15:43](#)

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to “kiss someone farewell” means to say goodbye with a kiss.
- Sometimes the word “kiss” is used to mean “say goodbye to.” When Elisha said to Elijah, “Let me first go and kiss my father and mother,” he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- [1 Thessalonians 5:25-28](#)
- [Genesis 27:26-27](#)
- [Genesis 29:11](#)
- [Genesis 31:28](#)
- [Genesis 45:15](#)
- [Genesis 48:10](#)
- [Luke 22:48](#)
- [Mark 14:45](#)
- [Matthew 26:48](#)

Word Data:

- Strong's: H5390, H5401, G27050, G53680, G53700

Mark References:

[14:intro](#); [14:44](#); [14:45](#)

know, knew, knowledge, known, unknown, distinguish

Definition:

Used in this sense the term “know” and “knowledge” mean generally to understand something. It can also mean to be aware of a fact. The expression “to make known” means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with.”
- In the context of understanding the difference between two things, the term is usually translated as “distinguish.” When used in this way, the term is often followed by the preposition “between.”
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing facts should be used when translating this sense of the word “know.”

(See also: [know-relationship](#), [law](#), [reveal](#), [understand](#), [wise](#))

Bible References:

Word Data:

- Strong’s: H1844, H1847, H3045, H3046, H3318, G00500, G00560, G03190, G10970, G11070, G11080, G11100, G14920, G19210, G19220, G19870, G42670

Mark References:

1:24; 1:34; 2:8; 2:10; 4:27; 5:29; 5:30; 5:33; 5:43; 6:20; 6:33; 6:38; 6:54; 7:24; 8:17; 9:6; 9:30;
10:19; 10:38; 10:42; 11:33; 12:12; 12:14; 12:15; 12:24; 13:28; 13:29; 13:32; 13:33; 13:35;
14:40; 14:68; 14:71; 15:10; 15:45

labor, labors, labored, laboring, laborer, work, hard work

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- Ways to translate “labor” could include “work” or “toil” or “hard work” or “difficult work” or to “work hard.”

(See also: [hard](#))

Bible References:

Word Data:

- Strong’s: H3021, H4399, H4522, H4639, H5647, H5656, H5998, H6001, H6089, G20380, G20400, G20410, G28720, G28730

Mark References:

[14:6](#)

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: [lampstand](#), [life](#), [light](#))

Bible References:

- [1 Kings 11:36](#)
- [Exodus 25:3-7](#)
- [Luke 8:16-18](#)
- [Matthew 5:15](#)
- [Matthew 6:22](#)
- [Matthew 25:3](#)

Word Data:

- Strong's: H3940, H3974, H4501, H5215, H5216, G29850, G30880

Mark References:

[4:21](#)

lampstand

Definition:

In the Bible, the term “lampstand” refers to a structure on which a lamp is placed in order to provide light to a room.

- The lampstand would be tall enough so that the light of the lamp could shine throughout the room.
- The lampstand could be made of wood or metal and could hold one or more lamps.
- Ordinary lamps were made of clay, and lamps for special purposes, such as for the temple, were made of metal (such as bronze, silver, or gold.)
- The lamps were in the shape of a bowl with a raised lip on one side that held a wick. The lamps were filled with olive oil that soaked the wick and burned when the wick was lighted.
- In the Jerusalem temple there was a special gold lampstand that had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as “lamp pedestal” or “structure for holding a lamp” or “lamp holder.”
- For the temple lampstand, this could be translated as “seven-lamp lampstand” or “gold pedestal with seven lamps.”
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: [bronze](#), [gold](#), [lamp](#), [light](#), [silver](#), [temple](#))

Bible References:

- [Daniel 5:5-6](#)
- [Exodus 37:17](#)
- [Mark 4:21-23](#)
- [Matthew 5:15-16](#)
- [Revelation 1:12-13](#)
- [Revelation 1:20](#)

Word Data:

- Strong's: H4501, G30870

Mark References:

[4:21](#)

lawful, unlawful, not lawful, lawless, lawlessness

Definition:

The term “lawful” refers to something that is permitted to be done according to a law or other requirement. The opposite of this is “unlawful,” which simply means “not lawful.”

- In the Bible, something was “lawful” if it was permitted by God’s moral law, or by the Law of Moses and other Jewish laws. Something that was “unlawful” was “not permitted” by those laws.
- To do something “lawfully” means to do it “properly” or “in the right way.”
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God’s laws about loving others.
- Depending on the context, ways to translate “lawful” could include “permitted” or “according to God’s law” or “following our laws” or “proper” or “fitting.”
- The phrase “Is it lawful?” could also be translated as “Do our laws allow?” or “Is that something our laws permit?”

The terms “unlawful” and “not lawful” are used to describe actions that break a law.

- In the New Testament, the term “unlawful” is not only used to refer to breaking God’s laws, but also often refers to breaking Jewish man-made laws.
- Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something “unlawful” if it did not conform to their man-made laws.
- When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something “unlawful” because it was breaking the Jewish laws about not working on that day.
- When Peter stated that eating unclean foods was “unlawful” for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

The term “lawless” describes a person who does not obey laws or rules. When a country or group of people are in a state of “lawlessness,” there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God’s laws.
- The apostle Paul wrote that in the last days there will be a “man of lawlessness,” or a “lawless one,” who will be influenced by Satan to do evil things.

Translation Suggestions:

- This term “unlawful” should be translated using a word or expression that means “not lawful” or “lawbreaking.”

- Other ways to translate “unlawful” could be “not permitted” or “not according to God’s law” or “not conforming to our laws.”
- The expression “against the law” has the same meaning as “unlawful.”
- The term “lawless” could also be translated as “rebellious” or “disobedient” or “law-defying”.
- The term “lawlessness” could be translated as “not obeying any laws” or “rebellion (against God’s laws).”
- The phrase “man of lawlessness” could be translated as “man who does not obey any laws” or “man who rebels against God’s laws.”
- It is important to keep the concept of “law” in this term, if possible.
- Note that the term “unlawful” has a different meaning from this term.

(See also: [law](#), [law](#), [Moses](#), [Sabbath](#))

Bible References:

- [Matthew 7:21-23](#)
- [Matthew 12:2](#)
- [Matthew 12:4](#)
- [Matthew 12:10](#)
- [Mark 3:4](#)
- [Luke 6:2](#)
- [Acts 2:23](#)
- [Acts 10:28](#)
- [Acts 22:25](#)
- [2 Thessalonians 2:3](#)
- [Titus 2:14](#)
- [1 John 3:4-6](#)

Word Data:

- Strong’s: H6530, G01110, G01130, G02660, G04580, G04590, G18320, G35450

Mark References:

[2:24](#); [2:26](#); [3:4](#); [6:18](#); [10:2](#); [12:14](#)

locust

Definition:

The term “locust” refers to a type of large, flying grasshopper that sometimes flies with many other of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel’s disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: [How to Translate Names](#))

(See also: [captive](#), [Egypt](#), [Israel](#), [John \(the Baptist\)](#), [plague](#))

Bible References:

- [2 Chronicles 6:28](#)
- [Deuteronomy 28:38-39](#)
- [Exodus 10:3-4](#)
- [Mark 1:6](#)
- [Proverbs 30:27-28](#)

Word Data:

- Strong’s: H0697, H1357, H1462, H1501, H2284, H3218, H5556, H6767, G02000

Mark References:

[1:6](#)

loins

Definition:

The term “loins” refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression “gird up the loins” refers to preparing to work hard. It comes from the custom of tucking the bottom of one’s robe into a belt around the waist in order to move with ease.
- The term “loins” is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term “loins” often refers figuratively and euphemistically to a man’s reproductive organs as the source of his descendants. (See: [euphemism](#))
- The expression “will come from your loins” could also be translated as “will be your offspring” or “will be born from your seed” or “God will cause to come from you.” (See: [euphemism](#))
- When referring to a part of the body, this could also be translated as “abdomen” or “hips” or “waist,” depending on the context.

(See also: [descendant](#), [gird](#), [children](#))

Bible References:

- [1 Peter 1:13](#)
- [2 Chronicles 6:9](#)
- [Deuteronomy 33:11](#)
- [Genesis 37:34](#)
- [Job 15:27](#)

Word Data:

- Strong’s: H2504, H3409, H3689, H4975, G37510

Mark References:

[1:6](#)

lord, Lord, master, sir

Definition:

In the Bible, the term “lord” generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULT and UST, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.
- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of “master” when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as “master.”
- If the person addressing Jesus does not know him, “lord” could be translated with a respectful form of address such as “sir.” This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as “Lord” (capitalized) in English.

(See also: [God](#), [Jesus](#), [ruler](#), [Yahweh](#))

Bible References:

- [Genesis 39:2](#)
- [Joshua 3:9-11](#)
- [Psalms 86:15-17](#)
- [Jeremiah 27:4](#)
- [Lamentations 2:2](#)
- [Ezekiel 18:29](#)
- [Daniel 9:9](#)
- [Daniel 9:17-19](#)
- [Malachi 3:1](#)
- [Matthew 7:21-23](#)
- [Luke 1:30-33](#)
- [Luke 16:13](#)
- [Romans 6:23](#)
- [Ephesians 6:9](#)
- [Philippians 2:9-11](#)
- [Colossians 3:23](#)
- [Hebrews 12:14](#)
- [James 2:1](#)
- [1 Peter 1:3](#)
- [Jude 1:5](#)
- [Revelation 15:4](#)

Examples from the Bible stories:

- [25:5](#) But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- [25:7](#) Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- [26:3](#) This is the year of the **Lord’s** favor.
- [27:2](#) The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- [31:5](#) Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- [43:9](#) “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- [47:3](#) By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- [47:11](#) Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”

Word Data:

- Strong’s: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

Mark References:

[1:3](#); [2:28](#); [5:19](#); [7:28](#); [11:3](#); [11:9](#); [12:9](#); [12:11](#); [12:29](#); [12:30](#); [12:36](#); [12:37](#); [13:20](#); [13:35](#)

lots, casting lots

Definition:

In the Bible, a “lot” is a marked object(s) used as a way of making a fair and/or random decision, usually for the purpose of selecting a specific person within a group. “Casting lots” refers to the process of using “lots” to make a fair and/or random decision.

- In modern times, some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- In biblical times, the objects cast (the “lots”) were probably small marked stones. It is unknown how the “lots” actually indicated a decision, but it probably involved dropping or throwing marked stones on the ground.
- The phrase “casting lots” can be translated as “tossing lots” or “throwing lots” or “rolling lots.” The translation of “cast” should not sound like the lots were being thrown a long distance.
- If a decision is made “by lot,” this could be translated as “by casting lots” or “by throwing lots,” etc.

(See also: [Elizabeth](#), [priest](#), [Zechariah \(OT\)](#), [Zechariah \(NT\)](#))

Bible References:

- [Jonah 1:7](#)
- [Luke 1:8-10](#)
- [Luke 23:34](#)
- [Mark 15:22](#)
- [Matthew 27:35-37](#)
- [Psalms 22:18-19](#)

Word Data:

- Strong’s: H1486, H5307, G28190, G29750

Mark References:

[15:24](#)

love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for “love” some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it does not benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
 - Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
 - When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
 - In the ULT, the word “love” refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
2. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
 - This term refers to natural human love between friends or relatives.
 - The term can also be used in such contexts as, “They love to sit in the most important seats at a banquet.” This means that they “like very much” or “greatly desire” to do that.
3. The word “love” can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, “devoted, faithful caring” or “care for unselfishly” or “love from God.” Make sure that the word used to translate God’s love can include giving up one’s own interests to benefit others and loving others no matter what they do.
- Sometimes the English word “love” describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means “like very much” or “care for” or “have strong affection for.”
- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.

- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: [covenant](#), [death](#), [sacrifice](#), [save](#), [sin](#))

Bible References:

- [1 Corinthians 13:7](#)
- [1 John 3:2](#)
- [1 Thessalonians 4:10](#)
- [Galatians 5:23](#)
- [Genesis 29:18](#)
- [Isaiah 56:6](#)
- [Jeremiah 2:2](#)
- [John 3:16](#)
- [Matthew 10:37](#)
- [Nehemiah 9:32-34](#)
- [Philippians 1:9](#)
- [Song of Songs 1:2](#)

Examples from the Bible stories:

- [27:2](#) The law expert replied that God’s law says, “**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- [33:8](#) “The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- [36:5](#) As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, “This is my Son whom I **love**.”
- [39:10](#) “Everyone who **loves** the truth listens to me.”
- [47:1](#) She (Lydia) **loved** and worshiped God.
- [48:1](#) When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- [49:3](#) He (Jesus) taught that you need to **love** other people the same way you love yourself.
- [49:4](#) He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- [49:7](#) Jesus taught that God **loves** sinners very much.
- [49:9](#) But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.

- **49:13**  God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

Mark References:

[10:21](#); [12:30](#); [12:31](#); [12:33](#)

lust, lustful, passion, desire

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral. To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or to “strongly desire to sin.”
- The phrase to “lust after” could be translated as to “wrongly desire” or to “think immorally about” or to “immorally desire.”

(See also: [adultery](#), [false god](#))

Bible References:

- [1 John 2:16](#)
- [2 Timothy 2:22](#)
- [Galatians 5:16](#)
- [Galatians 5:19-21](#)
- [Genesis 39:7-9](#)
- [Matthew 5:28](#)

Word Data:

- Strong’s: H0183, H0185, H0310, H1730, H2181, H2183, H2530, H5178, H5375, H5689, H5691, H5869, H7843, G07660, G19370, G19390, G22370, G37150, G38060

Mark References:

[4:19](#)

Mary (the mother of Jesus)

Definition:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

- The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
- An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
- Mary loved God and praised him for being gracious to her.
- Joseph married Mary, but she remained a virgin until after the baby was born.
- Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
- Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
- When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
- The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(Translation suggestions: [How to Translate Names](#))

(See also: [Cana](#), [Egypt](#), [Herod the Great](#), [Jesus](#), [Joseph \(NT\)](#), [Son of God](#), [virgin](#))

Bible References:

- [John 2:4](#)
- [John 2:12](#)
- [Luke 1:29](#)
- [Luke 1:35](#)
- [Mark 6:3](#)
- [Matthew 1:16](#)
- [Matthew 1:19](#)

Examples from the Bible stories:

- [22:4](#) When Elizabeth was six months pregnant, the same angel appeared to Elizabeth's relative, whose name was **Mary**. She was a virgin and was engaged to be married to a

man named Joseph. The angel said, “You will become pregnant and give birth to a son. You are to name him Jesus and he will be the Messiah.”

- [22:5](#) The angel explained, “The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the Son of God.” **Mary** believed and accepted what the angel said.
- [22:6](#) Soon after the angel spoke to **Mary**, she went and visited Elizabeth. As soon as Elizabeth heard **Mary’s** greeting, Elizabeth’s baby jumped inside her.
- [23:2](#) The angel said, “Joseph, do not be afraid to take **Mary** as your wife. The baby in her body is from the Holy Spirit.”
- [23:4](#) Joseph and **Mary** had to make a long journey from where they lived in Nazareth to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- [49:1](#) An angel told a virgin named **Mary** that she would give birth to God’s Son. So while she was still a virgin, she gave birth to a son and named him Jesus.

Word Data:

- Strong’s: G31370

Mark References:

[6:3](#)

Mary Magdalene

Definition:

Mary Magdalene was one of several women who believed in Jesus and followed him in his ministry. She was known as the one whom Jesus had healed from seven demons who had controlled her.

- Mary Magdalene and some other women helped support Jesus and his apostles by giving to them.
- She is also mentioned as one of the women who were the first to see Jesus after he rose from the dead.
- As Mary Magdalene stood outside the empty tomb, she saw Jesus standing there and he told her to go tell the other disciples that he was alive again.

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [demon-possessed](#))

Bible References:

- [Luke 8:1-3](#)
- [Luke 24:8-10](#)
- [Mark 15:39-41](#)
- [Matthew 27:54-56](#)

Word Data:

- Strong's: G30940, G31370

Mark References:

[15:40](#); [15:47](#); [16:1](#)

Matthew, Levi

Definition:

Matthew was one of the twelve men that Jesus chose to be his apostles. He was also known as Levi, son of Alphaeus.

- Levi (Matthew) was a tax-collector from Capernaum before he met Jesus.
- Matthew wrote the gospel that bears his name.
- There are several other men named Levi in the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [Levite](#), [tax collector](#))

Bible References:

- [Luke 5:27](#)
- [Luke 6:14-16](#)
- [Mark 2:14](#)
- [Mark 3:17-19](#)
- [Matthew 9:9](#)
- [Matthew 10:3](#)

Word Data:

- Strong's: G30170, G31560

Mark References:

[2:14](#); [3:18](#)

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: [compassion](#), [forgive](#))

Bible References:

- [1 Peter 1:3-5](#)
- [1 Timothy 1:13](#)
- [Daniel 9:17](#)
- [Exodus 34:6](#)
- [Genesis 19:16](#)
- [Hebrews 10:28-29](#)
- [James 2:13](#)
- [Luke 6:35-36](#)
- [Matthew 9:27](#)
- [Philippians 2:25-27](#)
- [Psalms 41:4-6](#)
- [Romans 12:1](#)

Examples from the Bible stories:

- [19:16](#) They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- [19:17](#) He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- [20:12](#) The Persian Empire was strong but **merciful** to the people it conquered.
- [27:11](#) Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- [32:11](#) But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- [34:9](#) “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

Mark References:

[5:19](#); [10:47](#); [10:48](#)

messenger

Definition:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: [angel](#), [apostle](#), [John \(the Baptist\)](#))

Bible References:

- [1 Kings 19:1-3](#)
- [1 Samuel 6:21](#)
- [2 Kings 1:1-2](#)
- [Luke 7:27](#)
- [Matthew 11:10](#)

Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

Mark References:

[1:2](#)

might, mighty, mighty works

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: [Almighty](#), [miracle](#), [power](#), [strength](#))

Bible References:

- [Acts 7:22](#)
- [Genesis 6:4](#)
- [Mark 9:38-39](#)
- [Matthew 11:23](#)

Word Data:

- Strong’s: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581,

H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623,
H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

Mark References:

[1:7](#)

mind, mindful, remind, reminder, likeminded

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression “keep in mind” could be translated as “remember” or “pay attention to this” or “be sure to know this.”
- The expression “heart, soul, and mind” could also be translated as “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as “remember” or “think about.”
- The expression “changed his mind and went” could also be translated as “decided differently and went” or “decided to go after all” or “changed his opinion and went.”
- The expression “double-minded” could also be translated as “doubting” or “unable to decide” or “with conflicting thoughts.”

(See also: [believe](#), [heart](#), [soul](#))

Bible References:

- [Luke 10:27](#)
- [Mark 6:51-52](#)
- [Matthew 21:29](#)
- [Matthew 22:37](#)
- [James 4:8](#)

Word Data:

- Strong's: H3629, H3820, H3824, H5162, H7725, G12710, G13740, G33280, G35250, G35400, G35630, G49930, G55900

Mark References:

[3:21](#); [5:15](#); [8:33](#); [12:30](#)

miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: [power](#), [prophet](#), [apostle](#), [sign](#))

Bible References:

- [2 Thessalonians 2:8-10](#)
- [Acts 4:17](#)
- [Acts 4:22](#)
- [Daniel 4:1-3](#)

- [Deuteronomy 13:1](#)
- [Exodus 3:19-22](#)
- [John 2:11](#)
- [Matthew 13:58](#)

Examples from the Bible stories:

- [16:8](#) Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- [19:14](#) God did many **miracles** through Elisha.
- [37:10](#) Many of the Jews believed in Jesus because of this **miracle**.
- [43:6](#) “Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know.”
- [49:2](#) Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

Mark References:

[6:2](#); [6:5](#); [6:14](#); [9:39](#)

mock, mocker, mockery, ridicule, scoff at, laughingstock

Definition:

The terms “mock,” “ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.
- A “mocker” is someone who mocks and ridicules consistently.

Bible References:

- [2 Peter 3:4](#)
- [Acts 2:12-13](#)
- [Galatians 6:6-8](#)
- [Genesis 39:13-15](#)
- [Luke 22:63-65](#)
- [Mark 10:34](#)
- [Matthew 9:23-24](#)
- [Matthew 20:19](#)
- [Matthew 27:29](#)

Examples from the Bible stories:

- [21:12](#) Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- [39:5](#) The Jewish leaders all answered the high priest, “He deserves to die!” Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- [39:12](#) The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, “Look, the King of the Jews!”
- [40:4](#) Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?”

- **40:5**  The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, “If you are the Son of God, come down from the cross and save yourself! Then we will believe you.”

Word Data:

- Strong’s: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8148, H8437, H8595, G15920, G17010, G17020, G17030, G23010, G26060, G34560, G55120

Mark References:

[10:34](#); [15:20](#); [15:31](#)

Moses

Definition:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came out of Egypt, as described in the book of Exodus.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but did not get to live in it, because he disobeyed God.

(Translation suggestions: [How to Translate Names](#))

(See also: [Miriam](#), [Promised Land](#), [Ten Commandments](#))

Bible References:

- [Acts 7:21](#)
- [Acts 7:30](#)
- [Exodus 2:10](#)
- [Exodus 9:1](#)
- [Matthew 17:4](#)
- [Romans 5:14](#)

Examples from the Bible stories:

- [9:12](#) One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- [12:5](#) **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- [12:7](#) God told **Moses** to raise his hand over the sea and divide the waters.
- [12:12](#) When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- [13:7](#) Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G34750

Mark References:

[1:44](#); [7:10](#); [9:4](#); [9:5](#); [10:3](#); [10:4](#); [12:19](#); [12:26](#)

Most High

Definition:

The term “Most High” is a title for God. It refers to his greatness or authority. This title emphasizes God’s supreme authority and power over all creation.

- The meaning of this term is similar to the meaning of “Sovereign” or “Supreme.”
- The word “high” in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as “Most High God” or “Most Supreme being” or “God Most High” or “Greatest One” or “Supreme One” or “God, who is Greater than all.”
- If a word like “high” is used, make sure it does not refer to being physically high or tall.

(See also: [God](#))

Bible References:

- [Acts 7:47-50](#)
- [Acts 16:16-18](#)
- [Daniel 4:17-18](#)
- [Deuteronomy 32:7-8](#)
- [Genesis 14:17-18](#)
- [Hebrews 7:1-3](#)
- [Hosea 7:16](#)
- [Lamentations 3:35](#)
- [Luke 1:32](#)

Word Data:

- Strong’s: H5945, G53100

Mark References:

[5:7](#)

Mount of Olives

Definition:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as “the mountain that is east of Jerusalem.”
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as “Olive Hill” or “Olive Tree Mountain.”

(See also: [Translate Names](#))

(See also: [Gethsemane](#), [olive](#))

Bible References:

- [Luke 19:29](#) 
- [Luke 19:37](#) 
- [Mark 13:3](#)
- [Matthew 21:1-3](#) 
- [Matthew 24:3-5](#) 
- [Matthew 26:30](#) 

Word Data:

- Strong's: H2022, H2132, G37350, G16360

Mark References:

[11:1](#); [13:3](#); [14:26](#)

mourn, mourner, weeping

Definition:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: [sackcloth](#), [sin](#))

Bible References:

- [1 Samuel 15:34-35](#)
- [2 Samuel 1:11](#)
- [Genesis 23:2](#)
- [Luke 7:31-32](#)
- [Matthew 11:17](#)

Word Data:

- Strong's: H0056, H0057, H0060, H0205, H0578, H0584, H0585, H1058, H1065, H1068, H1671, H1897, H1899, H4553, H4798, H5092, H5098, H5110, H5594, H6937, H6941, H8386, G23540, G28750, G36020, G39960, G39970

Mark References:

[5:38](#); [5:39](#); [14:72](#)

mystery, hidden truth

Definition:

In the Bible, the term “mystery” refers to something that we cannot know or understand unless God reveals it or explains it to us.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
- This term could also be translated as “secret” or “hidden truth” or “previously unknown thing.”

(See also: [Christ](#), [Gentile](#), [good news](#), [Jew](#), [true](#))

Bible References:

- [Colossians 4:2-4](#)
- [Ephesians 6:19-20](#)
- [Luke 8:9-10](#)
- [Mark 4:10-12](#)
- [Matthew 13:11](#)

Word Data:

- Strong's: H1219, H7328, G34660

Mark References:

[4:11](#)

nation

Definition:

In the Bible, a nation is a large group of people who share a common identity and speak the same language. The people of a nation often have the same ancestors and share a common ethnicity.

- In the Bible, a nation could be a country with an extensive government structure and defined boundaries (such as Egypt or Ethiopia), but usually it is more general and refers to a people group.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- When used in the plural in a general way, the word translated as “nations” often referred to the people who were not Israelites, that is, to Gentiles, the people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “non-Jews.”

(See also: [Assyria](#), [Babylon](#), [Canaan](#), [Gentile](#), [Greek](#), [people group](#), [Philistines](#), [Rome](#))

Bible References:

- [1 Chronicles 14:15-17](#)
- [2 Chronicles 15:6](#)
- [2 Kings 17:11-12](#)
- [Acts 2:5](#)
- [Acts 13:19](#)
- [Acts 17:26](#)

- Acts 26:4 
- Daniel 3:4 
- Genesis 10:2-5 
- Genesis 27:29 
- Genesis 35:11 
- Genesis 49:10 
- Luke 7:5 
- [Mark 13:7-8](#)
- Matthew 21:43 
- Romans 4:16-17 

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

Mark References:

[11:17](#); [13:8](#); [13:10](#)

Nazareth, Nazarene

Definition:

Nazareth is a town in the region of Galilee in northern Israel. It is about 100 kilometers north of Jerusalem, and it takes about three to five days to travel there on foot.

- Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as “the Nazarene.”
- Many of the Jews living in Nazareth did not respect Jesus’ teaching because he had grown up among them, and they thought he was just an ordinary person.
- Once, when Jesus was teaching in the synagogue at Nazareth, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: [Christ](#), [Galilee](#), [Joseph \(NT\)](#), [Mary](#))

Bible References:

- [Acts 26:9-11](#)
- [John 1:43-45](#)
- [Luke 1:26-29](#)
- [Mark 16:5-7](#)
- [Matthew 2:23](#)
- [Matthew 21:9-11](#)
- [Matthew 26:71-72](#)

Examples from the Bible stories:

- [23:4](#) Joseph and Mary had to make a long journey from where they lived in **Nazareth** to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- [26:2](#) Jesus went to the town of **Nazareth** where he had lived during his childhood.
- [26:7](#) The people of **Nazareth** dragged Jesus out of the place of worship and brought him to the edge of a cliff to throw him off of it in order to kill him.

Word Data:

- Strong’s: G34780, G34790, G34800

Mark References:

[1:9](#); [1:24](#); [10:47](#); [14:67](#); [16:6](#)

neighbor, neighborhood, neighboring

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: [adversary](#), [parable](#), [people group](#), [Samaria](#))

Bible References:

- [Acts 7:26-28](#)
- [Ephesians 4:25-27](#)
- [Galatians 5:14](#)
- [James 2:8](#)
- [John 9:8-9](#)
- [Luke 1:58](#)
- [Matthew 5:43](#)
- [Matthew 19:19](#)
- [Matthew 22:39](#)

Word Data:

- Strong’s: H5997, H7138, H7453, H7468, H7934, G10690, G20870, G40400, G41390

Mark References:

[12:31](#); [12:33](#)

oath, vow, swear, swearing, swear by

Definition:

The term “oath” in the Bible refers to a formal promise, usually made in a legal or religious context, in which the person making the oath accepts some kind of accountability or punishment if he does not fulfill his promise. In the Bible, the term “swear” means to make an oath. A “vow” is a solemn promise or oath that a person makes to God.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In modern times, one meaning of the word “swear” is to use foul or vulgar language. This is never its meaning in the Bible.
- The term “swear by” means to use the name of something or someone as the basis or power on which the oath is made.
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham’s relatives.
- God also made oaths in which he made promises to his people.
- If a person in ancient Israel made a vow to God, that person was obligated to fulfill the vow. The ancient Israelites believed that God might punish a person who did not fulfill a vow that he made.
- In ancient Israel, sometimes a person would ask God to protect him or provide for him in exchange for making the vow. However, the ancient Israelites did not believe that God was obligated to fulfill these requests.

Translation Suggestions:

- Depending on the context, “an oath” could also be translated as “a pledge” or “a solemn promise.”
- To “swear” could be translated as to “formally promise” or to “pledge” or to “commit to do something.”
- Other ways to translate “swear by my name” could include “make a promise using my name to confirm it.”
- To “swear by heaven and earth” could be translated as to, “promise to do something, stating that heaven and earth will confirm it.”
- Make sure the translation of “swear” or “oath” does not refer to cursing. In the Bible it does not have that meaning.
- Depending on the context, the term “vow” can be translated as “solemn promise” or “solemn oath” or “promise made to God.”

(See also: Abimelech, [covenant](#), [promise](#))

Bible References:

- [Genesis 21:23](#)
- [Genesis 24:3](#)
- [Genesis 31:51-53](#)
- [Genesis 47:31](#)
- [Luke 1:73](#)
- [Mark 6:26](#)
- [Matthew 5:36](#)
- [Matthew 14:6-7](#)
- [Matthew 26:72](#)
- [1 Corinthians 7:27-28](#)
- [Acts 21:23](#)
- [Genesis 28:21](#)
- [Genesis 31:12-13](#)
- [Jonah 1:14-16](#)
- [Jonah 2:9-10](#)
- [Proverbs 7:14](#)

Word Data:

- Strong's: H0422, H0423, H3027, H5375, H7621, H7650, G03320, G36600, G37270, G37280, H5087, H5088, G21710

Mark References:

[6:23](#); [6:26](#); [14:71](#)

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

Mark References:

[6:13](#); [14:intro](#)

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: [lamp](#), [the sea](#), [Mount of Olives](#))

Bible References:

- [1 Chronicles 27:28-29](#)
- [Deuteronomy 6:10-12](#)
- [Exodus 23:10-11](#)
- [Genesis 8:11](#)
- [James 3:12](#)
- [Luke 16:6](#)
- [Psalms 52:8](#)

Word Data:

- Strong's: H2132, H3323, H8081, G00650, G16360, G16370, G25650

Mark References:

[11:1](#); [13:3](#); [14:26](#)

palace, house

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: [courtyard](#), [high priest](#), [king](#))

Bible References:

- [2 Chronicles 28:7-8](#)
- [2 Samuel 11:2-3](#)
- [Daniel 5:5-6](#)
- [Matthew 26:3-5](#)
- [Psalms 45:8](#)

Word Data:

- Strong's: H0759, H1002, H1004, H1055, H1406, H1964, H1965, G08330, G09330, G42320

Mark References:

[15:16](#)

parable

Definition:

The term “parable” usually refers to a short story or object lesson that is used to explain or teach a moral truth.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- A parable could be used to reveal truth to his disciples while hiding that truth from people like the Pharisees who did not believe in Jesus.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus’ comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus’ teachings.

(See also: [Samaritan](#))

Bible References:

- [Luke 5:36](#)
- [Luke 6:39](#)
- [Luke 8:4](#)
- [Luke 8:9-10](#)
- [Mark 4:1](#)
- [Matthew 13:3](#)
- [Matthew 13:10](#)
- [Matthew 13:13](#)

Word Data:

- Strong’s: H1819, H4912, G38500, G39420

Mark References:

[3:23](#); [4:2](#); [4:10](#); [4:11](#); [4:13](#); [4:30](#); [4:33](#); [4:34](#); [7:17](#); [12:1](#); [12:12](#); [13:28](#)

Passover

Definition:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- 1 Corinthians 5:7
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:2
- Exodus 12:26-28
- Ezra 6:21-22
- John 13:1
- Joshua 5:10-11
- Leviticus 23:4-6
- Numbers 9:3

Examples from the Bible stories:

- 12:14 God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- 38:1 Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.

- [38:4](#)  Jesus celebrated the **Passover** with his disciples.
- [48:9](#)  When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- [48:10](#)  Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

Word Data:

- Strong's: H6453, G39570

Mark References:

[14:1](#); [14:12](#); [14:14](#); [14:16](#)

peace, peaceful, peacemaker

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- 15:6 God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.

- [15:12](#) Then God gave Israel **peace** along all its borders.
- [16:3](#) Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- [21:13](#) He (Messiah) would die to receive the punishment for other people's sin. His punishment would bring **peace** between God and people.
- [48:14](#) David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- [50:17](#) Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

Mark References:

[5:34](#); [9:50](#)

perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: [death](#), [everlasting](#))

Bible References:

- [1 Peter 1:23](#)
- [2 Corinthians 2:16-17](#)
- [2 Thessalonians 2:10](#)
- [Jeremiah 18:18](#)
- [Psalms 49:18-20](#)
- [Zechariah 9:5-7](#)
- [Zechariah 13:8](#)

Word Data:

- Strong’s: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

Mark References:

[2:22](#); [4:38](#); [8:35](#); [9:22](#); [9:41](#)

persecute

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: [Christian](#), [church](#), [oppress](#), [Rome](#))

Bible References:

- [Acts 7:52](#)
- [Acts 13:50](#)
- [Galatians 1:13-14](#)
- [John 5:16-18](#)
- [Mark 10:30](#)
- [Matthew 5:10](#)
- [Matthew 5:43-45](#)
- [Matthew 10:22](#)
- [Matthew 13:20-21](#)
- [Philippians 3:6](#)

Examples from the Bible stories:

- [33:7](#) “The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”

- [45:6](#) That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- [46:2](#) Saul heard someone say, “Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, “I am Jesus. You are **persecuting** me!”
- [46:4](#) But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Word Data:

- Strong's: H1814, H7291, H7852, G13750, G13760, G13770, G15590, G23470

Mark References:

[4:17](#); [10:30](#)

Peter, Simon Peter, Cephas

Definition:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter's name was Simon.
- Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(Translation suggestions: [How to Translate Names](#))

(See also: [disciple](#), [apostle](#))

Bible References:

- [Acts 8:25](#)
- [Galatians 2:6-8](#)
- [Galatians 2:12](#)
- [Luke 22:58](#)
- [Mark 3:16](#)
- [Matthew 4:18-20](#)
- [Matthew 8:14](#)
- [Matthew 14:30](#)
- [Matthew 26:33-35](#)

Examples from the Bible stories:

- [28:9](#) **Peter** said to Jesus, "We have left everything and followed you. What will be our reward?"
- [29:1](#) One day **Peter** asked Jesus, "Master, how many times should I forgive my brother when he sins against me? As many as seven times?"
- [31:5](#) Then **Peter** said to Jesus, "Master, if it is you, command me to come to you on the water." Jesus told **Peter**, "Come!"
- [36:1](#) One day, Jesus took three of his disciples, **Peter**, James, and John with him.
- [38:9](#) **Peter** replied, "Even if all the others abandon you, I will not!" Then Jesus said to **Peter**, "Satan wants to have all of you, but I have prayed for you, **Peter**, that your faith

will not fail. Even so, tonight, before the rooster crows, you will deny that you even know me three times.”

- [38:15](#)  As the soldiers arrested Jesus, **Peter** pulled out his sword and cut off the ear of the servant of the high priest.
- [43:11](#)  **Peter** answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins.”
- [44:8](#)  **Peter** answered them, “This man stands before you healed by the power of Jesus the Messiah.”

Word Data:

- Strong’s: G27860, G40740, G46130

Mark References:

[1:16](#); [1:29](#); [1:30](#); [1:36](#); [3:16](#); [5:37](#); [8:29](#); [8:32](#); [8:33](#); [9:2](#); [9:5](#); [10:28](#); [11:21](#); [13:3](#); [14:29](#); [14:33](#); [14:37](#); [14:54](#); [14:66](#); [14:67](#); [14:70](#); [14:72](#); [16:7](#)

Pharisee

Definition:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus' time.

- Many of them were middle class businessmen and some of them were also priests.
- Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word to "separate."
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: [council](#), [Jewish leaders](#), [law](#), [Sadducee](#))

Bible References:

- [Acts 26:4](#)
- [John 3:1-2](#)
- [Luke 11:44](#)
- [Matthew 3:7](#)
- [Matthew 5:20](#)
- [Matthew 9:11](#)
- [Matthew 12:2](#)
- [Matthew 12:38](#)
- [Philippians 3:5](#)

Word Data:

- Strong's: G53300

Mark References:

[2:16](#); [2:18](#); [2:24](#); [3:6](#); [7:1](#); [7:3](#); [7:5](#); [8:11](#); [8:15](#); [10:2](#); [12:13](#)

Philip (the apostle)

Definition:

Philip the apostle was one of the original twelve disciples of Jesus. He was from the town of Bethsaida.

- Philip brought Nathanael to meet Jesus.
- Jesus questioned Philip about how to provide food for a crowd of over 5,000 people.
- At the last Passover supper that Jesus ate with his disciples, he talked to them about God, his Father. Philip asked Jesus to show them the Father.
- Some languages may prefer to spell this Philip's name in a different way from the other Philip (the evangelist) to avoid confusion.

(Translation suggestions: [How to Translate Names](#))

(See also: Philip )

Bible References:

- Acts 1:14 
- John 1:44 
- John 6:6 
- Luke 6:14 
- [Mark 3:17-19](#)

Word Data:

- Strong's: G53760

Mark References:

[3:18](#)

pig, pork, swine

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called “pork.”

The general term for pigs and related animals is “swine.”

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a “wild boar.” Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as “hogs.”

(See also: [How to Translate Unknowns](#))

(See also: clean )

Bible References:

- 2 Peter 2:22 
- [Mark 5:13](#)
- Matthew 7:6 
- Matthew 8:32 

Word Data:

- Strong's: H2386, G55190

Mark References:

[5:11](#); [5:12](#); [5:13](#); [5:16](#)

Pilate

Definition:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

- Because Pilate was the governor, he had the authority to put criminals to death.
- The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
- Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [crucify](#), [governor](#), [guilt](#), [Judea](#), [Rome](#))

Bible References:

- [Acts 4:27-28](#)
- [Acts 13:28](#)
- [Luke 23:2](#)
- [Mark 15:2](#)
- [Matthew 27:13](#)
- [Matthew 27:58](#)

Examples from the Bible stories:

- [39:9](#) Early the next morning, the Jewish leaders brought Jesus to **Pilate**, the Roman governor. They hoped that **Pilate** would condemn Jesus as guilty and sentenced him to be killed. **Pilate** asked Jesus, “Are you the King of the Jews?”
- [39:10](#) **Pilate** said, “What is truth?”
- [39:11](#) After speaking with Jesus, **Pilate** went out to the crowd and said, “I find no guilt in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” **Pilate** replied, “He is not guilty.” But they shouted even louder. Then **Pilate** said a third time, “He is not guilty!”
- [39:12](#) **Pilate** became afraid that the crowd would begin to riot, so he ordered his soldiers to crucify Jesus.
- [40:2](#) **Pilate** commanded that a sign be put above Jesus’ head that read, “King of the Jews.”
- [41:2](#) **Pilate** said, “Take some soldiers and make the tomb as secure as you can.”

Word Data:

- Strong's: G40910, G41940

Mark References:

[15:1](#); [15:2](#); [15:4](#); [15:5](#); [15:9](#); [15:12](#); [15:14](#); [15:15](#); [15:43](#); [15:44](#)

possess, possessed, possession, dispossess

Definition:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: [Canaan](#), [worship](#), [inherit](#))

Bible References:

- [1 Chronicles 6:70](#)
- [1 Kings 9:17-19](#)
- [Acts 2:45](#)
- [Deuteronomy 4:5-6](#)

• Genesis 31:36-37 

• Matthew 13:44 

Word Data:

- Strong's: H0270, H0272, H0834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G11390, G21920, G26970, G27220, G29320, G29330, G29350, G40470, G52240, G55640

Mark References:

[3:27](#); [10:22](#)

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: [false god](#), [forgive](#), [praise](#))

Bible References:

- [1 Thessalonians 3:9](#)
- [Acts 8:24](#)
- [Acts 14:26](#)
- [Colossians 4:4](#)
- [John 17:9](#)
- [Luke 11:1](#)
- [Matthew 5:43-45](#)
- [Matthew 14:22-24](#)

Examples from the Bible stories:

- [6:5](#) Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- [13:12](#) But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- [19:8](#) Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- [21:7](#) Priests also **prayed** to God for the people.

- **38:11**  Jesus told his disciples to **pray** that they would not enter into temptation.
- **43:13**  The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- **49:18**  God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

Mark References:

[1:35](#); [6:46](#); [9:29](#); [11:17](#); [11:24](#); [11:25](#); [12:40](#); [13:18](#); [13:33](#); [14:32](#); [14:35](#); [14:38](#); [14:39](#)

preach, preaching, preacher, proclaim, proclamation

Definition:

To “preach” means to speak to a group of people, teaching them about God and urging them to obey him. To “proclaim” means to announce or declare something publicly and boldly.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- “Preaching” and “teaching” are similar, but are not exactly the same.
- “Preaching” mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. “Teaching” is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term “preach” is usually used with the word “gospel.”
- What a person has preached to others can also be referred to in general as his “teachings.”
- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See also: declare, [good news](#), [Jesus](#), [kingdom of God](#))

Strong’s for preach: H1319, H7121, H7150, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830

Strong’s for proclaim: H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Bible References:

- 2 Timothy 4:1-2
- Acts 8:4-5
- Acts 10:42-43
- Acts 14:21-22

- Acts 20:25
- Luke 4:42
- Matthew 3:1-3
- Matthew 4:17
- Matthew 12:41
- Matthew 24:14
- Acts 9:20-22
- Acts 13:38-39
- Jonah 3:1-3
- Luke 4:18-19
- [Mark 1:14-15](#)
- Matthew 10:26

Examples from the Bible stories:

- 24:2 He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!”
- 30:1 Jesus sent his apostles to **preach** and to teach people in many different villages.
- 38:1 About three years after Jesus first began **preaching** and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- 45:6 But in spite of this, they **preached** about Jesus everywhere they went.
- 45:7 He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- 46:6 Right away, Saul began **preaching** to the Jews in Damascus, saying, “Jesus is the Son of God!”
- 46:10 Then they sent them off to **preach** the good news of Jesus in many other places.
- 47:14 Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus.
- 50:2 When Jesus was living on earth he said, “My disciples will **preach** the good news about the kingdom of God to people everywhere in the world, and then the end will come.”

Word Data:

- Strong’s: H1319, H7121, H7150, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Mark References:

[1:4](#); [1:7](#); [1:14](#); [1:38](#); [1:39](#); [1:45](#); [3:14](#); [5:20](#); [6:12](#); [7:36](#); [13:10](#); [14:9](#)

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: [Aaron](#), [high priest](#), [mediator](#), [sacrifice](#))

Bible References:

- [2 Chronicles 6:41](#)
- [Genesis 14:17-18](#)

- [Genesis 47:22](#)
- [John 1:19-21](#)
- [Luke 10:31](#)
- [Mark 1:44](#)
- [Mark 2:25-26](#)
- [Matthew 8:4](#)
- [Matthew 12:4](#)
- [Micah 3:9-11](#)
- [Nehemiah 10:28-29](#)
- [Nehemiah 10:34-36](#)
- [Revelation 1:6](#)

Examples from the Bible stories:

- [4:7](#) “Melchizedek, the **priest** of God Most High”
- [13:9](#) Anyone who disobeyed God’s law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight. God chose Moses’ brother, Aaron, and Aaron’s descendants to be his **priests**.
- [19:7](#) So the **priests** of Baal prepared a sacrifice but did not light the fire.
- [21:7](#) An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong’s: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

Mark References:

[1:44](#); [2:26](#)

profit, profits, profited, profitable

Definition:

Used in this sense, the terms “profit” and “profitable” refer to gaining some material thing through doing certain actions or behaviors. Something is “profitable” to someone if it enables them to earn or attain good material things.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they cause material things to be gained for people.

(See also: worthy, profit-spiritual)

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- Depending on context, the term “profits” could be translated as “earnings” when referring to wages earned by working.
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- The term “profited” could be translated as “gained.”
- To “profit from” something could be translated as “benefit from” or “gain money from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

Word Data:

- Strong’s: H1215, H3276, H4195, G12810, G20390, G27700, G27710, G36850, G37860, G48510, G48525, G55390, G56220, G56230, G56240

Mark References:

7:11; 8:36

promise, promised

Definition:

When used as a verb, the term “promise” refers to the action of a person saying that he will do something in such way that he obligates himself to fulfill what he has said. When used as a noun, the term “promise” refers to the thing that a person obligates himself to do.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.

Translation Suggestions:

- The term “promise” could be translated as “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as “assure someone that you will do something” or “commit to doing something.”

(See also: [covenant](#), [oath](#), [vow](#))

Bible References:

- [Galatians 3:15-16](#)
- [Genesis 25:31-34](#)
- [Hebrews 11:9](#)
- [James 1:12](#)
- [Numbers 30:2](#)

Examples from the Bible stories:

- [3:15](#) God said, “I **promise** I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are sinful from the time they are children.”
- [3:16](#) God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- [4:8](#) God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- [5:4](#) “Your wife, Sarai, will have a son—he will be the son of **promise**.”
- [8:15](#) The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob’s twelve sons and their families.
- [17:14](#) Though David had been unfaithful to God, God was still faithful to his **promises**.

- [50:1](#)  Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong's: H0559, H0562, H1696, H8569, G18430, G18600, G18610, G18620, G36700, G42790

Mark References:

[14:11](#)

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: [synecdoche](#))
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: [Baal](#), [divination](#), [false god](#), [false prophet](#), [fulfill](#), [law](#), [vision](#))

Bible References:

- [1 Thessalonians 2:14-16](#)

- [Acts 3:25](#)
- [John 1:43-45](#)
- [Malachi 4:4-6](#)
- [Matthew 1:23](#)
- [Matthew 2:18](#)
- [Matthew 5:17](#)
- [Psalm 51:1](#)

Examples from the Bible stories:

- [12:12](#) When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- [17:13](#) God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- [19:1](#) Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- [19:6](#) All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- [19:17](#) Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- [21:9](#) The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- [43:5](#) "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- [43:7](#) "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- [48:12](#) Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

Mark References:

[1:2](#); [6:4](#); [6:15](#); [7:6](#); [8:28](#); [11:32](#); [14:65](#)

prostrate, bow down, worship

Definition:

To “prostrate” oneself means to lie flat on the ground, usually in submission to a person of authority such as a king or some other powerful person. This same term can also mean to “worship,” referring to the actions of honoring, praising, and obeying God.

- This term often means literally “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- This term can be used both of people who worship Yahweh as the One True God and others who worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: [bow](#), [fear](#), [sacrifice](#), [praise](#), [honor](#))

Bible References:

- [Colossians 2:18-19](#)
- [Deuteronomy 29:18](#)
- [Exodus 3:11-12](#)
- [Luke 4:7](#)
- [Matthew 2:2](#)
- [Matthew 2:8](#)

Examples from the Bible stories:

- [13:4](#) Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.”
- [14:2](#) The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- [17:6](#) David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.

- **18:12**  All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- **25:7**  Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘**Worship** only the Lord your God and only serve him.’”
- **26:2**  On the Sabbath, he (Jesus) went to the place of **worship**.
- **47:1**  There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- **49:18**  God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H5457, H5647, H6087, H7812, G13910, G14790, G21510, G23180, G23230, G23560, G30000, G35110, G43520, G43530, G45730, G45740, G45760

Mark References:

[7:7](#)

proud, pride, prideful, boast, boastful, boasting

Definition:

The terms “proud” and “pride,” in this sense, refer to a person thinking too highly of themselves, and especially, thinking that he is better than other people. The term “boast,” when used with this sense, means to talk proudly about something or someone. Often it means to brag about oneself.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”
- The term “boastful” is always negative, and refers to a person who brags about themselves or what they possess or have done or can do.
- Someone who is “boastful” frequently talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.

Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means “full of prideful talk” or “prideful” or “talking proudly about oneself.”

(See also: arrogant, humble, proud positive sense)

Bible References:

Examples from the Bible stories:

- 4:2 They were very **proud**, and they did not care about what God said.
- 34:10 Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong’s: H1343, H1344, H1346, H1347, H1364, H1431, H2087, H2102, H3093, H4994, G51870, G52430, G52440, G53080, G53090, G54260, G54500

Mark References:

[7:22](#)

purple

Definition:

The term “purple” is the name of a color that is a mixture of blue and red.

- In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
- Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.
- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
- Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
- Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(Translation suggestions: [Translate Names](#))

(See also: [ephod](#), [Philippi](#), [royal](#), [tabernacle](#), [temple](#))

Bible References:

- [2 Chronicles 2:13-14](#)
- [Daniel 5:7](#)
- [Daniel 5:29-31](#)
- [Proverbs 31:22-23](#)

Word Data:

- Strong's: H0710, H0711, H0713, G42090, G42100, G42110

Mark References:

[15:17](#); [15:20](#)

quench, quenched, unquenchable

Definition:

The term “quench” means to put out or stop something that is demanding to be satisfied.

- This term is usually used in the context of quenching thirst and means to stop being thirsty by drinking something.
- It can also be used to refer to putting out a fire.
- Both thirst and fire are quenched with water.
- Paul uses the term “quench” in a figurative way when he instructs believers to not “quench the Holy Spirit.” This means to not discourage people from allowing the Holy Spirit from produce his fruits and gifts in them. Quenching the Holy Spirit means preventing the Holy Spirit from freely manifesting his power and work in people...

(See also: [fruit](#), [gift](#), [Holy Spirit](#))

Bible References:

- [1 Thessalonians 5:19](#)
- [Ezekiel 20:47](#)
- [Isaiah 1:31](#)
- [Jeremiah 21:12](#)

Word Data:

- Strong's: H1846, H3518, H7665, G07620, G45700

Mark References:

[9:48](#)

Rabbi

Definition:

The term “Rabbi” literally means “my master” or “my teacher.”

- It was a title of respect that was used to address a man who was a Jewish religious teacher, especially a teacher of God’s laws.
- Both John the Baptist and Jesus were sometimes called “Rabbi” by their disciples.

Translation Suggestions:

- Ways to translate this term could include “My Master” or “My Teacher” or “Honorable Teacher” or “Religious Teacher.” Some languages may capitalize a greeting like this, while others may not.
- The project language may also have a special way that teachers are normally addressed.
- Make sure the translation of this term does not indicate that Jesus was a schoolteacher.
- Also consider how “Rabbi” is translated in a Bible translation in a related language or a national language.

(See: [How to Translate Unknowns](#))

(See also: [teacher](#))

Bible References:

- [John 1:49-51](#) 
- [John 6:24-25](#) 
- [Mark 14:43-46](#)
- [Matthew 23:8-10](#) 

Word Data:

- Strong’s: G44610

Mark References:

[9:5](#); [11:21](#); [14:45](#)

ransom, ransomed

Definition:

The term “ransom” refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, to “ransom” means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of “buy back” is similar to the meaning of “redeem.”
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called “redemption” in the Bible.

Translation Suggestions:

- The term to “ransom” could also be translated as to “pay to release” or to “pay a price to free” or to “buy back.”
- The phrase to “pay a ransom” could be translated as to “pay the price (of freedom)” or to “pay the penalty (to free people)” or to “make the required payment.”
- The noun “ransom” could be translated as “a buying back” or “a penalty paid” or “the price paid” (to free or buy back people or land).
- The terms a “ransom” and a “redemption” have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
- Make sure this is translated differently from “atonement.”

(See also: atonement , redeem )

Bible References:

- 1 Timothy 2:6 
- Isaiah 43:3 
- Job 6:23 
- Leviticus 19:20 
- Matthew 20:28 
- Psalms 49:7 

Word Data:

- Strong’s: H1350, H3724, H6299, H6306, G04870, G30830

Mark References:

10:45

rebel, rebellion, rebellious, rebelliousness

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to “rebel” could also be translated as to “disobey” or to “revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: [authority](#), [governor](#))

Bible References:

- [1 Kings 12:18-19](#)
- [1 Samuel 12:14](#)
- [1 Timothy 1:9-11](#)
- [2 Chronicles 10:17-19](#)
- [Acts 21:38](#)
- [Luke 23:19](#)

Examples from the Bible stories:

- [14:14](#) After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- [18:7](#) Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- [18:9](#) Jeroboam **rebelled** against God and caused the people to sin.
- [18:13](#) Most of the people of Judah also **rebelled** against God and worshiped other gods.
- [20:7](#) But after a few years, the king of Judah **rebelled** against Babylon.
- [45:3](#) Then he (Stephen) said, “You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.”

Word Data:

- Strong's: H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7846, G38930, G49550

Mark References:

[15:7](#)

rebuke, reprove

Definition:

The term “rebuke” refers to correcting someone verbally, usually with sternness or force.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also [admonish](#), [disobey](#))

Bible References:

- [Genesis 21:25](#)
- [Mark 1:23-26](#)
- [Mark 16:14](#)
- [Matthew 8:26-27](#)
- [Matthew 17:17-18](#)

Word Data:

- Strong’s: H1605, H1606, H2778, H2781, H3198, H4045, H4148, H8156, H8433, G16490, G16510, G19690, G20080, G36790

Mark References:

[1:25](#); [3:12](#); [4:39](#); [8:32](#); [8:33](#); [9:25](#); [10:13](#); [10:48](#)

receive, welcome, taken up, acceptance

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: [Holy Spirit](#), [Jesus](#), [lord](#), [save](#))

Bible References:

- [1 John 5:9](#)
- [1 Thessalonians 1:6](#)
- [1 Thessalonians 4:1](#)
- [Acts 8:15](#)
- [Jeremiah 32:33](#)
- [Luke 9:5](#)
- [Malachi 3:10-12](#)
- [Psalms 49:14-15](#)

Examples from the Bible stories:

- [21:13](#)  The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people's sin. His punishment would bring peace between God and people.
- [45:5](#)  As Stephen was dying, he cried out, "Jesus, **receive** my spirit."
- [49:6](#)  He (Jesus) taught that some people will receive him and be saved, but others will not.
- [49:10](#)  When Jesus died on the cross, he **received** your punishment.
- [49:13](#)  God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong's: H3557, H3947, H6901, H6902, H8254, G03080, G03240, G03530, G03540, G05680, G05880, G06180, G11830, G12090, G15230, G16530, G19260, G28650, G29830, G30280, G33350, G33360, G35490, G38580, G38800, G43270, G43550, G43560, G46870, G52640, G55620

Mark References:

[4:16](#); [4:20](#); [6:11](#); [7:4](#); [9:37](#); [10:15](#); [10:30](#); [11:24](#); [12:2](#); [12:40](#)

reed

Definition:

The term “reed” refers to a plant with a long stalk that grows in the water, usually along the edge of a river or stream.

- The reeds in the Nile River where Moses was hidden as a baby were also called “bulrushes.” They were tall, hollow stalks growing in dense clumps in the river water.
- These fibrous plants were used in ancient Egypt for making paper, baskets, and boats.
- The stalk of the reed plant is flexible and is easily bent over by the wind.

(Translation suggestions: [Translate Names](#))

(See also: [Egypt](#), [Moses](#), [Nile River](#))

Bible References:

- [1 Kings 14:15](#)
- [Luke 7:24](#)
- [Matthew 11:7](#)
- [Matthew 12:20](#)
- [Psalm 68:30](#)

Word Data:

- Strong’s: H0098, H0100, H0260, H5488, H6169, H7070, G25630

Mark References:

[15:19](#); [15:36](#)

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: [command](#), [disobey](#), [obey](#), [stiff-necked](#))

Bible References:

- [Galatians 4:12-14](#)
- [Hosea 4:6-7](#)
- [Isaiah 41:9](#)
- [John 12:48-50](#)
- [Mark 7:9](#)

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

Mark References:

[7:9](#); [8:31](#); [12:10](#)

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: [forgive](#), [sin](#), [turn](#) )

Bible References:

- [Acts 3:19-20](#) 
- [Luke 3:3](#) 
- [Luke 3:8](#) 
- [Luke 5:32](#) 
- [Luke 24:47](#) 
- [Mark 1:14-15](#)
- [Matthew 3:3](#) 
- [Matthew 3:11](#) 
- [Matthew 4:17](#) 
- [Romans 2:4](#) 

Examples from the Bible stories:

- [16:2](#)  After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- [17:13](#)  David **repented** of his sin and God forgave him.

- [19:18](#) They (prophets) warned people that God would destroy them if they did not **repent**.
- [24:2](#) Many people came out to the wilderness to listen to John. He preached to them, saying, “**Repent**, for the kingdom of God is near!”
- [42:8](#) “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins.”
- [44:5](#) “So now, **repent** and turn to God so that your sins will be washed away.”

Word Data:

- Strong’s: H5150, H5162, H5164, G02780, G33380, G33400, G33410

Mark References:

[1:4](#); [1:15](#); [6:12](#)

report, reported, tell, reputation

Definition:

The term to “report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as “Do not talk about this with anyone” or “Do not tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

- [Acts 5:22-23](#) 
- [John 12:38](#) 
- [Luke 5:15](#) 
- [Luke 8:34-35](#) 
- [Matthew 28:15](#) 

Word Data:

- Strong’s: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, H8089, G01890, G01910, G03120, G05180, G09870, G12250, G13100, G18340, G20360, G21630, G30040, G30560, G31400, G33770

Mark References:

[1:28](#); [5:14](#); [5:16](#); [6:30](#)

resurrection

Definition:

The term “resurrection” refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word “resurrection” often refers to Jesus’ coming back to life after he died.
- When Jesus said, “I am the Resurrection and the Life” he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person’s “resurrection” could be translated as his “coming back to life” or his “becoming alive again after being dead.”
- The literal meaning of this word is “a rising up” or “the act of being raised (from the dead).” These would be other possible ways to translate this term.

(See also: [life](#), [death](#), [raise](#))

Bible References:

- [1 Corinthians 15:13](#)
- [1 Peter 3:21](#)
- [Hebrews 11:35](#)
- [John 5:28-29](#)
- [Luke 20:27](#)
- [Luke 20:36](#)
- [Matthew 22:23](#)
- [Matthew 22:30](#)
- [Philippians 3:11](#)

Examples from the Bible stories:

- [21:14](#) Through the Messiah’s death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.
- [37:5](#) Jesus replied, “I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.”

Word Data:

- Strong's: G03860, G14540, G18150

Mark References:

[12:18](#); [12:23](#)

reward, prize, deserve

Definition:

The term “reward” refers to what a person receives because of something he has done, either good or bad. To “reward” someone is to give someone something he deserves. However, this is different than the concept of “wages,” which refers to payment (often money) given in exchange for work performed.

- A reward can be a good or positive thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement “the reward of the wicked.” In this context “reward” refers to the punishment or negative consequences they receive because of their sinful actions.

Translation Suggestions:

- Depending on the context, the term “reward” could be translated as “payment” or “something that is deserved” or “punishment.”
- To “reward” someone could be translated by to “repay” or to “punish” or to “give what is deserved.”
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: [punish](#))

Bible References:

- [Deuteronomy 32:6](#)
- [Isaiah 40:10](#)
- [Luke 6:35](#)
- [Mark 9:40-41](#)
- [Matthew 5:11-12](#)
- [Matthew 6:3-4](#)
- [Psalms 127:3-5](#)
- [Revelation 11:18](#)

Word Data:

- Strong’s: H0319, H0866, H0868, H1576, H1578, H1580, H4909, H4991, H5023, H6118, H6468, H6529, H7938, H7939, H7999, G04690, G05140, G05910, G26030, G34050, G34060, G34080

Mark References:

9:41

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: [parallelism](#))

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”
- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”

- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: [evil](#), [faithful](#), [good](#), [holy](#), [integrity](#), [just](#), [law](#), [law](#), [obey](#), [pure](#), [righteous](#), [sin](#), [unlawful](#))

Bible References:

- [Deuteronomy 19:16](#)
- [Job 1:8](#)
- [Psalms 37:30](#)
- [Psalms 49:14](#)
- [Psalms 107:42](#)
- [Ecclesiastes 12:10-11](#)
- [Isaiah 48:1-2](#)

- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- 3:2 But Noah found favor with God. He was a **righteous** man, living among wicked people.
- 4:8 God declared that Abram was **righteous** because he believed in God's promise.
- 17:2 David was a humble and **righteous** man who trusted and obeyed God.
- 23:1 Joseph, the man Mary was engaged to, was a **righteous** man.
- 50:10 Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

Mark References:

[2:17](#); [6:20](#)

robe, robed

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: [royal](#), [tunic](#))

Bible References:

- [Exodus 28:4-5](#)
- [Genesis 49:11-12](#)
- [Luke 15:22](#)
- [Luke 20:46](#)
- [Matthew 27:27-29](#)

Word Data:

- Strong's: H0145, H0155, H0899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7757, H7897, H8071, G17460, G20670, G24400, G47490, G40160, G55110

Mark References:

[12:38](#); [16:5](#)

rule, reign, ruler, prefect, official, leader

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: [authority](#), [governor](#), [king](#), [synagogue](#))

Bible References:

- [Acts 3:17-18](#)
- [Acts 7:35-37](#)
- [Luke 12:11](#)
- [Luke 23:35](#)
- [Mark 10:42](#)
- [Matthew 9:32-34](#)
- [Matthew 20:25](#)
- [Titus 3:1](#)

Word Data:

- Strong's: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360, G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

Mark References:

[3:22](#); [10:42](#)

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

Mark References:

[1:21](#); [2:intro](#); [2:23](#); [2:24](#); [2:27](#); [2:28](#); [3:2](#); [3:4](#); [6:2](#); [15:42](#); [16:1](#)

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: [altar](#), [burnt offering](#), [drink offering](#), [false god](#), [fellowship offering](#), [freewill offering](#), [peace offering](#), [priest](#), [sin offering](#), [worship](#))

Bible References:

- [2 Timothy 4:6](#)
- [Acts 7:42](#)
- [Acts 21:25](#)
- [Genesis 4:3-5](#)
- [James 2:21-24](#)

- [Mark 1:43-44](#)
- [Mark 14:12](#)
- [Matthew 5:23](#)

Examples from the Bible stories:

- [3:14](#) After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- [5:6](#) “Take Isaac, your only son, and kill him as a **sacrifice** to me.” Again Abraham obeyed God and prepared to **sacrifice** his son.
- [5:9](#) God had provided the ram to be the **sacrifice** instead of Isaac.
- [13:9](#) Anyone who disobeyed God’s law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person’s sin and made that person clean in God’s sight.
- [17:6](#) David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- [48:6](#) Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could take away the sin of all the people in the world.
- [48:8](#) But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- [49:11](#) Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong’s: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

Mark References:

[12:33](#); [14:12](#)

Sadducee

Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ. They supported Roman rule and did not believe in the resurrection.

- Many Sadducees were wealthy, upper-class Jews who held powerful leadership positions such as chief priest and high priest.
- The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
- The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
- Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: [chief priests](#), [council](#), [high priest](#), [hypocrite](#), [Jewish leaders](#), [Pharisee](#), [priest](#))

Bible References:

- [Acts 4:3](#)
- [Acts 5:17-18](#)
- [Luke 20:27](#)
- [Matthew 3:7](#)
- [Matthew 16:1](#)

Word Data:

- Strong's: G45230

Mark References:

[12:18](#)

sandal

Definition:

A sandal is a simple shoe with a flat sole that is held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- In ancient Israel, a sandal was sometimes used to confirm a legal transaction, such as the selling of property. One person would take off a sandal and give it to the other person to show that the transaction was legal and binding.
- John said that he was not worthy to even untie Jesus' sandals, which was a normal task for the servant or slave with the lowest status in a Jewish household.

Bible References:

- [Acts 7:33](#)
- [Deuteronomy 25:10](#)
- [John 1:27](#)
- [Joshua 5:15](#)
- [Mark 6:7-9](#)

Word Data:

- Strong's: H5274, H5275, H8288, G45470, G52660

Mark References:

[1:7](#); [6:9](#)

Satan, devil, evil one

Definition:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See: [How to Translate Unknowns](#))

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [evil](#), [kingdom of God](#), [tempt](#))

Bible References:

- [1 John 3:8](#)
- [1 Thessalonians 2:17-20](#)
- [1 Timothy 5:15](#)
- [Acts 13:10](#)
- [Job 1:8](#)
- [Mark 8:33](#)
- [Zechariah 3:1](#)

Examples from the Bible stories:

- [21:1](#) The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- [25:6](#) Then **Satan** showed Jesus all the kingdoms of the world and all their glory and said, “I will give you all this if you bow down and worship me.”
- [25:8](#) Jesus did not give in to **Satan’s** temptations, so **Satan** left him.
- [33:6](#) So Jesus explained, “The seed is the word of God. The path is a person who hears God’s word, but does not understand it, and the **devil** takes the word from him.”
- [38:7](#) After Judas took the bread, **Satan** entered into him.
- [48:4](#) God promised that one of Eve’s descendants would crush **Satan’s** head, and **Satan** would wound his heel. This meant that **Satan** would kill the Messiah, but God would raise him to life again, and then the Messiah will crush the power of **Satan** forever.
- [49:15](#) God has taken you out of **Satan’s** kingdom of darkness and put you into God’s kingdom of light.
- [50:9](#) “The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**.”
- [50:10](#) “When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering.”
- [50:15](#) When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong’s: H7700, H7854, H8163, G11390, G11400, G11410, G11420, G12280, G41900, G45660, G45670

Mark References:

[1:13](#); [3:23](#); [3:26](#); [4:15](#); [8:33](#)

save, saved, safe, salvation

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: [cross](#), [deliver](#), [punish](#), [sin](#), [Savior](#))

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- 9:8 Moses tried to **save** his fellow Israelite.
- 11:2 God provided a way to **save** the firstborn son of anyone who believed in him.
- 12:5 Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- 12:13 The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- 16:17 This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- 44:8 “You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!”
- 47:11 The jailer trembled as he came to Paul and Silas and asked, “What must I do to be **saved**?” Paul answered, “Believe in Jesus, the Master, and you and your family will be **saved**.”
- 49:12 Good works cannot **save** you.
- 49:13 God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong's: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

Mark References:

[3:4](#); [5:28](#); [5:34](#); [8:35](#); [10:26](#); [10:52](#); [13:13](#); [13:20](#); [15:30](#); [15:31](#)

scribe

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: [law](#), [Pharisee](#))

Bible References:

- [Acts 4:5](#)
- [Luke 7:29-30](#)
- [Luke 20:47](#)
- [Mark 1:22](#)
- [Mark 2:16](#)
- [Matthew 5:19-20](#)
- [Matthew 7:28](#)
- [Matthew 12:38](#)
- [Matthew 13:52](#)

Word Data:

- Strong's: H5608, H5613, H7083, G11220

Mark References:

[1:22](#); [2:6](#); [2:16](#); [3:22](#); [7:1](#); [7:5](#); [8:31](#); [9:11](#); [9:14](#); [10:33](#); [11:18](#); [11:27](#); [12:28](#); [12:32](#); [12:35](#); [12:38](#); [14:1](#); [14:43](#); [14:53](#); [15:1](#); [15:31](#)

Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias

Definition:

The “Sea of Galilee” is a lake in eastern Israel. In the Old Testament it was called the “Sea of Kinnereth.”

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus’ life took place on or near the Sea of Galilee.
- The Sea of Galilee was also referred to as the “Sea of Tiberias” and the “lake of Gennesaret.”
- This term could also be translated as “lake in the region of Galilee” or “Lake Galilee” or “lake near Tiberias (Gennesaret).”

(Translation suggestions: [How to Translate Names](#))

(See also: [Capernaum](#), [Galilee](#), [Jordan River](#), [Salt Sea](#) )

Bible References:

- [John 6:1-3](#) 
- [Luke 5:1](#) 
- [Mark 1:16-18](#)
- [Matthew 4:12-13](#) 
- [Matthew 4:18-20](#) 
- [Matthew 8:18-20](#) 
- [Matthew 13:1-2](#) 
- [Matthew 15:29-31](#) 

Word Data:

- Strong’s: H3220, H3672, G10560, G10820, G22810, G30410, G50850

Mark References:

[1:16](#); [2:13](#); [3:7](#); [4:1](#); [4:39](#); [4:41](#); [5:1](#); [5:13](#); [5:21](#); [6:47](#); [6:48](#); [6:49](#); [7:31](#)

seed

Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant.

- The term “seed” can also refer to what a man plants into a woman that allows them to reproduce.
- Related to this, “seed” is also used to refer to a man’s or woman’s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For the seed of a plant, use a general term that can apply to all plants, if possible.
- When “seed” refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people.

(See also: [children](#), [descendant](#))

Bible References:

- [1 Kings 18:32](#)
- [Genesis 1:11](#)
- [Jeremiah 2:21](#)
- [Matthew 13:8](#)

Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

Mark References:

[4:26](#); [4:27](#); [4:31](#)

seek, search, look for

Definition:

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: [just](#), [true](#))

Bible References:

- [1 Chronicles 10:14](#)
- [Acts 17:26-27](#)
- [Hebrews 11:6](#)
- [Luke 11:9](#)
- [Psalms 27:8](#)

Word Data:

- Strong's: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

Mark References:

[1:37](#); [3:32](#); [8:11](#); [8:12](#); [11:18](#); [12:12](#); [14:1](#); [14:11](#); [14:55](#); [16:6](#)

seize, seizure, capture

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: [euphemism](#))

Bible References:

- [Acts 16:19-21](#)
- [Exodus 15:14](#)
- [John 10:37-39](#)
- [Luke 8:29](#)
- [Matthew 26:48](#)

Word Data:

- Strong’s: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

Mark References:

[3:21](#); [6:17](#); [9:18](#); [12:12](#); [14:1](#); [14:44](#); [14:46](#); [14:49](#); [14:51](#)

servant, serve, maidservant, young man, young women

Definition:

A “servant” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master’s direction. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- In the Bible the words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” which could be translated as “her servants” or “her slaves.”

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: enslave, works, obey, house, lord)

Bible References:

Examples from the Bible stories:

- [6:1](#) When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- [19:10](#) Then Elijah prayed, “O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**.”
- [29:3](#) “Since the **servant** could not pay the debt, the king said, ‘Sell this man and his family as **slaves** to make payment on his debt.’”
- [35:6](#) “All my father’s **servants** have plenty to eat, and yet here I am starving.”
- [47:4](#) The **slave** girl kept yelling as they walked, “These men are servants of the Most High God.”
- [50:4](#) Jesus also said, “A **servant** is not greater than his master.”

Word Data:

- Strong’s for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong’s for Serve: H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560

Mark References:

[1:20](#); [10:44](#); [12:2](#); [12:4](#); [13:34](#); [14:47](#); [14:66](#); [14:69](#)

sexual immorality, immorality, immoral, fornication

Definition:

The term “sexual immorality” refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God’s plan. Older English Bible versions call this “fornication.”

- This term can refer to any kind of sexual activity that is against God’s will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person’s spouse.
- Another type of sexual immorality is “prostitution,” which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel’s unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term “sexual immorality” could be translated as “immorality” as long as the correct meaning of the term is understood.
- Other ways to translate this term could include “wrong sexual acts” or “sex outside of marriage.”
- This term should be translated in a different way from the term “adultery.”
- The translation of this term’s figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: [adultery](#), [false god](#), [prostitute](#), [faithful](#))

Bible References:

- [Acts 15:20](#)
- [Acts 21:25-26](#)
- [Colossians 3:5-8](#)
- [Ephesians 5:3](#)
- [Genesis 38:24-26](#)
- [Hosea 4:13-14](#)
- [Matthew 5:31-32](#)
- [Matthew 19:7-9](#)

Word Data:

- Strong's: H2181, H8457, G16080, G42020, G42030

Mark References:

[7:21](#)

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: [dishonor](#), [accuse](#), [rebuke](#), [false god](#), [humble](#), [Isaiah](#), [worship](#))

Bible References:

- [1 Peter 3:15-17](#)
- [2 Kings 2:17](#)
- [2 Samuel 13:13](#)
- [Luke 20:11](#)
- [Mark 8:38](#)
- [Mark 12:4-5](#)
- [1 Timothy 3:7](#)
- [Genesis 34:7](#)
- [Hebrews 11:26](#)
- [Lamentations 2:1-2](#)
- [Psalms 22:6](#)
- [Deuteronomy 21:14](#)
- [Ezra 9:5](#)
- [Proverbs 25:7-8](#)
- [Psalms 6:8-10](#)
- [Psalms 123:3](#)
- [1 Timothy 5:7-8](#)
- [1 Timothy 6:13-14](#)
- [Jeremiah 15:15-16](#)
- [Job 16:9-10](#)
- [Proverbs 18:3](#)

Word Data:

- Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

Mark References:

[8:38](#); [12:4](#)

shepherd, herder, pastor

Definition:

A “shepherd” is a person who takes care of sheep. In the Old Testament, this word can also refer to a “herder” who takes care of other kinds of domestic livestock such as goats or cattle.

- As a verb, the term “shepherd” means to lead sheep (or other livestock) to places with good food and water, protect them from wild animals, keep them from getting lost and other duties necessary to keep livestock alive and healthy.
- In the Bible, this term is often used figuratively to refer to taking care of the needs of people (not only animals), both physical and spiritual.
- In the Old Testament, God was called the “shepherd” of his people because he took care of them. In the New Testament, Jesus called himself the “good shepherd,” and in other places Jesus is called the “great shepherd” of the Church.
- The term “shepherd” is also used in the New Testament to refer to a person who is a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” Elders and overseers are also called shepherds.

Translation Suggestions

- The noun “shepherd” can be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When referring to someone who cares for livestock other than sheep, the term can be translated as “herder,” “tender of livestock” or “person who takes care of livestock.”
- When used as a verb, the term “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- In some contexts, the term “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- When used figuratively, the noun “shepherd” could be translated in different ways, including “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- When used figuratively, the verb “shepherd” could be translated as to “take care of” or to “spiritually nourish” or to “guide and teach” or to “lead and take care of (like a shepherd cares for sheep).”

(See also: [sheep](#), [livestock](#), [pastor](#))

Bible References:

- [Genesis 13:7](#)
- [Genesis 49:24](#)
- [Luke 2:9](#)

- [Mark 6:34](#)
- [Mark 14:26-27](#)
- [Matthew 2:6](#)
- [Matthew 9:36](#)
- [Matthew 25:32](#)
- [Matthew 26:31](#)

Examples from the Bible stories:

- [9:11](#) Moses became a **shepherd** in the wilderness far away from [Egypt](#).
- [17:2](#) David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- [23:6](#) That night, there were some **shepherds** in a nearby field guarding their flocks.
- [23:8](#) The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- [30:3](#) To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G07500, G41650, G41660

Mark References:

[6:34](#); [14:27](#)

Sidon, Sidonians

Definition:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The “Sidonians” were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Noah](#), [Phoenicia](#), [the sea](#), [Tyre](#))

Bible References:

- [Acts 12:20](#)
- [Acts 27:3-6](#)
- [Genesis 10:15-18](#)
- [Genesis 10:19](#)
- [Mark 3:7-8](#)
- [Matthew 11:22](#)
- [Matthew 15:22](#)

Word Data:

- Strong's: H6721, H6722, G46050, G46060

Mark References:

[3:8](#); [7:24](#); [7:31](#)

sign, proof, reminder

Definition:

The term “sign” usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
 - The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
 - In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.
- Signs can reveal or point to something:
 - The book of Luke describes that an angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
 - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
 - The book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
 - The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God’s message.
 - The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

Translation Suggestions:

- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Depending on its context, “sign” could also be translated as “signal” or “symbol” or “mark” or “evidence” or “proof” or “gesture.”
- To “make signs with the hands” could also be translated as “motion with the hands” or “gesture with the hands” or “make gestures.”
- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: [miracle](#), [apostle](#), [Christ](#), [covenant](#), [circumcise](#) )

Bible References:

- [Acts 2:18-19](#)
- [Exodus 4:8-9](#)
- [Exodus 31:12-15](#)
- [Genesis 1:14](#)
- [Genesis 9:12](#)
- [John 2:18](#)
- [Luke 2:12](#)
- [Mark 8:12](#)
- [Psalms 89:5-6](#)

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

Mark References:

[8:11](#); [8:12](#); [13:4](#); [13:22](#); [14:44](#)

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made from silver include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.
- If your culture does not have silver you could translate this term as “precious metal”

(See also: [tabernacle](#), [temple](#))

Bible References:

- [1 Chronicles 18:9-11](#)
- [1 Samuel 2:36](#)
- [2 Kings 25:13-15](#)
- [Acts 3:6](#)
- [Matthew 26:15](#)

Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

Mark References:

[14:11](#)

Simon the Zealot

Definition:

Simon the Zealot was one of Jesus' twelve disciples.

- Simon is mentioned three times in the listing of Jesus' disciples, but little else is known about him.
- Simon was one of the Eleven who met to pray together in Jerusalem after Jesus went back up into heaven.
- The term “zealot” may mean that Simon was a member of “the Zealots,” a Jewish religious party that was very zealous in upholding the Law of Moses while strongly opposing the Roman government.
- Or, “zealot” may simply mean “the zealous one,” referring to Simon's religious zeal.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [disciple](#), [the twelve](#))

Bible References:

- [Acts 1:12-14](#) 
- [Luke 6:14-16](#) 
- [Mark 3:17-19](#)

Word Data:

- Strong's: G22080, G25810, G46130

Mark References:

[3:18](#)

sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people do not know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who 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 “rebellious against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people do not 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

Mark References:

[1:4](#); [1:5](#); [2:intro](#); [2:5](#); [2:7](#); [2:9](#); [2:10](#); [2:15](#); [2:16](#); [2:17](#); [3:28](#); [3:29](#); [8:38](#); [14:41](#)

skin disease, leper, leprosy

Definition:

The term “leprosy” is used in the Bible to refer to several different skin diseases. A “leper” is a person who has leprosy. The term “leprosy” describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered “unclean” and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out “unclean” so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term “leprosy” in the Bible can be translated as “skin disease” or “dreaded skin disease.”
- Ways to translate “leprosy” could include “full of leprosy” or “infected with skin disease” or “covered with skin sores.”

(See also: [Miriam](#), [Naaman](#), [clean](#))

Bible References:

- [Luke 5:13](#)
- [Luke 17:12](#)
- [Mark 1:40](#)
- [Mark 14:3](#)
- [Matthew 8:3](#)
- [Matthew 10:8-10](#)
- [Matthew 11:5](#)

Word Data:

- Strong's: H6879, H6883, G30140, G30150

Mark References:

[1:40](#); [1:42](#); [14:3](#)

soldier, warrior

Definition:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: [courage](#), [crucify](#), [Rome](#), [tomb](#))

Bible References:

- [1 Chronicles 21:5](#)
- [Acts 21:33](#)
- [Luke 3:14](#)
- [Luke 23:11](#)
- [Matthew 8:8-10](#)

Word Data:

- Strong’s: H0352, H0510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5971, H6518, H6635, H7273, H7916, G46860, G47530, G47540, G47570, G47580, G49610

Mark References:

[15:16](#)

Son of God, the Son

Definition:

The term “Son of God” refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as “the Son.”

- The Son of God has the same nature as God the Father, and is fully God.
- God the Father, God the Son, and God the Holy Spirit are all of one essence.
- Unlike human sons, the Son of God has always existed.
- In the beginning, the Son of God was active in creating the world, along with the Father and the Holy Spirit.

Because Jesus is God’s Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term “Son of God,” it is best to translate “Son” with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate “son” fits with the word used to translate “father” and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using a capital letter to begin “Son” may help show that this is talking about God.
- The phrase “the Son” is a shortened form of “the Son of God,” especially when it occurs in the same context as “the Father.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [ancestor](#), [God](#), [God the Father](#), [Holy Spirit](#), [Jesus](#), [son](#), [sons of God](#))

Bible References:

- [1 John 4:10](#)
- [Acts 9:20](#)
- [Colossians 1:17](#)
- [Galatians 2:20](#)
- [Hebrews 4:14](#)
- [John 3:18](#)
- [Luke 10:22](#)
- [Matthew 11:27](#)
- [Revelation 2:18](#)

• Romans 8:29

Examples from the Bible stories:

- 22:5 The angel explained, “The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the **Son of God**.”
- 24:9 God had told John, “The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God**.”
- 31:8 The disciples were amazed. They worshiped Jesus, saying to him, “Truly, you are **the Son of God**.”
- 37:5 Martha answered, “Yes, Master! I believe you are the Messiah, the **Son of God**.”
- 42:10 “So go, make disciples of all people groups by baptizing them in the name of the Father, **the Son**, and the Holy Spirit, and by teaching them to obey everything I have commanded you.”
- 46:6 Right away, Saul began preaching to the Jews in Damascus, saying, “Jesus is the **Son of God**!”
- 49:9 But God loved everyone in the world so much that he gave his only **Son** so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.

Word Data:

- Strong’s: H0426, H0430, H1121, H1247, G23160, G52070

Mark References:

[1:1](#); [1:11](#); [3:11](#); [5:7](#); [9:7](#); [13:32](#); [14:61](#); [15:39](#)

Son of Man, son of man

Definition:

The title “Son of Man” was used by Jesus to refer to himself. He often used this term instead of saying “I” or “me.”

- In the Bible, “son of man” could be a way of referring to or addressing a man. It could also mean “human being.”
- Throughout the Old Testament book of Ezekiel, God frequently addressed Ezekiel as “son of man.” For example he said, “You, son of man, must prophesy.”
- The prophet Daniel saw a vision of a “son of man” coming with the clouds, which is a reference to the coming Messiah.
- Jesus also said that the Son of Man will be coming back someday on the clouds.
- These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

Translation Suggestions:

- When Jesus uses the term “Son of Man” it could be translated as “the One who became a human being” or “the Man from heaven.”
- Some translators occasionally include “I” or “me” with this title (as in “I, the Son of Man”) to make it clear that Jesus was talking about himself.
- Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being).
- When used to refer to a person, “son of man” could also be translated as “you, a human being” or “you, man” or “human being” or “man.”

(See also: [heaven](#), [son](#), [Son of God](#), [Yahweh](#))

Bible References:

- [Acts 7:56](#)
- [Daniel 7:14](#)
- [Ezekiel 43:6-8](#)
- [John 3:12-13](#)
- [Luke 6:5](#)
- [Mark 2:10](#)
- [Matthew 13:37](#)
- [Psalms 80:17-18](#)

• Revelation 14:14

Word Data:

- Strong's: H0120, H0606, H1121, H1247, G04440, G52070

Mark References:

[front:intro](#); [2:10](#); [2:28](#); [8:31](#); [8:38](#); [9:9](#); [9:12](#); [9:31](#); [10:33](#); [10:45](#); [13:26](#); [14:21](#); [14:41](#); [14:62](#)

soul, self

Definition:

The term “soul” can either refer generally to the non-physical part of a person or refer specifically to a person’s awareness of themselves as a person distinct from others.

- In the Bible, the terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the “soul” can be spoken of as the part of a person that “relates to God.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: [spirit](#))

Bible References:

- [2 Peter 2:8](#)
- [Acts 2:27-28](#)
- [Acts 2:41](#)
- [Genesis 49:6](#)
- [Isaiah 53:10-11](#)
- [James 1:21](#)
- [Jeremiah 6:16-19](#)
- [Jonah 2:7-8](#)
- [Luke 1:47](#)
- [Matthew 22:37](#)
- [Psalms 19:7](#)
- [Revelation 20:4](#)

Word Data:

- Strong's: H5082, H5315, H5397, G55900

Mark References:

[8:35](#); [8:36](#); [8:37](#); [9:45](#); [12:30](#); [14:34](#)

sow, sower, plant, planted, replanted, transplanted

Definition:

To “sow” means to put seeds on top of or in the ground in order to grow plants. A “sower” is a person who sows or plants seeds. A “plant” is generally something that grows and is attached to the ground.

- One method of sowing or planting seeds during biblical times was to take handfuls of seeds and scatter them on the ground.
- Farmers would often plow the ground on which they had sown seeds after they had sown the seeds. The reason farmers would plow the ground after they had sown the seed is so that the seed would be covered with soil.
- Sometimes farmers may have plowed the field that they sowed seeds in both before and after sowing seeds.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word or phrase you use to translate this term refers to, or can include, planting seeds by scattering them because this is the method of sowing that Jesus was referring to in his parable in Matthew 13:3-23, Mark 4:2-20, and Luke 8:4-8 where he describes a sower who sowed seeds.
- Other ways to translate “sower” could include “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words, depending on what is being planted.

(See also: [harvest](#))

Bible References:

- [Luke 8:5](#)
- [Matthew 6:25-26](#)
- [Matthew 13:4](#)
- [Matthew 13:19](#)
- [Matthew 25:24](#)

Word Data:

- Strong's: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G46870, G47030, G54520

Mark References:

[4:3](#); [4:4](#); [4:14](#); [4:15](#); [4:16](#); [4:18](#); [4:20](#); [4:26](#); [4:31](#); [4:32](#)

spirit, wind, breath

Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the concept of a person’s breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term “spirit” can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term “spiritual” describes things in the non-physical world.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.” Sometimes the Bible applies this term in the context of a person’s attitude or emotional state, such as “spirit of fear” and “spirit of jealousy.”
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives.”
- Sometimes this term can be translated as “wind” when referring to the simple movement of air or “breath” when referring to air movement caused by living beings.

(See also: [soul](#), [Holy Spirit](#), [demon](#), [breath](#) )

Bible References:

- [1 Corinthians 5:5](#) 
- [1 John 4:3](#) 
- [1 Thessalonians 5:23](#) 
- [Acts 5:9](#) 

- [Colossians 1:9](#)
- [Ephesians 4:23](#)
- [Genesis 7:21-22](#)
- [Genesis 8:1](#)
- [Isaiah 4:4](#)
- [Mark 1:23-26](#)
- [Matthew 26:41](#)
- [Philippians 1:27](#)

Examples from the Bible stories:

- [13:3](#) Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- [40:7](#) Then Jesus cried out, “It is finished! Father, I give my **spirit** into your hands.” Then he bowed his head and gave up his **spirit**.
- [45:5](#) As Stephen was dying, he cried out, “Jesus, receive my **spirit**.”
- [48:7](#) All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong’s: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

Mark References:

[2:8](#); [6:49](#); [8:12](#); [14:38](#)

staff, clubs

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.

(See also: [Pharaoh](#), [power](#), [sheep](#), [shepherd](#))

Bible References:

- [Exodus 4:1-3](#)
- [Exodus 7:9](#)
- [Luke 9:3](#)
- [Mark 6:7-9](#)
- [Matthew 10:8-10](#)
- [Matthew 27:29](#)

Word Data:

- Strong's: H4132, H4294, H4731, H4938, H6086, H6418, H7626, G25630, G35860, G44640

Mark References:

[6:8](#)

stumble, reeling

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, to “stumble” can mean to “sin” or to “falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as “sin” or “falter” or “stop believing” or “become weak,” depending on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: [believe](#), [persecute](#), [sin](#), [stumbling block](#))

Bible References:

- [1 Peter 2:8](#)
- [Hosea 4:5](#)
- [Isaiah 31:3](#)
- [Matthew 11:4-6](#)
- [Matthew 18:8](#)

Word Data:

- Strong’s: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G06790, G43480, G43500, G44170, G46240, G46250

Mark References:

[9:42](#); [9:43](#); [9:45](#); [9:47](#)

suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

- 1 Thessalonians 2:14-16 
- 2 Thessalonians 1:3-5 
- 2 Timothy 1:8 
- Acts 7:11-13 
- Isaiah 53:11 
- Jeremiah 6:6-8 
- Matthew 16:21 
- Psalms 22:24 
- Revelation 1:9 
- Romans 5:3-5 

Examples from the Bible stories:

- 9:13  God said, “I have seen the **suffering** of my people.”

- [38:12](#)  Jesus prayed three times, “My Father, if it is possible, please let me not have to drink this cup of **suffering**.”
- [42:3](#)  He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- [42:7](#)  He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- [44:5](#)  “Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- [46:4](#)  God said, “I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake.”
- [50:17](#)  He (Jesus) will wipe away every tear and there will be no more **suffering**, sadness, crying, evil, pain, or death.

Word Data:

- Strong’s: H0943, H1741, H1934, H4531, H5142, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G00910, G09410, G09710, G22100, G23460, G23470, G25520, G25530, G25610, G38040, G39580, G43100, G47780, G47770, G48410, G50040

Mark References:

[5:26](#); [8:31](#); [9:12](#)

sword, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: [Metaphor](#))
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: [How to Translate Unknowns](#))

(See also: [James \(brother of Jesus\)](#), [John \(the Baptist\)](#), [tongue](#), [word of God](#))

Bible References:

- [Acts 12:2](#)
- [Genesis 27:40](#)
- [Genesis 34:25](#)
- [Luke 2:33-35](#)
- [Luke 21:24](#)
- [Matthew 10:34](#)
- [Matthew 26:55](#)

• Revelation 1:16

Word Data:

- Strong's: H0019, H1300, H2719, H4380, H6609, H7524, H7973, G31620, G45010

Mark References:

[14:43](#); [14:47](#); [14:48](#)

synagogue

Definition:

A synagogue is a building where Jewish people meet together to worship God.

- Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
- The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
- Jesus often taught in synagogues and healed people there.
- The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: [heal](#), [Jerusalem](#), [Jew](#), [pray](#), [temple](#), [word of God](#), [worship](#))

Bible References:

- [Acts 6:9](#)
- [Acts 14:1-2](#)
- [Acts 15:21](#)
- [Acts 24:10-13](#)
- [John 6:59](#)
- [Luke 4:14](#)
- [Matthew 6:1-2](#)
- [Matthew 9:35-36](#)
- [Matthew 13:54](#)

Word Data:

- Strong's: H4150, G06560, G07520, G48640

Mark References:

[1:21](#); [1:23](#); [1:29](#); [1:39](#); [3:1](#); [6:2](#); [12:39](#); [13:9](#)

tax, tribute, taxation, taxpayer, tax collector

Definition:

The terms “tax” and “taxes” refer to money or goods that people pay to a government that is in authority over them. A “tax collector” was a government worker whose job was to receive money that people were required to pay the government in taxes.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person’s property is worth.
- In the time of Jesus and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term “tax” could also be translated as “required payment” or “government money” or “temple money,” depending on the context.
- To “pay taxes” could also be translated as to “pay money to the government” or “receive money for the government” or “make the required payment.” To “collect taxes” could be translated as to “receive money for the government.”
- A “tax collector” is someone who works for the government and receives the money that people are required to pay it.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, “tax collectors and sinners” was a common expression in the New Testament, showing how much the Jews despised tax collectors.

(See also: [Jew](#), [Rome](#), [sin](#))

Strong’s for Tax: H2670, H4060, H4371, H4522, H4864, H6186, G13230, G27780, G50550, G54110

Strong’s for Tax Collector: H5065, H5674, G50570, G50580

Bible References:

- [Luke 20:21-22](#)

- [Mark 2:13-14](#)
- [Matthew 9:7-9](#)
- [Numbers 31:28-29](#)
- [Romans 13:6-7](#)
- [Luke 3:12-13](#)
- [Luke 5:27-28](#)
- [Matthew 5:46-48](#)
- [Matthew 9:10-11](#)
- [Matthew 11:18-19](#)
- [Matthew 17:26-27](#)
- [Matthew 18:17](#)

Examples from the Bible stories:

- [34:6](#) He said, “Two men went to the Temple to pray. One of them was a tax collector, and the other was a religious leader.”
- [34:7](#) “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, adulterers, or even like that tax collector.’”
- [34:9](#) “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be merciful to me because I am a sinner.’”
- [34:10](#) Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous.”
- [35:1](#) One day, Jesus was teaching many tax collectors and other sinners who had gathered to hear him.

Word Data:

- Strong’s: H2670, H4060, H4371, H4522, H4864, H6186, G13230, H5065, H5674, G27780, G50550, G54110, G50570, G50580

Mark References:

[2:14](#); [2:15](#); [2:16](#)

teacher, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called “students” or “disciples.”
- In some Bible translations, this term is capitalized (“Teacher”) when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as “Sir” or “Rabbi” or “Preacher.”

(See also: [disciple](#), [preach](#))

Bible References:

- Ecclesiastes 1:12-15 
- Ephesians 4:11-13 
- Galatians 6:6-8 
- Habakkuk 2:18 
- James 3:2 
- John 1:37-39 
- Luke 6:40 
- Matthew 12:38-40 

Examples from the Bible stories:

- 27:1  One day, an expert in the Jewish law came to Jesus to test him, saying, “**Teacher**, what must I do to inherit eternal life?”
- 28:1  One day a rich young ruler came up to Jesus and asked him, “Good **Teacher**, what must I do to have eternal life?”
- 37:2  After the two days had passed, Jesus said to his disciples, “Let’s go back to Judea.” “But **Teacher**,” the disciples answered, “Just a short time ago the people there wanted to kill you!”

- [38:14](#)  Judas came to Jesus and said, “Greetings, **Teacher**,” and kissed him.
- [49:3](#)  Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

Word Data:

- Strong’s: H3384, H3925, G13200, G25670, G35470, G55720

Mark References:

[4:38](#); [5:35](#); [9:17](#); [9:38](#); [10:17](#); [10:20](#); [10:35](#); [12:14](#); [12:19](#); [12:32](#); [13:1](#); [14:14](#)

temple, house, house of God

Definition:

A temple is a building dedicated to the worship of a specific deity where that deity was thought to dwell. Nations around Israel had temples dedicated to their various gods. The temple in Israel was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the first temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- Where it refers specifically to the building itself, some translations translate “temple” as “temple building,” to make it the reference clear.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: [sacrifice](#), [Solomon](#), [Babylon](#), [Holy Spirit](#), [tabernacle](#), [courtyard](#), [Zion](#), [house](#))

Bible References:

- [Acts 3:2](#)
- [Acts 3:8](#)
- [Ezekiel 45:18-20](#)
- [Luke 19:46](#)
- [Nehemiah 10:28](#)
- [Psalm 79:1-3](#)

Examples from the Bible stories:

- [17:6](#)  David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- [18:2](#)  In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- [20:7](#)  They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- [20:13](#)  When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city.
- [25:4](#)  Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- [40:7](#)  When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

- Strong's: H1004, H1964, H1965, G14930, G24110, G34850

Mark References:

[11:11](#); [11:15](#); [11:16](#); [11:27](#); [12:35](#); [13:1](#); [13:3](#); [14:49](#); [14:58](#); [15:29](#); [15:38](#)

tempt, temptation

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.
- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong."
- To "tempt God" could be translated as to "put God to the test" or to "test God" or to "try God's patience" or to "cause God to have to punish" or to "stubbornly keep disobeying God."

(See also: [disobey](#), [Satan](#), [sin](#), [test](#))

Bible References:

- [1 Thessalonians 3:4-5](#)
- [Hebrews 4:15](#)
- [James 1:13](#)
- [Luke 4:2](#)
- [Luke 11:4](#)
- [Matthew 26:41](#)

Examples from the Bible stories:

- [25:1](#) Then Satan came to Jesus and **tempted** him to sin.
- [25:8](#) Jesus did not give in to Satan's **temptations**, so Satan left him.
- [38:11](#) Jesus told his disciples to pray that they would not enter into **temptation**.

Word Data:

- Strong's: H0974, H4531, H5254, G05510, G15980, G39850, G39860, G39870

Mark References:

[1:13](#); [14:38](#)

test, tested, testing, testing in the fire

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to “test” could also be translated as, to “challenge” or to “cause to experience difficulties” or to “prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as to “test” or to “set up a challenge” or to “force to prove oneself.”
- In the context of testing God, this could be translated as “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: [tempt](#))

Bible References:

- [1 John 4:1](#)
- [1 Thessalonians 5:21](#)
- [Acts 15:10](#)
- [Genesis 22:1](#)
- [Isaiah 7:13](#)
- [James 1:12](#)
- [Lamentations 3:40-43](#)
- [Malachi 3:10](#)

• Philippians 1:10 

• Psalm 26:2 

Word Data:

- Strong's: H5254, H5713, H5715, H5749, H6030, H8584, G12420, G12630, G13030, G13820, G19570, G31400, G31410, G31420, G31430, G39840, G43030, G44510, G48280, G60200

Mark References:

[8:11](#); [10:2](#); [12:15](#)

testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”
- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”
- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”

- The phrase, “as a testimony to them” could be translated as to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: [ark of the covenant](#), [guilt](#), [judge](#), [prophet](#), [true](#))

Bible References:

- [Deuteronomy 31:28](#)
- [Micah 6:3](#)
- [Matthew 26:60](#)
- [Mark 1:44](#)
- [John 1:7](#)
- [John 3:33](#)
- [Acts 4:32-33](#)
- [Acts 7:44](#)
- [Acts 13:31](#)
- [Romans 1:9](#)

- [1 Thessalonians 2:10-12](#)
- [1 Timothy 5:19-20](#)
- [2 Timothy 1:8](#)
- [2 Peter 1:16-18](#)
- [1 John 5:6-8](#)
- [3 John 1:12](#)
- [Revelation 12:11](#)

Examples from the Bible stories:

- [39:2](#) Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- [39:4](#) The high priest tore his clothes in anger and shouted, “We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- [42:8](#) “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- [43:7](#) “We are **witnesses** to the fact that God raised Jesus to life again.”

Word Data:

- Strong’s: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

Mark References:

[1:44](#); [6:11](#); [13:9](#); [14:55](#); [14:56](#); [14:59](#); [14:60](#); [14:63](#)

the twelve, the eleven

Definition:

The term “the twelve” refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called “the eleven.”

- Jesus had many other disciples, but the title “the twelve” distinguished those who were apparently closest to Jesus.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
- Some time after Jesus had returned to heaven, “the eleven” chose a disciple named Matthias to take Judas’ place. Then they were called “the twelve” again.

Translation Suggestions:

- For many languages it may be clearer or more natural to add the noun and say, “the twelve apostles” or “Jesus’ twelve closest disciples.”
- “The eleven” could also be translated as “Jesus’ eleven remaining disciples.”
- Some translations may prefer to use a capital letter to show that it was used as a title, as in “the Twelve” and “the Eleven.”

(See also: [apostle](#), [disciple](#))

Bible References:

- [1 Corinthians 15:5-7](#) 
- [Acts 6:2](#) 
- [Luke 9:1](#) 
- [Luke 18:31](#) 
- [Mark 10:32-34](#)
- [Matthew 10:7](#) 

Word Data:

- Strong’s: G14270, G17330

Mark References:

[3:14](#); [3:16](#); [4:10](#); [6:7](#); [9:35](#); [10:32](#); [11:11](#); [14:10](#); [14:17](#); [14:20](#); [14:43](#)

thief, thieves, rob, robber, robbery, bandit

Definition:

The term “thief” refers to a person who steals money or property from other people. The plural of “thief” is “thieves.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: [bless](#), [crime](#), [crucify](#), [darkness](#), [destroyer](#), [power](#), [Samaria](#), [Satan](#))

Bible References:

- [2 Peter 3:10](#)
- [Luke 12:33](#)
- [Mark 14:48](#)
- [Proverbs 6:30](#)
- [Revelation 3:3](#)

Word Data:

- Strong’s: H1214, H1215, H1416, H1589, H1590, H1980, H6530, H7703, G07270, G24170, G28120, G30270

Mark References:

[11:17](#); [14:48](#); [15:27](#)

Thomas

Definition:

Thomas was one of twelve men whom Jesus chose to be his disciples and later, apostles. He was also known as “Didymus,” which means “twin.”

- Near the end of Jesus’ life, he told his disciples that he was going away to be with the Father and would prepare a place for them to be with him. Thomas asked Jesus how they could know the way to get there when they did not even know where he was going.
- After Jesus died and came back to life, Thomas said he would not believe that Jesus was really alive again unless he could see and feel the scars where Jesus had been wounded.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [disciple](#), [God the Father](#), [the twelve](#))

Bible References:

- [Acts 1:12-14](#) 
- [John 11:15-16](#) 
- [Luke 6:14-16](#) 
- [Mark 3:17-19](#)
- [Matthew 10:2-4](#) 

Word Data:

- Strong’s: G23810

Mark References:

[3:18](#)

thorn, thorn bush, thistle

Definition:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: [crown](#), [fruit](#), [spirit](#))

Bible References:

- [Hebrews 6:7-8](#)
- [Matthew 13:7](#)
- [Matthew 13:22](#)
- [Numbers 33:55](#)

Word Data:

- Strong’s: H0329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G01730, G01740, G46470, G51460

Mark References:

[4:7](#); [4:18](#); [15:17](#)

to minister, ministry

Definition:

In the Bible, the term “ministry” refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would “minister” to God in the temple by offering sacrifices to him.
- Their “ministry” also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of “ministering” to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to “minister” could also be translated as to “serve” or to “care for” or to “meet the needs of.”
- When referring to ministering in the temple, the term “minister” could be translated as “serve God in the temple” or “offer sacrifices to God for the people.”
- In the context of ministering to God, this could be translated as to “serve” or to “work for God.”
- The phrase “ministered to” could also be translated as “took care of” or “provided for” or “helped.”

(See also: [serve](#), [sacrifice](#))

Bible References:

- [2 Samuel 20:23-26](#)
- [Acts 6:4](#)
- [Acts 21:17-19](#)

Word Data:

- Strong’s: H6399, H8120, H8334, H8335, G12470, G12480, G12490, G20230, G20380, G24180, G30080, G30090, G30100, G30110, G39300, G52560, G52570, G55240

Mark References:

[1:13](#); [1:31](#); [9:35](#); [10:43](#); [10:45](#); [15:41](#)

tongue, language

Definition:

The term “tongue” refers to the organ inside a person’s mouth that is used to speak. The term is often used figuratively to mean “language” or “speaking.” There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- In the book of Acts, the expression “tongues” of fire refers to “flames” of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term “tongue” can be translated as “language” or “supernatural language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: [gift](#), [Holy Spirit](#), [joy](#), [praise](#), [rejoice](#), [spirit](#))

Bible References:

- [1 Corinthians 12:10](#)
- [1 John 3:18](#)
- [2 Samuel 23:2](#)
- [Acts 2:26](#)
- [Ezekiel 36:3](#)
- [Philippians 2:11](#)

Word Data:

- Strong's: H3956, G11000, G12580, G20840

Mark References:

[7:33](#); [7:35](#)

torment, tormented, tormentor

Definition:

The term “torment” refers to terrible suffering. To torment someone means to cause that person to suffer, often in a cruel way.

- Sometimes the term “torment” refers to physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the “beast” will suffer in the end times.
- Suffering may also take the form of spiritual and emotional pain, as experienced by Job.
- The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
- This term could be translated as “terrible suffering” or “cause someone to suffer greatly” or “agony.” Some translators may add “physical” or “spiritual” to make the meaning clear.

(See also: [beast](#), [everlasting](#), [Job](#), [Savior](#), [spirit](#), [suffer](#), [worship](#))

Bible References:

- [2 Peter 2:8](#)
- [Jeremiah 30:20-22](#)
- [Lamentations 1:11-12](#)
- [Luke 8:28-29](#)
- [Revelation 11:10](#)

Word Data:

- Strong’s: H3013, G09280, G09290, G09300, G09310, G25580, G28510, G36000

Mark References:

[5:7](#)

tradition

Definition:

The term “tradition” refers to a custom or practice that has been kept over time and which is passed down to people in later generations.

- Often in the Bible the word “traditions” referred to teachings and practices that people made, not God’s laws. The expression “tradition of men” or “human tradition” makes this clear.
- Phrases such as “traditions of the elders” or “traditions of my fathers” referred specifically to Jewish customs and practices that Jewish leaders over time had added to the laws God gave to the Israelites through Moses. Even though these added traditions had not come from God, people thought they had to obey them in order to be righteous.
- The apostle Paul used the term “tradition” in a different way to refer to teachings about Christian practice that came from God and that he and other apostles had taught new believers.
- In modern times, there are many Christian traditions that are not taught in the Bible, but rather are the result of historically accepted customs and practices. These traditions should always be evaluated in light of what God teaches us in the Bible.

(See also: [apostle](#), [believe](#), [Christian](#), [ancestor](#), [generation](#), [Jew](#), [law](#), [Moses](#))

Bible References:

- [2 Thessalonians 3:6-9](#)
- [Colossians 2:8](#)
- [Galatians 1:13-14](#)
- [Mark 7:2](#)
- [Matthew 15:3](#)

Word Data:

- Strong’s: G38620

Mark References:

[7:intro](#); [7:3](#); [7:5](#); [7:8](#); [7:9](#); [7:13](#)

tremble, stagger, shake

Definition:

The term “tremble” means to quiver or to shake slightly and repeatedly, usually from fear or distress. The term can also be used figuratively, meaning “to be very afraid.”

- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: [earth](#), [fear](#), [Lord](#))

Bible References:

- [2 Corinthians 7:15](#)
- [2 Samuel 22:44-46](#)
- [Acts 16:29-31](#)
- [Jeremiah 5:22](#)
- [Luke 8:47](#)

Word Data:

- Strong’s: H1674, H2111, H2112, H2151, H2342, H2648, H2729, H2730, H2731, H5128, H5568, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, H8653, G17900, G51410, G51560, G54250

Mark References:

[5:33](#); [16:8](#)

trespass

Definition:

The term “trespass” means to cross a line or to violate a boundary. This term is often used figuratively, meaning to break a law or to violate the rights of another person.

- This term is very similar to the word “transgression,” but is generally used more often to describe violations against other people than against God.
- A trespass can be a violation of a moral law or a civil law.
- A trespass can also be a sin committed against another person.
- This term is related to the terms “sin” and “transgress,” especially as it relates to disobeying God. All sins are trespasses against God.

Translation Suggestions:

- Depending on the context, to “trespass against” could be translated as to “sin against” or to “break the rule.”
- Some languages may have an expression like “cross the line” that could be used to translate “trespass.”
- Consider how this term fits with the meaning of the surrounding Bible text and compare it to other terms that have a similar meaning, such as “transgress” and “sin.”

(See also: [disobey](#), [iniquity](#), [sin](#), [transgress](#))

Bible References:

- [1 Samuel 25:28](#)
- [2 Chronicles 26:16-18](#)
- [Colossians 2:13](#)
- [Ephesians 2:1](#)
- [Ezekiel 15:7-8](#)
- [Romans 5:17](#)
- [Romans 5:20-21](#)

Word Data:

- Strong's: H0816, H0817, H0819, H2398, H4603, H4604, H6586, H6588, G02640, G39000

Mark References:

11:25

tribulation, distress, distresses, trouble

Definition:

The term “tribulation” refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus’ teachings.
- The term “tribulation” could also be translated as “time of great suffering” or “deep distress” or “severe difficulties.”

(See also: [earth](#), [teach](#), [wrath](#))

Bible References:

- [Mark 4:17](#)
- [Mark 13:19](#)
- [Matthew 13:20-21](#)
- [Matthew 24:9](#)
- [Matthew 24:29](#)
- [Romans 2:9](#)

Word Data:

- Strong’s: H6869, G23470, G44230

Mark References:

[4:17](#); [13:19](#); [13:24](#)

tribute, contribution

Definition:

The term “tribute” refers to a gift from one ruler to another ruler, for the purpose of protection and for good relations between their nations. A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.

- In Bible times, traveling kings or rulers sometimes paid a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, “tribute” could be translated as “official gifts” or “special tax” or “required payment.”

(See also: [gold](#), [king](#), [ruler](#), [tax](#))

Bible References:

- [1 Chronicles 18:1-2](#)
- [2 Chronicles 9:22-24](#)
- [2 Kings 17:3](#)
- [Luke 23:2](#)

Word Data:

- Strong’s: H1093, H4061, H4503, H4530, H4853, H6066, H7862, G54110

Mark References:

[12:14](#)

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: [afflict](#), [persecute](#))

Bible References:

- [1 Kings 18:18-19](#)
- [2 Chronicles 25:19](#)
- [Luke 24:38](#)
- [Matthew 24:6](#)
- [Matthew 26:36-38](#)

Word Data:

- Strong’s: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451,

H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730,
G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

Mark References:

[5:35](#); [6:50](#); [14:6](#)

tunic

Definition:

In the Bible, the term “tunic” referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as “long shirt” or “long undergarment” or “shirt-like garment.” It could also be written in a similar way to “tunic,” with a note to explain what kind of clothing it was.

(See also: [How to Translate Unknowns](#))

(See Also: [robe](#))

Bible References:

- [Daniel 3:21-23](#) 
- [Isaiah 22:21](#) 
- [Leviticus 8:12-13](#) 
- [Luke 3:11](#) 
- [Mark 6:7-9](#)
- [Matthew 10:10](#) 

Word Data:

- Strong’s: H2243, H3801, H6361, G55090

Mark References:

[6:9](#); [14:63](#)

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Mark References:

1:2; 1:10; 1:22; 4:16; 4:26; 4:31; 4:33; 4:36; 6:15; 6:34; 7:6; 8:24; 9:13; 9:26; 10:1; 10:15;
11:6; 12:21; 12:25; 12:31; 12:33; 13:34; 14:16; 14:21; 14:31; 14:48; 15:8; 15:31; 16:7

Tyre, Tyrians

Definition:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called “Tyrians.”

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [cedar](#), [Israel](#), [the sea](#), [Phoenicia](#), [Sidon](#))

Bible References:

- [Acts 12:20](#)
- [Mark 3:7-8](#)
- [Matthew 11:22](#)
- [Matthew 15:22](#)

Word Data:

- Strong's: H6865, H6876, G51830, G51840

Mark References:

[3:8](#); [7:24](#); [7:31](#)

understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: [believe](#), [know](#), [wise](#))

Bible References:

- [Job 34:16-17](#)
- [Luke 2:47](#)
- [Luke 8:10](#)
- [Matthew 13:12](#)
- [Matthew 13:14](#)
- [Proverbs 3:5](#)

Word Data:

- Strong’s: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

Mark References:

[4:12](#); [4:13](#); [6:52](#); [7:14](#); [7:18](#); [8:17](#); [8:21](#); [9:32](#); [12:33](#); [13:14](#); [14:68](#)

unleavened bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening.

This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: [bread](#), [Egypt](#), [feast](#), [Passover](#), [servant](#), [sin](#), [yeast](#))

Bible References:

- [1 Corinthians 5:6-8](#)
- [2 Chronicles 30:13-15](#)
- [Acts 12:3](#)
- [Exodus 23:14-15](#)
- [Ezra 6:21-22](#)
- [Genesis 19:1-3](#)
- [Judges 6:21](#)
- [Leviticus 8:1-3](#)
- [Luke 22:1](#)

Word Data:

- Strong’s: H4682, G01060

Mark References:

[14:1](#); [14:12](#)

vain, vanity

Definition:

The terms “vain” and “vanity” describe something that is useless or extremely temporary.

- In the Old Testament, idols are sometimes described as “vain” things that are worthless and cannot do anything.
- If something is done “in vain,” it means that the effort or action did not accomplish what was intended. The phrase “in vain” might be translated in various ways, including: “without result;” “with no result;” “for no reason;” “for no purpose,” or “with no purpose.”
- Depending on the context, the term “vain” could be translated as “empty,” “useless,” “hopeless,” “worthless,” “meaningless,” etc.

(See also: [false god](#), [worthy](#))

Bible References:

- [1 Corinthians 15:1-2](#)
- [1 Samuel 25:21-22](#)
- [2 Peter 2:18](#)
- [Isaiah 45:19](#)
- [Jeremiah 2:29-31](#)
- [Matthew 15:9](#)

Word Data:

- Strong’s: H1891, H1892, H2600, H7307, H7385, H7387, H7723, H8193, H8267, H8414, G09450, G15000, G27560, G27580, G27610, G31510, G31520, G31530, G31550

Mark References:

[7:7](#)

vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: [Metaphor](#))

(See also: [grape](#), [vineyard](#))

Bible References:

- [Genesis 40:9](#)
- [Genesis 49:11](#)
- [John 15:1](#)
- [Luke 22:18](#)
- [Mark 12:3](#)
- [Matthew 21:35-37](#)

Word Data:

- Strong’s: H5139, H1612, H8321, G02880, G02900, G10090, G10920

Mark References:

[14:25](#)

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: [Metaphor](#))
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: [grape](#), [Israel](#), [vine](#))

Bible References:

- [Genesis 9:20-21](#)
- [Luke 13:6](#)
- [Luke 20:15](#)
- [Matthew 20:2](#)
- [Matthew 21:40-41](#)

Word Data:

- Strong's: H1612, H3754, H3755, H8284, G02900

Mark References:

[12:1](#); [12:2](#); [12:8](#); [12:9](#)

waste, wasted, wasteland, becomes weak

Definition:

To waste something means to carelessly throw it away or to use it unwisely. Something that is a “wasteland” or a “waste” refers to land or a city that has been destroyed so that nothing lives in it anymore.

- The term “waste away” is an expression that means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.
- To “lay waste” to a city or land means to destroy it.
- Another word for a “wasteland” could be “desert” or “wilderness.” But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.

Bible References:

- [Ezekiel 6:6](#)
- [Leviticus 26:39](#)
- [Matthew 26:8](#)
- [Revelation 18:15-17](#)
- [Zechariah 7:13-14](#)

Word Data:

- Strong’s: H0535, H1086, H1104, H1326, H2100, H2490, H2522, H2717, H2721, H2723, H3615, H3856, H4127, H4198, H4592, H4743, H5307, H5327, H7334, H7582, H7703, H7736, H7843, H8047, H8074, H8077, H8414, G06840, G12870, G20490, G26730

Mark References:

[14:4](#)

watch (biblical time)

Definition:

In biblical times, a “watch” was a period of time at night during which a watchman or guard for a city would be on duty looking out for any danger from an enemy.

- In the Old Testament, the Israelites had three watches which were called “beginning” (sunset to 10 PM), “middle” (10 PM to 2 AM), and “morning” (2 AM to sunrise) watches.
- In the New Testament, the Jews followed the Roman system and had four watches, named simply “first” (sunset to 9 PM), “second” (9 PM to 12 midnight), “third” (12 midnight to 3 AM), and “fourth” (3 AM to sunrise) watches.
- These could also be translated with more general expressions such as “late evening” or “middle of the night” or “very early in the morning,” depending on which watch is being referred to.

(See also: [watch](#))

Bible References:

- [Luke 12:37-38](#) 
- [Mark 6:48-50](#)
- [Matthew 14:25-27](#) 
- [Psalms 90:3-4](#) 

Word Data:

- Strong's: H0821, G54380

Mark References:

[6:48](#)

watch, guard, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- [1 Thessalonians 5:6](#)
- [Hebrews 13:17](#)
- [Jeremiah 31:4-6](#)
- [Mark 8:15](#)
- [Mark 13:33-34](#)
- [Matthew 25:10-13](#)

Word Data:

- Strong’s: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

Mark References:

[3:2](#); [13:33](#); [13:34](#); [13:35](#); [13:37](#); [14:34](#); [14:37](#); [14:38](#)

watchtower, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: [Metaphor](#))

(See also: [adversary](#), [watch](#))

Bible References:

- [1 Chronicles 27:25-27](#)
- [Ezekiel 26:3-4](#)
- [Mark 12:1-3](#)
- [Matthew 21:33-34](#)
- [Psalm 62:2](#)

Word Data:

- Strong's: H0803, H0971, H0975, H1785, H2918, H4026, H4029, H4692, H4707, H4869, H6076, H6438, H6836, G44440

Mark References:

[12:1](#)

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term to “will” means to “determine” or to “desire.”

Translation Suggestions:

- The “will of God” could also be translated as “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

- [1 John 2:15-17](#)
- [1 Thessalonians 4:3-6](#)
- [Colossians 4:12-14](#)
- [Ephesians 1:1-2](#)
- [John 5:30-32](#)
- [Mark 3:33-35](#)
- [Matthew 6:8-10](#)
- [Psalms 103:21](#)

Word Data:

- Strong’s: H6310, H6634, H7522, G10120, G10130, G23070, G23080, G23090, G25960

Mark References:

[3:35](#)

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: [How to Translate Unknowns](#))
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: [grape](#), [vine](#), [vineyard](#), [winepress](#))

Bible References:

- [1 Timothy 5:23](#)
- [Genesis 9:21](#)
- [Genesis 49:12](#)
- [John 2:3-5](#)
- [John 2:10](#)
- [Matthew 9:17](#)
- [Matthew 11:18](#)

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

Mark References:

[2:22](#); [15:23](#)

winepress

Definition:

During Bible times, a “winepress” was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term “winepress” is also used figuratively in the Bible as a picture of God’s wrath being poured out on wicked people. (See: [Metaphor](#))

(See also: [grape](#), [wrath](#))

Bible References:

- [Isaiah 63:2](#)
- [Mark 12:1](#)
- [Matthew 21:33](#)
- [Revelation 14:20](#)

Word Data:

- Strong’s: H1660, H3342, H6333, G30250, G52760

Mark References:

[12:1](#)

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: [obey](#), [fruit](#))

Bible References:

- [Acts 6:3](#)
- [Colossians 3:15-17](#)
- [Exodus 31:6](#)
- [Genesis 3:6](#)
- [Isaiah 19:12](#)
- [Jeremiah 18:18](#)
- [Matthew 7:24](#)

Examples from the Bible stories:

- [2:5](#) She also wanted to be **wise**, so she picked some of the fruit and ate it.
- [18:1](#) When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- [23:9](#) Some time later, **wise** men from countries far to the east saw an unusual star in the sky.

- 45:1  He (Stephen) had a good reputation and was full of the Holy Spirit and of wisdom.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

Mark References:

[6:2](#)

Woe

Definition:

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “The people in (that city) will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad!” or “How terrible this is for me!”
- The expression “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

- Ezekiel 13:17-18 
- Habakkuk 2:12 
- Isaiah 31:1-2 
- Jeremiah 45:1-3 
- Jude 1:9-11 
- Luke 6:24 
- Luke 17:1-2 
- Matthew 23:23 

Word Data:

- Strong’s: H0188, H0190, H0337, H0480, H1929, H1945, H1958, G37590

Mark References:

[13:17](#); [14:21](#)

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: [euphemism](#))
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- [Genesis 25:23](#)
- [Genesis 25:24-26](#)
- [Genesis 38:27-28](#)
- [Genesis 49:25](#)
- [Luke 2:21](#)
- [Luke 11:27](#)
- [Luke 23:29](#)
- [Matthew 19:12](#)

Word Data:

- Strong’s: H0990, H4578, H7356, H7358, G10640, G28360, G33880

Mark References:

[13:17](#)

word of God, word of Yahweh, word of the Lord, word of truth, scripture

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

The term “word of truth” is another way of referring to “God’s word,” which is his message or teaching. It does not refer to just one word.

- God’s word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”
- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”

- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”
- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”
- It is important for the translation of this term to include the meaning of being true.

(See also: [prophet](#), [true](#), [Yahweh](#))

Bible References:

- [Genesis 15:1](#)
- [1 Kings 13:1](#)
- [Jeremiah 36:1-3](#)
- [Luke 8:11](#)
- [John 5:39](#)
- [Acts 6:2](#)
- [Acts 12:24](#)
- [Romans 1:2](#)
- [2 Corinthians 6:7](#)
- [Ephesians 1:13](#)
- [2 Timothy 3:16](#)
- [James 1:18](#)
- [James 2:8-9](#)

Examples from the Bible stories:

- [25:7](#) In **God’s word** he commands his people, “Worship only the Lord your God and only serve him.”
- [33:6](#) So Jesus explained, “The seed is the **word of God**.”
- [42:3](#) Then Jesus explained to them what **God’s word** says about the Messiah.
- [42:7](#) Jesus said, “I told you that everything written about me in **God’s word** must be fulfilled.” Then he opened their minds so they could understand **God’s word**.
- [45:10](#) Philip also used other **scriptures** to tell him the good news of Jesus.

- [48:12](#) But Jesus is the greatest prophet of all. He is the **Word of God**.
- [49:18](#) God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0561, H0565, H1697, H3068, G30560, G44870

Mark References:

[4:15](#); [4:16](#); [4:17](#); [4:18](#); [4:19](#); [4:20](#); [4:33](#); [7:13](#); [12:10](#); [12:24](#); [13:31](#); [14:49](#)

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be “many of the people living in regions ruled by the Roman empire went...”
- Depending on the context, the term “worldly” could be translated as “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, heaven, Rome, godly)

Bible References:

- 1 John 2:15
- 1 John 4:5
- 1 John 5:5
- John 1:29

- Matthew 13:36-39 

Word Data:

- Strong's: H0776, H2309, H2465, H5769, H8398, G10930, G28860, G28890, G36250

Mark References:

[8:36](#); [14:9](#)

wrong, wronged, wrongdoer, mistreat, hurt, hurtful

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means to “cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or “treat unjustly” or “cause harm to” or “treat in a harmful way” or “injure.”

Bible References:

- [Acts 7:26](#)
- [Exodus 22:21](#)
- [Genesis 16:5](#)
- [Luke 6:28](#)
- [Matthew 20:13-14](#)
- [Psalms 71:13](#)

Word Data:

- Strong’s: H0205, H0816, H2248, H2250, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7667, H7686, H8133, H8267, H8295, G00910, G00920, G00930, G00950, G02640, G08240, G09830, G09840, G15360, G16260, G16510, G17270, G19080, G25560, G25580, G25590, G26070, G30760, G30770, G37620, G41220, G51950, G51960

Mark References:

[15:14](#)

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into twelve months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has twelve months. But an extra thirteenth month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is eleven days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: [month](#))

Bible References:

- [2 Kings 23:31](#)
- [Acts 19:8-10](#)
- [Daniel 8:1](#)
- [Exodus 12:2](#)

Word Data:

- Strong’s: H3117, H7620, H7657, H8140, H8141, G17630, G20940

Mark References:

[5:25](#); [5:42](#)

yeast, leaven, unleavened

Definition:

“Leaven” is a general term for a substance that causes bread dough to expand and rise. “Yeast” is a specific kind of leaven.

- In some English translations, the word for leaven is translated as “yeast,” which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they did not have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.
- The term “leaven” or “yeast” is used figuratively in the Bible as a picture of how sin spreads through a person’s life or how sin can influence other people.
- It can also refer to false teaching which often spreads to many people and influences them.
- The term “leaven” is also used in a positive way to explain how the influence of God’s kingdom spreads from person to person.

Translation Suggestions

- This could be translated as “leaven” or “substance that causes dough to rise” or “expanding agent.” The word “rise” could be expressed as “expand” or “get bigger” or “puff up.”
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means “leavening,” this would be the best term to use.

(See also: [Egypt](#), [Passover](#), [unleavened bread](#))

Bible References:

- [Exodus 12:8](#)
- [Galatians 5:9-10](#)
- [Luke 12:1](#)
- [Luke 13:21](#)
- [Matthew 13:33](#)
- [Matthew 16:8](#)

Word Data:

- Strong's: H2556, H2557, H4682, H7603, G01060, G22190, G22200

Mark References:

[8:15](#)

Zebedee

Definition:

Zebedee was a fisherman from Galilee who is known because of his sons, James and John, who were Jesus' disciples. They are often identified in the New Testament as the "sons of Zebedee."

- Zebedee's sons were also fishermen and worked with him to catch fish.
- James and John quit their fishing work with their father Zebedee and left to go follow Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [disciple](#), [fishermen](#), [James \(son of Zebedee\)](#), [John \(the apostle\)](#))

Bible References:

- [John 21:1-3](#) 
- [Luke 5:8-11](#) 
- [Mark 1:19-20](#)
- [Matthew 4:21-22](#) 
- [Matthew 20:20](#) 
- [Matthew 26:36-38](#) 

Word Data:

- Strong's: G21990

Mark References:

[1:19](#); [1:20](#); [3:17](#); [10:35](#)