

unfoldingWord® Translation Notes

v91

Mark

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unfoldingWord® Translation Notes

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

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

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	UST
The beginning of the gospel of Jesus Christ, the Son of God.	*I am going to tell you the good news about Jesus, the Messiah. He is the Son of God.*

ULT **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**
UST 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
(ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, Υἱοῦ Θεοῦ.καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ: ἰδοὺ, ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου. φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. ἐγένετο Ἰωάννης) (1:1-4)

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

ULT **The beginning of the gospel**
UST I am going to tell you the good news
(ἀρχὴ τοῦ εὐαγγελίου)

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

> ULT **of the gospel of Jesus Christ**
> UST the good news about Jesus, the Messiah
> (τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ)

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

> ULT **the Son of God**
> UST He is the Son of God
> (Υἱοῦ Θεοῦ)

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

Support Reference: Translating Son and Father

> ULT **the Son of God**
> UST He is the Son of God
> (Υἱοῦ Θεοῦ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the gospel	the good news
of Jesus	about Jesus
Christ	the Messiah
the Son of God	He is the Son of God

Mark 1:2

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

ULT **Just as it has been written in Isaiah the prophet**
UST This story began as Isaiah, who spoke for God, wrote that it would
(καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ)

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

ULT **Just as it has been written in Isaiah the prophet**
UST This story began as Isaiah, who spoke for God, wrote that it would
(καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ)

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

ULT **in Isaiah the prophet**
UST Isaiah, who spoke for God
(ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ)

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

> ULT **Behold**
> UST Listen
> (ἰδοὺ)

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

> ULT **before your face**
> UST ahead of you
> (πρὸ προσώπου σου)

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

> ULT **will prepare your way**
> UST will make things ready for when you come
> (κατασκευάσει τὴν ὁδόν σου)

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	UST
Isaiah	Isaiah
prophet	who spoke for God
messenger	messenger

Mark 1:3

ULT	UST
a voice of one calling out in the wilderness, ‘Make ready the way of the Lord; make his paths straight.’”	*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!’”*

ULT **a voice of one calling out**
UST someone will be calling out {to the people}
(φωνὴ βοῶντος)

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

ULT **of one calling out in the wilderness**
UST In the desolate place … will be calling out {to the people}
(βοῶντος ἐν τῇ ἐρήμῳ)

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

ULT **in the wilderness, Make ready the way of the Lord; make his paths straight**
UST In the desolate place … Prepare yourselves to receive the Lord! Make yourselves ready for when he comes
(ἐν τῇ ἐρήμῳ, ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ)

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

> ULT **Make ready the way of the Lord; make his paths straight**
> UST Prepare yourselves to receive the Lord! Make yourselves ready for when he comes
> (ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ)

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

> ULT **Make ready the way of the Lord; make his paths straight**
> UST Prepare yourselves to receive the Lord! Make yourselves ready for when he comes
> (ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ)

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

> ULT **Make ready … make**
> UST Prepare … Make yourselves ready for when he comes
> (ἑτοιμάσατε & ποιεῖτε)

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	UST
of one calling out	will be calling out {to the people}
wilderness	desolate place
of the Lord	yourselves to receive the Lord

Mark 1:4

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

ULT **John came, the one baptizing in the wilderness and preaching**
UST Now there was a man whose name was John. He baptized people in a desolate area. He proclaimed
(ἐγένετο Ἰωάννης, ὁ βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων)

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

ULT **John came**
UST Now there was a man whose name was John
(ἐγένετο Ἰωάννης)

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

ULT **preaching a baptism of repentance for forgiveness of sins**
UST 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
(κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν)

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

> ULT **preaching a baptism of repentance**
> UST He proclaimed that people should allow him to baptize them. That would show that they were going to stop doing what was wrong
> (κηρύσσων βάπτισμα μετανοίας)

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

> ULT **a baptism of repentance for forgiveness of sins**
> UST 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
> (βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν)

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

> ULT **a baptism of repentance**
> UST that people should allow him to baptize them. That would show that they were going to stop doing what was wrong
> (βάπτισμα μετανοίας)

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

> ULT **for forgiveness of sins**
> UST That way, God would forgive their sins
> (εἰς ἄφεσιν ἁμαρτιῶν)

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	UST
John	a man whose name was John
baptizing	He baptized people
wilderness	a desolate area
preaching	He proclaimed
a baptism	that people should allow him to baptize them
of repentance	That would show that they were going to stop doing what was wrong
forgiveness	God would forgive
of sins	their sins

Mark 1:5

ULT	UST
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.	*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.*

ULT **all the Judea region and all the Jerusalemites**
UST Many people who lived in the region of Judea and many people who lived in the city of Jerusalem
(πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμεῖται πάντες)

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

ULT **all the Judea region**
UST Many people who lived in the region of Judea
(πᾶσα ἡ Ἰουδαία χώρα)

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

ULT **were going out**
UST often went
(ἐξεπορεύετο)

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

Support Reference: Go and Come

ULT **were being baptized by him in the Jordan River, confessing their sins**
UST Many of these people agreed that they had sinned. Then, John baptized them in the Jordan River
(ἐβαπτίζοντο ὑπ᾽ αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν)

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

ULT **were being baptized by him**
UST Then, John baptized them
(ἐβαπτίζοντο ὑπ᾽ αὐτοῦ)

If your language 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

ULT **confessing**
UST Many of these people agreed
(ἐξομολογούμενοι)

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	UST
Judea	Many people who lived in the region of Judea
Jerusalemites	many people who lived in the city of Jerusalem
were being baptized	Then … baptized them
Jordan	Jordan
confessing	Many of these people agreed
sins	that they had sinned

Mark 1:6

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

ULT **And John**
UST John
(καὶ & ὁ Ἰωάννης)

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

ULT **was clothed with**
UST wore
(ἦν & ἐνδεδυμένος)

If your language 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

ULT **was clothed with camel hair**
UST wore rough clothes that he made out of camel's hair
(ἦν & ἐνδεδυμένος τρίχας καμήλου)

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

ULT **a leather belt**
UST a belt that he made from animal skin
(ζώνην δερματίνην)

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	UST
John	John
camel	rough clothes that he made out of camel's hair
waist	waist
locusts	grasshoppers
honey	honey

Mark 1:7

ULT	UST
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.	*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.*

ULT **saying**
UST He often preached
(λέγων)

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

Support Reference: Quotations and Quote Margins

ULT **is coming after me**
UST Soon you will see someone else
(ἔρχεται & ὀπίσω μου)

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

ULT **is coming**
UST Soon you will see
(ἔρχεται)

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]

Support Reference: Irregular Use of Tenses

ULT **I am not worthy, stooping down, to untie the strap of his sandals**
UST It is not appropriate for me even to kneel down and help him take off his sandals
(οὐκ εἰμὶ ἱκανὸς, κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ)

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

ULT **worthy, stooping down, to untie**
UST It is … appropriate … even to kneel down and help him take off
(ἱκανὸς, κύψας λῦσαι)

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

ULT **to untie the strap of his sandals**
UST and help him take off his sandals
(λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he was proclaiming	He often preached
more powerful than	who is greater
of … sandals	sandals

Mark 1:8

ULT	UST
I baptized you with water, but he will baptize you with the Holy Spirit.”	*I use water to baptize you. However, he will give you the Holy Spirit, which will be like baptizing you.”*

ULT **baptized**
UST to baptize
(ἐβάπτισα)

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

ULT **you … you**
UST you … you
(ὑμᾶς)

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

Support Reference: Forms of ‘You’ — Singular

ULT **but he will baptize you with the Holy Spirit**
UST However, he will give you the Holy Spirit, which will be like baptizing you
(αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι Ἁγίῳ)

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

ULT **but**
UST However
(δὲ)

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	UST
baptized	to baptize
will baptize	will give … which will be like baptizing you
the Holy Spirit	the Holy Spirit

Mark 1:9

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

ULT **And it happened that**
UST Now while
(καὶ ἐγένετο)

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

ULT **in those days**
UST John was preaching and baptizing people
(ἐν ἐκείναις ταῖς ἡμέραις)

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

ULT **in those days**
UST John was preaching and baptizing people
(ἐν ἐκείναις ταῖς ἡμέραις)

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

ULT **came**
UST traveled
(ἦλθεν)

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

Support Reference: Go and Come

ULT **he was baptized by John**
UST {He arrived where John was} and had John baptize him
(ἐβαπτίσθη & ὑπὸ Ἰωάννου)

If your language 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	UST
days	John was preaching and baptizing people
Jesus	Jesus
Nazareth	the town of Nazareth
in Galilee	which was in the region of Galilee
he was baptized	{He arrived where John was} and had … baptize him
Jordan	Jordan River
John	John

Mark 1:10

ULT	UST
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.	*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.*

ULT **immediately, coming up out of the water, he saw**
UST As soon as John baptized him, Jesus waded out of the Jordan River. Then, he saw
(εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος, εἶδεν)

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

ULT **coming up out of the water**
UST Jesus waded out of the Jordan River
(ἀναβαίνων ἐκ τοῦ ὕδατος)

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

ULT **coming up … coming down**
UST Jesus waded … was descending {from heaven}
(ἀναβαίνων & καταβαῖνον)

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

Support Reference: Go and Come

ULT **he saw the heavens being split open and**
UST Then, he saw God opening the way from heaven
(εἶδεν σχιζομένους τοὺς οὐρανοὺς, καὶ)

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

ULT **the heavens being split open**
UST God opening the way from heaven
(σχιζομένους τοὺς οὐρανοὺς)

If your language 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

ULT **the Spirit coming down on him like a dove**
UST He saw that the Holy Spirit, who looked like a small bird, was descending {from heaven} to him
(τὸ Πνεῦμα ὡς περιστερὰν καταβαῖνον ἐπ’ αὐτόν)

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

ULT **coming down on him**
UST was descending {from heaven} to him
(καταβαῖνον ἐπ’ αὐτόν)

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	UST
heavens	heaven
Spirit	He saw that the Holy Spirit
a dove	a small bird

Mark 1:11

ULT	UST
And a voice came out of the heavens, "You are my beloved Son. With you, I am well pleased."	*Then God spoke from heaven, "You are my Son, the one whom I love dearly. What you do pleases me."*

ULT **a voice came**
UST God spoke
(φωνὴ ἐγένετο)

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

ULT **my beloved Son**
UST my Son, the one whom I love dearly
(ὁ Υἱός μου ὁ ἀγαπητός)

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

Support Reference: Translating Son and Father

ULT **beloved Son**
UST Son, the one whom I love dearly
(ὁ Υἱός & ὁ ἀγαπητός)

If your language 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

ULT **With you, I am well pleased**
UST What you do pleases me
(ἐν σοὶ εὐδόκησα)

If your language 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	UST
of the heavens	heaven
Son	Son
beloved	the one whom I love dearly

ULT	UST
I am well pleased	pleases me

Mark 1:12

ULT	UST
And immediately, the Spirit casts him out into the wilderness.	*As soon as that happened, the Holy Spirit sent Jesus into a desolate area.*

ULT **And immediately**
UST As soon as that happened
(καὶ εὐθὺς)

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

ULT **casts him out**
UST sent Jesus
(αὐτὸν ἐκβάλλει)

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	UST
Spirit	Holy Spirit
wilderness	a desolate area

Mark 1:13

ULT	UST
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.	*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.*

ULT **being tempted by Satan**
UST During that time, Satan tried to make Jesus sin
(πειραζόμενος ὑπὸ τοῦ Σατανᾶ)

If your language 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

ULT **he was with the wild animals**
UST with the animals that lived there
(ἦν μετὰ τῶν θηρίων)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wilderness	that desolate area
days	for … days
being tempted	During that time … tried to make Jesus sin
Satan	Satan
wild animals	animals that lived there
angels	angels
were serving	took care

Mark 1:14

ULT	UST
But after John was handed over, Jesus came to Galilee, proclaiming the gospel of God	*Later, after {King Herod Antipas} arrested John, Jesus traveled {back} to the region of Galilee. There, he preached the good news from God.*

ULT **But**
UST Later
(δὲ)

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

ULT **after John was handed over**
UST after {King Herod Antipas} arrested John
(μετὰ & τὸ παραδοθῆναι τὸν Ἰωάννην)

If your language 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

ULT **came to Galilee**
UST traveled {back} to the region of Galilee
(ἦλθεν & εἰς τὴν Γαλιλαίαν)

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

> ULT **came**
> UST traveled {back}
> (ἦλθεν)

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

Support Reference: Go and Come

> ULT **the gospel of God**
> UST the good news from God
> (τὸ εὐαγγέλιον τοῦ Θεοῦ)

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	UST
John	John
Jesus	Jesus
Galilee	the region of Galilee
proclaiming	There, he preached
gospel	good news
of God	from God

Mark 1:15

ULT	UST
and saying, "The time has been fulfilled, and the kingdom of God has come near. Repent and believe in the gospel."	*He declared, "This is the moment when God is about to establish his kingdom here. Stop doing what is wrong! Trust the good news!"*

ULT **and saying**
UST He declared
(καὶ λέγων)

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

Support Reference: Quotations and Quote Margins

ULT **The time has been fulfilled**
UST This is the moment
(πεπλήρωται ὁ καιρὸς)

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

ULT **The time has been fulfilled**
UST This is the moment
(πεπλήρωται ὁ καιρὸς)

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

ULT **has come near**
UST God is about to establish … here
(ἤγγικεν)

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

> ULT **Repent … believe**
> UST Stop doing what is wrong! Trust
> (μετανοεῖτε & πιστεύετε)

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

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has been fulfilled	This is
time	moment
kingdom of God	his kingdom
Repent	Stop doing what is wrong
believe	Trust
gospel	good news

Mark 1:16

ULT	UST
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.	*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.*

ULT **And**
UST One day
(καὶ)

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

ULT **Simon and Andrew, the brother of Simon, net-casting into the sea, for they were fishermen**
UST {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
(Σίμωνα καὶ Ἀνδρέαν, τὸν ἀδελφὸν Σίμωνος, ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ; ἦσαν γὰρ ἁλιεῖς)

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

ULT **the brother of Simon**
UST that man's {younger} brother
(τὸν ἀδελφὸν Σίμωνος)

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

ULT **net-casting into the sea**
UST {When Jesus saw them,} they were using nets to try to catch fish
(ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ)

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

ULT **net-casting into**
UST {When Jesus saw them,} they were using nets to try to catch fish
(ἀμφιβάλλοντας ἐν)

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

ULT **for**
(γὰρ)

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

Mark 1:17

ULT	UST
And Jesus said to them, "Come after me, and I will make you to become fishers of men."	*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."*

ULT **Come after me**
UST Come with me and be my apprentices
(δεῦτε ὀπίσω μου)

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

ULT **Come … you**
UST Come with me and be my apprentices … you
(δεῦτε & ὑμᾶς)

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

Support Reference: Forms of 'You' — Singular

ULT **I will make you to become fishers of men**
UST I will teach you how to gather people {to be my apprentices}, just as you have been gathering fish
(ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων)

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

ULT of men

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

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

Mark 1:18

ULT	UST
And immediately, having left the nets, they followed him.	*As soon as {Jesus said that}, they stopped working. They went with him and were his apprentices.*

> ULT **having left the nets**
> UST they stopped working
> (ἀφέντες τὰ δίκτυα)

See how you expressed the idea of "net-casting" in 1:16. Alternate translation: [having stopped fishing]

Support Reference: Translate Unknowns

> ULT **they followed him**
> UST They went with him and were his apprentices
> (ἠκολούθησαν αὐτῷ)

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	UST
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.	*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.*

ULT **having gone on a little farther**
UST Jesus walked a short distance {next to the sea}
(προβὰς ὀλίγον)

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

ULT **James, the {son} of Zebedee, and John, his brother, and they {were} mending the nets in the boat**
UST {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
(Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα)

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

ULT **his brother**
UST that man's {younger} brother
(τὸν ἀδελφὸν αὐτοῦ)

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

ULT **the nets**
UST their fishing tools
(τὰ δίκτυα)

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	UST
James	{a man whose name was} James
of Zebedee	of {a man whose name was} Zebedee
John	{whose name was} John

Mark 1:20

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

ULT he called them
UST Jesus commanded them, {"Come with me and be my apprentices … }
(ἐκάλεσεν αὐτούς)

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

ULT they went away after him
UST They went with Jesus and were his apprentices
(ἀπῆλθον ὀπίσω αὐτοῦ)

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]

ULT they went away
UST They went with Jesus and were his apprentices
(ἀπῆλθον)

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	UST
he called	Jesus commanded … Come with me and be my apprentices
Zebedee	Zebedee
hired servants	workers they had hired

Mark 1:21

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

ULT they enter
UST Jesus, along with Peter, Andrew, James, and John, went
(εἰσπορεύονται)

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

ULT on the Sabbaths
UST it was the Jewish day of rest
(τοῖς Σάββασιν)

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	UST
Capernaum	the town of Capernaum
on the Sabbaths	it was the Jewish day of rest
synagogue	Jewish meeting place

Mark 1:22

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

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

(καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ; ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς)

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

ULT **they were astonished at his teaching**

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

(ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ)

If your language 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

ULT **they were astonished**

UST impressed {the people who were there}

(ἐξεπλήσσοντο)

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

ULT **at his teaching**
UST The way that Jesus taught
(ἐπὶ τῇ διδαχῇ αὐτοῦ)

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

ULT **having authority**
UST someone whom God had authorized to do so
(ἐξουσίαν ἔχων)

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

ULT **and not as the scribes**
UST Jesus did not teach as the teachers of the Jewish law did
(καὶ οὐχ ὡς οἱ γραμματεῖς)

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	UST
authority	God had authorized to do so
scribes	teachers of the Jewish law did

Mark 1:23

ULT	UST
And immediately there was in their synagogue a man with an unclean spirit, and he cried out,	*As Jesus was instructing people in the Jewish meeting place, a man whom a demon controlled was there. He shouted,*

ULT **there was in their synagogue a man with an unclean spirit**
UST in the Jewish meeting place, a man whom a demon controlled was there
(ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ)

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

ULT **their synagogue**
UST the Jewish meeting place
(τῇ συναγωγῇ αὐτῶν)

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

ULT **a man with an unclean spirit**
UST a man whom a demon controlled
(ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ)

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	UST
synagogue	the Jewish meeting place
an unclean spirit	whom a demon controlled
he cried out	He shouted

Mark 1:24

ULT	UST
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!"	*"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!"*

ULT saying
(λέγων)

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

Support Reference: Quotations and Quote Margins

ULT What to us and to you, Jesus of Nazareth
UST Jesus from the town of Nazareth, leave us alone
(τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ)

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

ULT What to us and to you
UST leave us alone
(τί ἡμῖν καὶ σοί)

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

ULT to us … us
UST leave us alone … us
(ἡμῖν & ἡμᾶς)

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

> ULT **Have you come to destroy us**
> UST You must be here to punish us
> (ἦλθες ἀπολέσαι ἡμᾶς)

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

> ULT **the Holy One of God**
> UST You are the special one whom God has set apart
> (ὁ Ἅγιος τοῦ Θεοῦ)

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	UST
Jesus	Jesus
of Nazareth	from the town of Nazareth
I know	I realize
Holy One	You are the special one whom … has set apart
of God	God

Mark 1:25

ULT	UST
And Jesus rebuked him, saying, "Be silenced and come out from him!"	*Then Jesus commanded the demon to stop {controlling the man}. He said, "Be quiet. Leave that man!"*

ULT saying
UST He said
(λέγων)

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

Support Reference: Quotations and Quote Margins

ULT Be silenced
UST Be quiet
(φιμώθητι)

If your language 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

ULT come out from him
UST Leave that man
(ἔξελθε ἐξ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rebuked	commanded … to stop {controlling the man}
Jesus	Jesus

Mark 1:26

ULT	UST
And having convulsed him and having cried out with a loud voice, the unclean spirit went out from him.	*The demon shook the man violently and shouted loudly. Then, it left the man.*

ULT having convulsed him
UST shook the man violently
(σπαράξαν αὐτὸν)

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

ULT having cried out with a loud voice
UST shouted loudly
(φωνῆσαν φωνῇ μεγάλῃ)

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

ULT went out from him
UST Then, it left the man
(ἐξῆλθεν ἐξ αὐτοῦ)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
unclean spirit	demon
having cried out	shouted

Mark 1:27

ULT	UST
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!"	*{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!"*

ULT **they all were amazed**
UST What Jesus had done} impressed all {the people who were in the Jewish meeting place}
(ἐθαμβήθησαν ἅπαντες)

If your language 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

ULT **saying**
UST They said
(λέγοντας)

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

Support Reference: Quotations and Quote Margins

ULT **What is this**
UST {What he does} is amazing
(τί ἐστιν τοῦτο)

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

ULT **A new teaching according to authority! And he commands the unclean spirits**
UST He teaches new things as someone whom God has authorized {to do so}. He tells the demons what to do
(διδαχὴ καινή κατ᾽ ἐξουσίαν! καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει)

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

ULT **according to authority**
UST as someone whom God has authorized {to do so}
(κατ᾽ ἐξουσίαν)

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	UST
authority	as someone whom God has authorized {to do so}
unclean spirits	the demons

Mark 1:28

ULT	UST
And the hearing of him immediately went out everywhere into the whole surrounding region of Galilee.	*And so, throughout the whole region of Galilee, people kept talking about what Jesus had done.*

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

(καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς, πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας)

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

ULT **the hearing of him immediately went out**

UST people kept talking about what Jesus had done

(ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς)

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

ULT **went out**

UST people kept talking about what Jesus had done

(ἐξῆλθεν)

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

Support Reference: Go and Come

ULT **the hearing of him**
UST people kept talking about what Jesus had done
(ἡ ἀκοὴ αὐτοῦ)

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

ULT **the whole surrounding region of Galilee**
UST the whole region of Galilee
(ὅλην τὴν περίχωρον τῆς Γαλιλαίας)

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	UST
of Galilee	of Galilee

Mark 1:29

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

ULT **And immediately**
UST As soon as {Jesus forced the demon out of the man}
(καὶ εὐθὺς)

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

ULT **having come out**
UST he left
(ἐξελθόντες)

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

Support Reference: Go and Come

ULT **they came into the house of Simon and Andrew, along with James and John**
UST He, along with Simon, Andrew, James, and John, went to Simon and Andrew's home
(ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου)

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

ULT **they came**
UST He … went
(ἦλθον)

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	UST
synagogue	the Jewish meeting place
house	home
of Simon	Simon
Andrew	Andrew’s
James	James
John	John

Mark 1:30

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

ULT **Now the mother-in-law of Simon was lying down, being sick with a fever, and immediately**
UST Meanwhile, Simon's mother-in-law was resting in bed because she had a fever. As soon as {Jesus arrived}
(ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς)

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

ULT **Now the mother-in-law of Simon was lying down, being sick with a fever**
UST Meanwhile, Simon's mother-in-law was resting in bed because she had a fever
(ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα)

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

ULT **the mother-in-law**
UST mother-in-law
(ἡ & πενθερὰ)

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

> ULT **being sick with a fever**
> UST because she had a fever
> (πυρέσσουσα)

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

> ULT **they speak**
> UST the people there told
> (λέγουσιν)

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	UST
of Simon	Simon’s

Mark 1:31

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

ULT **he raised her up, having taken hold of her hand**
UST He took her hand and helped her stand up
(ἤγειρεν αὐτὴν, κρατήσας τῆς χειρός)

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

ULT **the fever left her**
UST she recovered from the fever
(ἀφῆκεν αὐτὴν ὁ πυρετός)

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

ULT **the fever**
UST the fever
(ὁ πυρετός)

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

Support Reference: Translate Unknowns

ULT **she was serving them**
UST offered Jesus and his disciples some food
(διηκόνει αὐτοῖς)

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	UST
she was serving	offered … some food

Mark 1:32

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

ULT **Now**
(δὲ)

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

ULT **after the sun {had} set**
UST late in
(ὅτε ἔδυ ὁ ἥλιος)

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

ULT **they were bringing**
UST people brought
(ἔφερον)

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

ULT **all**
UST many men and women
(πάντας)

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

> ULT **the ones having sickness**
> UST who were sick
> (τοὺς κακῶς ἔχοντας)

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

> ULT **the ones possessed by demons**
> UST whom demons controlled
> (τοὺς δαιμονιζομένους)

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	UST
possessed by demons	demons controlled

Mark 1:33

ULT	UST
And the whole city was gathered together at the door.	*In fact, almost everybody in the town of Capernaum assembled outside the door of {Simon and Andrew's home}.*

ULT **the whole city**
UST almost everybody in the town of Capernaum
(ὅλη ἡ πόλις)

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

ULT **whole**
UST almost everybody
(ὅλη)

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

ULT **was gathered together**
UST assembled
(ἦν & ἐπισυνηγμένη)

If your language 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

ULT **at the door**
UST outside the door of {Simon and Andrew's home}
(πρὸς τὴν θύραν)

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	UST
gathered together	assembled

Mark 1:34

ULT	UST
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.	*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.*

ULT **having sickness**
UST who were sick
(κακῶς ἔχοντας)

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

ULT **he was not permitting the demons to speak, because they knew him**
UST because the demons realized that Jesus was {the Messiah}, he did not allow them to say anything
(οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν)

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

ULT **they knew him**
UST the demons realized that Jesus was {the Messiah}
(ᾔδεισαν αὐτόν)

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	UST
demons	demons
cast out	He … forced … out
demons	them
they knew	the demons realized

Mark 1:35

ULT	UST
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.	*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.*

ULT **in the morning, {while it was} still very dark**
UST early the next morning, before sunrise
(πρωὶ ἔννυχα λείαν)

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

ULT **he went out and went away to a desolate place**
UST He left {the house} and walked to a place where no one lived
(ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον)

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

ULT **he went out**
UST He left {the house}
(ἐξῆλθεν)

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	UST
desolate	where no one lived
he was praying	He prayed {to God}

Mark 1:36

ULT	UST
And Simon and the ones with him pursued him	*{When they realized that Jesus was gone}, Simon and other people with him urgently searched for Jesus.*

ULT the ones with him
UST other people with him
(οἱ μετ’ αὐτοῦ)

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

ULT pursued
UST urgently searched for
(κατεδίωξεν)

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	UST
Simon	Simon

Mark 1:37

ULT	UST
and found him and say to him, "All are seeking you."	*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.}"*

ULT All are seeking you
UST Almost everybody {in the town of Capernaum} is trying to find you. {We think that you should return there with us … }
(πάντες ζητοῦσίν σε)

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

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

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

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

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	UST
are seeking	is trying to find … We think that you should return there with us

Mark 1:38

ULT	UST
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."	*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."*

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

UST {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

(ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω; εἰς τοῦτο γὰρ ἐξῆλθον)

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

ULT **Let us go elsewhere**

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

(ἄγωμεν ἀλλαχοῦ)

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

ULT **I went out**

UST I need to do what I am here to do

(ἐξῆλθον)

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

> ULT **I went out**
> UST I need to do what I am here to do
> (ἐξῆλθον)

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

Support Reference: Go and Come

> ULT **for this**
> UST I need to do what I am here to do
> (εἰς τοῦτο)

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	UST
I may preach	I can preach {the good news}

Mark 1:39

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

ULT **he went in all Galilee, preaching**
UST Jesus and his apprentices visited all the towns in the region of Galilee. Jesus preached {the good news}
(ἦλθεν κηρύσσων & εἰς ὅλην τὴν Γαλιλαίαν)

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

ULT **he went**
UST Jesus and his apprentices visited
(ἦλθεν)

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

Support Reference: Go and Come

ULT **their synagogues**
UST the Jewish meeting places
(τὰς συναγωγὰς αὐτῶν)

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	UST
preaching	Jesus preached {the good news}
synagogues	the Jewish meeting places
Galilee	in the region of Galilee
demons	demons
casting out	he forced … out of people

Mark 1:40

ULT	UST
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."	*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."*

ULT **a leper comes to him**
UST a man who had a skin disease approached Jesus
(ἔρχεται πρὸς αὐτὸν λεπρὸς)

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

ULT **comes**
UST approached
(ἔρχεται)

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

Support Reference: Go and Come

ULT **kneeling down**
UST He bowed down before Jesus
(γονυπετῶν)

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

ULT **you are able to make me clean**
UST {Please heal me!} I know that you can heal me
(δύνασαί με καθαρίσαι)

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

> ULT **to make me clean**
> UST heal me
> (με καθαρίσαι)

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	UST
a leper	a man who had a skin disease
begging	urged

Mark 1:41

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

ULT **having had compassion**
UST Jesus pitied the man
(σπλαγχνισθεὶς)

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

ULT **having had compassion**
UST Jesus pitied the man
(σπλαγχνισθεὶς)

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

ULT **I am willing**
UST I want {to heal you}
(θέλω)

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	UST
having had compassion	Jesus pitied the man

Mark 1:42

ULT	UST
And immediately the leprosy departed from him, and he was made clean.	*At that time, Jesus cured the man. He no longer had the skin disease!*

ULT **the leprosy departed from him**
UST He no longer had the skin disease
(ἀπῆλθεν ἀπ᾽ αὐτοῦ ἡ λέπρα)

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

ULT **he was made clean**
UST Jesus cured the man
(ἐκαθερίσθη)

If your language 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	UST
leprosy	skin disease

Mark 1:43

ULT	UST
But having strictly warned him, he immediately sent him away.	*As soon as {he healed the man}, Jesus commanded him to leave. As he was leaving, Jesus sternly told him,*

ULT **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**

UST 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 … }

(καὶ ἐμβριμησάμενος αὐτῷ, εὐθὺς ἐξέβαλεν αὐτόν, καὶ λέγει αὐτῷ, ὅρα μηδενὶ, μηδὲν εἴπῃς; ἀλλὰ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς) (1:43-44)

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	UST
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."	*"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}."*

ULT **you say nothing to anyone**
UST not tell anyone what just happened
(μηδενὶ, μηδὲν εἴπῃς)

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

ULT **you say nothing to anyone**
UST not tell anyone what just happened
(μηδενὶ, μηδὲν εἴπῃς)

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

> ULT **show yourself to the priest**
> UST and show yourself to a priest {so that he can examine you and see that you no longer have the skin disease}
> (σεαυτὸν δεῖξον τῷ ἱερεῖ)

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

> ULT **offer for your cleansing what Moses commanded**
> UST present what Moses required you to offer to become ceremonially clean again
> (προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς)

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

> ULT **for a testimony to them**
> UST This will prove to the community {that you no longer have the skin disease}
> (εἰς μαρτύριον αὐτοῖς)

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

> ULT **for a testimony to them**
> UST This will prove to the community {that you no longer have the skin disease}
> (εἰς μαρτύριον αὐτοῖς)

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

> ULT **to them**
> UST to the community
> (αὐτοῖς)

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	UST
to the priest	to a priest
Moses	Moses
a testimony	This will prove … that you no longer have the skin disease

Mark 1:45

ULT	UST
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.	*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.*

ULT **having gone out**
UST after … left
(ἐξελθὼν)

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

Support Reference: Go and Come

ULT **to proclaim much and to report the word**
UST he frequently told people about how Jesus had healed him
(κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον)

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

ULT **the word**
UST how Jesus had healed him
(τὸν λόγον)

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

ULT **so that he was able no longer to enter into a town openly**
UST As a result … So, Jesus could no longer walk into any town publicly
(ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν)

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

ULT **they were coming**
UST people … kept approaching
(ἤρχοντο)

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

Support Reference: Go and Come

ULT **from all sides**
UST from many different places
(πάντοθεν)

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	UST
to proclaim	he frequently told people about
desolate	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	UST
And having entered again into Capernaum after {some} days, it was heard that he is in a house.	*Sometime later, Jesus returned to the town of Capernaum. Then, people learned that he was in a certain house.*

ULT **after {some} days**
UST Sometime later
(δι᾽ ἡμερῶν)

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

ULT **it was heard**
UST Then, people learned
(ἠκούσθη)

If your language 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

ULT **in a house**
UST in a certain house
(ἐν οἴκῳ)

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	UST
Capernaum	the town of Capernaum
{some} days	Sometime later

ULT	UST
a house	a certain house

Mark 2:2

ULT	UST
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.	*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.*

ULT **many**
UST very many people
(πολλοὶ)

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

ULT **were gathered**
UST assembled there
(συνήχθησαν)

If your language 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

ULT **it could no longer receive**
UST there was no room for them inside the house
(μηκέτι χωρεῖν)

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

> ULT **not even the {areas} at the door**
> UST or even outside the door
> (μηδὲ τὰ πρὸς τὴν θύραν)

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

> ULT **the word**
> UST the good news
> (τὸν λόγον)

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	UST
were gathered	assembled there

Mark 2:3

ULT	UST
And they come bringing to him a paralytic, being carried by four men.	*Then some people arrived {at the house} where Jesus was. Four of them were carrying a man who could not move.*

ULT **they come bringing to him a paralytic, being carried by four men**
UST some people arrived {at the house} where Jesus was. Four of them were carrying a man who could not move
(ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν, αἰρόμενον ὑπὸ τεσσάρων)

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

ULT **they come**
UST some people arrived
(ἔρχονται)

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

Support Reference: Go and Come

ULT **a paralytic**
UST a man who could not move
(παραλυτικὸν)

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

> ULT **being carried by four men**
> UST Four of them were carrying
> (αἰρόμενον ὑπὸ τεσσάρων)

If your language 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

> ULT **being carried**
> UST were carrying
> (αἰρόμενον)

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	UST
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.	*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.*

ULT **not being able to bring {him} to him because of the crowd**
UST because of how many people were there, they could not carry the man close to Jesus
(μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον)

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

ULT **to bring {him} to him**
UST carry the man close to Jesus
(προσενέγκαι αὐτῷ)

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

ULT **they removed the roof where he was, and having dug {it} out, they lower**
UST So, they went up on the flat roof of the house and dug a hole through it. Then, they lowered … down
(ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες, χαλῶσι)

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

ULT **having dug {it} out**
UST So, they went up on the flat roof of the house and dug a hole through it
(ἐξορύξαντες)

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

ULT **they removed the roof where he was**
UST So, they went up on the flat roof of the house and dug a hole through it
(ἀπεστέγασαν τὴν στέγην ὅπου ἦν)

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

ULT **mat**
UST his sleeping pad
(κράβαττον)

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

ULT **the paralytic**
UST the man
(ὁ παραλυτικὸς)

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

ULT **having seen their faith**
UST perceived that these people believed {that he could heal the man}
(ἰδὼν & τὴν πίστιν αὐτῶν)

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

ULT **their faith**
UST that these people believed {that he could heal the man}
(τὴν πίστιν αὐτῶν)

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

ULT **to the paralytic**
UST to the man who could not move
(τῷ παραλυτικῷ)

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

> ULT **Child**
> UST Young man
> (τέκνον)

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

> ULT **your sins are forgiven**
> UST I forgive you for your sins
> (ἀφέωνται σου αἱ ἁμαρτίαι)

If your language 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	UST
Jesus	Jesus
faith	that … believed {that he could heal the man}
are forgiven	I forgive
sins	you for your sins

Mark 2:6

ULT	UST
But some of the scribes were sitting there and debating in their hearts,	*Now some teachers of the Jewish law were there. They were thinking to themselves,*

ULT **But**
UST Now
(δέ)

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

ULT **in their hearts**
UST to themselves
(ἐν ταῖς καρδίαις αὐτῶν)

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	UST
of the scribes	teachers of the Jewish law

Mark 2:7

ULT	UST
“Why does this one speak in this way? He blasphemes! Who is able to forgive sins except one, God?”	*“This man should not be saying that {he forgives sins}. The only one who can forgive sins is God. So, he is insulting God!”*

ULT Why does this one speak in this way
UST This man should not be saying that {he forgives sins}
(τί οὗτος οὕτως λαλεῖ)

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

ULT Who is able to forgive sins except one, God
UST The only one who can forgive sins is God
(τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ εἷς ὁ Θεός)

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

ULT Who is able to forgive sins except one, God
UST The only one who can forgive sins is God
(τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ εἷς ὁ Θεός)

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	UST
He blasphemes	So, he is insulting God
to forgive	forgive
sins	sins

ULT	UST
God	is God

Mark 2:8

ULT	UST
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?	*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}.*

ULT **Jesus, having known in his spirit**
UST Jesus realized
(ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ)

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

ULT **in his spirit**
UST realized
(τῷ πνεύματι αὐτοῦ)

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

ULT **Why are you debating these things in your hearts**
UST You should not be thinking to yourselves that {I cannot forgive sins}
(τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν)

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

ULT **are you debating … your**
UST You … be thinking to yourselves
(διαλογίζεσθε & ὑμῶν)

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

Support Reference: Forms of 'You' — Singular

ULT **in your hearts**
UST to yourselves
(ἐν ταῖς καρδίαις ὑμῶν)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having known	realized
Jesus	Jesus
in … spirit	realized

Mark 2:9

ULT	UST
Which is easier to say to the paralytic, 'Your sins are forgiven' or to say, 'Get up and take up your mat and walk'?	*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}.*

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}
(τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, ἔγειρε καὶ ἆρον τὸν κράβαττόν σου καὶ περιπάτει)

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

ULT **to say to the paralytic, 'Your sins are forgiven' or to say, 'Get up and take up your mat and walk**
UST 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}
(εἰπεῖν τῷ παραλυτικῷ, ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, ἔγειρε καὶ ἆρον τὸν κράβαττόν σου καὶ περιπάτει)

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

> ULT **to the paralytic**
> UST this man who cannot move
> (τῷ παραλυτικῷ)

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

> ULT **Your sins are forgiven**
> UST to forgive … for his sins
> (ἀφίενταί σου αἱ ἁμαρτίαι)

If your language 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

> ULT **your mat**
> UST his sleeping pad
> (τὸν κράβαττόν σου)

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

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are forgiven	to forgive
sins	for his sins

Mark 2:10

ULT	UST
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—	*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,*

ULT **But**
UST However
(δὲ)

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

ULT **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 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
(ἵνα & εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ Ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, (λέγει τῷ παραλυτικῷ)

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

ULT **you may know**
UST you to know
(εἰδῆτε)

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

Support Reference: Forms of ‘You’ — Singular

ULT **the Son of Man has**
UST God has authorized me, the Son of Man
(ἔχει ὁ Υἱὸς τοῦ Ἀνθρώπου)

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

ULT **the Son of Man**
UST me, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

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

ULT **has authority**
UST God has authorized
(ἐξουσίαν ἔχει)

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

ULT **to the paralytic**
UST to the man who could not move
(τῷ παραλυτικῷ)

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	UST
you may know	you to know
authority	God has authorized
Son of Man	me, the Son of Man
earth	people on earth
to forgive	to forgive

ULT	UST
sins	for their sins

Mark 2:11

ULT	UST
“I say to you, get up, pick up your mat, and go to your house.”	*“Here is what I want you to do: stand up, carry your sleeping pad, and go home!”*

> ULT **your mat**
> UST your sleeping pad
> (τὸν κράβαττόν σου)

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

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	home

Mark 2:12

ULT	UST
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."	*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.*

ULT **having gotten up and immediately having taken up the mat, he went out**
UST the man stood up! As soon as {he did that}, he carried his sleeping pad and left
(ἠγέρθη, καὶ εὐθὺς ἄρας τὸν κράβαττον, ἐξῆλθεν)

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

ULT **the mat**
UST his sleeping pad
(τὸν κράβαττον)

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

Support Reference: Translate Unknowns

ULT **he went out**
UST and left
(ἐξῆλθεν)

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

Support Reference: Go and Come

ULT **all … all**
UST Everyone saw him {do those things} … all of them
(πάντων & πάντας)

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

ULT **were amazed**
UST it impressed
(ἐξίστασθαι)

If your language 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

ULT **saying, "We never saw thus**
UST and declared … they had never seen anything like that before
(λέγοντας & οὕτως οὐδέποτε εἴδομεν)

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

ULT **saying**
UST and declared
(λέγοντας)

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	UST
glorified	They praised
God	God

Mark 2:13

ULT	UST
And he went out again beside the sea, and all the crowd was coming to him, and he was teaching them.	*Then Jesus returned to the area next to the Sea of Galilee. A large group of people approached him, and he instructed them.*

ULT **And**
UST Then
(καὶ)

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

ULT **he went out**
UST Jesus returned
(ἐξῆλθεν)

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

Support Reference: Go and Come

ULT **was coming**
UST approached
(ἤρχετο)

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	UST
sea	the Sea of Galilee

Mark 2:14

ULT	UST
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.	*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.*

ULT **he saw Levi the {son} of Alphaeus sitting at the tax collector's office**
UST 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}
(εἶδεν Λευεὶν τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελώνιον)

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

ULT **of Alphaeus**
UST of a man whose name was Alphaeus
(τοῦ Ἀλφαίου)

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

Support Reference: How to Translate Names

ULT **sitting at the tax collector's office**
UST Levi was sitting in the booth {where the people came to pay him the taxes that the government required}
(καθήμενον ἐπὶ τὸ τελώνιον)

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

> ULT **Follow me … he followed him**
> UST Come with me and be my apprentice … and went with him as his apprentice
> (ἀκολούθει μοι & ἠκολούθησεν αὐτῷ)

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	UST
Levi	a man whose name was Levi
tax collector’s office	the booth {where the people came to pay him the taxes that the government required}

Mark 2:15

ULT	UST
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.	*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.*

ULT **And it happens {that}**
UST Later
(καὶ γίνεται)

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

ULT **reclined to eat**
UST was feasting
(κατακεῖσθαι)

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

ULT **for**
UST All these people
(γὰρ)

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

ULT **they were many**
UST All these people
(ἦσαν & πολλοὶ)

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

ULT **they were following him**
UST went with Jesus as his apprentices
(ἠκολούθουν αὐτῷ)

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	UST
house	home
tax collectors	people who collected taxes
sinners	other sinful people
with Jesus	Jesus
disciples	apprentices

Mark 2:16

ULT	UST
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?"	*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."*

ULT **the scribes of the Pharisees**
UST some Pharisees who taught the Jewish law
(οἱ γραμματεῖς τῶν Φαρισαίων)

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

ULT **Does he eat with the tax collectors and sinners**
UST He should not be feasting with people who collect taxes and other sinful people
(μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει)

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	UST
scribes	who taught the Jewish law
of the Pharisees	some Pharisees
sinners	sinful people
tax collectors	people who collected taxes
to … disciples	apprentices
tax collectors	people who collect taxes
sinners	other sinful people

Mark 2:17

ULT	UST
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."	*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}."*

ULT **The ones being healthy do not have need of a physician, but the ones having sickness**
UST People who are well do not need a doctor. Rather, people who are sick need a doctor
(οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες)

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

ULT **the ones having sickness**
UST people who are sick need a doctor
(οἱ κακῶς ἔχοντες)

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

ULT **the ones having sickness**
UST people who are sick need a doctor
(οἱ κακῶς ἔχοντες)

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

ULT **I did not come**
UST I am here not
(οὐκ ἦλθον)

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

ULT **the righteous**
UST those who think they are righteous
(δικαίους)

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

ULT **but sinners**
UST Rather, {I invite} those who know that they have sinned {to come to me}
(ἀλλὰ ἁμαρτωλούς)

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	UST
Jesus	Jesus
to call	to invite … to come to me
the righteous	those who think they are righteous
sinners	I invite} those who know that they have sinned {to come to me}

Mark 2:18

ULT	UST
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?"	*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?"*

ULT **And**
UST One day
(καὶ)

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

ULT **the disciples of John and the Pharisees were fasting, and**
UST the Pharisees and the apprentices of John the Baptizer were abstaining from eating in order to please God. Meanwhile
(ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ)

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

ULT **they come**
UST some people visited Jesus
(ἔρχονται)

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

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

UST 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

(διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν)

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	UST
disciples	apprentices
of John	of John the Baptizer
Pharisees	Pharisees
fasting	abstaining from eating in order to please God
disciples	apprentices
of John	of John the Baptizer
disciples	apprentices
of the Pharisees	of the Pharisees
do … fast	are abstaining from eating in order to please God
disciples	apprentices
do … fast	do … do so

Mark 2:19

ULT	UST
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.	*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.*

ULT **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**

UST 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

(μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν νηστεύειν? ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν, οὐ δύνανται νηστεύειν. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ) (2:19-20)

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

ULT **The sons of the bridal chamber are not able to fast while the bridegroom is still with them, are they**
UST The friends of the bridegroom do not abstain from eating while the wedding celebration is still going on
(μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστιν νηστεύειν)

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

ULT **The sons of the bridal chamber**
UST The friends of the bridegroom
(οἱ υἱοὶ τοῦ νυμφῶνος)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
bridegroom	the wedding celebration is still going on
to fast	abstain from eating
time	as long as
bridegroom	the wedding celebration continues
to fast	Indeed, they continue to eat

Mark 2:20

ULT	UST
But days will come when the bridegroom will be taken away from them, and in those days, then they will fast.	*However, someday the bridegroom will no longer be with his friends. Then they will abstain from eating.*

ULT days will come when … in those days
UST someday … Then
(ἐλεύσονται & ἡμέραι ὅταν & ἐν ἐκείνῃ τῇ ἡμέρᾳ)

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

ULT the bridegroom will be taken away
UST the bridegroom will no longer be
(ἀπαρθῇ & ὁ νυμφίος)

If your language 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

ULT in those days, then
UST Then
(τότε & ἐν ἐκείνῃ τῇ ἡμέρᾳ)

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	UST
days	someday
bridegroom	bridegroom
they will fast	they will abstain from eating
days	Then

Mark 2:21

ULT	UST
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.	*People do not attach a piece of unshrunken 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!*

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 unshrunken 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
(οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν; εἰ δὲ μή αἴρει τὸ πλήρωμα ἀπ᾽ αὐτοῦ, τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται)

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

ULT **No one sews a patch of unshrunk cloth on an old garment**
UST People do not attach a piece of unshrunken cloth on old clothing in order to mend a hole
(οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν)

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

ULT **but if not**
UST However, suppose {that they did}
(εἰ δὲ μή)

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

ULT **the patch tears away from it**
UST When they washed the garment … would shrink and completely rip out of the … clothing
(αἴρει τὸ πλήρωμα ἀπ᾽ αὐτοῦ)

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

ULT **the new from the old**
UST the new piece of cloth … old
(τὸ καινὸν τοῦ παλαιοῦ)

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]

Support Reference: Nominal Adjectives

Mark 2:22

ULT	UST
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."	*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."*

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

(καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς; εἰ δὲ μή ῥήξει ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί; ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς)

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

ULT **wineskins … wineskins**

UST skin bags … skin bags

(ἀσκοὺς & ἀσκούς)

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

ULT **but if not, the wine will burst the wineskins and the wine and the wineskins are destroyed**
UST 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
(εἰ δὲ μή ῥήξει ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί)

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

ULT **the wine will burst the wineskins**
UST The fresh wine {would ferment and expand} and tear open the skin bags
(ῥήξει ὁ οἶνος τοὺς ἀσκούς)

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

ULT **the wine and the wineskins are destroyed**
UST That would ruin the wine and the skin bags
(ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί)

If your language 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

ULT **but new wine into new wineskins**
UST So, in contrast, people put fresh wine into new skin bags
(ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς)

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	UST
wine	wine
wineskins	skin bags
wine	fresh wine
wineskins	skin bags
wine	wine
are destroyed	That would ruin
wineskins	skin bags
wine	wine
wineskins	skin bags

Mark 2:23

ULT	UST
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.	*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}.*

ULT **And it happened {that}**
UST Later
(καὶ ἐγένετο)

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

ULT **on the Sabbaths**
UST during one of the Jewish days of rest
(ἐν τοῖς Σάββασιν)

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

ULT **he was passing**
UST Jesus {and his apprentices} were walking
(αὐτὸν & παραπορεύεσθαι)

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

ULT **the grainfields**
UST grain fields
(τῶν σπορίμων)

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

ULT **began to make a way**
UST As … were walking along
(ἤρξαντο ὁδὸν ποιεῖν)

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

ULT **picking the heads of grain**
UST they picked some grain {and ate it}
(τίλλοντες τοὺς στάχυας)

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

ULT **the heads of grain**
UST some grain
(τοὺς στάχυας)

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	UST
Sabbaths	one of the Jewish days of rest
disciples	the apprentices

ULT	UST
heads of grain	some grain

Mark 2:24

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

ULT **Behold**
UST Look
(ἴδε)

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

ULT **why are they doing what is not lawful on the Sabbaths**
UST Your apprentices should not be working on a Jewish day of rest. Our law forbids us to do that
(τί ποιοῦσιν τοῖς Σάββασιν ὃ οὐκ ἔξεστιν)

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

ULT **are they doing what is not lawful on the Sabbaths**
UST Your apprentices … be working on a Jewish day of rest. Our law forbids us to do that
(ποιοῦσιν τοῖς Σάββασιν ὃ οὐκ ἔξεστιν)

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

ULT on the Sabbaths
UST on a Jewish day of rest
(τοῖς Σάββασιν)

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	UST
Pharisees	some Pharisees
on the Sabbaths	on a Jewish day of rest
is … lawful	Our law forbids us

Mark 2:25

ULT	UST
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—	*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.*

ULT **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**

UST 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

(οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ, ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν, αὐτὸς καὶ οἱ μετ' αὐτοῦ? πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς Προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν, εἰ μὴ τοὺς ἱερεῖς; καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν) (2:25-26)

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

ULT **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**
UST 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
(οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ, ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν, αὐτὸς καὶ οἱ μετ’ αὐτοῦ? πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς Προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν, εἰ μὴ τοὺς ἱερεῖς; καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν) (2:25-26)

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

ULT **Have you never read**
UST Consider the story in the Scriptures about
(οὐδέποτε ἀνέγνωτε)

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

Support Reference: Forms of 'You' — Singular

ULT **he had need**
UST did not have any food
(χρείαν ἔσχεν)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	King David

Mark 2:26

ULT	UST
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?"	*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."*

ULT **he went**
UST David entered
(εἰσῆλθεν)

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

Support Reference: Go and Come

ULT **the house of God**
UST the sacred tent
(τὸν οἶκον τοῦ Θεοῦ)

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

ULT **the loaves of the presence**
UST some of the bread that had been on display before God
(τοὺς ἄρτους τῆς Προθέσεως)

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

ULT **which is not lawful to eat except for the priests**
UST He did that even though the law allowed only the priests to eat that bread
(οὓς οὐκ ἔξεστιν φαγεῖν, εἰ μὴ τοὺς ἱερεῖς)

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	UST
house	the sacred tent
of God	the sacred tent
house of God	the sacred tent
of Abiathar	Abiathar
the high priest	was the ruling priest
loaves	some of the bread
is … lawful	the law allowed
for the priests	the priests

Mark 2:27

ULT	UST
And he was saying to them, "The Sabbath was made for man, and not man for the Sabbath.	*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.*

ULT **The Sabbath was made for man, and not man for the Sabbath**
UST God did not create humans because of the Jewish day of rest. Rather, he created the Jewish day of rest because of humans
(τὸ Σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ Σάββατον)

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

ULT **The Sabbath was made for man**
UST he created the Jewish day of rest because of humans
(τὸ Σάββατον διὰ τὸν ἄνθρωπον ἐγένετο)

If your language 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

ULT **man … man**
UST humans … humans
(τὸν ἄνθρωπον & ὁ ἄνθρωπος)

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

ULT not man for the Sabbath
UST God did not create humans because of the Jewish day of rest
(οὐχ ὁ ἄνθρωπος διὰ τὸ Σάββατον)

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	UST
Sabbath	Jewish day of rest
Sabbath	Jewish day of rest

Mark 2:28

ULT	UST
Therefore, the Son of Man is Lord, even of the Sabbath.”	*So then, I, the Son of Man, can decide {what is right for people to do} even during the Jewish day of rest!”*

ULT **Therefore**
UST So then
(ὥστε)

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

ULT **the Son of Man is**
UST I, the Son of Man, can decide
(ἐστιν ὁ Υἱὸς τοῦ Ἀνθρώπου)

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

ULT **Lord, even of the Sabbath**
UST can decide {what is right for people to do} even during the Jewish day of rest
(Κύριός & καὶ τοῦ Σαββάτου)

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	UST
Lord	can decide
Son of Man	I, the Son of Man
of the Sabbath	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	UST
And he entered into a synagogue again, and there was a man there having a withered hand.	*Then Jesus again visited the Jewish meeting place there. A certain man also was there. He could not move his hand.*

ULT **And**
UST Then
(καὶ)

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

ULT **into a synagogue again**
UST again … the Jewish meeting place there
(πάλιν εἰς συναγωγήν)

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

ULT **there was a man there having a withered hand**
UST A certain man also was there. He could not move his hand
(ἦν ἐκεῖ ἄνθρωπος, ἐξηραμμένην ἔχων τὴν χεῖρα)

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

> ULT **having a withered hand**
> UST He could not move his hand
> (ἐξηραμμένην ἔχων τὴν χεῖρα)

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	UST
a synagogue	the Jewish meeting place there

Mark 3:2

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

ULT **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}
(παρετήρουν αὐτὸν, εἰ τοῖς Σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ)

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

ULT **they were watching him closely … they might accuse**
UST {the Pharisees who were there} focused on Jesus to see … accuse … of disobeying the laws about not working on the Sabbath
(παρετήρουν αὐτὸν & κατηγορήσωσιν)

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

ULT **on the Sabbaths**
UST Since it was the Jewish day of rest
(τοῖς Σάββασιν)

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

Support Reference: Idiom

ULT they might accuse him
UST accuse Jesus {of disobeying the laws about not working on the Sabbath}
(κατηγορήσωσιν αὐτοῦ)

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	UST
they were watching … closely	{the Pharisees who were there} focused on … to see
on the Sabbaths	Since it was the Jewish day of rest

Mark 3:3

ULT	UST
And he says to the man having the withered hand, "Get up in the midst."	*Then Jesus told the man who could not move his hand, "Stand here in front of everyone!" {So, the man stood there.}*

ULT having the withered hand
UST who could not move his hand
(τῷ τὴν χεῖρα ἔχοντι ξηράν)

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

Support Reference: Translate Unknowns

ULT Get up in the midst
UST Stand here in front of everyone!" {So, the man stood there … }
(ἔγειρε εἰς τὸ μέσον)

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	UST
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.	*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.*

ULT **to them … they**
UST the Pharisees … the Pharisees
(αὐτοῖς & οἱ)

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

ULT **Is it lawful on the Sabbaths to do good or to do harm; to save a life or to kill**
UST 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}
(ἔξεστιν τοῖς Σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι)

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

ULT **on the Sabbaths**
UST on Jewish days of rest
(τοῖς Σάββασιν)

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

ULT **to do good or to do harm**
UST people to do what is good … They do not allow people to do what is wrong
(ἀγαθοποιῆσαι ἢ κακοποιῆσαι)

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

ULT **to save a life or to kill**
UST and to rescue people … and to kill people {on Jewish days of rest}
(ψυχὴν σῶσαι ἢ ἀποκτεῖναι)

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

ULT **to save a life**
UST and to rescue people
(ψυχὴν σῶσαι)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Is it lawful	You know that the laws that God gave Moses allow
on the Sabbaths	on Jewish days of rest
to do good	people to do what is good
to save	and to rescue people

Mark 3:5

ULT	UST
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.	*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.*

ULT **with anger**
UST angrily
(μετ᾽ ὀργῆς)

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

ULT **being grieved by the hardness of their heart**
UST Because they stubbornly refused to listen to him, he became very sad
(συνλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν)

If your language 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

ULT **the hardness of their heart**
UST they stubbornly refused to listen to him
(τῇ πωρώσει τῆς καρδίας αὐτῶν)

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

ULT **the hardness of their heart**
UST they stubbornly refused to listen to him
(τῇ πωρώσει τῆς καρδίας αὐτῶν)

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

ULT **of their heart**
UST they stubbornly refused to listen to him
(τῆς καρδίας αὐτῶν)

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

ULT **Stretch out your hand**
UST Extend the hand {that you cannot move}
(ἔκτεινον τὴν χεῖρα σου)

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

ULT **his hand was restored**
UST he could move it again
(ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ)

If your language 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	UST
hardness	they stubbornly refused to listen to him

Mark 3:6

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

ULT **having gone out**
UST the Pharisees left {the Jewish meeting place}
(ἐξελθόντες)

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

Support Reference: Go and Come

ULT **were making counsel with the Herodians against him**
UST met with some people who supported King Herod. Together, they started planning
(μετὰ τῶν Ἡρῳδιανῶν συμβούλιον ἐποίουν κατ᾽ αὐτοῦ)

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

ULT **were making counsel with the Herodians against him**
UST met with some people who supported King Herod. Together, they started planning
(μετὰ τῶν Ἡρῳδιανῶν συμβούλιον ἐποίουν κατ᾽ αὐτοῦ)

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	UST
Pharisees	they
counsel	Together, they started planning

Mark 3:7

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

ULT **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**

UST 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

(καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἰεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου, καὶ περὶ Τύρον καὶ Σιδῶνα; πλῆθος πολύ ἀκούοντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν) (3:7-8)

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	UST
Jesus	Jesus
disciples	apprentices
sea	Sea of Galilee
Galilee	the region of Galilee
Judea	the region of Judea

Mark 3:8

ULT	UST
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.	*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.*

ULT **beyond the Jordan**
UST from the east side of the Jordan River
(πέραν τοῦ Ἰορδάνου)

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

ULT **how much he was doing**
UST all the things that Jesus was doing
(ὅσα ἐποίει)

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

ULT **came**
UST went
(ἦλθον)

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	UST
Jerusalem	the city of Jerusalem
Idumea	the region of Idumea
Jordan	of the Jordan River
Tyre	the cities of Tyre
Sidon	Sidon

Mark 3:9

ULT	UST
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.	*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)*

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 … For he healed many, so that as many as had afflictions pressed against him so that they might touch him**
UST Further … pushed forward in order to … him … 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 in order to touch him. So … his … to … for him {to get into}
(καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον μάστιγας) (3:9-10)

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

ULT **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 pushed forward in order to … him … Jesus told his apprentices to prepare a boat for him {to get into}. That way, all those people would not crush him
(εἶπεν τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν)

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

ULT **a small boat might be ready for him because of the crowd**
UST pushed forward … prepare a boat for him {to get into} … all those people
(πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον)

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

ULT **they might not press against him**
UST would not crush him
(μὴ θλίβωσιν αὐτόν)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to … disciples	apprentices

Mark 3:10

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

ULT **For**
UST So
(γὰρ)

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

ULT **many**
UST many people
(πολλοὺς)

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

ULT **had afflictions**
UST who were sick
(εἶχον μάστιγας)

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

ULT **pressed against him**
UST pushed forward … for him {to get into}
(ἐπιπίπτειν αὐτῷ)

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

ULT **so that they might touch him**
UST in order to touch him … his … to
(ἵνα αὐτοῦ ἅψωνται)

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

ULT **they were falling down before him and crying out, saying**
UST they caused the people whom they controlled to kneel down in front of Jesus and yell
(προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα)

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

ULT **they were falling down before him**
UST they caused the people whom they controlled to kneel down in front of Jesus
(προσέπιπτον αὐτῷ)

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

ULT **saying**
(λέγοντα)

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

Support Reference: Quotations and Quote Margins

ULT **the Son of God**
UST the Son of God
(ὁ Υἱὸς τοῦ Θεοῦ)

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	UST
unclean spirits	demons
they were falling down before	they caused the people whom they controlled to kneel down in front of
crying out	yell
Son of God	Son of God

Mark 3:12

ULT	UST
And he was rebuking them much so that they might not make him known.	*Jesus frequently commanded the demons strongly that they should not tell people about him.*

ULT **them much so that they might not make him known**
UST frequently … the demons … that they should not tell people about him
(πολλὰ & αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν)

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

ULT **they might not make him known**
UST they should not tell people about him
(μὴ αὐτὸν φανερὸν ποιήσωσιν)

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	UST
he was rebuking	Jesus … commanded … strongly

Mark 3:13

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

ULT **And**
UST Then
(καὶ)

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

ULT **he goes up**
UST Jesus went up
(ἀναβαίνει)

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

Support Reference: Go and Come

ULT **the mountain**
UST a hill
(τὸ ὄρος)

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	UST
summons	He told … to come to him there

Mark 3:14

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

ULT **12**
UST 12 men
(δώδεκα)

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

ULT **whom he also named apostles**
UST He called them his representatives
(οὓς καὶ ἀποστόλους ὠνόμασεν)

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

ULT **they might be with him**
UST be his closest apprentices
(ὦσιν μετ᾽ αὐτοῦ)

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	UST
12	12 men
apostles	his representatives
to preach	proclaim {the good news}

Mark 3:15

ULT	UST
and to have authority to cast out the demons.	*He also authorized them to force demons out of people.*

> ULT **to have authority**
> UST He … authorized them
> (ἔχειν ἐξουσίαν)

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	UST
authority	He … authorized them
to cast out	to force … out of people
demons	demons

Mark 3:16

ULT	UST
And he appointed the Twelve,and he gave to Simon the name Peter;	*Here are the 12 representatives that Jesus chose. He chose Simon, whom he called Peter.*

ULT **And he appointed the Twelve,and**
UST Here are the 12 representatives that Jesus chose
(καὶ ἐποίησεν τοὺς δώδεκα: καὶ)

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

ULT **And he appointed the Twelve**
UST Here are the 12 representatives that Jesus chose
(καὶ ἐποίησεν τοὺς δώδεκα)

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

ULT **the Twelve**
UST the 12 representatives
(τοὺς δώδεκα)

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

ULT **and he gave to Simon the name Peter**
UST He chose Simon, whom he called Peter
(καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι, Πέτρον)

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	UST
he appointed	that Jesus chose
Twelve	12 representatives
to Simon	He chose Simon
Peter	Peter

Mark 3:17

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

ULT **the brother of James**
UST James' {younger} brother
(τὸν ἀδελφὸν τοῦ Ἰακώβου)

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

ULT **Boanerges**
UST Boanerges
(Βοανηργές)

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

ULT **Sons of Thunder**
UST men who are like thunder
(υἱοὶ βροντῆς)

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	UST
of Zebedee	Zebedee's
James the {son} of Zebedee	He chose James, Zebedee's son
John	John

ULT	UST
of James	James

Mark 3:18

ULT	UST
and Andrew and Philip and Bartholomew and Matthew and Thomas and James the {son} of Alphaeus and Thaddaeus and Simon the Cananaios	*He chose Andrew, Philip, Bartholomew, Matthew, Thomas, James (who was Alphaeus' son), Thaddaeus, and Simon the Zealot.*

ULT **Thaddaeus**
UST Thaddaeus
(Θαδδαῖον)

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

Support Reference: How to Translate Names

ULT **the Cananaios**
UST the Zealot
(τὸν Καναναῖον)

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	UST
Andrew	He chose Andrew
Philip	Philip
Bartholomew	Bartholomew
Matthew	Matthew
Thomas	Thomas
James the {son} of Alphaeus	James (who was Alphaeus' son
Simon the Cananaios	Simon the Zealot

Mark 3:19

ULT	UST
and Judas Iscariot, who also handed him over.	*Finally, he chose Judas Iscariot. He was the one who helped Jesus' enemies arrest him.*

ULT who also handed him over
UST He was the one who helped Jesus' enemies arrest him
(ὃς καὶ παρέδωκεν αὐτόν)

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	UST
Judas Iscariot	he chose Judas Iscariot
handed … over	helped Jesus' enemies arrest

Mark 3:20

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

ULT **And**
UST Then
(καὶ)

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

ULT **he comes**
UST Jesus {and his apprentices} entered
(ἔρχεται)

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

ULT **he comes**
UST Jesus {and his apprentices} entered
(ἔρχεται)

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

Support Reference: Go and Come

ULT **a house**
UST a certain house
(οἶκον)

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

ULT **they were not able even to eat bread**
UST Jesus and his apprentices did not have enough time even to eat food
(μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν)

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

ULT **to eat bread**
UST to eat food
(ἄρτον φαγεῖν)

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	UST
a house	a certain house
comes together	assembled there
bread	food

Mark 3:21

ULT	UST
And the ones from him, having heard, went out to seize him, for they were saying, "He is out of his mind."	*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.*

ULT **the ones from him**
UST Jesus' relatives
(οἱ παρ' αὐτοῦ)

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

ULT **went out to seize him, for they were saying, "He is out of his mind**
UST They thought … Jesus was insane. So, they traveled {from the town of Nazareth to where Jesus was} to force him to return with them
(ἐξῆλθον κρατῆσαι αὐτόν; ἔλεγον γὰρ & ἐξέστη)

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

ULT **went out**
UST they traveled {from the town of Nazareth to where Jesus was}
(ἐξῆλθον)

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

Support Reference: Go and Come

> ULT **to seize him**
> UST to force him to return with them
> (κρατῆσαι αὐτόν)

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

> ULT **they were saying, "He is out of his mind**
> UST They thought … Jesus was insane
> (ἔλεγον & ἐξέστη)

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

> ULT **they were saying**
> UST They thought
> (ἔλεγον)

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

> ULT **He is out of his mind**
> UST Jesus was insane
> (ἐξέστη)

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	UST
to seize	to force … to return with them
He is out of his mind	Jesus was insane

Mark 3:22

ULT	UST
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."	*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!"*

ULT **the scribes having come down from Jerusalem were saying**
UST some teachers of the Jewish law arrived from Jerusalem. They were telling people
(οἱ γραμματεῖς, οἱ ἀπὸ Ἰεροσολύμων καταβάντες ἔλεγον)

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

ULT **having come down**
UST arrived
(οἱ & καταβάντες)

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

Support Reference: Go and Come

ULT **were saying, "He has Beelzebul" and "By the ruler of the demons he casts out the demons**
UST 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
(ἔλεγον & Βεελζεβοὺλ ἔχει; καὶ & ἐν τῷ ἄρχοντι τῶν δαιμονίων, ἐκβάλλει τὰ δαιμόνια)

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

ULT **He has Beelzebul**
UST Beelzebul controls this man
(Βεελζεβοὺλ ἔχει)

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

ULT **By the ruler of the demons**
UST it is the leader of the demons who enables
(ἐν τῷ ἄρχοντι τῶν δαιμονίων)

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

ULT **the ruler of the demons**
UST it is the leader of the demons
(τῷ ἄρχοντι τῶν δαιμονίων)

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	UST
scribes	some teachers of the Jewish law
Jerusalem	Jerusalem
Beelzebul	Beelzebul
ruler	it is the leader
of the demons	of the demons
he casts out	him to force … out of people
demons	demons

Mark 3:23

ULT	UST
And having summoned them, in parables he was saying to them, "How is Satan able to cast out Satan?	*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!*

ULT them
UST the people there
(αὐτοὺς)

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

ULT How is Satan able to cast out Satan
UST Satan does not enable people to force out his own demons
(πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν)

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

ULT is Satan able to cast out Satan
UST Satan does … enable people to force out his own demons
(δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν)

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	UST
having summoned	Jesus told … to come to him
parables	He used stories to teach
Satan	Satan

ULT	UST
Satan	his own demons
to cast out	people to force out

Mark 3:24

ULT	UST
And if a kingdom has been divided against itself, that kingdom is not able to stand.	*Suppose that the people in one nation fight against each other. That nation will not last.*

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
(καὶ ἐὰν βασιλεία ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη)

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

ULT **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
(ἐὰν βασιλεία ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη)

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

ULT **a kingdom has been divided against itself**
UST the people in one nation fight against each other
(βασιλεία ἐφ᾽ ἑαυτὴν μερισθῇ)

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

ULT **has been divided against itself**
UST fight against each other
(ἐφ᾽ ἑαυτὴν μερισθῇ)

If your language 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

> ULT **is not able to stand**
> UST will not last
> (οὐ δύναται σταθῆναι)

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	UST
a kingdom	the people in one nation
kingdom	nation

Mark 3:25

ULT	UST
And if a house has been divided against itself, that house will not be able to stand.	*Further, suppose that the people in one household fight against each other. That household will not last.*

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
(καὶ ἐὰν οἰκία ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη σταθῆναι)

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

ULT **if a house has been divided against itself, that house will not be able to stand**
UST suppose that the people in one household fight against each other. That household will not last
(ἐὰν οἰκία ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη σταθῆναι)

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

ULT **a house has been divided against itself**
UST the people in one household fight against each other
(οἰκία ἐφ᾽ ἑαυτὴν μερισθῇ)

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

> ULT **has been divided against itself**
> UST fight against each other
> (ἐφ᾽ ἑαυτὴν μερισθῇ)

If your language 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

> ULT **will not be able to stand**
> UST will not last
> (οὐ δυνήσεται & σταθῆναι)

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	UST
a house	the people in one household
house	household

Mark 3:26

ULT	UST
And if Satan rose up against himself and was divided, he is not able to stand, but he has an end.	*Similarly, suppose that Satan and his demons fight against one another. Satan would soon cease to rule over the demons!*

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

UST suppose that Satan and his demons fight against one another. Satan would soon cease to rule over the demons

(εἰ ὁ Σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στῆναι, ἀλλὰ τέλος ἔχει)

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

ULT **Satan rose up against himself and was divided**

UST Satan and his demons fight against one another

(ὁ Σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν καὶ ἐμερίσθη)

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

ULT **rose up against himself and was divided**

UST fight against one another

(ἀνέστη ἐφ’ ἑαυτὸν καὶ ἐμερίσθη)

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

> ULT **was divided**
> UST fight
> (ἐμερίσθη)

If your language 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

> ULT **he is not able to stand, but he has an end**
> UST Satan would soon cease to rule over the demons
> (οὐ δύναται στῆναι, ἀλλὰ τέλος ἔχει)

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

> ULT **he is not able to stand**
> UST Satan would soon cease to rule over the demons
> (οὐ δύναται στῆναι)

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

> ULT **he has an end**
> UST Satan would soon cease to rule over the demons
> (τέλος ἔχει)

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	UST
Satan	Satan and his demons

Mark 3:27

ULT	UST
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.	*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.*

ULT **But no one is able**
UST Here is what is really true … thieves can
(ἀλλ᾽ & δύναται οὐδεὶς)

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

ULT **But**
UST Here is what is really true
(ἀλλ᾽)

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

ULT **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**
UST before thieves can break into the home of a strong man and take his belongings, they must first tie up the strong man
(δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ)

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

> ULT **he has not first bound … he will plunder**
> UST before … they must first tie up … they can take
> (μὴ πρῶτον & δήσῃ & διαρπάσει)

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

> ULT **he will plunder his**
> UST they can take the belongings from his home
> (αὐτοῦ διαρπάσει)

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	UST
house	home
possessions	belongings
he has … bound	they must … tie up
house	the belongings from his home

Mark 3:28

ULT	UST
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,	*God will forgive many people who sin in many ways or who frequently insult {God or others}. What I have said is true.*

ULT **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**
UST God will forgive many people who sin in many ways or who frequently insult {God or others} … However … people who insult the Holy Spirit
(πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι, ὅσα ἐὰν βλασφημήσωσιν. ὃς δ’ ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον) (3:28-29)

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

ULT **to you**
UST What I have said is true
(ὑμῖν)

Because Jesus is speaking to the crowd, the word **you** is singular.

Support Reference: Forms of ‘You’ — Singular

ULT **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}
(πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι, ὅσα ἐὰν βλασφημήσωσιν)

If your language 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

ULT **all the sins and the blasphemies, as much as they may blaspheme, will be forgiven**
UST God will forgive … who sin in many ways or who frequently insult {God or others}
(πάντα ἀφεθήσεται & τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι, ὅσα ἐὰν βλασφημήσωσιν)

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

ULT **all the sins and the blasphemies, as much as they may blaspheme, will be forgiven**
UST God will forgive … who sin in many ways or who frequently insult {God or others}
(πάντα ἀφεθήσεται & τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι, ὅσα ἐὰν βλασφημήσωσιν)

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

ULT **the blasphemies, as much as they may blaspheme, will be forgiven**
UST God will forgive … who frequently insult {God or others}
(ἀφεθήσεται & αἱ βλασφημίαι, ὅσα ἐὰν βλασφημήσωσιν)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the sons of men**
UST many people
(τοῖς υἱοῖς τῶν ἀνθρώπων)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true
will be forgiven	God will forgive

ULT	UST
sins	who sin
blasphemies	who … insult {God or others}
they may blaspheme	frequently

Mark 3:29

ULT	UST
but whoever blasphemes against the Holy Spirit does not have forgiveness to eternity but is guilty of an eternal sin”—	*However, God will not ever forgive people who insult the Holy Spirit. They will always be guilty because of how they sinned.”*

ULT **does not have forgiveness**
UST God will not … forgive
(οὐκ ἔχει ἄφεσιν)

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

ULT **to eternity**
UST ever
(εἰς τὸν αἰῶνα)

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

ULT **guilty of an eternal sin**
UST They will always be guilty because of how they sinned
(ἔνοχός & αἰωνίου ἁμαρτήματος)

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

ULT **of an eternal sin**
UST always … because of how they sinned
(αἰωνίου ἁμαρτήματος)

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	UST
blasphemes	insult
Holy Spirit	Holy Spirit
forgiveness	God will … forgive
guilty	They will … be guilty
eternal	always
of an … sin	because of how they sinned

Mark 3:30

ULT	UST
because they were saying, “He has an unclean spirit.”	*{Jesus spoke those things} because the scribes had said, “A demon controls this man!”*

ULT **because**
UST {Jesus spoke those things} because
(ὅτι)

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

ULT **they were saying, “He has an unclean spirit**
UST the scribes had said, “A demon controls this man
(ἔλεγον, πνεῦμα ἀκάθαρτον ἔχει)

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

ULT **He has an unclean spirit**
UST A demon controls this man
(πνεῦμα ἀκάθαρτον ἔχει)

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	UST
an unclean spirit	A demon

Mark 3:31

ULT	UST
And his mother and his brothers come, and standing outside, they sent to him, calling him.	*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.*

ULT **And**
UST Then
(καὶ)

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

ULT **his brothers**
UST his {younger} brothers
(οἱ ἀδελφοὶ αὐτοῦ)

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

ULT **come**
UST arrived
(ἔρχονται)

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

Support Reference: Go and Come

ULT **standing outside**
UST They waited outside {the house where he was}
(ἔξω στήκοντες)

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

ULT **they sent to him, calling him**
UST They asked someone to go in and ask him to come out to them
(ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν)

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	UST
calling	and ask … to come out to them

Mark 3:32

ULT	UST
And a crowd was sitting around him, and they say to him, "Behold, your mother and your brothersseek you outside."	*A large group of people were sitting with Jesus. They told him, "Your mother and your {younger} brothers are waiting for you outside."*

ULT **they say to him, "Behold, your mother and your brothers seek you outside**
UST They told him, "Your mother and your {younger} brothers are waiting for you outside
(λέγουσιν αὐτῷ, ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου, ἔξω ζητοῦσίν σε)

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

ULT **Behold**
(ἰδοὺ)

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

ULT **your brothers**
UST your {younger} brothers
(οἱ ἀδελφοί σου)

See how you translated **brothers** in 3:31.

Support Reference: Kinship

ULT **your brothers**
UST your {younger} brothers
(οἱ ἀδελφοί σου)

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

> ULT **seek you outside**
> UST are waiting for you outside
> (ἔξω ζητοῦσίν σε)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seek	are waiting for

Mark 3:33

ULT	UST
And answering them, he says, "Who are my mother and my brothers?"	*Jesus replied, "I will tell you whom I consider to be my mother and my brothers."*

ULT **Who are my mother and my brothers**
UST I will tell you whom I consider to be my mother and my brothers
(τίς ἐστιν ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου)

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

ULT **my brothers**
UST my brothers
(οἱ ἀδελφοί μου)

See how you translated **brothers** in 3:31.

Support Reference: Kinship

Mark 3:34

ULT	UST
And having looked around at the ones sitting in a circle around him, he says, "Behold, my mother and my brothers!	*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!*

ULT Behold, my mother
UST These are the people whom I consider to be my mother
(ἴδε, ἡ μήτηρ μου)

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

ULT my mother and my brothers
UST my mother and my brothers
(ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου)

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

ULT my brothers
UST my brothers
(οἱ ἀδελφοί μου)

See how you translated **brothers** in 3:31.

Support Reference: Kinship

Mark 3:35

ULT	UST
For whoever does the will of God, this is my brother and sister and mother.”	*In fact, when a person does what God wants, I consider that person to be my brother or sister or mother.”*

ULT **For**
UST In fact
(γὰρ)

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

ULT **the will of God**
UST what God wants
(τὸ θέλημα τοῦ Θεοῦ)

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

ULT **this is my brother and sister and mother**
UST I consider that person to be my brother or sister or mother
(οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν)

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	UST
of God	God
will of 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	UST
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.	*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.*

ULT **And**
UST Sometime later
(καὶ)

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

ULT **the largest crowd**
UST A very large group of people
(ὄχλος πλεῖστος)

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

ULT **is gathered to him**
UST assembled to hear him
(συνάγεται πρὸς αὐτὸν)

If your language 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

ULT **sat down on the sea**
UST on the sea and sat down {to teach}
(καθῆσθαι ἐν τῇ θαλάσσῃ)

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

ULT **on the sea**
UST on the sea
(ἐν τῇ θαλάσσῃ)

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

ULT **on the land beside the sea**
UST on the shore, by the water
(πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς)

Alternate translation: [on the shore]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sea	Sea of Galilee
is gathered	assembled
sea	sea
sea	by the water

Mark 4:2

ULT	UST
And he was teaching them many things in parables, and he was saying to them in his teaching,	*Jesus began to use stories to instruct them about many things. As he was instructing them, he said,*

ULT he was saying to them in his teaching
UST As he was instructing them, he said
(ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ)

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	UST
parables	stories

Mark 4:3

ULT	UST
“Listen! Behold, the sower went out to sow.	*“Listen to this: a farmer began to plant some grain seeds*

> **ULT Listen! Behold, the sower went out**
> UST Listen to this: a farmer began
> (ἀκούετε! ἰδοὺ, ἐξῆλθεν ὁ σπείρων)

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

> **ULT Listen! Behold**
> UST Listen to this
> (ἀκούετε! ἰδοὺ)

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

> **ULT the sower went out**
> UST a farmer began
> (ἐξῆλθεν ὁ σπείρων)

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	UST
sower	a farmer
to sow	to plant some grain seeds

Mark 4:4

ULT	UST
And it happened that as he sowed, some fell beside the road, and the birds came and devoured it.	*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.*

ULT **And it happened that**
UST As
(καὶ ἐγένετο)

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

ULT **as he sowed**
UST As he was scattering them over the soil
(ἐν τῷ σπείρειν)

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

ULT **some fell beside the road, and the birds came and devoured it**
UST some of the seeds fell on the path. Then some birds and ate those seeds
(ὃ & ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό)

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

ULT **some**
UST some of the seeds
(ὃ)

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

ULT **the birds**
UST some birds
(τὰ πετεινὰ)

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

ULT **it**
UST those seeds
(αὐτό)

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	UST
he sowed	he was scattering them over the soil
devoured	ate

Mark 4:5

ULT	UST
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.	*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.*

ULT **other**
UST Other seeds
(ἄλλο)

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

ULT **the rocky ground, where it did not have much soil**
UST shallow soil on top of a layer of rocks
(τὸ πετρῶδες, ὅπου οὐκ εἶχεν γῆν πολλήν)

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

ULT **other … it did not have … it sprang up … it did not have**
UST Other seeds … shallow soil … they were growing in shallow soil, the seeds sprouted
(ἄλλο & οὐκ εἶχεν & ἐξανέτειλεν & τὸ μὴ ἔχειν)

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

ULT **immediately it sprang up, because it did not have deep soil**
UST Because they were growing in shallow soil, the seeds sprouted very quickly
(εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς)

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

ULT **it sprang up**
UST the seeds sprouted
(ἐξανέτειλεν)

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	UST
And when the sun rose, it was scorched, and because it had no root, it withered.	*Then, the sun shone on the new plants and dried them up. Then, because they did not have good roots, the plants died.*

ULT **the sun rose**
UST the sun shone on the new plants
(ἀνέτειλεν ὁ ἥλιος)

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

ULT **it was scorched … it had no root, it withered**
UST and dried them up … they did not have good roots, the plants died
(ἐκαυματίσθη & τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη)

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

ULT **it was scorched**
UST and dried them up
(ἐκαυματίσθη)

If your language 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

> ULT **it had no root**
> UST they did not have good roots
> (τὸ μὴ ἔχειν ῥίζαν)

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	UST
And other fell into the thorns, and the thorns grew up and choked it, and it did not give fruit.	*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.*

ULT **other … it … it did not give**
UST Other seeds … the grain plants … the grain plants did not produce
(ἄλλο & αὐτό & οὐκ ἔδωκεν)

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

ULT **other**
UST Other seeds
(ἄλλο)

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

ULT **the thorns grew up and choked it**
UST These thorny plants grew quickly and crowded out the grain plants
(ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό)

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

ULT **it did not give fruit**
UST the grain plants did not produce a crop
(καρπὸν οὐκ ἔδωκεν)

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

ULT **fruit**
UST a crop
(καρπὸν)

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	UST
thorns	an area full of thorny plants
thorns	These thorny plants
fruit	a crop

Mark 4:8

ULT	UST
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."	*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}."*

ULT **others**
UST other seeds
(ἄλλα)

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

ULT **it was giving fruit, growing up and being increased**
UST They grew quickly, and they produced a crop
(ἐδίδου καρπὸν, ἀναβαίνοντα καὶ αὐξανόμενα)

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

ULT **it was giving fruit**
UST and they produced a crop
(ἐδίδου καρπὸν)

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

> ULT **it was giving**
> UST and they produced
> (ἐδίδου)

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

> ULT **fruit**
> UST a crop
> (καρπὸν)

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

> ULT **growing up and being increased**
> UST They grew quickly
> (ἀναβαίνοντα καὶ αὐξανόμενα)

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

> ULT **being increased**
> UST They grew quickly
> (αὐξανόμενα)

If your language 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

ULT **one was bearing 30, and one, 60, and one, 100**
UST Some plants produced 30 {grains of wheat each}, others produced 60 {grains each}, and others produced 100 {grains each}
(ἔφερεν εἰς τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν)

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

ULT **one was bearing 30, and one, 60, and one, 100**
UST Some plants produced 30 {grains of wheat each}, others produced 60 {grains each}, and others produced 100 {grains each}
(ἔφερεν εἰς τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν)

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

ULT **one, 60, and one, 100**
UST others produced 60 {grains each}, and others produced 100 {grains each}
(ἓν ἑξήκοντα, καὶ ἓν ἑκατόν)

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	UST
good	fertile
fruit	a crop

Mark 4:9

ULT	UST
And he was saying, "Whoever has ears to hear, let him hear!"	*Then Jesus told them, "You should think carefully about what you just heard me say!"*

ULT **Whoever has ears to hear, let him hear**
UST You should think carefully about what you just heard me say
(ὃς ἔχει ὦτα ἀκούειν, ἀκουέτω)

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

ULT **Whoever has ears to hear, let him hear**
UST You should think carefully about what you just heard me say
(ὃς ἔχει ὦτα ἀκούειν, ἀκουέτω)

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

ULT **let him hear**
UST You should think carefully about what you just heard me say
(ἀκουέτω)

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

ULT **let him hear**
UST You should think carefully about what you just heard me say
(ἀκουέτω)

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	UST
And when he was alone, the ones around him with the Twelve were asking him about the parables.	*Later, when no one else was with them, Jesus' 12 representatives and some other apprentices asked Jesus to explain the stories he had told.*

ULT **when he was alone**
UST when no one else was with them
(ὅτε ἐγένετο κατὰ μόνας)

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

ULT **the ones around him**
UST some other apprentices
(οἱ περὶ αὐτὸν)

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

ULT **the Twelve**
UST Jesus' 12 representatives
(τοῖς δώδεκα)

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

ULT **were asking him about the parables**
UST asked Jesus to explain the stories he had told
(ἠρώτων αὐτὸν & τὰς παραβολάς)

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	UST
Twelve	Jesus' 12 representatives
parables	stories he had told

Mark 4:11

ULT	UST
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,	*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.*

ULT **has been given**
UST God has revealed
(δέδοται)

If your language 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

ULT **the mystery of the kingdom of God**
UST hidden things about his kingdom
(τὸ μυστήριον & τῆς Βασιλείας τοῦ Θεοῦ)

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

ULT **to those, the ones outside**
UST people who are not my apprentices
(ἐκείνοις & τοῖς ἔξω)

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

ULT **everything is in parables**
UST I use only stories to instruct
(ἐν παραβολαῖς τὰ πάντα γίνεται)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
mystery	hidden things
of the kingdom of God	about his kingdom
parables	stories

Mark 4:12

ULT	UST
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.’”	*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.’”*

ULT **so that**
UST That way, {just as you can read in the Scriptures … }
(ἵνα)

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

ULT **so that**
UST That way, {just as you can read in the Scriptures … }
(ἵνα)

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

ULT **Looking, they may look … hearing, they may hear**
UST They will look at things … They will hear things
(βλέποντες, βλέπωσι & ἀκούοντες, ἀκούωσι)

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

> ULT **they might turn back**
> UST they would stop doing what is wrong
> (ἐπιστρέψωσιν)

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

> ULT **it might be forgiven to them**
> UST God would forgive them
> (ἀφεθῇ αὐτοῖς)

If your language 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	UST
may … understand	they will … learn from them
it might be forgiven	God would forgive

Mark 4:13

ULT	UST
And he says to them, "Do you not understand this parable? And how will you understand all the parables?	*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.*

ULT **Do you not understand this parable? And how will you understand all the parables**
UST Unless you realize what that story means, you will not be able to realize what any of the other stories {that I tell} mean
(οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε)

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	UST
Do you … understand	you realize what … means
parable	story
parables	of the other stories {that I tell}
will you understand	you will … be able to realize what … mean

Mark 4:14

ULT	UST
The sower sows the word.	*{In the story that I told you,} the seeds that the farmer planted represent the good news.*

ULT The sower sows the word
UST {In the story that I told you,} the seeds that the farmer planted represent the good news
(ὁ σπείρων τὸν λόγον σπείρει)

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

ULT sows the word
UST {In the story that I told you,} the seeds that … planted represent the good news
(τὸν λόγον σπείρει)

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

ULT the word
UST the good news
(τὸν λόγον)

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	UST
sower	the farmer
sows	{In the story that I told you,} the seeds that … planted represent

Mark 4:15

ULT	UST
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.	*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.*

ULT Now
(δέ)

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

ULT these are the ones beside the road
UST Some people are like the seeds that fell on the path
(οὗτοι & εἰσιν οἱ παρὰ τὴν ὁδὸν)

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

ULT the word is being sown … that was sown
UST They hear the good news … that … heard
(σπείρεται ὁ λόγος & τὸν ἐσπαρμένον)

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

ULT **the word … the word**
UST the good news … the message
(ὁ λόγος & τὸν λόγον)

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

ULT **Satan immediately comes and takes away the word that was sown in them**
UST as soon as … Satan comes and makes them forget the message that they heard
(εὐθὺς ἔρχεται ὁ Σατανᾶς, καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς)

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	UST
is being sown	They hear
word	the good news
Satan	Satan
word	message
was sown	that … heard

Mark 4:16

ULT	UST
And similarly, these are the ones being sown on the rocky ground, who, whenever they have heard the word, immediately receive it with joy,	*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.*

ULT **And similarly**
UST like
(καὶ & ὁμοίως)

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

ULT **these are the ones being sown on the rocky ground, who**
UST Other people are … the seeds that fell on shallow soil on top of a layer of rocks
(οὗτοί εἰσιν & οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι; οἳ)

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

ULT **being sown**
UST that fell
(σπειρόμενοι)

If your language 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

ULT **the rocky ground**
UST shallow soil on top of a layer of rocks
(τὰ πετρώδη)

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

ULT **the word**
UST the good news
(τὸν λόγον)

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

ULT **with joy**
UST they rejoice
(μετὰ χαρᾶς)

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	UST
being sown	that fell
word	the good news
joy	they rejoice
receive	and … believe

Mark 4:17

ULT	UST
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.	*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.*

ULT **and**
UST However
(καὶ)

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

ULT **they have no root in themselves, but are temporary**
UST they are like plants without good roots, which do not live very long
(οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν)

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

ULT **no root**
UST they are like plants without good roots
(οὐκ & ῥίζαν)

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

> ULT **tribulation or persecution having happened**
> UST when bad things happen or when people hurt them
> (γενομένης θλίψεως ἢ διωγμοῦ)

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

> ULT **the word**
> UST they accepted the good news
> (τὸν λόγον)

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

> ULT **they are caused to stumble**
> UST they … stop believing it
> (σκανδαλίζονται)

If your language 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

> ULT **they are caused to stumble**
> UST they … stop believing it
> (σκανδαλίζονται)

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	UST
tribulation	bad things
persecution	when people hurt them
word	they accepted the good news

Mark 4:18

ULT	UST
And others are the ones being sown into the thorns. These are the ones having heard the word,	*Other people are like the seeds that fell onto an area full of thorny plants. They hear the good news.*

ULT others are the ones being sown into the thorns
UST Other people are like the seeds that fell onto an area full of thorny plants
(ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι)

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

ULT being sown
UST that fell
(σπειρόμενοι)

If your language 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

ULT the word
UST the good news
(τὸν λόγον)

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	UST
thorns	an area full of thorny plants
being sown	that fell
word	the good news

Mark 4:19

ULT	UST
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.	*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.*

ULT **and**
UST However
(καὶ)

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

ULT **the worries of the age and the deceitfulness of riches and the desires concerning other things**
UST 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
(αἱ μέριμναι τοῦ αἰῶνος, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι)

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

ULT **the worries of the age**
UST they continue to focus on things in this world
(αἱ μέριμναι τοῦ αἰῶνος)

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

ULT **the deceitfulness of riches**
UST They try to become rich, even though being rich is not as helpful as they think it will be
(ἡ ἀπάτη τοῦ πλούτου)

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

ULT **entering in**
UST When they do those things
(εἰσπορευόμεναι)

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

ULT **choke the word, and it becomes unfruitful**
UST it makes the good news ineffective, just as thorny plants crowd out the good plants and keep them from producing a crop
(συνπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται)

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

ULT **the word**
UST the good news … the good plants
(τὸν λόγον)

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	UST
of the age	things in this world

ULT	UST
deceitfulness	even though being rich is not as helpful as they think it will be
desires	they desire
word	the good news … the good plants
unfruitful	it makes … ineffective … keep them from producing a crop

Mark 4:20

ULT	UST
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.”	*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}.”*

ULT **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 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}
(ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες; οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν, ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν)

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

ULT **sown**
UST that fell
(σπαρέντες)

If your language 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

ULT **the word**
UST the good news
(τὸν λόγον)

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

ULT **bear fruit**
UST They are like the plants that produced a crop
(καρποφοροῦσιν)

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

ULT **one, 30, and one, 60, and one, 100**
UST Some plants produced 30 {grains of wheat each}, others produced 60 {grains each}, and others produced 100 {grains each}
(ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **one, 30, and one, 60, and one, 100**
UST Some plants produced 30 {grains of wheat each}, others produced 60 {grains each}, and others produced 100 {grains each}
(ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν)

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

> ULT **one, 30, and one, 60, and one, 100**
> UST Some plants produced 30 {grains of wheat each}, others produced 60 {grains each}, and others produced 100 {grains each}
> (ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν)

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	UST
good	fertile
sown	that fell
word	the good news
receive it	they believe it
bear fruit	They are like the plants that produced a crop

Mark 4:21

ULT	UST
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?	*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}.*

ULT **to them**
UST the people who were there
(αὐτοῖς)

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

ULT **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 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}
(μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ, ἢ ὑπὸ τὴν κλίνην? οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ)

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

ULT **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 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}
(μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ, ἢ ὑπὸ τὴν κλίνην? οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ)

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

ULT **The lamp does not come … does it**
UST People do not bring an oil lamp {into a house}
(μήτι ἔρχεται ὁ λύχνος)

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

ULT **it might be put … Is it not so that it might be put**
UST cover it … Instead, they put it
(τεθῇ & οὐχ ἵνα & τεθῇ)

If your language 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

ULT **under the basket**
UST with a basket
(ὑπὸ τὸν μόδιον)

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

ULT **under the bed**
UST a bench
(ὑπὸ τὴν κλίνην)

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

ULT **on the lampstand**
UST on a lampstand {so that it shines brightly}
(ἐπὶ τὴν λυχνίαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lamp	an oil lamp
lampstand	a lampstand {so that it shines brightly}

Mark 4:22

ULT	UST
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.	*Here is what I mean: some things are secret, but that is only because God will {eventually} let everyone know about them.*

ULT **For**
UST Here is what I mean
(γάρ)

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

ULT **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 some things are secret, but that is only because God will {eventually} let everyone know about them
(οὐ & ἐστιν κρυπτὸν, ἐὰν μὴ ἵνα φανερωθῇ; οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ’ ἵνα ἔλθῃ εἰς φανερόν)

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

> ULT **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 some things are secret, but that is only because God will {eventually} let everyone know about them
> (οὐ & ἐστιν κρυπτὸν, ἐὰν μὴ ἵνα φανερωθῇ; οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ᾽ ἵνα ἔλθῃ εἰς φανερόν)

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

> ULT **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 some things are secret, but that is only because God will {eventually} let everyone know about them
> (οὐ & ἐστιν κρυπτὸν, ἐὰν μὴ ἵνα φανερωθῇ; οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ᾽ ἵνα ἔλθῃ εἰς φανερόν)

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

> ULT **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 some things are secret, but that is only because God will {eventually} let everyone know about them
> (οὐ & ἐστιν κρυπτὸν, ἐὰν μὴ ἵνα φανερωθῇ; οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ᾽ ἵνα ἔλθῃ εἰς φανερόν)

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

> ULT **it is not … nor has it become**
> UST some things are
> (οὐ & ἐστιν & οὐδὲ ἐγένετο)

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

> ULT **it might come into visibility**
> UST God will … let everyone know about them
> (ἔλθῃ εἰς φανερόν)

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

> ULT **it might come into visibility**
> UST God will … let everyone know about them
> (ἔλθῃ εἰς φανερόν)

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	UST
If anyone has ears to hear, let him hear!”	*You should think carefully about what you just heard me say!”*

ULT **If anyone has ears to hear, let him hear**

UST You should think carefully about what you just heard me say

(εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω)

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

Mark 4:24

ULT	UST
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.	*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.*

ULT **to them**
UST the people who were there
(αὐτοῖς)

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

ULT **Watch**
UST Make sure
(βλέπετε)

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

ULT **With the measure by which you measure, it will be measured to you, and it will be added to you**
UST How carefully you listen is how much God will enable you to learn and understand
(ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν)

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

> ULT **With the measure by which you measure**
> UST How carefully you listen
> (ἐν ᾧ μέτρῳ μετρεῖτε)

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

> ULT **it will be measured to you, and it will be added to you**
> UST is how much God will enable you to learn and understand
> (μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν)

If your language 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

> ULT **it will be measured to you, and it will be added to you**
> UST is how much God will enable you to learn and understand
> (μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν)

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

> ULT **it will be added to you**
> UST understand
> (προστεθήσεται ὑμῖν)

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	UST
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.”	*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.”*

ULT **For**
(γὰρ)

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

ULT **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
(ὃς & ἔχει, δοθήσεται αὐτῷ; καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ)

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

> ULT **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
> (ὃς & ἔχει, δοθήσεται αὐτῷ; καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ)

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

> ULT **it will be given … will be taken away**
> UST God will reveal even more … God will cause … to know nothing about it
> (δοθήσεται & ἀρθήσεται)

If your language 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

> ULT **he who … to him … he who does not have … he has … him**
> UST to people who … people who know very little {about the good news} … at all
> (ὃς & αὐτῷ & ὃς οὐκ ἔχει & ἔχει & αὐτοῦ)

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

ULT **and**
UST However
(καὶ)

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

ULT **he who does not have**
UST who know very little {about the good news}
(ὃς οὐκ ἔχει)

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	UST
And he was saying, "Thus is the kingdom of God: As a man throws the seed on the ground,	*Then Jesus said, "Here is what God's kingdom is like: a farmer planted some seeds.*

ULT **Thus is the kingdom of God: As a man throws the seed on the ground**
UST Here is what God's kingdom is like: a farmer planted some seeds
(οὕτως ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ: ὡς ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς)

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

ULT **Thus is the kingdom of God: As a man**
UST Here is what God's kingdom is like: a farmer
(οὕτως ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ: ὡς ἄνθρωπος)

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

ULT **a man**
UST a farmer
(ἄνθρωπος)

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

ULT **throws the seed on the ground**
UST planted some seeds
(βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς)

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

ULT **the seed**
UST some seeds
(τὸν σπόρον)

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	UST
kingdom of God	God’s kingdom
throws	planted
seed	some seeds

Mark 4:27

ULT	UST
and he sleeps and gets up, night and day, and the seed sprouts and grows—how, he himself does not know.	*During a period of many days, those seeds started to grow. The farmer did not really know how they grew.*

ULT **he sleeps and gets up, night and day**
UST During a period of many days
(καθεύδῃ καὶ ἐγείρηται, νύκτα καὶ ἡμέραν)

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

ULT **the seed**
UST those seeds
(ὁ σπόρος)

See how you translated **the seed** in 4:26. Alternate translation: [the seeds]

Support Reference: Collective Nouns

ULT **how**
UST how they grew
(ὡς)

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

ULT **himself**
UST The farmer
(αὐτός)

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	UST
day	During a period of many days
seed	those seeds
he … does … know	did … really know

Mark 4:28

ULT	UST
The soil produces a crop of its own accord: first a blade, then a head, then a mature grain in the head.	*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.*

> ULT **The soil produces a crop**
> UST The plants grew out of the ground
> (ἡ γῆ καρποφορεῖ)

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

> ULT **of its own accord**
> UST on their own
> (αὐτομάτη)

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

> ULT **a blade**
> UST the stalks grew
> (χόρτον)

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

ULT **a head … the head**
UST the parts where the seeds would appear grew … that part
(στάχυν & τῷ στάχυϊ)

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

ULT **a mature grain**
UST the grain seeds
(πλήρης σῖτον)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soil	ground
a … grain	the grain seeds

Mark 4:29

ULT	UST
And whenever the fruit hands over, he immediately sends the sickle, because the harvest has come."	*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."*

ULT **the fruit hands over**
UST the plants produced grain
(παραδοῖ ὁ καρπός)

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

ULT **the fruit hands over**
UST the plants produced grain
(παραδοῖ ὁ καρπός)

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

ULT **he immediately sends the sickle, because the harvest has come**
UST As soon as … it was time to harvest it. So, the farmer told people to cut down the plants and collect the grain
(εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός)

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

ULT **the sickle**
UST to cut down the plants and collect the grain
(τὸ δρέπανον)

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

ULT **sickle**
UST to cut down the plants and collect the grain
(δρέπανον)

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

ULT **the harvest has come**
UST it was time to harvest it
(παρέστηκεν ὁ θερισμός)

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	UST
fruit	the plants produced grain
harvest	to harvest it

Mark 4:30

ULT	UST
And he was saying, "How will we compare the kingdom of God, or in what parable will we put it?	*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.*

ULT **How will we compare the kingdom of God, or in what parable will we put it**
UST 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
(πῶς ὁμοιώσωμεν τὴν Βασιλείαν τοῦ Θεοῦ, ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν)

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

ULT **How will we compare the kingdom of God, or in what parable will we put it**
UST 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
(πῶς ὁμοιώσωμεν τὴν Βασιλείαν τοῦ Θεοῦ, ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν)

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'

ULT **or**
(ἢ)

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

ULT **in what parable will we put it**
UST I will use a story to make sure that we all understand it
(ἐν τίνι αὐτὴν παραβολῇ θῶμεν)

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	UST
kingdom of God	God's kingdom
parable	story

Mark 4:31

ULT	UST
{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,	*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.*

ULT **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**
UST 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
(ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων & ἐπὶ τῆς γῆς, καὶ ὅταν σπαρῇ, ἀναβαίνει) (4:31-32)

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

ULT **{It is} like a mustard seed**
UST Here is what it is like … a tiny mustard seed
(ὡς κόκκῳ σινάπεως)

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

ULT **a mustard seed**
UST a tiny mustard seed
(κόκκῳ σινάπεως)

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

> ULT **it has been sown**
> UST someone plants
> (σπαρῇ)

If your language 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

> ULT **the smallest of all the seeds**
> UST smaller than every other kind of seed
> (μικρότερον & πάντων τῶν σπερμάτων)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … seed	a tiny mustard seed
it has been sown	someone plants
soil	the ground
of … the seeds	than … other kind of seed
earth	in the world

Mark 4:32

ULT	UST
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.”	*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.”*

ULT **it has been sown**
UST someone plants it
(σπαρῇ)

If your language 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

ULT **all the vegetable plants**
UST than every other kind of plant that people grow
(πάντων τῶν λαχάνων)

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

ULT **it makes large branches**
UST It has big branches
(ποιεῖ κλάδους μεγάλους)

Alternate translation: [it grows large branches]

ULT **the birds of the sky**
UST birds
(τὰ πετεινὰ τοῦ οὐρανοῦ)

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

ULT **to nest**
UST land … and make nests there
(κατασκηνοῦν)

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

ULT **in its shadow**
UST in the shade it creates
(ὑπὸ τὴν σκιὰν αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it has been sown	someone plants it
of the sky	birds

Mark 4:33

ULT	UST
And with many such parables he was speaking the word to them, just as they were able to hear;	*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.*

ULT **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**
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 … He taught them by using stories only. Later, when no one else was with them, he told his apprentices what all the stories meant
(καὶ τοιαύταις παραβολαῖς πολλαῖς, ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν; χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ’ ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς, ἐπέλυεν πάντα) (4:33-34)

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

ULT **the word**
UST the good news
(τὸν λόγον)

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

ULT **to them**
UST to the people who were there
(αὐτοῖς)

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

ULT **just as they were able to hear**
UST He taught them as much as they could understand
(καθὼς ἠδύναντο ἀκούειν)

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

ULT **to hear**
UST understand
(ἀκούειν)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with … parables	Jesus used … stories
word	the good news

Mark 4:34

ULT	UST
but he was not speaking to them without a parable, but by himself he was explaining everything to his own disciples.	*He taught them by using stories only. Later, when no one else was with them, he told his apprentices what all the stories meant.*

ULT **he was not speaking to them without a parable**
UST He taught them by using stories only
(χωρὶς & παραβολῆς οὐκ ἐλάλει αὐτοῖς)

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

ULT **everything**
UST all the stories
(πάντα)

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	UST
a parable	by using stories only
to … disciples	his apprentices

Mark 4:35

ULT	UST
And he says to them on that day, evening having come, “Let us cross over to the other side.”	*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.”*

ULT to the other side
UST to the other side of the Sea of Galilee
(εἰς τὸ πέραν)

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	UST
day	the … day

Mark 4:36

ULT	UST
And having left the crowd, they take him with {them}, as he was, in the boat, and other boats were with him.	*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.*

ULT they take him with {them}
UST the apprentices sailed away with Jesus
(παραλαμβάνουσιν αὐτὸν)

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

ULT as he was, in the boat
UST Since Jesus was already in the boat
(ὡς ἦν ἐν τῷ πλοίῳ)

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

ULT other boats were with him
UST Other people sailed with them in other boats
(ἄλλα πλοῖα ἦν μετ᾽ αὐτοῦ)

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

Mark 4:37

ULT	UST
And a great storm of wind happens, and the waves were breaking into the boat, so that the boat was already filled.	*Then there was a powerful windstorm! High waves were splashing into the boat and quickly filling it up with water.*

ULT **were breaking into**
UST were splashing into
(ἐπέβαλλεν εἰς)

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

ULT **the boat was already filled**
UST quickly filling it up with water
(ἤδη γεμίζεσθαι τὸ πλοῖον)

If your language 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	UST
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?"	*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!"*

ULT **he himself was**
UST Jesus was
(αὐτὸς ἦν)

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

ULT **the stern**
UST the back part of the boat
(τῇ πρύμνῃ)

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

ULT **the cushion**
UST a pillow
(τὸ προσκεφάλαιον)

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

> ULT **is it not a concern to you that we are perishing**
> UST We are going to die. You should be paying attention
> (οὐ μέλει σοι ὅτι ἀπολλύμεθα)

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

> ULT **is it not a concern to you**
> UST You should be paying attention
> (οὐ μέλει σοι)

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

> ULT **to you**
> UST You should be paying attention
> (σοι)

Because the disciples are speaking to Jesus, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

> ULT **we are perishing**
> UST We are going to die
> (ἀπολλύμεθα)

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	UST
Teacher	Instructor
we are perishing	We are going to die

Mark 4:39

ULT	UST
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.	*Then Jesus got up. He scolded the wind. He told the water, "Become still!" The wind stopped blowing, and everything became calm.*

ULT **Be silent! Be still**
UST Become still
(σιώπα, πεφίμωσο)

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

ULT **Be silent! Be still**
UST Become still
(σιώπα, πεφίμωσο)

Because Jesus is speaking to the sea, the commands **Be silent** and **Be still** are singular.

Support Reference: Forms of 'You' — Singular

ULT **there was a great calm**
UST everything became calm
(ἐγένετο γαλήνη μεγάλη)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he rebuked	He scolded
to the sea	the water

Mark 4:40

ULT	UST
And he said to them, "Why are you cowardly? Do you not yet have faith?"	*Then Jesus told his apprentices, "You should not be so afraid. You should be trusting God by now!"*

ULT Why are you cowardly? Do you not yet have faith
UST You should not be so afraid. You should be trusting God by now
(τί δειλοί ἐστε? οὔπω ἔχετε πίστιν)

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

ULT Do you not yet have faith
UST You should be trusting God by now
(οὔπω ἔχετε πίστιν)

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	UST
cowardly	so afraid
faith	You should be trusting God

Mark 4:41

ULT	UST
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?"	*The apprentices became very afraid. They kept asking each other, "Who could Jesus be? The wind and the water do what he says!"*

ULT **they feared a great fear**
UST The apprentices became very afraid
(ἐφοβήθησαν φόβον μέγαν)

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

ULT **Who then is this, that even the wind and the sea obey him**
UST Who could Jesus be? The wind and the water do what he says
(τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ)

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

ULT **Who then is this, that even the wind and the sea obey him**
UST Who could Jesus be? The wind and the water do what he says
(τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ)

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]

ULT **Who then**
UST Who
(τίς ἄρα)

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	UST
they feared a … fear	The apprentices became very afraid
sea	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	UST
And they came to the other side of the sea, to the region of the Gerasenes.	*Then Jesus and his apprentices arrived on the other side of the Sea of Galilee, in the region where the Gerasene people lived.*

ULT **And**
UST Then
(καὶ)

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

ULT **they came**
UST Jesus and his apprentices arrived
(ἦλθον)

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

Support Reference: Go and Come

ULT **of the Gerasenes**
UST where the Gerasene people lived
(τῶν Γερασηνῶν)

The name **Gerasenes** refers to the people who lived in and near the town of Gerasa.

Support Reference: How to Translate Names

ULT **of the Gerasenes**
UST where the Gerasene people lived
(τῶν Γερασηνῶν)

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	UST
of the sea	of the Sea of Galilee

Mark 5:2

ULT	UST
And he having gone out from the boat, immediately a man with an unclean spirit met him from the tombs,	*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.*

ULT having gone out
UST got out
(ἐξελθόντος)

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

Support Reference: Go and Come

ULT a man with an unclean spirit met him from the tombs
UST a man whom a demon controlled came up to him. This man had come from the burial caves
(ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ)

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	UST
tombs	burial caves
an unclean spirit	whom a demon controlled

Mark 5:3

ULT	UST
who had his dwelling in the tombs, and no one was able to bind him anymore, not even with a chain,	*In fact, he lived in the burial caves. The people who lived nearby could not tie him up, not even with {metal} chains.*

ULT **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**
UST 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
(καὶ οὐδὲ ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, διὰ & αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσι δεδέσθαι, καὶ διεσπάσθαι ὑπ᾽ αὐτοῦ τὰς ἁλύσεις καὶ τὰς πέδας συντετρῖφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι) (5:3-4)

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

ULT **who had his dwelling in the tombs**
UST In fact, he lived in the burial caves
(ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν)

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

ULT **no one was able to bind him anymore**
UST The people who lived nearby could not tie him up
(οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι)

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

ULT **no one was able … anymore**
UST The people who lived nearby could not
(οὐκέτι οὐδεὶς ἐδύνατο)

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

ULT **with a chain**
UST with {metal} chains
(ἁλύσει)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tombs	burial caves
to bind	tie … up

Mark 5:4

ULT	UST
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.	*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.*

ULT **he had often been bound**
UST they had frequently tied him up
(αὐτὸν πολλάκις & δεδέσθαι)

If your language 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

ULT **with shackles … the shackles**
UST bonds … the bonds
(πέδαις & τὰς πέδας)

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

ULT **chains … the chains**
UST with {metal} chains … the {metal} chains
(ἁλύσεσι & τὰς ἁλύσεις)

See how you translated the word **chains** in 5:3. Alternate translation: [metal links connected together … the metal links]

Support Reference: Translate Unknowns

ULT **and**
UST However
(καὶ)

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

ULT **the chains had been torn apart by him and the shackles had been shattered**
UST he always snapped the {metal} chains and broke apart the bonds
(διεσπάσθαι ὑπ᾽ αὐτοῦ τὰς ἁλύσεις καὶ τὰς πέδας συντετρῖφθαι)

If your language 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	UST
had … been bound	they had … tied … up

Mark 5:5

ULT	UST
And throughout every night and day, in the tombs and in the mountains, he was crying out and cutting himself with stones.	*All day long, this man would yell and hurt himself with rocks while he wandered around among the burial caves and the hills.*

> ULT **throughout every night and day**
> UST All day long
> (διὰ παντὸς νυκτὸς καὶ ἡμέρας)

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	UST
day	All day long
tombs	burial caves
crying out	yell

Mark 5:6

ULT	UST
And having seen Jesus from a distance, he ran to him and bowed down to him.	*{After Jesus arrived,} this man saw him from far away. He ran to where Jesus was and knelt before him.*

ULT And having seen Jesus from a distance
UST {After Jesus arrived,} this man saw him from far away
(καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν)

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

ULT bowed down to him
UST knelt before him
(προσεκύνησεν αὐτῷ)

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	UST
Jesus	him
bowed down to	knelt before

Mark 5:7

ULT	UST
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."	*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)*

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 … For he was saying to him, "Come out from the man, unclean spirit**
UST this man … 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
(καὶ κράξας φωνῇ μεγάλῃ λέγει, τί ἐμοὶ καὶ σοί Ἰησοῦ, Υἱὲ τοῦ Θεοῦ τοῦ Ὑψίστου? ὁρκίζω σε τὸν Θεόν, μή με βασανίσῃς. ἔλεγεν γὰρ αὐτῷ, ἔξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου) (5:7-8)

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

ULT **crying out with a loud voice**
UST the demon shouted loudly
(κράξας φωνῇ μεγάλῃ)

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

ULT **What to me and to you, Jesus, Son of the Most High God**
UST this man … Jesus, Son of the greatest God, leave me alone
(τί ἐμοὶ καὶ σοί Ἰησοῦ, Υἱὲ τοῦ Θεοῦ τοῦ Ὑψίστου)

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

ULT **What to me and to you**
UST leave me alone
(τί ἐμοὶ καὶ σοί)

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

ULT **Son of the Most High God**
UST this man … Son of the greatest God
(Υἱὲ τοῦ Θεοῦ τοῦ Ὑψίστου)

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

ULT **I make you swear by God**
UST I want you to have God guarantee
(ὁρκίζω σε τὸν Θεόν)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
crying out	the demon shouted
Jesus	Jesus
Son of … God	this man … Son of … God
Most High	the greatest
by God	God
do … torment	that you will … make … suffer

Mark 5:8

ULT	UST
For he was saying to him, “Come out from the man, unclean spirit.”	*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)*

ULT **For**
UST Then
(γὰρ)

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	UST
unclean spirit	You demon

Mark 5:9

ULT	UST
And he was asking him, "What {is} your name?" And he says to him, "My name {is} Legion, for we are many."	*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."*

ULT **My name {is} Legion, for we are many**
UST People call me 'Thousands.' {They call me that} because there are many of us demons in this man
(Λεγιὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν)

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

ULT **{is} Legion**
UST Thousands
(Λεγιὼν)

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

ULT **we are many**
UST there are many of us demons in this man
(πολλοί ἐσμεν)

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	UST
And he was begging him much that he would not send them out of the region.	*Then the demon repeatedly urged Jesus not to make the many demons leave that area.*

ULT much that he would not send them out of the region
UST repeatedly … not to make the many demons leave that area
(πολλὰ, ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας)

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	UST
he was begging	the demon … urged

Mark 5:11

ULT	UST
But there was a great herd of pigs being fed on the hill,	*While all that was happening, a large herd of pigs was grazing nearby on a hillside.*

ULT **But**
UST While all that was happening
(δὲ)

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	UST
of pigs	of pigs

Mark 5:12

ULT	UST
and they begged him, saying, "Send us into the pigs, so that we might enter into them."	*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."*

ULT saying
(λέγοντες)

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

Support Reference: Quotations and Quote Margins

ULT Send us into the pigs
UST {When you force us out of this man,} please allow us to go to those pigs
(πέμψον ἡμᾶς εἰς τοὺς χοίρους)

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

ULT Send
UST {When you force us out of this man,} please allow … to go
(πέμψον)

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]

Support Reference: Imperatives — Other Uses

ULT us … we might enter
UST us … we can control
(ἡμᾶς & εἰσέλθωμεν)

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'

> ULT **we might enter into them**
> UST we can control them
> (εἰς αὐτοὺς εἰσέλθωμεν)

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	UST
they begged	The demons urged
pigs	those pigs

Mark 5:13

ULT	UST
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.	*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.*

ULT **he permitted them**
UST Jesus allowed them to do that
(ἐπέτρεψεν αὐτοῖς)

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

ULT **he permitted them**
UST Jesus allowed them to do that
(ἐπέτρεψεν αὐτοῖς)

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

ULT **having come out**
UST left the man
(ἐξελθόντα)

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

ULT **having come out**
UST left the man
(ἐξελθόντα)

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

Support Reference: Go and Come

ULT **entered into the pigs**
UST and began to control the pigs
(εἰσῆλθον εἰς τοὺς χοίρους)

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

ULT **about 2, 000**
UST There were about 2,000 of them
(ὡς δισχίλιοι)

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

ULT **were drowned**
UST they drowned
(ἐπνίγοντο)

If your language 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	UST
unclean spirits	the demons
pigs	pigs
sea	the Sea of Galilee
sea	sea

Mark 5:14

ULT	UST
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.	*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.*

ULT **And the ones feeding them ran away**
UST Then those who were taking care of the pigs ran away
(καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον)

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

ULT **the ones feeding them**
UST those who were taking care of the pigs
(οἱ βόσκοντες αὐτοὺς)

Alternate translation: [the ones who were herding the pigs]

ULT **in the city and in the countryside**
UST all the people who lived around them
(εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς)

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

ULT **in the city and in the countryside**
UST all the people who lived around them
(εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς)

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

> ULT **they went out**
> UST Those people went
> (ἐξῆλθον)

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

> ULT **they went out**
> UST Those people went
> (ἐξῆλθον)

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	UST
reported it	They told … about what they had seen

Mark 5:15

ULT	UST
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.	*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.*

ULT **they come**
UST When they arrived
(ἔρχονται)

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

Support Reference: Go and Come

ULT **the one being demon-possessed**
UST the man whom the … demons had controlled
(τὸν δαιμονιζόμενον)

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

ULT **the one being demon-possessed**
UST the man whom the … demons had controlled
(τὸν δαιμονιζόμενον)

If your language 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

ULT **clothed and being sound-minded**
UST he had clothes on, and he was thinking normally
(ἱματισμένον καὶ σωφρονοῦντα)

If your language 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

ULT **being sound-minded**
UST he was thinking normally
(σωφρονοῦντα)

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

ULT **the one that had had the legion**
UST thousands of
(τὸν ἐσχηκότα τὸν λεγεῶνα)

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

ULT **the legion**
UST thousands of
(τὸν λεγεῶνα)

See how you translated the word **legion** in Mark 5:9. Here, however, the word is a not a name, so use the appropriate form to refer to a large number of demons. Alternate translation: [the army] or [the battalion] or [the brigade]

Support Reference: Translate Unknowns

ULT **they were afraid**
UST {they realized how powerful Jesus must be, and} they became afraid
(ἐφοβήθησαν)

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	UST
Jesus	Jesus was
being demon-possessed	the man whom the … demons had controlled

ULT	UST
being sound-minded	he was thinking normally
they were afraid	{they realized how powerful Jesus must be, and} they became afraid

Mark 5:16

ULT	UST
And the ones having seen explained to them how it happened to the one being demon-possessed, and about the pigs.	*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.*

ULT **the ones having seen**
UST The people who had seen what Jesus did
(οἱ ἰδόντες)

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

ULT **to the one being demon-possessed**
UST for the man whom the demons had controlled
(τῷ δαιμονιζομένῳ)

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

ULT **to the one being demon-possessed**
UST for the man whom the demons had controlled
(τῷ δαιμονιζομένῳ)

If your language 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	UST
explained	explained everything
to … being demon-possessed	for the man whom the demons had controlled
pigs	what happened to the pigs

Mark 5:17

ULT	UST
And they began to beg him to depart from their region.	*Then the people who were there started to urge Jesus to leave their area.*

ULT him to depart from their region
UST Jesus to leave their area
(αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν)

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	UST
to beg	to urge

Mark 5:18

ULT	UST
And he getting into the boat, the one having been demon-possessed was begging him so that he might be with him.	*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.*

ULT **the one having been demon-possessed**
UST the man whom the demons had controlled
(ὁ δαιμονισθεὶς)

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

ULT **the one having been demon-possessed**
UST the man whom the demons had controlled
(ὁ δαιμονισθεὶς)

If your language 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

ULT **him so that he might be with him**
UST Jesus to allow him to go with Jesus as his apprentice
(αὐτὸν & ἵνα μετ᾽ αὐτοῦ ᾖ)

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

> ULT **he might be with him**
> UST go with Jesus as his apprentice
> (μετ᾽ αὐτοῦ ᾖ)

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	UST
was begging	urged
having been demon-possessed	the man whom the demons had controlled

Mark 5:19

ULT	UST
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."	*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."*

ULT **And**
UST However
(καὶ)

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

ULT **your {people}**
UST your friends and family
(τοὺς σούς)

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

ULT **as much as the Lord has done for you and had mercy on you**
UST everything that the Lord {God} has done for you and how he has helped you
(ὅσα ὁ Κύριός σοι πεποίηκεν, καὶ ἠλέησέν σε)

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

ULT **the Lord has done**
UST the Lord {God} has done
(ὁ Κύριός & πεποίηκεν)

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

ULT **had mercy on you**
UST how he has helped you
(ἠλέησέν σε)

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	UST
house	home
Lord	Lord {God}
had mercy on	how he has helped

Mark 5:20

ULT	UST
And he went away and began to proclaim in the Decapolis as much as Jesus did for him, and all were marveling.	*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}.*

ULT **the Decapolis**
UST the region of the Ten Towns
(τῇ Δεκαπόλει)

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

ULT **all**
UST all the people {who heard it}
(πάντες)

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	UST
to proclaim	He told people
Jesus	Jesus

Mark 5:21

ULT	UST
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.	*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.*

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
(καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ᾽ αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν)

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

ULT **Jesus having crossed over**
UST Jesus {and his apprentices} sailed
(διαπεράσαντος τοῦ Ἰησοῦ)

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

ULT **to the other side**
UST to the other side of the Sea of Galilee
(εἰς τὸ πέραν)

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

> ULT **was gathered**
> UST assembled
> (συνήχθη)

If your language 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	UST
Jesus	Jesus {and his apprentices}
was gathered	assembled
sea	the Sea of Galilee

Mark 5:22

ULT	UST
And behold, one of the synagogue rulers, Jairus by name, comes, and having seen him, he falls at his feet.	*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.*

ULT **behold**
UST a certain man arrived
(ἰδοὺ)

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

ULT **one of the synagogue rulers, Jairus by name, comes**
UST a certain man arrived. He was a leader of the Jewish meeting place there. His name was Jairus
(ἔρχεται εἷς τῶν ἀρχισυναγώγων ὀνόματι Ἰάειρος)

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

ULT **Jairus**
UST Jairus
(Ἰάειρος)

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

Support Reference: How to Translate Names

ULT **comes**
UST a certain man arrived
(ἔρχεται)

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

Support Reference: Go and Come

ULT **he falls at his feet**
UST Jairus knelt before him
(πίπτει πρὸς τοὺς πόδας αὐτοῦ)

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	UST
he falls	Jairus knelt

Mark 5:23

ULT	UST
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."	*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."*

ULT saying
(λέγων)

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

Support Reference: Direct and Indirect Quotations

ULT is having {her} end
UST is about to die
(ἐσχάτως ἔχει)

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

ULT so that, coming, you might lay your hands on her
UST Please come {with me} and touch her
(ἵνα ἐλθὼν, ἐπιθῇς τὰς χεῖρας αὐτῇ)

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

> ULT **coming**
> UST come {with me}
> (ἐλθὼν)

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

Support Reference: Go and Come

> ULT **she might be saved**
> UST you will rescue her
> (σωθῇ)

If your language 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	UST
he begs	He urged

Mark 5:24

ULT	UST
And he went away with him. And a great crowd was following him and was pressing around him.	*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.*

ULT he went away

UST Jesus {and his apprentices} left … to go to his house
(ἀπῆλθεν)

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	UST
And a woman, being with a flow of blood for 12 years,	*Now there was a woman {in the crowd} who had been suffering for 12 years from a disease that caused continual bleeding.*

ULT **a woman, being with a flow of blood for 12 years**
UST there was a woman … who had been suffering for 12 years from a disease that caused continual bleeding
(γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη)

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

ULT **being with a flow of blood**
UST there was … who had been suffering … from a disease that caused continual bleeding
(οὖσα ἐν ῥύσει αἵματος)

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	UST
for … years	12

Mark 5:26

ULT	UST
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,	*{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.*

ULT **and having suffered much from many physicians**
UST During those 12 years … However, these doctors only hurt her more
(καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν)

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

ULT **having suffered much from many physicians**
UST However, these doctors only hurt her more
(πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν)

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

ULT **having spent everything {that was} from herself**
UST she had spent all the money that she had to pay for doctors
(δαπανήσασα τὰ παρ' ἑαυτῆς πάντα)

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

ULT **everything {that was} from herself**
UST all the money that she had
(τὰ παρ’ ἑαυτῆς πάντα)

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

ULT **having come to the worse**
UST she … became more sick
(εἰς τὸ χεῖρον ἐλθοῦσα)

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	UST
having suffered	only hurt her

Mark 5:27

ULT	UST
having heard the things about Jesus, having come up behind him in the crowd, touched his cloak.	*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)*

ULT **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**
UST When she learned what Jesus had done … Jesus … in the large group of people, she approached Jesus from behind. She touched his robe … she thought, "Just touching Jesus' clothing will cure me." So … his
(ἀκούσασα τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ. ἔλεγεν γὰρ & ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ, σωθήσομαι) (5:27-28)

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

ULT **the things about Jesus**
UST what Jesus had done
(τὰ περὶ τοῦ Ἰησοῦ)

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

ULT **having come up**
UST she approached Jesus
(ἐλθοῦσα)

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

Support Reference: Go and Come

> **ULT touched his cloak**
> **UST** Jesus … She touched his robe
> (ἥψατο τοῦ ἱματίου αὐτοῦ)

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.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	what Jesus had done

Mark 5:28

ULT	UST
For she was saying, "If I touch just his clothes, I will be saved."	*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)*

ULT **For**
UST So
(γὰρ)

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

ULT **she was saying, "If I touch just his clothes, I will be saved**
UST she thought, "Just touching Jesus' clothing will cure me … his
(ἔλεγεν & ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ, σωθήσομαι)

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

ULT **she was saying**
UST she thought
(ἔλεγεν)

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

> ULT **I touch just**
> UST Just touching
> (ἅψωμαι κἂν)

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

> ULT **I will be saved**
> UST will cure me
> (σωθήσομαι)

If your language 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	UST
I will be saved	will cure me

Mark 5:29

ULT	UST
And immediately the flow of her blood was dried up, and she knew in her body that she had been healed from the affliction.	*As soon as {she did that,} her bleeding stopped. She could feel inside herself that she was no longer sick.*

ULT **was dried up**
UST stopped
(ἐξηράνθη)

If your language 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

ULT **she had been healed from the affliction**
UST she was no longer sick
(ἴαται ἀπὸ τῆς μάστιγος)

If your language 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

ULT **from the affliction**
UST she was no longer sick
(ἀπὸ τῆς μάστιγος)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
she knew	She could feel

Mark 5:30

ULT	UST
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?"	*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?"*

ULT **having realized in himself**
UST recognized
(ἐπιγνοὺς ἐν ἑαυτῷ)

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

ULT **the power having gone out from him**
UST that someone had benefited from how powerful he was
(τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν)

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

ULT **the power having gone out from him**
UST that someone had benefited from how powerful he was
(τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν)

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	UST
Jesus	Jesus
having realized	recognized

Mark 5:31

ULT	UST
And his disciples were saying to him, "You see the crowd pressing around you, and you say, 'Who touched me?'"	*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."*

ULT **You see the crowd pressing around you**
UST Look at the large group of people that is almost crushing you! {Probably many people have touched you … }
(βλέπεις τὸν ὄχλον συνθλίβοντά σε)

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

ULT **and you say, 'Who touched me**
UST So, it does not make sense to ask who touched you
(καὶ λέγεις, τίς μου ἥψατο)

The disciples are asking a rhetorical question and then quoting Jesus' real question that he asked in the previous verse. The disciples are using the question form to show that they think Jesus' question is absurd because so many people were pressing around him. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [and yet you ask us who touched you!"]

Support Reference: Rhetorical Question

ULT **and**
UST So
(καὶ)

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

> ULT **you say, ‘Who touched me**
> UST it does not make sense to ask who touched you
> (λέγεις, τίς μου ἥψατο)

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

> ULT **you say**
> UST it does not make sense to ask
> (λέγεις)

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	UST
disciples	apprentices

Mark 5:32

ULT	UST
And he was looking around to see the one having done this.	*However, Jesus kept trying to see the person who had touched his clothes.*

> ULT **And**
> UST However
> (καὶ)

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

> ULT **having done this**
> UST who had touched his clothes
> (τοῦτο ποιήσασαν)

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	UST
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.	*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.*

ULT **having become afraid and trembling, having known what had happened to her, came**
UST came up to Jesus. She realized what had happened, and she shook because she was afraid
(φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν)

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

ULT **having become afraid and trembling**
UST and she shook because she was afraid
(φοβηθεῖσα καὶ τρέμουσα)

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

ULT **came**
UST came up to Jesus
(ἦλθεν)

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

Support Reference: Go and Come

ULT **fell down before him**
UST She knelt before Jesus
(προσέπεσεν αὐτῷ)

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

ULT **told him the whole truth**
UST told him exactly what had happened
(εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν)

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

ULT **the whole truth**
UST exactly what had happened
(πᾶσαν τὴν ἀλήθειαν)

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	UST
having become afraid	and she shook because she was afraid
trembling	and she shook because she was afraid
having known	She realized
fell down before	She knelt before

Mark 5:34

ULT	UST
But he said to her, "Daughter, your faith has saved you. Depart in peace and be healed from your affliction."	*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."*

ULT But
(δὲ)

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

ULT Daughter
UST Young woman
(θυγάτηρ)

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

ULT your faith has saved you
UST because you believed {that I could heal you}, you are now well
(ἡ πίστις σου σέσωκέν σε)

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

> ULT **your faith has saved you**
> UST because you believed {that I could heal you}, you are now well
> (ἡ πίστις σου σέσωκέν σε)

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

> ULT **Depart in peace**
> UST Now go on your way, and may God make you peaceful
> (ὕπαγε εἰς εἰρήνην)

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

> ULT **in peace**
> UST and may God make you peaceful
> (εἰς εἰρήνην)

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

> ULT **be healed from your affliction**
> UST You will not be sick in that way again
> (ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου)

If your language 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

> ULT **from your affliction**
> UST in that way
> (ἀπὸ τῆς μάστιγός σου)

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	UST
faith	because you believed {that I could heal you}
has saved	you are now well
peace	and may God make you peaceful

Mark 5:35

ULT	UST
He still speaking, they come from the synagogue ruler, saying, "Your daughter died. Why trouble the teacher further?"	*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."*

ULT **He still speaking**
UST While Jesus was still talking {with that woman}
(ἔτι αὐτοῦ λαλοῦντος)

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

ULT **they come**
UST some messengers arrived
(ἔρχονται)

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

Support Reference: Go and Come

ULT **they come**
UST some messengers arrived
(ἔρχονται)

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]

Support Reference: Pronouns — When to Use Them

ULT **from the synagogue ruler**
UST from the house of Jairus, the leader of the Jewish meeting place
(ἀπὸ τοῦ ἀρχισυναγώγου)

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

ULT **saying**
UST They told Jairus
(λέγοντες)

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

Support Reference: Quotations and Quote Margins

ULT **Why trouble the teacher further**
UST You should not continue to ask the instructor to help
(τί ἔτι σκύλλεις τὸν διδάσκαλον)

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

ULT **Why trouble the teacher further**
UST You should not continue to ask the instructor to help
(τί ἔτι σκύλλεις τὸν διδάσκαλον)

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	UST
trouble	You … ask … to help
teacher	instructor

Mark 5:36

ULT	UST
But Jesus, having overheard the word being spoken, says to the synagogue ruler, "Do not fear. Only believe."	*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}."*

ULT **having overheard**
UST listened to
(παρακούσας)

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]

ULT **the word being spoken**
UST what the messengers said
(τὸν λόγον λαλούμενον)

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

ULT **being spoken**
UST the messengers said
(λαλούμενον)

If your language 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

ULT **believe**
UST You … need to trust {that I can help your daughter}
(πίστευε)

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	UST
Jesus	Jesus
Do … fear	You should … being afraid
believe	You … need to trust {that I can help your daughter}

Mark 5:37

ULT	UST
And he did not allow anyone to accompany him except Peter and James and John the brother of James.	*Then Jesus took only Peter, James, and James' {younger} brother John with him. He did not allow anyone else to come with them.*

ULT he did not allow anyone to accompany him except Peter and James and John the brother of James

UST Jesus took only Peter, James, and James' {younger} brother John with him. He did not allow anyone else to come with them

(οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι, εἰ μὴ τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου)

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

ULT him

UST with him

(μετ' αὐτοῦ)

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

ULT the brother of James

UST James' {younger} brother

(τὸν ἀδελφὸν Ἰακώβου)

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	UST
Peter	Peter
James	James
John	John

ULT	UST
of James	James

Mark 5:38

ULT	UST
And he comes to the house of the leader of the synagogue, and he sees a commotion and weeping and much wailing.	*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.*

ULT **he comes**
UST they arrived
(ἔρχονται)

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

ULT **he comes**
UST they arrived
(ἔρχονται)

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

Support Reference: Go and Come

ULT **a commotion and weeping and much wailing**
UST that the people there were making a lot of noise. They were crying very sorrowfully
(θόρυβον, καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά)

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

> ULT **weeping and much wailing**
> UST They were crying very sorrowfully
> (κλαίοντας καὶ ἀλαλάζοντας πολλά)

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	UST
house	house
weeping	They were crying very sorrowfully

Mark 5:39

ULT	UST
And entering, he says to them, "Why are you being disturbed and weeping? The child did not die but is sleeping."	*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."*

ULT **Why are you being disturbed and weeping? The child did not die but is sleeping**
UST You should not be making much noise and crying sorrowfully! The young woman is not dead! She is only sleeping
(τί θορυβεῖσθε καὶ κλαίετε? τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει)

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

ULT **Why are you being disturbed and weeping**
UST You should not be making much noise and crying sorrowfully
(τί θορυβεῖσθε καὶ κλαίετε)

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

ULT **are you being disturbed**
UST You … be making much noise
(θορυβεῖσθε)

If your language 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

> ULT **are you being disturbed**
> UST You … be making much noise
> (θορυβεῖσθε)

Because Jesus is speaking to many people in the house, the word **you** is plural.

Support Reference: Forms of 'You' — Singular

> ULT **The child**
> UST The young woman
> (τὸ παιδίον)

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	UST
weeping	crying sorrowfully

Mark 5:40

ULT	UST
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.	*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.*

ULT **the ones with him**

UST Peter, James, and John

(τοὺς μετ' αὐτοῦ)

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	UST
having cast … out	made … leave {the house}

Mark 5:41

ULT	UST
And having taken the hand of the child, he says to her, "Talitha, koum!" which is translated: "Little girl, I say to you, arise."	*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!"*

ULT **Talitha, koum!" which is translated: "Little girl, I say to you, arise**
UST Talitha koum!" That means, "Young woman, I tell you to get up
(ταλιθὰ, κοῦμ! ὅ ἐστιν μεθερμηνευόμενον τὸ κοράσιον, σοὶ λέγω ἔγειρε)

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

ULT **which is translated**
UST That means
(ὅ ἐστιν μεθερμηνευόμενον)

If your language 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	UST
translated	means

Mark 5:42

ULT	UST
And immediately the little girl rose up and was walking (for she was 12 years), and they were immediately astonished with great amazement.	*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.*

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
(καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ)

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

ULT **rose up**
UST {became alive again,} stood up
(ἀνέστη)

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

ULT **for**
UST in fact
(γὰρ)

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

ULT **she was 12 years**
UST she was 12 years old
(ἦν & ἐτῶν δώδεκα)

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

ULT **they were immediately astonished**
UST That … impressed everyone who was there
(ἐξέστησαν εὐθὺς)

If your language 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

ULT **they were immediately astonished with great amazement**
UST That greatly impressed everyone who was there
(ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ)

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

ULT **with great amazement**
UST greatly
(ἐκστάσει μεγάλῃ)

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	UST
years	years old

Mark 5:43

ULT	UST
And he commanded them much that no one might know this, and he said that something should be given to her to eat.	*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.*

ULT them much that no one might know this
UST them firmly, "Do not tell anyone about what I have done here
(αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο)

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

ULT no one might know this
UST Do not tell anyone about what I have done here
(μηδεὶς γνοῖ τοῦτο)

Alternate translation: [they should let no one know about this]

ULT he said that something should be given to her to eat
UST he told them to serve the young woman some food to eat
(εἶπεν δοθῆναι αὐτῇ φαγεῖν)

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

ULT that something should be given to her
UST them to serve the young woman some food
(δοθῆναι αὐτῇ)

If your language 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	UST
might know	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	UST
And he went out from there and comes to his hometown, and his disciples are following him.	*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.*

ULT **And**
UST After that
(καὶ)

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

ULT **he went out … comes**
UST Jesus left … He traveled
(ἐξῆλθεν & ἔρχεται)

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

ULT **from there**
UST the city of Capernaum
(ἐκεῖθεν)

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

ULT **his hometown**
UST {the city of Nazareth,} where he had grown up
(τὴν πατρίδα αὐτοῦ)

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	UST
disciples	apprentices

Mark 6:2

ULT	UST
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?	*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.*

ULT **the many ones hearing him were astonished, saying**
UST What they heard him say impressed the many people {who were there}. They said {to each other}
(οἱ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες)

If your language 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

ULT **the many ones hearing him**
UST What they heard him say … the many people {who were there}
(οἱ πολλοὶ ἀκούοντες)

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

ULT **saying**
UST They said {to each other}
(λέγοντες)

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

Support Reference: Quotations and Quote Margins

> ULT **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 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
> (πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι)

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

> ULT **From where to this one {are} these things**
> UST We do not know how this man is able to do what he does
> (πόθεν τούτῳ ταῦτα)

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

> ULT **what {is} the wisdom that has been given to this one, and such miracles**
> UST We do not know how he is so wise and … such powerful things
> (τίς ἡ σοφία ἡ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται)

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

ULT **that has been given to this one**
UST how he
(ἡ δοθεῖσα τούτῳ)

If your language 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

ULT **by his hands**
UST does
(διὰ τῶν χειρῶν αὐτοῦ)

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	UST
a Sabbath	the Jewish day of rest
synagogue	when they gathered in the Jewish meeting place
wisdom	is so wise
miracles	powerful things

Mark 6:3

ULT	UST
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.	*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.*

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**

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

(οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας, καὶ ἀδελφὸς Ἰακώβου, καὶ Ἰωσῆτος, καὶ Ἰούδα, καὶ Σίμωνος? καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς)

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

ULT **the carpenter**

UST a woodworker

(ὁ τέκτων)

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

ULT **a brother**
UST he is an {older} brother
(ἀδελφὸς)

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

ULT **Joses … Judas … Simon**
UST Joses, Judas … Simon
(Ἰωσῆτος & Ἰούδα & Σίμωνος)

The words **Joses**, **Judas**, and **Simon** are the names of men.

Support Reference: How to Translate Names

ULT **his sisters**
UST His {younger} sisters
(αἱ ἀδελφαὶ αὐτοῦ)

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

ULT **they were being caused to stumble on him**
UST these people rejected Jesus
(ἐσκανδαλίζοντο ἐν αὐτῷ)

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

> ULT **they were being caused to stumble on him**
> UST these people rejected Jesus
> (ἐσκανδαλίζοντο ἐν αὐτῷ)

If your language 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	UST
of Mary	Mary’s

Mark 6:4

ULT	UST
And Jesus was saying to them, "A prophet is not without honor, except in his hometown and among his relatives and in his house."	*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."*

ULT **A prophet is not without honor, except**
UST The only ones who do not respect people who speak for God
(οὐκ ἔστιν προφήτης ἄτιμος, εἰ μὴ)

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

ULT **is not without honor**
UST who do not respect
(οὐκ ἔστιν & ἄτιμος)

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

ULT **without honor**
UST not respect
(ἄτιμος)

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]

Support Reference: Abstract Nouns

ULT **in his hometown and among his relatives and in his house**
UST are those from where they grew up, their clans, and their own families
(ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ)

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

ULT **in his house**
UST their own families
(ἐν τῇ οἰκίᾳ αὐτοῦ)

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	UST
Jesus	Jesus
A prophet	people who speak for God
relatives	their clans
house	their own families

Mark 6:5

ULT	UST
And he was not able to do any miracle there, except, having laid his hands on a few sick people, he healed {them}.	*Jesus could do very few powerful things in that place. He only touched a few people who were sick and cured them.*

ULT **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

(οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις, ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσεν)

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

ULT **he was not able to do any miracle there**

UST Jesus could do very few powerful things in that place

(οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν)

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	UST
miracle	powerful things

Mark 6:6

ULT	UST
And he was amazed because of their unbelief. And he was going around the villages in a circle teaching.	*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.*

ULT **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**
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 … 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 … }
(καὶ ἐθαύμασεν διὰ τὴν ἀπιστίαν αὐτῶν. καὶ περιῆγεν τὰς κώμας, κύκλῳ διδάσκων. καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων) (6:6-7)

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

ULT **he was amazed because of their unbelief**
UST How little the people trusted him surprised Jesus
(ἐθαύμασεν διὰ τὴν ἀπιστίαν αὐτῶν)

If your language 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

ULT **because of their unbelief**
UST How little the people trusted him
(διὰ τὴν ἀπιστίαν αὐτῶν)

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

ULT **the villages**
UST the small towns in that area
(τὰς κώμας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the villages in a circle**
UST through the small towns in that area
(τὰς κώμας, κύκλῳ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
unbelief	How little the people trusted him

Mark 6:7

ULT	UST
And he calls the Twelve and began to send them out two by two, and he was giving them authority over the unclean spirits,	*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}.*

ULT **And**
UST One day
(καὶ)

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

ULT **began to send them out**
UST {He told them that} he was going to have them travel around
(ἤρξατο αὐτοὺς ἀποστέλλειν)

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

ULT **two by two**
UST in groups of two
(δύο δύο)

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

ULT **he was giving them authority over the unclean spirits**
UST He authorized them {to force} demons {out of people}
(ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων)

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	UST
he calls	Jesus told … to come to him
Twelve	his 12 representatives
authority	He authorized
over the unclean spirits	to force} demons {out of people}

Mark 6:8

ULT	UST
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—	*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)*

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 … but having put on sandals, and, "You may not wear two tunics**
UST 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 … He told them to wear sandals and to bring a walking stick … or an extra shirt
(καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν, ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε δύο χιτῶνας) (6:8-9)

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

ULT **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**
UST and to bring a walking stick … them not to pack anything else to bring with them, including food, a traveler's bag, money, or an extra shirt … He told them to wear sandals and to bring a walking stick … or an extra shirt
(αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν, ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε δύο χιτῶνας) (6:8-9)

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]

Support Reference: Direct and Indirect Quotations

ULT **they should take nothing for the road except only a staff**
UST and to bring a walking stick … not … pack anything else to bring with them … or an extra shirt
(μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον)

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

ULT **the road**
UST to bring with them
(ὁδὸν)

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

ULT **no bread**
UST including food
(μὴ ἄρτον)

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

ULT **bag**
UST a traveler's bag
(πήραν)

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

> ULT **in the belt**
> UST money
> (εἰς τὴν ζώνην)

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

> ULT **the belt**
> UST money
> (τὴν ζώνην)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a staff	and to bring a walking stick
bread	including food

Mark 6:9

ULT	UST
but having put on sandals, and, "You may not wear two tunics."	*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)*

ULT **and, "You may not wear two tunics**
UST and to bring a walking stick … or an extra shirt
(καὶ μὴ ἐνδύσησθε δύο χιτῶνας)

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

ULT **two tunics**
UST or an extra shirt
(δύο χιτῶνας)

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	UST
sandals	sandals
tunics	or an extra shirt

Mark 6:10

ULT	UST
And he was saying to them, "Whenever you enter into a house, remain there until you go out from there.	*He also told them, "When someone welcomes you into their home, continue to stay there until you leave that area.*

ULT **you enter into a house**
UST someone welcomes you into their home
(εἰσέλθητε εἰς οἰκίαν)

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

ULT **from there**
UST that area
(ἐκεῖθεν)

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	UST
a house	their home

Mark 6:11

ULT	UST
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."	*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}."*

ULT **whatever place does not receive**
UST Whenever people in a certain place do not welcome
(ὃς ἂν τόπος μὴ δέξηται)

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

ULT **going out**
UST you should leave
(ἐκπορευόμενοι)

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

Support Reference: Go and Come

ULT **shake off the dust that {is} under your feet**
UST As you are going, shake the dust from that place off your feet
(ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν)

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

> ULT **for a testimony against them**
> UST to warn them {that God will punish them}
> (εἰς μαρτύριον αὐτοῖς)

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

> ULT **for a testimony**
> UST to warn them {that God will punish them}
> (εἰς μαρτύριον)

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

> ULT **for a testimony against them**
> UST to warn them {that God will punish them}
> (εἰς μαρτύριον αὐτοῖς)

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	UST
does … receive	do … welcome
a testimony	to warn them {that God will punish them}

Mark 6:12

ULT	UST
And having gone out, they proclaimed that they should repent.	*Then Jesus' 12 representatives left {to travel around}. They preached that people should stop doing what was wrong.*

ULT having gone out
UST Jesus' 12 representatives left {to travel around}
(ἐξελθόντες)

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

Support Reference: Go and Come

ULT they proclaimed that they should repent
UST They preached that people should stop doing what was wrong
(ἐκήρυξαν ἵνα μετανοῶσιν)

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

ULT they should repent
UST people should stop doing what was wrong
(μετανοῶσιν)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they proclaimed	They preached
they should repent	people should stop doing what was wrong

Mark 6:13

ULT	UST
And they were casting out many demons and anointing many sick {people} with oil and healing them.	*They forced demons out of many people. They put olive oil on many people who were sick. Then, they cured them.*

ULT anointing many sick {people} with oil
UST They put olive oil on many people who were sick
(ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους)

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	UST
demons	demons … of many people
they were casting out	They forced … out
anointing	They put … on
with oil	olive oil

Mark 6:14

ULT	UST
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."	*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."*

ULT **And King Herod heard**
UST By this time … King Herod Antipas{, the ruler over the region of Galilee,} heard {people talking} about him
(καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης)

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

ULT **And**
UST By this time
(καὶ)

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

ULT **King Herod heard, for his name became known**
UST Jesus had become famous. So, King Herod Antipas{, the ruler over the region of Galilee,} heard {people talking} about him
(ἤκουσεν ὁ βασιλεὺς Ἡρῴδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ)

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

> ULT **his name**
> UST Jesus
> (τὸ ὄνομα αὐτοῦ)

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

> ULT **they were saying,John the Baptist has been raised from the dead, and because of this the powers work in him**
> UST Some people declared, “God has made John the Baptizer alive again {as Jesus}, and that is why he does these powerful things
> (ἔλεγον & Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ)

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

> ULT **they were saying**
> UST Some people declared
> (ἔλεγον)

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

> ULT **they were saying**
> UST Some people declared
> (ἔλεγον)

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

> ULT **John the Baptist has been raised from the dead**
> UST God has made John the Baptizer alive again {as Jesus}
> (Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν)

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

> ULT **John the Baptist has been raised**
> UST God has made John the Baptizer alive again {as Jesus}
> (Ἰωάννης ὁ βαπτίζων ἐγήγερται)

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

> ULT **John the Baptist has been raised**
> UST God has made John the Baptizer alive again {as Jesus}
> (Ἰωάννης ὁ βαπτίζων ἐγήγερται)

If your language 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

> ULT **from the dead**
> UST God has made … alive again {as Jesus}
> (ἐκ νεκρῶν)

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

ULT **because of this**
UST that is why
(διὰ τοῦτο)

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

ULT **the powers work in him**
UST he does these powerful things
(ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ)

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	UST
King	King Herod Antipas{, the ruler over the region of Galilee … }
Herod	King Herod Antipas{, the ruler over the region of Galilee … }
Baptist	the Baptizer
John the Baptist	John the Baptizer
the powers	these powerful things

Mark 6:15

ULT	UST
But others were saying, “He is Elijah.” But others were saying, “A prophet, like one of the prophets.”	*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.”*

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
(ἄλλοι δὲ ἔλεγον & Ἠλείας ἐστίν; ἄλλοι δὲ ἔλεγον & προφήτης, ὡς εἷς τῶν προφητῶν)

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

ULT **A prophet**
UST He is a person who speaks for God
(προφήτης)

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

ULT **one of the prophets**
UST one of the people who spoke for God long ago
(εἷς τῶν προφητῶν)

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	UST
Elijah	the prophet Elijah{, who has returned to us}
A prophet	He is a person who speaks for God

ULT	UST
of the prophets	of the people who spoke for God long ago

Mark 6:16

ULT	UST
But Herod, having heard this, was saying, "{The one} whom I beheaded, John, this one has been raised."	*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}."*

ULT **{The one} whom I beheaded, John, this one has been raised**
UST I had someone cut John the Baptizer's head off! However, God must have made him alive again {as Jesus}
(ὃν ἐγὼ ἀπεκεφάλισα, Ἰωάννην οὗτος ἠγέρθη)

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

ULT **{The one} whom I beheaded, John, this one has been raised**
UST I had someone cut John the Baptizer's head off! However, God must have made him alive again {as Jesus}
(ὃν ἐγὼ ἀπεκεφάλισα, Ἰωάννην οὗτος ἠγέρθη)

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

ULT **I beheaded**
UST I had someone cut … head off
(ἐγὼ ἀπεκεφάλισα)

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

> ULT **this one has been raised**
> UST However, God must have made him alive again {as Jesus}
> (οὗτος ἠγέρθη)

See how you expressed the similar phrase in 6:14. Alternate translation: [has been restored to life]

Support Reference: Idiom

> ULT **this one has been raised**
> UST However, God must have made him alive again {as Jesus}
> (οὗτος ἠγέρθη)

If your language 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	UST
Herod	King Herod Antipas
John	John the Baptizer’s

Mark 6:17

ULT	UST
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.	*{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)*

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 … 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 … Herodias, your sister-in-law." So, 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." So, Herod
(αὐτὸς γὰρ ὁ Ἡρῴδης, ἀποστείλας ἐκράτησεν τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρῳδιάδα, τὴν γυναῖκα Φιλίππου, τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρῴδῃ & οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου) (6:17-18)

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

ULT **For**
UST {Herod said that because John had already died.} Here is how that happened … So
(γὰρ)

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

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 … Herodias, your sister-in-law." So, Herod told his soldiers to go and arrest John. They tied him up and put him in jail
(αὐτὸς γὰρ ὁ Ἡρῴδης, ἀποστείλας ἐκράτησεν τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρῳδιάδα, τὴν γυναῖκα Φιλίππου, τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Herod himself, having sent, seized John and bound him in prison**
UST John the Baptizer … Herod told his soldiers to go and arrest John. They tied him up and put him in jail
(αὐτὸς & ὁ Ἡρῴδης, ἀποστείλας ἐκράτησεν τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ)

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

ULT **Herod himself**
UST John the Baptizer … Herod
(αὐτὸς & ὁ Ἡρῴδης)

Mark uses the word **himself** to emphasize how significant it was that **Herod** was the one did these things. Use a way that is natural in your language to indicate this significance. Alternate translation: [it was Herod who] or [indeed Herod]

Support Reference: Reflexive Pronouns

ULT **Herodias, the wife of his brother Philip, because he married her**
UST Herod married Herodias, who had previously been the wife of Herod's brother Philip … Herodias, your sister-in-law
(Ἡρῳδιάδα, τὴν γυναῖκα Φιλίππου, τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν)

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

ULT **the wife of his brother Philip, because he married her**
UST Herod married Herodias … had previously been the wife of Herod's brother Philip … Herodias, your sister-in-law
(τὴν γυναῖκα Φιλίππου, τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν)

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

ULT **of his brother Philip**
UST of Herod's brother Philip … Herodias, your sister-in-law
(Φιλίππου, τοῦ ἀδελφοῦ αὐτοῦ)

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

ULT **his brother**
UST of Herod's brother … Herodias, your sister-in-law
(τοῦ ἀδελφοῦ αὐτοῦ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Herod	John the Baptizer … Herod
seized	and arrest
John	John

ULT	UST
bound	They tied … up
Herodias	who

Mark 6:18

ULT	UST
For John was saying to Herod, "It is not lawful for you to have the wife of your brother."	*{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)*

ULT **For**
UST {Herod said that because John had already died.} Here is how that happened … So
(γὰρ)

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

ULT **to Herod, "It is not lawful for you to have the wife of your brother**
UST had previously been the wife of … brother … Herod, "Our law forbids you to marry Herodias, your sister-in-law
(τῷ Ἡρῴδῃ & οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου)

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

ULT **for you … your**
UST you … Herodias, your sister-in-law
(σοι & σου)

Because John is speaking to Herod, the words **you** and **your** are singular.

Support Reference: Forms of 'You' — Singular

ULT **of your brother**
UST of … brother … Herodias, your sister-in-law
(τοῦ ἀδελφοῦ σου)

See how you translated **brother** in 6:17. Alternate translation: [of your older brother]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John the Baptizer … Herod
to Herod	Herod
It is … lawful	Our law forbids

Mark 6:19

ULT	UST
But Herodias was angry with him and was wanting to kill him, and she was not able,	*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)*

ULT **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**

UST Herodias was so upset with John that she wanted to have someone execute him … realized … and … Also … 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, but he enjoyed listening to him

(ἡ δὲ Ἡρῳδιὰς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο; ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν; καὶ ἀκούσας αὐτοῦ, πολλὰ ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν) (6:19-20)

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

ULT **was wanting to kill him**

UST she wanted to have someone execute him … realized

(ἤθελεν αὐτὸν ἀποκτεῖναι)

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

ULT **and**
UST Also
(καὶ)

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

ULT **she was not able**
UST Herodias from doing what she wanted {to John}
(οὐκ ἠδύνατο)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Herodias	Herodias

Mark 6:20

ULT	UST
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.	*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)*

ULT **for**
UST However
(γὰρ)

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

ULT **he was keeping him safe**
UST he prevented
(συνετήρει αὐτόν)

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

ULT **he was much perplexed**
UST he was not sure how to respond
(πολλὰ ἠπόρει)

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

ULT **he was much perplexed**
UST he was not sure how to respond
(πολλὰ ἠπόρει)

If your language 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

ULT **and**
UST but
(καὶ)

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	UST
Herod	Herod
was fearing	So, Herod was afraid {to do anything to … }
John	John
knowing	realized
righteous	that John did what was right
holy	that God had set John apart

Mark 6:21

ULT	UST
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,	*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.*

ULT **an opportune day having come**
UST one day, Herodias realized that she might be able {to have someone execute John}
(γενομένης ἡμέρας εὐκαίρου)

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

ULT **made a dinner**
UST had invited … to feast with him
(δεῖπνον ἐποίησεν)

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

ULT **for his birthday**
UST It was Herod's birthday
(τοῖς γενεσίοις αὐτοῦ)

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

ULT **for his great ones**
UST his important officials
(τοῖς μεγιστᾶσιν αὐτοῦ)

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

ULT **for the first of Galilee**
UST the most important people in the region of Galilee
(τοῖς πρώτοις τῆς Γαλιλαίας)

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

ULT **for the first**
UST the most important people
(τοῖς πρώτοις)

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	UST
an … day	one day, Herodias realized that she might be able {to have someone execute John}
Herod	and he
for the chiliarchs	some military commanders
of Galilee	in the region of Galilee

Mark 6:22

ULT	UST
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."	*{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!"*

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**
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
(καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρῳδιάδος, καὶ ὀρχησαμένης καὶ ἀρεσάσης τῷ Ἡρῴδῃ καὶ τοῖς συνανακειμένοις & ὁ βασιλεὺς)

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

ULT **his daughter, of Herodias**
UST Herod's stepdaughter, the daughter of Herodias
(τῆς θυγατρὸς αὐτοῦ Ἡρῳδιάδος)

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

ULT **his daughter, of Herodias**
UST Herod's stepdaughter, the daughter of Herodias
(τῆς θυγατρὸς αὐτοῦ Ἡρῳδιάδος)

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

ULT **the ones reclining to eat with {him}**
UST his guests
(τοῖς συνανακειμένοις)

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

ULT **said to the girl, "Ask me whatever you desire, and I will give {it} to you**
UST told her, "I will give you whatever you request
(εἶπεν & τῷ κορασίῳ, αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι)

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

ULT **to the girl**
UST her
(τῷ κορασίῳ)

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

ULT **Ask … you desire … to you**
UST you whatever you request
(αἴτησόν & θέλῃς & σοι)

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	UST
of Herodias	the daughter of Herodias
Herod	for Herod
king	So, King Herod

Mark 6:23

ULT	UST
And he swore to her, "If you ask me, I will give {it} to you, up to half of my kingdom."	*Further, he solemnly promised, "You can even ask for half of what I rule over. I will still give you whatever you request!"*

ULT **to her, "If you ask me, I will give {it} to you, up to half of my kingdom**
UST he solemnly promised, "You can even ask for half of what I rule over. I will still give you whatever you request
(αὐτῇ & ἐάν με αἰτήσῃς, δώσω σοι, ἕως ἡμίσους τῆς βασιλείας μου)

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

ULT **you ask … to you**
UST you whatever you request
(αἰτήσῃς & σοι)

Because Herod is speaking to the girl, the word **you** is singular throughout this verse.

Support Reference: Forms of 'You' — Singular

ULT **up to half of my kingdom**
UST You can even ask for half of what I rule over
(ἕως ἡμίσους τῆς βασιλείας μου)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he swore	he solemnly promised
of … kingdom	of what I rule over

Mark 6:24

ULT	UST
And having gone out, she said to her mother, "What should I ask?" And she said, "The head of John the Baptist."	*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}."*

ULT **having gone out**
UST the young woman left {that place and went to her mother, Herodias}
(ἐξελθοῦσα)

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

Support Reference: Go and Come

ULT **she said to her mother, "What should I ask?" And she said, "The head of John the Baptist**
UST 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 … }
(εἶπεν τῇ μητρὶ αὐτῆς, τί αἰτήσωμαι? ἡ δὲ εἶπεν, τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος)

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

ULT **to her mother**
UST her mother
(τῇ μητρὶ αὐτῆς)

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

> ULT **The head of John the Baptist**
> UST Request {that someone cut off} John the Baptizer's head {and give it to you}
> (τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος)

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

> ULT **The head of John the Baptist**
> UST Request {that someone cut off} John the Baptizer's head {and give it to you}
> (τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος)

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	UST
Baptist	Request {that someone cut off} John the Baptizer's head {and give it to you}
of John the Baptist	Request {that someone cut off} John the Baptizer's head {and give it to you}

Mark 6:25

ULT	UST
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."	*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!"*

ULT **with haste**
UST hurried
(μετὰ σπουδῆς)

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]

ULT **saying**
(λέγουσα)

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

Support Reference: Quotations and Quote Margins

ULT **I desire that you would give me at once the head of John the Baptist on a platter**
UST I want {you to cut off} John the Baptizer's head right now and bring it to me on a plate
(θέλω ἵνα ἐξαυτῆς δῷς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ)

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

ULT **you would give**
UST and bring it
(δῷς)

Because the girl is speaking to Herod, the word **you** is singular.

Support Reference: Forms of 'You' — Singular

ULT **a platter**
UST a plate
(πίνακι)

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	UST
king	King Herod
Baptist	Baptizer’s
of John the Baptist	John the Baptizer’s

Mark 6:26

ULT	UST
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,	*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.*

ULT having become deeply grieved
UST was sad {about what she asked for}
(περίλυπος γενόμενος)

Alternate translation: [feeling very sorry]

ULT because of his oaths and the ones reclining to eat with him
UST because he had solemnly promised in front of all his guests {to give her what she asked for}
(διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους)

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

ULT the ones reclining to eat with him
UST in front of all his guests
(τοὺς συνανακειμένους)

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

ULT **did not want to refuse her**
UST However … he decided to do what she requested
(οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν)

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	UST
king	King Herod
oaths	he had solemnly promised … to give her what she asked for

Mark 6:27

ULT	UST
and the king, immediately having sent an executioner, commanded {him} to bring his head, and having departed, he beheaded him in the prison.	*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.*

ULT **having sent an executioner, commanded {him} to bring his head**
UST told a soldier to go to {the jail} where John was{, cut off his head,} and bring his head back
(ἀποστείλας & σπεκουλάτορα, ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ)

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

ULT **an executioner**
UST a soldier
(σπεκουλάτορα)

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

ULT **to bring his head**
UST { … cut off his head,} and bring his head back
(ἐνέγκαι τὴν κεφαλὴν αὐτοῦ)

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	UST
king	King Herod

Mark 6:28

ULT	UST
And he brought his head on a platter and gave it to the girl, and the girl gave it to her mother.	*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}.*

ULT a platter
UST a plate
(πίνακι)

See how you translated the word **platter** in 6:25. Alternate translation: [a tray] or [a large serving plate]

Support Reference: Translate Unknowns

ULT to the girl … the girl
UST to the young woman. She
(τῷ κορασίῳ & τὸ κοράσιον)

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	UST
And his disciples, having heard, came and took away his corpse and placed it in a tomb.	*When John's apprentices learned {what had happened}, they went to the jail. They took John's dead body and buried it.*

ULT **came**
UST they went to the jail
(ἦλθον)

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

ULT **came**
UST they went to the jail
(ἦλθον)

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	UST
disciples	apprentices
a tomb	buried

Mark 6:30

ULT	UST
And the apostles are gathered together with Jesus and reported to him everything, as much as they did and as much as they taught.	*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.*

ULT **And**
UST As for
(καὶ)

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

ULT **are gathered together**
UST they returned … from where they had traveled
(συνάγονται)

If your language 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

ULT **everything, as much as they did and as much as they taught**
UST everything that they had done and everything that they had instructed people about
(πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν)

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	UST
are gathered together	they returned … from where they had traveled

ULT	UST
apostles	Jesus' representatives
Jesus	Jesus
reported	They told … about

Mark 6:31

ULT	UST
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.	*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!"*

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
(καὶ λέγει αὐτοῖς, δεῦτε ὑμεῖς αὐτοὶ κατ᾽ ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν)

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

ULT **You yourselves**
UST Come
(ὑμεῖς αὐτοὶ)

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

ULT **the ones coming and the ones going**
UST arriving and leaving {where they were}
(οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες)

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

> ULT **they were not even having opportunity to eat**
> UST they did not even have enough time to eat food
> (οὐδὲ φαγεῖν εὐκαίρουν)

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	UST
desolate	where no one lives

Mark 6:32

ULT	UST
And they went away in the boat to a desolate place by themselves.	*So, they sailed in a boat to a place where no one lived and where no one else would be with them.*

ULT they went away
UST they sailed
(ἀπῆλθον)

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

Support Reference: Go and Come

ULT the boat
UST a boat
(τῷ πλοίῳ)

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	UST
desolate	where no one lived

Mark 6:33

ULT	UST
And they saw them leaving, and many knew, and they ran there together on foot from all the cities, and they arrived before them.	*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!*

ULT **they saw them leaving, and many knew**
UST people noticed them sailing away. Many of those people realized {that it was Jesus and his apprentices}
(εἶδον αὐτοὺς ὑπάγοντας, καὶ ἐπέγνωσαν πολλοί)

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

ULT **they saw**
UST people noticed
(εἶδον)

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

ULT **many**
UST Many of those people
(πολλοί)

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

ULT **knew**
UST realized {that it was Jesus and his apprentices}
(ἐπέγνωσαν)

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

ULT **they ran there together on foot**
UST and ran to where {Jesus and his apprentices were sailing}
(πεζῇ & συνέδραμον ἐκεῖ)

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

ULT **from all the cities**
UST they left all their towns
(ἀπὸ πασῶν τῶν πόλεων)

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	UST
knew	realized {that it was Jesus and his apprentices}

Mark 6:34

ULT	UST
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.	*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 sheepherder {to lead them and to take care of them}. So, he pitied them and started to instruct them about many things.*

ULT **having come out**
UST When Jesus got out of the boat
(ἐξελθὼν)

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

ULT **having come out**
UST When Jesus got out of the boat
(ἐξελθὼν)

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

Support Reference: Go and Come

ULT **he had compassion on them because they were like sheep not having a shepherd**
UST He noticed that they were like sheep who did not have a sheepherder {to lead them and to take care of them}. So, he pitied them
(ἐσπλαγχνίσθη ἐπ’ αὐτοὺς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα)

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

ULT **he had compassion on**
UST he pitied
(ἐσπλαγχνίσθη ἐπ’)

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

ULT **because they were like sheep not having a shepherd**
UST He noticed that they were like sheep who did not have a sheepherder {to lead them and to take care of them}. So
(ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα)

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	UST
he had compassion	he pitied
sheep	sheep
a shepherd	a sheepherder {to lead them and to take care of them}

Mark 6:35

ULT	UST
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.	*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.*

ULT **the hour already having become much … the hour {is} already much**
UST When it was already late in the day … it is already late in the day
(ἤδη ὥρας πολλῆς γενομένης & ἤδη ὥρα πολλή)

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

ULT **having come**
UST approached
(προσελθόντες)

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	UST
the hour	late in the day
disciples	the apprentices
desolate	where no one lives
the hour	late in the day

Mark 6:36

ULT	UST
Send them away so that, having gone away into the surrounding countryside and villages, they might buy something for themselves {that} they might eat."	*So, please tell these people to walk to the places that are near us, where they can buy food to eat."*

ULT **Send them away**
UST So, please tell these people
(ἀπόλυσον αὐτούς)

Because the disciples are speaking to Jesus, the command **Send them away** is singular.

Support Reference: Forms of 'You' — Singular

ULT **Send them away**
UST So, please tell these people
(ἀπόλυσον αὐτούς)

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

ULT **the surrounding countryside and villages**
UST the places that are near us
(τοὺς κύκλῳ ἀγροὺς καὶ κώμας)

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]

Support Reference: Merism

Mark 6:37

ULT	UST
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?"	*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!"*

ULT But
(δὲ)

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

ULT Having gone away, might we buy loaves of 200 denarii and give {them} to them to eat
UST Surely you do not want us to go and spend 200 coins to buy enough loaves of bread to provide these people with food
(ἀπελθόντες, ἀγοράσωμεν δηναρίων διακοσίων ἄρτους, καὶ δώσομεν αὐτοῖς φαγεῖν)

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

ULT loaves of 200 denarii
UST 200 coins … enough loaves of bread
(δηναρίων διακοσίων ἄρτους)

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

ULT **of 200 denarii**
UST 200 coins
(δηναρίων διακοσίων)

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	UST
loaves	enough loaves of bread

Mark 6:38

ULT	UST
But he says to them, “How many loaves do you have? Go. See.” And having known, they say, “Five, and two fish.”	*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.”*

ULT **But**
UST Then
(δὲ)

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

ULT **loaves**
UST loaves of bread
(ἄρτους)

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

ULT **Go. See**
UST Find out
(ὑπάγετε, ἴδετε)

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

ULT **having known**
UST Once they had found out {how many they had}
(γνόντες)

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

ULT **Five, and two fish**
UST We have five loaves of bread and two fish
(πέντε καὶ δύο ἰχθύας)

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	UST
loaves	loaves of bread
having known	Once they had found out {how many they had}

Mark 6:39

ULT	UST
And he commanded them all to recline group by group on the green grass.	*Then Jesus told all the people who were there to sit down in groups on the fresh grass {that was growing on the ground}.*

ULT **he commanded them all to recline**
UST Jesus told all the people who were there to sit down
(ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας)

The pronoun **them** could refer to: (1) **all** the people who were there. In this case, Jesus directly commanded the crowd **to recline**. Alternate translation: [he commanded the whole crowd to recline]; (2) the disciples, who them told **all** the people who were there **to recline**. In this case, Jesus commands the disciples, who command the crowd. Alternate translation: [he commanded the disciples to have all the people recline]

Support Reference: Pronouns — When to Use Them

ULT **them all to recline group by group on the green grass**
UST all the people who were there to sit down in groups on the fresh grass {that was growing on the ground}
(αὐτοῖς ἀνακλῖναι πάντας, συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ)

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

ULT **to recline**
UST to sit down
(ἀνακλῖναι)

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

ULT **group by group**
UST in groups
(συμπόσια συμπόσια)

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

ULT **the green grass**
UST the fresh grass {that was growing on the ground}
(τῷ χλωρῷ χόρτῳ)

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	UST
And they reclined group by group according to hundreds and according to fifties.	*So, they sat down in groups. Some groups had 100 people, and some groups had 50 people.*

ULT **they reclined**
UST they sat down
(ἀνέπεσαν)

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

ULT **group by group according to hundreds and according to fifties**
UST in groups. Some groups had 100 people, and some groups had 50 people
(πρασιαὶ πρασιαὶ, κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα)

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

ULT **group by group**
UST in groups
(πρασιαὶ πρασιαὶ)

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	UST
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.	*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}.*

ULT **loaves … the loaves**
UST loaves of bread … the bread
(ἄρτους & τοὺς ἄρτους)

See how you translated **loaves** in 6:38. Alternate translation: [large chunks of bread … the large chunks of bread]

Support Reference: Translate Unknowns

ULT **having looked up to heaven**
UST Then he thanked God for the food
(ἀναβλέψας εἰς τὸν οὐρανὸν)

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

ULT **he blessed**
UST Then he thanked God for the food
(εὐλόγησεν)

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

ULT **broke the loaves into pieces**
UST he tore the bread into pieces
(κατέκλασεν τοὺς ἄρτους)

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

ULT **he divided the two fish among all**
UST He … had his apprentices} serve the two fish to everyone {who was there}
(τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν)

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

ULT **among all**
UST to everyone {who was there}
(πᾶσιν)

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	UST
loaves	loaves of bread
heaven	Then he thanked God for the food
he blessed	Then he thanked God for the food
loaves	bread
to … disciples	to … apprentices

Mark 6:42

ULT	UST
And they all ate and were satisfied.	*Everyone ate {the bread and the fish}, and they all had enough to eat.*

ULT **they all ate**
UST Everyone ate {the bread and the fish}
(ἔφαγον πάντες)

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

ULT **and were satisfied**
UST and they all had enough to eat
(καὶ ἐχορτάσθησαν)

If your 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	UST
And they took up the broken pieces, the fillings of 12 baskets, and from the fish.	*Then the apprentices gathered what was left of the bread and fish. They filled 12 large containers {with the leftovers}!*

ULT **the broken pieces, the fillings of 12 baskets, and from the fish**
UST what was left of the bread and fish. They filled 12 large containers {with the leftovers}
(κλάσματα δώδεκα κοφίνων πληρώματα, καὶ ἀπὸ τῶν ἰχθύων)

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

ULT **the fillings of 12 baskets**
UST They filled 12 large containers {with the leftovers}
(δώδεκα κοφίνων πληρώματα)

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

ULT **the fillings of 12 baskets**
UST They filled 12 large containers {with the leftovers}
(δώδεκα κοφίνων πληρώματα)

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

> ULT **of 12 baskets**
> UST 12 large containers
> (δώδεκα κοφίνων)

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	UST
And the ones having eaten the loaves were 5,000 men.	*There were about 5,000 men who ate the bread and fish.*

ULT **And**
(καὶ)

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

ULT **the loaves**
UST the bread and fish
(τοὺς ἄρτους)

See how you translated **loaves** in 6:38. Alternate translation: [the large chunks of bread]

Support Reference: Translate Unknowns

ULT **the loaves**
UST the bread and fish
(τοὺς ἄρτους)

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]

Support Reference: Synecdoche

ULT **were 5,000 men**
UST There were about 5,000 men
(ἦσαν & πεντακισχίλιοι ἄνδρες)

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	UST
loaves	bread and fish

Mark 6:45

ULT	UST
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.	*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.*

ULT **And immediately**
UST As soon as {everyone finished eating}
(καὶ εὐθὺς)

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

ULT **to the other side**
UST across {the Sea of Galilee}
(εἰς τὸ πέραν)

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

ULT **Bethsaida**
UST the town of Bethsaida
(Βηθσαϊδάν)

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	UST
disciples	apprentices

Mark 6:46

ULT	UST
And having said farewell to them, he went to the mountain to pray.	*After he said goodbye to the people who were there, he walked to the top of a hill to pray {to God}.*

ULT to them
UST to the people who were there
(αὐτοῖς)

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

ULT the mountain
UST the top of a hill
(τὸ ὄρος)

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	UST
to pray	to pray {to God}

Mark 6:47

ULT	UST
And evening having come, the boat was in the middle of the sea, and he {was} alone on the land.	*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.*

ULT **evening having come**
UST When it became dark
(ὀψίας γενομένης)

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

ULT **the boat**
UST the apprentices were in the boat
(τὸ πλοῖον)

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	UST
of the sea	of the Sea of Galilee

Mark 6:48

ULT	UST
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.	*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.*

ULT **them being tormented as they rowed—for the wind was against them—and**
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} … So
(αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς; καὶ)

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

ULT **them being tormented**
UST they were struggling
(αὐτοὺς βασανιζομένους)

If your language 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

ULT **being tormented**
UST were struggling
(βασανιζομένους)

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

> ULT **as they rowed**
> UST to row {the boat across the Sea of Galilee}
> (ἐν τῷ ἐλαύνειν)

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

> ULT **the wind was against them**
> UST Now the wind was blowing from where the apprentices wanted to go
> (ἦν & ὁ ἄνεμος ἐναντίος αὐτοῖς)

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

> ULT **about the fourth watch of the night**
> UST soon before morning
> (περὶ τετάρτην φυλακὴν τῆς νυκτὸς)

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

> ULT **he comes**
> UST he joined
> (ἔρχεται)

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

Support Reference: Go and Come

ULT **walking on the sea**
UST He was walking on top of the Sea of Galilee
(περιπατῶν ἐπὶ τῆς θαλάσσης)

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

ULT **he was wishing to pass by them**
UST He planned to walk right past them
(ἤθελεν παρελθεῖν αὐτούς)

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	UST
the … watch	soon before morning
sea	Sea of Galilee

Mark 6:49

ULT	UST
But they, having seen him walking on the sea, thought that he is a ghost, and they cried out,	*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)*

ULT **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**
UST 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. However … Jesus … it disturbed them … So … However, as soon as {they shouted loudly}, Jesus told them, "Do not worry! I am {Jesus}. Stop being afraid
(οἱ, δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα, ἔδοξαν ὅτι φάντασμά ἐστιν, καὶ ἀνέκραξαν. πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, θαρσεῖτε, ἐγώ εἰμι; μὴ φοβεῖσθε) (6:49-50)

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]

Support Reference: Verse Bridges

ULT **But**
UST However
(δὲ)

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

ULT **walking on the sea**
UST walking on top of the Sea of Galilee
(ἐπὶ τῆς θαλάσσης περιπατοῦντα)

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

ULT **thought that he is a ghost**
UST {They did not know that it was Jesus, so} they thought that he must be a dangerous spiritual being
(ἔδοξαν ὅτι φάντασμά ἐστιν)

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

ULT **a ghost**
UST a dangerous spiritual being
(φάντασμά)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sea	Sea of Galilee
a ghost	a dangerous spiritual being
they cried out	they shouted loudly

Mark 6:50

ULT	UST
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!”	*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)*

ULT **for**
(γὰρ)

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

ULT **were troubled**
UST it disturbed them
(ἐταράχθησαν)

If your language 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

ULT **spoke with them and says to them**
UST told them
(ἐλάλησεν μετ᾽ αὐτῶν, καὶ λέγει αὐτοῖς)

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

> ULT **Take courage**
> UST Do not worry
> (θαρσεῖτε)

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	UST
were troubled	it disturbed them
Take courage	Do not worry
Do … be afraid	being afraid

Mark 6:51

ULT	UST
And he got into the boat with them, and the wind ceased, and they were very amazed within themselves.	*Then Jesus joined the apprentices in the boat. At that moment, the wind stopped blowing. {When that happened,} it impressed them greatly.*

> ULT **they were very amazed within themselves**
> UST {When that happened,} it impressed them greatly
> (λείαν ἐν ἑαυτοῖς ἐξίσταντο)

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

> ULT **they were very amazed**
> UST {When that happened,} it impressed them greatly
> (λείαν & ἐξίσταντο)

If your language 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	UST
For they did not understand about the loaves, but their heart was having been hardened.	*{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.*

ULT **For**
UST {They reacted that way} because
(γὰρ)

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

ULT **they did not understand about the loaves**
UST they did not realize what it meant {when Jesus fed the large group of people with} the loaves of bread
(οὐ & συνῆκαν ἐπὶ τοῖς ἄρτοις)

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

ULT **the loaves**
UST {when Jesus fed the large group of people with} the loaves of bread
(τοῖς ἄρτοις)

See how you translated **loaves** in 6:38. Alternate translation: [large chunks of bread]

Support Reference: Translate Unknowns

ULT **the loaves, but**
UST {when Jesus fed the large group of people with} the loaves of bread. In fact
(τοῖς ἄρτοις, ἀλλ’)

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

ULT **their heart was having been hardened**
UST they stubbornly refused to understand it
(ἦν αὐτῶν ἡ καρδία πεπωρωμένη)

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

ULT **their heart was having been hardened**
UST they stubbornly refused to understand it
(ἦν αὐτῶν ἡ καρδία πεπωρωμένη)

If your language 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

ULT **their heart**
UST they stubbornly refused to understand it
(αὐτῶν ἡ καρδία)

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	UST
they did … understand	they did … realize
loaves	{when Jesus fed the large group of people with} the loaves of bread

ULT	UST
having been hardened	they stubbornly refused to understand it

Mark 6:53

ULT	UST
And having crossed over, they came to the land at Gennesaret and anchored there.	*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.*

ULT **having crossed over**
UST After Jesus and his apprentices finished sailing across the Sea of Galilee, they
(διαπεράσαντες)

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

ULT **they came**
UST landed
(ἦλθον)

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

Support Reference: Go and Come

ULT **Gennesaret**
UST the region of Gennesaret
(Γεννησαρὲτ)

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]

Support Reference: How to Translate Names

> ULT **anchored there**
> UST They tied the boat there
> (προσωρμίσθησαν)

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	UST
And they having come out from the boat, immediately having recognized him,	*As soon as they got out of the boat, people realized that Jesus was there.*

ULT having come out
UST got out
(ἐξελθόντων)

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	UST
having recognized	people realized that … was there

Mark 6:55

ULT	UST
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.	*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.*

ULT they ran throughout … they began … they were hearing
UST Those people hurried to … Whenever people {in those places} learned … they started
(περιέδραμον & ἤρξαντο & ἤκουον)

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

ULT their mats
UST sleeping pads
(τοῖς κραβάττοις)

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

ULT on their mats the ones having sickness
UST on sleeping pads many other people who were sick
(ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας)

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

> ULT **the ones having sickness**
> UST many other people who were sick
> (τοὺς κακῶς ἔχοντας)

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

> ULT **where they were hearing that he is**
> UST Whenever people {in those places} learned that Jesus was in a specific place … there
> (ὅπου ἤκουον ὅτι ἐστίν)

Alternate translation: [wherever they were hearing that Jesus had gone]

> ULT **they were hearing that he is**
> UST Whenever people {in those places} learned that Jesus was in a specific place
> (ἤκουον ὅτι ἐστίν)

It may be more natural in your language to have a direct quotation here. Alternate translation: [they were hearing, “He is there!”]

Support Reference: Direct and Indirect Quotations

Mark 6:56

ULT	UST
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.	*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.*

ULT **into villages or into cities or into fields**
UST many villages, towns, and farms
(εἰς κώμας, ἢ εἰς πόλεις, ἢ εἰς ἀγροὺς)

Alternate translation: [into little towns or into big towns or into rural areas]

ULT **they were placing**
UST people put
(ἐτίθεσαν)

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

ULT **the marketplaces**
UST the open areas
(ταῖς ἀγοραῖς)

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: Assumed Knowledge and Implicit Information

ULT **they were begging … they might … touch**
UST These people who were sick asked … allow them … to touch
(παρεκάλουν & ἅψωνται)

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

ULT **him so that they might even touch the edge of his garment, and**
UST Jesus to allow them just to touch the hem of his robe
(αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται; καὶ)

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

ULT **they might even touch**
UST allow them just to touch
(κἂν & ἅψωνται)

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

ULT **as many as touched it were being healed**
UST Everyone who did so became healthy
(ὅσοι ἂν ἥψαντο αὐτοῦ ἐσῴζοντο)

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

> ULT **it**
> UST did so
> (αὐτοῦ)

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	UST
they were begging	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. (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	UST
And the Pharisees and some of the scribes, having come from Jerusalem, are being gathered to him.	*After that, some Pharisees and some teachers of the Jewish law arrived from the city of Jerusalem. They assembled where Jesus was.*

ULT **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**

UST 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 … }

(καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων; καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους) (7:1-2)

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

ULT **And**

UST After that

(καὶ)

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

ULT **the Pharisees and some of the scribes, having come from Jerusalem, are being gathered to him**
UST some Pharisees and some teachers of the Jewish law arrived from the city of Jerusalem. They assembled where Jesus was
(συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων)

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

ULT **having come**
UST arrived
(ἐλθόντες)

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

Support Reference: Go and Come

ULT **are being gathered**
UST They assembled
(συνάγονται)

If your language 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are being gathered	They assembled
Pharisees	some Pharisees
of the scribes	teachers of the Jewish law
Jerusalem	the city of Jerusalem

Mark 7:2

ULT	UST
And having seen some of his disciples, that they eat loaves with defiled hands, that is, unwashed—	*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}.*

ULT **having seen some of his disciples, that they eat**
UST they noticed that some of Jesus' apprentices … before eating
(ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι & ἐσθίουσιν)

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

ULT **they eat loaves**
UST before eating food
(ἐσθίουσιν τοὺς ἄρτους)

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

ULT **with defiled hands, that is, unwashed**
UST did not cleanse their hands … So, their hands were unclean {when they ate the food}
(κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις)

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	UST
of … disciples	of … apprentices
loaves	food

Mark 7:3

ULT	UST
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;	*{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.*

ULT **for**
UST {The Pharisees and the teachers of the Jewish law noticed that} because
(γὰρ)

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

ULT **the Pharisees and all the Jews**
UST most Jewish people, and especially the Pharisees
(οἱ & Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι)

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

ULT **all the Jews**
UST most Jewish people
(πάντες οἱ Ἰουδαῖοι)

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

> ULT **do not eat unless they would wash their hands with a fist**
> UST always cleanse their hands in a special way before they eat food
> (ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν)

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

> ULT **with a fist**
> UST in a special way
> (πυγμῇ)

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

> ULT **the tradition of the elders**
> UST the teaching that they received from their ancestors
> (τὴν παράδοσιν τῶν πρεσβυτέρων)

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

> ULT **the tradition of the elders**
> UST the teaching that they received from their ancestors
> (τὴν παράδοσιν τῶν πρεσβυτέρων)

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

ULT **of the elders**
UST that they received from their ancestors
(τῶν πρεσβυτέρων)

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	UST
Pharisees	Pharisees
Jews	Jewish people
tradition	teaching
of the elders	that they received from their ancestors

Mark 7:4

ULT	UST
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—	*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.*

ULT **from a marketplace, they do not eat unless they baptize**
(ἀπ’ ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν)

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

ULT **a marketplace**
(ἀγορᾶς)

See how you translated **marketplace** in 6:56. Alternate translation: [a town square] or [a park]

Support Reference: Translate Unknowns

ULT **they do not eat unless they baptize**
(ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν)

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

> ULT **there are many other things which they received to hold to**
> (ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν)

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

> ULT **of cups and pitchers and copper vessels**
> (ποτηρίων καὶ ξεστῶν καὶ χαλκίων)

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

> ULT **pitchers**
> (ξεστῶν)

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

> ULT **copper vessels**
> (χαλκίων)

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

> ULT **copper vessels**
> (χαλκίων)

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	UST
they received	παρέλαβον (ORIG QUOTE)

Mark 7:5

ULT	UST
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?"	*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!"*

ULT also the Pharisees and the scribes ask him
UST So, the Pharisees and the teachers of the Jewish law told Jesus
(καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς)

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

ULT Why do your disciples not walk according to the tradition of the elders, but they eat bread with defiled hands
UST Your apprentices have unclean hands when they eat food. They are disobeying the teachings we received from our ancestors. They should not do that
(διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον)

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

ULT do your disciples not walk according to the tradition of the elders
UST Your apprentices … They are disobeying the teachings we received from our ancestors
(οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων)

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

ULT **your**
UST Your
(σου)

Because the Pharisees and the scribes are talking to Jesus, the word **your** is singular.

Support Reference: Forms of 'You' — Singular

ULT **the tradition of the elders**
UST the teachings we received from our ancestors
(τὴν παράδοσιν τῶν πρεσβυτέρων)

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

ULT **but**
(ἀλλὰ)

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

ULT **they eat bread**
UST when they eat food
(ἐσθίουσιν τὸν ἄρτον)

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	UST
Pharisees	Pharisees
scribes	teachers of the Jewish law
disciples	apprentices
tradition	the teachings
of the elders	we received from our ancestors
bread	food

Mark 7:6

ULT	UST
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.	*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.*

ULT **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**
UST 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
(ὡς γέγραπται & οὗτος ὁ λαὸς τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων) (7:6-7)

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

ULT **But**
(δὲ)

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

ULT **well**
UST was right
(καλῶς)

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

ULT **As it is written**
UST Here is what Isaiah wrote
(ὡς γέγραπται)

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

ULT **This people**
UST You people
(οὗτος ὁ λαὸς)

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

ULT **me … me**
UST me … you do not really care about me
(με & ἐμοῦ)

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

ULT **with their lips**
UST when you talk
(τοῖς χείλεσίν)

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

ULT **their heart is far away from me**
UST you do not really care about me
(ἡ & καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ)

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

ULT **their heart is far away**
UST you do not really care about me
(ἡ & καρδία αὐτῶν πόρρω ἀπέχει)

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

ULT **their heart**
UST you do not really care about me
(ἡ & καρδία αὐτῶν)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophesied	when God spoke through him
Isaiah	Isaiah {the prophet}
hypocrites	You say that you obey God, but you really do not
honors	treat … respectfully

Mark 7:7

ULT	UST
But they worship me in vain, teaching as doctrines commandments of men.'	*When you worship me, it is useless. {That is because} you use only what humans have commanded to instruct others.'*

ULT But
(δὲ)

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

ULT teaching
UST {That is because} you use … to instruct others
(διδάσκοντες)

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

ULT as doctrines commandments of men
UST {That is because} you use only what humans have commanded to instruct others
(διδασκαλίας ἐντάλματα ἀνθρώπων)

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

ULT commandments of men
UST only what humans have commanded
(ἐντάλματα ἀνθρώπων)

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

> ULT **of men**
> UST humans
> (ἀνθρώπων)

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	UST
in vain	it is useless
they worship	When you worship
as doctrines	{That is because} you use … to instruct others

Mark 7:8

ULT	UST
Having left the commandment of God, you hold to the tradition of men.”	*You carefully obey human teachings, but you ignore the laws that God gave us.”*

ULT **Having left**
UST but you ignore
(ἀφέντες)

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

ULT **the commandment of God**
UST the laws that God gave us
(τὴν ἐντολὴν τοῦ Θεοῦ)

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

ULT **the commandment of God**
UST the laws that God gave us
(τὴν ἐντολὴν τοῦ Θεοῦ)

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

ULT **the tradition of men**
UST human teachings
(τὴν παράδοσιν τῶν ἀνθρώπων)

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

> ULT **the tradition of men**
> UST human teachings
> (τὴν παράδοσιν τῶν ἀνθρώπων)

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

> ULT **of men**
> UST human
> (τῶν ἀνθρώπων)

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

> ULT **of men**
> UST human
> (τῶν ἀνθρώπων)

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	UST
of God	that God gave us
tradition	teachings

Mark 7:9

ULT	UST
And he was saying to them, "Well do you reject the commandment of God so that you may keepyour tradition!	*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!*

ULT **Well do you reject the commandment of God so that you may keep your tradition**
UST 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
(καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε)

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

ULT **the commandment of God … your tradition**
UST the laws that God gave us … the teachings that you received
(τὴν ἐντολὴν τοῦ Θεοῦ & τὴν παράδοσιν ὑμῶν)

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

ULT **the commandment of God**
UST the laws that God gave us
(τὴν ἐντολὴν τοῦ Θεοῦ)

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

> **ULT you may keep**
> **UST** obey
> (τηρήσητε)

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	UST
do you reject	You … stop obeying
of God	that God gave us
tradition	the teachings

Mark 7:10

ULT	UST
For Moses said, ‘Honor your father and your mother,’ and, ‘The one speaking evil of his father or mother, let him end in death.’	*For example, Moses gave this law: ‘Treat your parents respectfully.’ {He} also {gave this law}: ‘Execute anyone who insults his or her parents.’*

ULT **For**
UST For example
(γὰρ)

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

ULT **Moses said**
UST Moses gave this law
(Μωϋσῆς & εἶπεν)

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

ULT **said, ‘Honor your father and your mother,’ and, ‘The one speaking evil of his father or mother, let him end in death**
UST gave this law: ‘Treat your parents respectfully.’ {He} also {gave this law}: ‘Execute anyone who insults his or her parents
(εἶπεν, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου; καί, ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω)

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

ULT **Honor your … your**
UST Treat your parents respectfully
(τίμα & σου & σου)

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

ULT **The one speaking evil of his father or mother, let him end in death**
UST Execute anyone who insults his or her parents
(ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω)

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

ULT **The one speaking evil of**
UST anyone who insults
(ὁ κακολογῶν)

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

ULT **his father or mother, let him end**
UST Execute … his or her parents
(πατέρα ἢ μητέρα & τελευτάτω)

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

ULT let him end in death
UST Execute
(θανάτῳ τελευτάτω)

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	UST
Moses	Moses
Honor	Treat … respectfully
speaking evil of	anyone who insults

Mark 7:11

ULT	UST
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),	*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.)*

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 … you no longer permit him to do anything for his father or his mother**

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 … Then, you allow them to stop helping their parents

(ὑμεῖς δὲ λέγετε, ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί, κορβᾶν, (ὅ ἐστιν δῶρον), ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρί) (7:11-12)

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

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

(ὑμεῖς δὲ λέγετε, ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί, κορβᾶν, (ὅ ἐστιν δῶρον), ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς)

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

ULT **But**
UST However
(δὲ)

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

ULT **a man says to his father or his mother**
UST they can say to their parents
(εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί)

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

ULT **Whatever you might have benefited from me**
UST everything that I could have used to provide for you
(ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς)

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

ULT **you might have benefited**
UST could have used to provide for you
(ὠφεληθῇς)

Because the man are talking to his father or his mother, the word **you** is singular.

Support Reference: Forms of 'You' — Singular

ULT **{is} Corban**
UST I designated as Corban
(κορβᾶν)

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

ULT **{is} Corban”’ (that is, a gift**
UST I designated as Corban … That means that they gave it to God
(κορβᾶν, (ὅ ἐστιν δῶρον)

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

ULT **a gift**
UST that they gave it to God
(δῶρον)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you might have benefited	could have used to provide for you

Mark 7:12

ULT	UST
you no longer permit him to do anything for his father or his mother,	*Then, you allow them to stop helping their parents.*

ULT **you no longer permit him to do anything**
UST Then, you allow them to stop helping
(οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι)

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

ULT **him … for his father or his mother**
UST them … their parents
(αὐτὸν & τῷ πατρὶ ἢ τῇ μητρί)

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	UST
setting aside the word of God by your tradition which you handed down, and you do many such similar things.”	*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.”*

> ULT **setting aside**
> UST In that way … to ignore
> (ἀκυροῦντες)

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

> ULT **the word of God**
> UST what God commanded
> (τὸν λόγον τοῦ Θεοῦ)

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

> ULT **by your tradition**
> UST you use what you learned
> (τῇ παραδόσει ὑμῶν)

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

ULT **you handed down**
UST and teach
(παρεδώκατε)

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	UST
word of God	what God commanded
by … tradition	you use what you learned

Mark 7:14

ULT	UST
And having summoned the crowd again, he was saying to them, "Listen to me, all {of you}, and understand:	*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	UST
having summoned	Jesus … told … to come to him
understand	learn {from it}

Mark 7:15

ULT	UST
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.	*Whatever people eat cannot make them unclean. Rather, it is what people do and say that makes them unclean.*

ULT **nothing from outside the man, entering into him**
UST Whatever people eat cannot
(οὐδέν & ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν)

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

ULT **the man … him … him … the man … the man**
UST Whatever people eat cannot … them … what people do and say … them
(τοῦ ἀνθρώπου & αὐτὸν & αὐτόν & τοῦ ἀνθρώπου & τὸν ἄνθρωπον)

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

ULT **the man … the man … the man**
UST Whatever people eat cannot … what people do and say … them
(τοῦ ἀνθρώπου & τοῦ ἀνθρώπου & τὸν ἄνθρωπον)

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

> ULT **the things that come out from the man**
> UST what people do and say
> (τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά)

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

> ULT **that come out**
> UST what people do and say
> (ἐκπορευόμενά)

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	UST
to defile	make … unclean
defiling	that makes … unclean

Mark 7:16

ULT	UST
[If anyone has ears to hear, let him hear.]”	*[You should think carefully about what you just heard me say!]”*

> ULT **If anyone has ears to hear, let him hear**
> UST You should think carefully about what you just heard me say
> (Εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω)

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

> ULT **If anyone has ears to hear, let him hear**
> UST You should think carefully about what you just heard me say
> (Εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω)

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

Mark 7:17

ULT	UST
And when he entered into a house from the crowd, his disciples were asking him about the parable.	*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}.*

ULT he entered
UST Jesus went … with his apprentices
(εἰσῆλθεν)

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

ULT from the crowd
UST away from the large group of people
(ἀπὸ τοῦ ὄχλου)

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

ULT the parable
UST the example {he had given}
(τὴν παραβολήν)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a house	a house
disciples	the apprentices
parable	example {he had given}

Mark 7:18

ULT	UST
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,	*Jesus answered, "So, you too have not yet learned what I mean. You should know that whatever people eat cannot make them unclean.*

ULT **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**

UST 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

(οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι, ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται) (7:18-19)

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

ULT **Are you also thus without understanding**

UST So, you too have not yet learned what I mean

(οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε)

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

ULT **everything that enters into the man from outside**
UST whatever people eat
(πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον)

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

ULT **the man … him**
UST whatever people eat … them
(τὸν ἄνθρωπον & αὐτὸν)

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

ULT **the man**
UST whatever people eat
(τὸν ἄνθρωπον)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do you … understand	You … know
to defile	make … unclean

Mark 7:19

ULT	UST
because it does not go into his heart, but into the stomach, and passes out into the latrine (cleansing all foods)?"	*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.*

ULT **because**
UST In fact
(ὅτι)

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

ULT **it does not go**
UST what people eat does not become
(οὐκ εἰσπορεύεται)

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

ULT **into his heart, but into the stomach**
UST part of what they think. Rather, it simply goes into their stomachs
(αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν)

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

ULT **into … heart**
UST part of what they think
(εἰς τὴν καρδίαν)

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

ULT **his**
UST part of what they think
(αὐτοῦ)

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

ULT **passes out into the latrine**
UST Eventually, their bodies expel what they ate into toilets
(εἰς τὸν ἀφεδρῶνα ἐκπορεύεται)

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

ULT **the latrine**
UST toilets
(τὸν ἀφεδρῶνα)

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

ULT **the latrine (cleansing all foods**
UST toilets.” So, {Jesus was implying that} no food is unclean
(τὸν ἀφεδρῶνα & καθαρίζων πάντα τὰ βρώματα)

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	UST
But he was saying, "What is coming out from the man, that defiles the man.	*Then Jesus told them, "It is what people do and say that makes them unclean.*

ULT **But**
UST Then
(δὲ)

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

ULT **What is coming out from the man, that**
UST It is what people do and say
(τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο)

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

ULT **What is coming out from the man**
UST what people do and say
(τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον)

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

ULT **is coming out**
UST what people do and say
(ἐκπορευόμενον)

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

Support Reference: Go and Come

> ULT **the man … the man**
> UST what people do and say … them
> (τοῦ ἀνθρώπου & τὸν ἄνθρωπον)

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

> ULT **the man … the man**
> UST what people do and say … them
> (τοῦ ἀνθρώπου & τὸν ἄνθρωπον)

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	UST
defiles	that makes … unclean

Mark 7:21

ULT	UST
For from within, from the heart of men, come out evil thoughts, sexual immorality, thefts, murders,	*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.*

ULT **evil thoughts, sexual immorality, thefts, murders … adultery, coveting, wickedness, deceit, sensuality, an evil eye, blasphemy, pride, {and} folly**
UST 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
(οἱ διαλογισμοὶ οἱ κακοὶ & πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς, πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη) (7:21-22)

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

ULT **For**
UST In fact
(γὰρ)

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

> ULT **from the heart of men**
> UST what people think and care about
> (ἐκ τῆς καρδίας τῶν ἀνθρώπων)

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

> ULT **the heart**
> UST what people think and care about
> (τῆς καρδίας)

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

> ULT **of men**
> UST what people think and care about
> (τῶν ἀνθρώπων)

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

> ULT **come out**
> UST it is because of
> (ἐκπορεύονται)

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

Support Reference: Go and Come

ULT **come out**
UST it is because of
(ἐκπορεύονται)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	wrong
sexual immorality	They have improper sex

Mark 7:22

ULT	UST
adultery, coveting, wickedness, deceit, sensuality, an evil eye, blasphemy, pride, {and} folly.	*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.*

ULT **sensuality**
UST fail to restrain themselves
(ἀσέλγεια)

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

ULT **an evil eye**
UST and are jealous
(ὀφθαλμὸς, πονηρός)

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	UST
adultery	They are sexually unfaithful to their spouses
coveting	want more than they need
wickedness	and do what is evil
deceit	They trick others
evil	and are jealous
pride	think too highly of themselves
{and} folly	and are foolish

Mark 7:23

ULT	UST
All these evils come out from within, and they defile the man.”	*People do and say those wicked things, and that makes them unclean.”*

> ULT **All these evils come out from within**
> UST People do and say those wicked things
> (πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται)

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

> ULT **come out**
> UST People do and say
> (ἐκπορεύεται)

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

Support Reference: Go and Come

> ULT **come out**
> UST People do and say
> (ἐκπορεύεται)

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

> ULT **from within**
> UST People do and say
> (ἔσωθεν)

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

> ULT **the man**
> UST them
> (τὸν ἄνθρωπον)

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

> ULT **the man**
> UST them
> (τὸν ἄνθρωπον)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evils	those wicked things
they defile	that makes … unclean

Mark 7:24

ULT	UST
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.	*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.*

ULT **Now**
UST After that
(δὲ)

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

ULT **from there**
UST left the region of Gennesaret
(ἐκεῖθεν)

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

ULT **he went away**
UST They traveled
(ἀπῆλθεν)

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

ULT **he went away**
UST They traveled
(ἀπῆλθεν)

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

Support Reference: Go and Come

ULT **having entered into a house**
UST where he was staying
(εἰσελθὼν εἰς οἰκίαν)

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

ULT **to know {it}**
UST from learning
(γνῶναι)

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	UST
of Tyre	near the cities of Tyre
Sidon	Sidon
a house	where he was staying
to know {it}	from learning

Mark 7:25

ULT	UST
But immediately having heard about him, a woman, of whom her little daughter had an unclean spirit, having come, fell down at his feet.	*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.*

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 … 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 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

(ἀλλ᾽ εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον ἐλθοῦσα, προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ. ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει, καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς) (7:25-26)

If it would be helpful to your readers, you could combine 7:25 and 7:26 into a verse bridge in order to include all the information about the woman before narrating what the woman did. Alternate translation: [But immediately a woman heard about him. She was a Greek, a Syrophoenician by descent. Her little daughter had an unclean spirit. She, having come, fell down at his feet. She was asking him that he would cast out the demon from her daughter.]

Support Reference: Verse Bridges

ULT **But**

UST In fact

(ἀλλ᾽)

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

ULT **immediately having heard about him, a woman, of whom her little daughter had an unclean spirit, having come, fell down at his feet**
UST 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
(εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον ἐλθοῦσα, προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ)

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

ULT **immediately having heard about him, a woman, of whom her little daughter had an unclean spirit, having come**
UST 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
(εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον ἐλθοῦσα)

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

ULT **having come**
UST So, she walked to where Jesus was
(ἐλθοῦσα)

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

Support Reference: Go and Come

ULT **fell down at his feet**
UST and knelt before him
(προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an unclean spirit	A demon
fell down	and knelt

Mark 7:26

ULT	UST
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.	*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.*

ULT **Now the woman was a Greek, a Syrophoenician by descent, and she was asking**
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
(ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει, καὶ ἠρώτα)

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

ULT **a Syrophoenician**
UST from the regions of Syria and Phoenicia
(Συροφοινίκισσα)

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

ULT **she was asking him that he would cast out the demon from her daughter**
UST she begged him to force the demon out of her daughter
(ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς)

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	UST
a Greek	not Jewish

ULT	UST
demon	demon
he would cast out	force

Mark 7:27

ULT	UST
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."	*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.}"*

ULT **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 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 … }

(ἄφες πρῶτον χορτασθῆναι τὰ τέκνα; οὐ γάρ ἐστιν καλόν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ τοῖς κυναρίοις βαλεῖν)

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

ULT **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 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 … }

(ἄφες πρῶτον χορτασθῆναι τὰ τέκνα; οὐ γάρ ἐστιν καλόν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ τοῖς κυναρίοις βαλεῖν)

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

> ULT **Permit**
> UST should
> (ἄφες)

Because Jesus is speaking to the woman, the command **Permit** is singular.

Support Reference: Forms of 'You' — Singular

> ULT **the children first to be fed**
> UST the children … eat before {the dogs do}
> (πρῶτον χορτασθῆναι τὰ τέκνα)

If your language 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

> ULT **the bread of the children**
> UST food for children
> (τὸν ἄρτον τῶν τέκνων)

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

> ULT **the bread**
> UST food
> (τὸν ἄρτον)

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

> ULT **to throw {it} to the little dogs**
> UST gives it to dogs instead
> (τοῖς κυναρίοις βαλεῖν)

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

> ULT **to the little dogs**
> UST to dogs
> (τοῖς κυναρίοις)

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	UST
good	appropriate … That is why I am not helping you
bread	food

Mark 7:28

ULT	UST
But she answered and says to him, "Yes, Lord, and the little dogs under the table eat from the crumbs of the children."	*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.}"*

ULT **But**
(δὲ)

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

ULT **Yes**
UST what you say is correct
(ναί)

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

ULT **and**
UST However
(καὶ)

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

ULT **the little dogs under the table eat from the crumbs of the children**
UST dogs lying nearby do eat leftovers from the children's food. {What I am asking you to do is like those leftovers … }
(τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων)

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

ULT **the little dogs**
UST dogs
(τὰ κυνάρια)

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

ULT **the little dogs under the table**
UST dogs lying nearby
(τὰ κυνάρια ὑποκάτω τῆς τραπέζης)

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

ULT **the crumbs of the children**
UST leftovers from the children's food. {What I am asking you to do is like those leftovers … }
(τῶν ψιχίων τῶν παιδίων)

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	UST
Lord	My Lord

Mark 7:29

ULT	UST
And he said to her, "Because of this word, go! The demon has gone out from your daughter."	*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."*

ULT **this word**
UST what you have said
(τοῦτον τὸν λόγον)

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

ULT **go**
UST {I will do what you asked}. You can go home
(ὕπαγε)

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

ULT **go … your**
UST {I will do what you asked}. You can go home … your
(ὕπαγε & σου)

Because Jesus is speaking to the woman, the command **go** and the word **your** are singular.

Support Reference: Forms of 'You' — Singular

ULT **The demon has gone out from your daughter**
UST {I have forced} the demon to stop controlling your daughter
(ἐξελήλυθεν τὸ δαιμόνιον, ἐκ τῆς θυγατρός σου)

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

> ULT **has gone out**
> UST I have forced … to stop controlling
> (ἐξελήλυθεν)

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	UST
demon	demon

Mark 7:30

ULT	UST
And having gone away to her house, she found the child having been put on the bed and the demon having gone out.	*So, the woman went home. She saw that her daughter was resting. The demon had stopped controlling her.*

> ULT **the child having been put on the bed**
> UST her daughter was resting
> (τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην)

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

> ULT **the child having been put**
> UST her daughter was resting
> (τὸ παιδίον βεβλημένον)

If your language 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	UST
house	home
demon	demon

Mark 7:31

ULT	UST
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.	*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.*

ULT **And again**
UST Then
(καὶ πάλιν)

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

ULT **having gone out … he went**
UST Jesus {and his apprentices} left … They walked
(ἐξελθὼν & ἦλθεν)

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

ULT **he went**
UST They walked
(ἦλθεν)

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

ULT **of the Decapolis**
UST of the Ten Towns
(Δεκαπόλεως)

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	UST
of Tyre	near the city of Tyre
Sidon	the areas near the city of Sidon
of Galilee	of Galilee
Sea of Galilee	Sea of Galilee

Mark 7:32

ULT	UST
And they bring to him {one} deaf and barely able to speak, and they beg him that he would lay his hand on him.	*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.*

ULT they bring to him {one} deaf and barely able to speak
UST people led to Jesus a man who could not hear and who could not speak well
(φέρουσιν αὐτῷ κωφὸν καὶ μογιλάλον)

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

ULT they bring … they beg
UST people led … They urged
(φέρουσιν & παρακαλοῦσιν)

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

ULT him that he would lay his hand on him
UST Jesus to {heal him by} touching him
(αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα)

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

ULT he would lay his hand on him
UST {heal him by} touching him
(ἐπιθῇ αὐτῷ τὴν χεῖρα)

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	UST
they beg	They urged

Mark 7:33

ULT	UST
And having taken him aside from the crowd by himself, he put his fingers into his ears, and having spit, he touched his tongue.	*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.*

ULT **he put his fingers into his ears**
UST He stuck one of his fingers into each of the man's ears
(ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ)

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

ULT **having spit**
UST he spit
(πτύσας)

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	UST
tongue	the … tongue

Mark 7:34

ULT	UST
And having looked up to heaven, he sighed and says to him, "Ephphatha!" (that is, "Be opened!").	*Next, Jesus groaned as he prayed to God. Then he told the man, "Ephphatha!" That means, "Open up!"*

ULT **having looked up to heaven**
UST as he prayed to God
(ἀναβλέψας εἰς τὸν οὐρανὸν)

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

ULT **he sighed**
UST Jesus groaned
(ἐστέναξεν)

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

ULT **Ephphatha!" (that is, "Be opened**
UST Ephphatha!" That means, "Open up
(ἐφφαθά, ὅ ἐστιν, διανοίχθητι)

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

> ULT **Ephphatha**
> UST Ephphatha
> (ἐφφαθά)

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

> ULT **Be opened**
> UST Open up
> (διανοίχθητι)

If your language 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

> ULT **Be opened**
> UST Open up
> (διανοίχθητι)

Because Jesus is speaking to the man, the command **Be opened** is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heaven	as he prayed to God

Mark 7:35

ULT	UST
And his ears were opened, and the bond of his tongue was loosed, and he began speaking rightly.	*After that, the man could hear. Also, Jesus had corrected what was wrong with his mouth, so he could speak properly.*

ULT **his ears were opened, and the bond of his tongue was loosed**
UST the man could hear. Also, Jesus had corrected what was wrong with his mouth
(ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ)

If your language 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

ULT **his ears were opened**
UST the man could hear
(ἠνοίγησαν αὐτοῦ αἱ ἀκοαί)

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

ULT **the bond of his tongue was loosed**
UST Jesus had corrected what was wrong with his mouth
(ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ)

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

ULT **the bond of his tongue**
UST what was wrong with his mouth
(ὁ δεσμὸς τῆς γλώσσης αὐτοῦ)

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	UST
bond	what was wrong
of … tongue	with his mouth

Mark 7:36

ULT	UST
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}.	*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}.*

ULT them … they would tell {it} … them … they
UST the people {who were nearby} … tell … about what he had done … them … they
(αὐτοῖς & λέγωσιν & αὐτοῖς & αὐτοὶ)

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

ULT them so that they would tell {it} to no one
UST the people {who were nearby} not to tell anyone {about what he had done}
(αὐτοῖς ἵνα μηδενὶ λέγωσιν)

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

ULT he commanded them … they
UST he ordered them {not to do so}, they
(αὐτοῖς διεστέλλετο, αὐτοὶ)

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	UST
were proclaiming {it}	told … people {about what he had done}

Mark 7:37

ULT	UST
And they were extremely astonished, saying, "He has done all things well, and he makes the deaf to hear and the mute to speak."	*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."*

ULT **they were extremely astonished, saying**
UST When people learned what Jesus had done, it greatly impressed them. They declared
(ὑπέρπερισσῶς ἐξεπλήσσοντο λέγοντες)

If your language 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

ULT **they were extremely astonished**
UST When people learned what Jesus had done, it greatly impressed them
(ὑπέρπερισσῶς ἐξεπλήσσοντο)

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

ULT **saying**
UST They declared
(λέγοντες)

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

Support Reference: Quotations and Quote Margins

> ULT **He has done all things well**
> UST Everything that he does is good
> (καλῶς πάντα πεποίηκεν)

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

> ULT **the deaf … the mute**
> UST people who could not hear … people who could not speak
> (τοὺς κωφοὺς & ἀλάλους)

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	UST
well	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	UST
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,	*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,*

> ULT **In those days**
> UST Sometime later
> (ἐν ἐκείναις ταῖς ἡμέραις)

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

> ULT **In those days**
> UST Sometime later
> (ἐν ἐκείναις ταῖς ἡμέραις)

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

> ULT **In those days**
> UST Sometime later
> (ἐν ἐκείναις ταῖς ἡμέραις)

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	UST
days	Sometime later
having summoned	So, Jesus told … to come to him
disciples	apprentices

Mark 8:2

ULT	UST
“I have compassion on the crowd because they are remaining with me already three days and do not have anything {that} they might eat.	*“I pity the large group of people. They have already spent three days with me, and they do not have any food to eat.*

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

(σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσιν τι φάγωσιν)

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

ULT **I have compassion on**

UST I pity

(σπλαγχνίζομαι ἐπὶ)

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	UST
I have compassion	I pity
days	days

Mark 8:3

ULT	UST
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.”	*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.”*

ULT **if I would send them away to their home hungry, they will faint on the way**
UST suppose that I tell them to go home while they are hungry … They would pass out while they are walking home
(ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ)

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

ULT **their home**
UST home
(οἶκον αὐτῶν)

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

ULT **they will faint**
UST They would pass out
(ἐκλυθήσονται)

Alternate translation: [they will become weary] or [they will lose their strength]

ULT **on the way**
UST while they are walking home
(ἐν τῇ ὁδῷ)

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

> ULT **and some of them**
> UST Some of them
> (καί τινες αὐτῶν)

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	UST
home	home

Mark 8:4

ULT	UST
And his disciples answered him, "From where will anyone be able to satisfy these {people} with loaves here in a desolate place?"	*His apprentices replied, "In this place where no one lives, no one has enough food for these people to have enough to eat!"*

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

UST In this place where no one lives, no one has enough food for these people to have enough to eat

(πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων ἐπ᾽ ἐρημίας)

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

ULT **with loaves**

UST food

(ἄρτων)

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	UST
disciples	apprentices
with loaves	food
a desolate place	where no one lives

Mark 8:5

ULT	UST
And he asked them, "How many loaves do you have?" And they said, "Seven."	*Then Jesus asked them, "How many loaves of bread do you have with you?" They replied, "We have with us seven loaves of bread."*

ULT **he asked them, "How many loaves do you have?" And they said, "Seven**
UST Jesus asked them, "How many loaves of bread do you have with you?" They replied, "We have with us seven loaves of bread
(ἠρώτα αὐτούς, πόσους ἔχετε ἄρτους? οἱ δὲ εἶπαν, ἑπτά)

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

ULT **loaves**
UST loaves of bread
(ἄρτους)

See how you translated **loaves** in 6:38. Alternate translation: [large chunks of bread]

Support Reference: Translate Unknowns

ULT **Seven**
UST We have with us seven loaves of bread
(ἑπτά)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loaves	loaves of bread

Mark 8:6

ULT	UST
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.	*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.*

ULT **to recline on the ground**
UST to sit down on the ground
(ἀναπεσεῖν ἐπὶ τῆς γῆς)

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

ULT **loaves**
UST loaves of bread
(ἄρτους)

See how you translated **loaves** in 6:38. Alternate translation: [large chunks of bread]

Support Reference: Translate Unknowns

ULT **he broke {them} and was giving {them}**
UST After that, he tore the bread into pieces and gave the pieces
(ἔκλασεν καὶ ἐδίδου)

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

> ULT **so that they might set {them} before {them}, and they set {them} before the crowd**
> UST That way, they could serve them to the large group of people, which they did
> (ἵνα παρατιθῶσιν, καὶ παρέθηκαν τῷ ὄχλῳ)

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	UST
loaves	loaves of bread
to … disciples	to … apprentices

Mark 8:7

ULT	UST
And they had a few small fish, and having blessed them, he said to set these also before {them}.	*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}.*

ULT he said to set these also before {them}
UST and told the apprentices to serve them too {to the large group of people}
(εἶπεν καὶ ταῦτα παρατιθέναι)

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	UST
having blessed	Jesus thanked God

Mark 8:8

ULT	UST
And they ate and were satisfied, and they took up the remaining of the broken pieces—seven baskets.	*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!*

ULT they ate … they took up
UST The people ate {the food} … the apprentices gathered
(ἔφαγον & ἦραν)

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

ULT and were satisfied
UST and they had enough to eat
(καὶ ἐχορτάσθησαν)

If your 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

ULT the remaining of the broken pieces
UST the food that was left
(περισσεύματα κλασμάτων)

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

> ULT **seven baskets**
> UST {They filled} seven large containers
> (ἑπτὰ σπυρίδας)

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

> ULT **baskets**
> UST large containers
> (σπυρίδας)

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	UST
Now there were about 4,000, and he sent them away.	*About 4,000 people were there. Then Jesus told them to go home.*

ULT Now
(δὲ)

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

ULT 4,000
UST 4,000 people
(τετρακισχίλιοι)

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	UST
And immediately, having gotten into the boat with his disciples, he went into the regions of Dalmanutha.	*As soon as {he told them that}, Jesus and his apprentices climbed into a boat. They sailed to the region of Dalmanutha.*

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

(καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά)

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

ULT **the boat**

UST a boat

(τὸ πλοῖον)

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

ULT **he went**

UST They sailed

(ἦλθεν)

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

Support Reference: Go and Come

ULT **of Dalmanutha**
UST of Dalmanutha
(Δαλμανουθά)

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	UST
disciples	and his apprentices

Mark 8:11

ULT	UST
And the Pharisees came out and began to argue with him, seeking from him a sign from heaven, testing him.	*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.*

ULT And
(καὶ)

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

ULT came out
UST came to Jesus
(ἐξῆλθον)

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

ULT came out
UST came to Jesus
(ἐξῆλθον)

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

Support Reference: Go and Come

ULT seeking from him a sign from heaven, testing him
UST They wanted to investigate him, so they asked him to perform a miracle that showed that God had sent him
(ζητοῦντες παρ’ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν)

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

ULT **a sign from heaven**
UST a miracle that showed that God had sent him
(σημεῖον ἀπὸ τοῦ οὐρανοῦ)

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

ULT **from heaven**
UST that showed that God had sent him
(ἀπὸ τοῦ οὐρανοῦ)

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

ULT **testing him**
UST They wanted to investigate him
(πειράζοντες αὐτόν)

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	UST
Pharisees	Some Pharisees
seeking	so they asked … to perform
a sign	a miracle
heaven	that showed that God had sent him
testing	They wanted to investigate

Mark 8:12

ULT	UST
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 ..."	*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."*

ULT **having sighed greatly in his spirit**
UST Jesus groaned to himself
(ἀναστενάξας τῷ πνεύματι αὐτοῦ)

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]

ULT **in his spirit**
UST to himself
(τῷ πνεύματι αὐτοῦ)

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

ULT **Why does this generation seek a sign? Truly I say to you, if a sign will be given to this generation**
UST 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
(τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον? ἀμὴν, λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον)

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

ULT **Why does this generation seek a sign**
UST You people who are alive right now should not ask me to perform a miracle {that proves that God sent me}
(τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον)

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

ULT **does this generation seek … to this generation**
UST You people who are alive right now … ask me to perform … for you people
(ἡ γενεὰ αὕτη ζητεῖ & τῇ γενεᾷ ταύτῃ)

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]

Support Reference: Metonymy

ULT **a sign … a sign**
UST a miracle {that proves that God sent me} … that kind of miracle
(σημεῖον)

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

ULT **if a sign will be given to this generation**
UST I will never do that kind of miracle for you people
(εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον)

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

ULT **if a sign will be given to this generation**
UST I will never do that kind of miracle for you people
(εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον)

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!]

Support Reference: Oath Formulas

ULT **a sign will be given**
UST I will … do that kind of miracle
(δοθήσεται & σημεῖον)

If your language 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	UST
in … spirit	to himself
generation	You people who are alive right now
does … seek	ask me to perform
a sign	a miracle {that proves that God sent me}
Truly	What I have said is true
to … generation	for you people
a sign	that kind of miracle

Mark 8:13

ULT	UST
And having left them, having gotten into {a boat} again, he went away to the other side.	*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}.*

> ULT **he went away**
> UST and sailed
> (ἀπῆλθεν)

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

> ULT **he went away**
> UST and sailed
> (ἀπῆλθεν)

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

Support Reference: Go and Come

> ULT **to the other side**
> UST to the other side {of the Sea of Galilee}
> (εἰς τὸ πέραν)

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]

Support Reference: Assumed Knowledge and Implicit Information

Mark 8:14

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

ULT **And**
UST Now
(καὶ)

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

ULT **loaves**
UST any food
(ἄρτους)

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

ULT **except for one loaf, they did not have {any} with them in the boat**
UST the only food that they had in the boat was one loaf of bread
(εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ’ ἑαυτῶν ἐν τῷ πλοίῳ)

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

ULT **loaf**
UST loaf of bread
(ἄρτον)

See how you translated this word in 6:38. Alternate translation: [large chunk of bread]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loaves	any food
loaf	loaf of bread

Mark 8:15

ULT	UST
And he was commanding them, saying, "See, watch out for the yeast of the Pharisees and the yeast of Herod."	*{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."*

ULT saying
(λέγων)

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

Support Reference: Quotations and Quote Margins

ULT See, watch out for
UST Make sure that you guard against
(ὁρᾶτε, βλέπετε ἀπὸ)

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

ULT See, watch out
UST Make sure that you guard
(ὁρᾶτε, βλέπετε)

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]

Support Reference: Idiom

ULT the yeast of the Pharisees and the yeast of Herod
UST the yeast that the Pharisees use and the yeast that Herod uses
(τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου)

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

ULT **the yeast of the Pharisees and the yeast of Herod**
UST the yeast that the Pharisees use and the yeast that Herod uses
(τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου)

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	UST
yeast	yeast
of the Pharisees	that the Pharisees use
yeast	yeast
of Herod	that Herod uses

Mark 8:16

ULT	UST
And they were reasoning with each other that they have no loaves.	*Then the apprentices told each other that they had very little food.*

ULT **each other that they have no loaves**
UST each other that they had very little food
(ἀλλήλους, ὅτι ἄρτους οὐκ ἔχουσιν)

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

ULT **that**
UST that
(ὅτι)

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

ULT **no loaves**
UST very little food
(ἄρτους οὐκ)

See how you translated **loaves** in 8:14. Alternate translation: [nothing to eat]

Support Reference: Metonymy

ULT **no loaves**
UST very little food
(ἄρτους οὐκ)

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	UST
loaves	food

Mark 8:17

ULT	UST
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?	*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.*

ULT **Why are you reasoning that you do not have loaves? Do you not yet perceive, nor understand? Has your heart become hardened**
UST 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
(τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε? οὔπω νοεῖτε, οὐδὲ συνίετε? πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν)

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

ULT **Do you not yet perceive, nor understand**
UST You should already realize {what I can do}
(οὔπω νοεῖτε, οὐδὲ συνίετε)

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

ULT **Do you not yet perceive, nor understand**
UST You should already realize {what I can do}
(οὔπω νοεῖτε, οὐδὲ συνίετε)

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

ULT **Has your heart become hardened**
UST However, you stubbornly refuse to understand it
(πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν)

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

ULT **Has your heart become hardened**
UST However, you stubbornly refuse to understand it
(πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν)

If your language 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

ULT **Has your heart**
UST However, you stubbornly refuse to understand it
(ἔχετε τὴν καρδίαν ὑμῶν)

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

ULT **your heart**
UST However, you stubbornly refuse to understand it
(τὴν καρδίαν ὑμῶν)

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	UST
having known this	realized {what they were saying to each other}
Jesus	Jesus

ULT	UST
loaves	food
Do you … perceive	You … realize {what I can do}
understand	You … realize {what I can do}
become hardened	However, you stubbornly refuse to understand it

Mark 8:18

ULT	UST
Having eyes, do you not see? And having ears, do you not hear? And do you not remember?	*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}!*

ULT **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**

UST 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 … }

(καὶ οὐ μνημονεύετε? ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἤρατε) (8:18-19)

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

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}

(ὀφθαλμοὺς ἔχοντες, οὐ βλέπετε? καὶ ὦτα ἔχοντες, οὐκ ἀκούετε? καὶ οὐ μνημονεύετε)

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

> ULT **Having eyes, do you not see? And having ears, do you not hear**
> UST You look at things, but you do not really see them. You hear things, but you do not really listen
> (ὀφθαλμοὺς ἔχοντες, οὐ βλέπετε? καὶ ὦτα ἔχοντες, οὐκ ἀκούετε)

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

> ULT **Having eyes, do you not see? And having ears, do you not hear**
> UST You look at things, but you do not really see them. You hear things, but you do not really listen
> (ὀφθαλμοὺς ἔχοντες, οὐ βλέπετε? καὶ ὦτα ἔχοντες, οὐκ ἀκούετε)

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

> ULT **do you not remember**
> UST You should remember {what I have done}
> (οὐ μνημονεύετε)

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

Mark 8:19

ULT	UST
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."	*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}."*

ULT **I broke the five loaves**
UST I tore five loaves of bread into pieces
(τοὺς πέντε ἄρτους ἔκλασα)

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

ULT **loaves**
UST loaves of bread
(ἄρτους)

See how you translated **loaves** in 6:38. Alternate translation: [large chunks of bread]

Support Reference: Translate Unknowns

ULT **the 5, 000**
UST 5, 000 people
(τοὺς πεντακισχιλίους)

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

ULT **baskets full of broken pieces did you take up**
UST you gathered what was left of the food … large containers did you fill {with the leftovers}
(κοφίνους κλασμάτων πλήρεις ἤρατε)

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

ULT **baskets**
UST large containers
(κοφίνους)

See how you translated **baskets** in 6:43. Alternate translation: [boxes] or [containers]

Support Reference: Translate Unknowns

ULT **12**
UST We filled} 12 {large containers}
(δώδεκα)

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	UST
loaves	loaves of bread

Mark 8:20

ULT	UST
“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.”	*{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}.”*

ULT **And when**
UST {Then Jesus asked,} “Again, when
(ὅτε καὶ)

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

ULT **the seven for the 4, 000**
UST {I tore} seven {loaves of bread into pieces} and used them to feed 4, 000 people
(τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους)

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

ULT **the seven**
UST I tore} seven {loaves of bread into pieces}
(τοὺς ἑπτὰ)

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

ULT **the 4, 000**
UST 4, 000 people
(τοὺς τετρακισχιλίους)

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

ULT **the fillings of how many baskets of broken pieces**
UST the food that was left. How many large containers did you fill
(πόσων σπυρίδων πληρώματα κλασμάτων)

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

ULT **the fillings of how many baskets**
UST the food that was left. How many large containers did you fill
(πόσων σπυρίδων πληρώματα)

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

ULT **baskets**
UST large containers did you fill
(σπυρίδων)

See how you translated **baskets** in 8:8. Alternate translation: [boxes] or [containers]

Support Reference: Translate Unknowns

ULT **of broken pieces**
UST the food that was left
(κλασμάτων)

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

> ULT **Seven**
> UST { … We filled} large containers
> (ἑπτά)

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]

Support Reference: Ellipsis

Mark 8:21

ULT	UST
And he was saying to them, "How do you not yet understand?"	*Then Jesus told his apprentices, "You should already realize {what I can do}!"*

> ULT **How do you not yet understand**
> UST You should already realize {what I can do}
> (πῶς οὔπω συνίετε)

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

> ULT **How do you not yet understand**
> UST You should already realize {what I can do}
> (πῶς οὔπω συνίετε)

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	UST
do you … understand	You … realize {what I can do}

Mark 8:22

ULT	UST
And they come to Bethsaida, and they bring to him a blind {man} and beg him that he would touch him.	*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.*

ULT **And**
UST After that
(καὶ)

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

ULT **they come**
UST Jesus and his apprentices arrived
(ἔρχονται)

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

Support Reference: Go and Come

ULT **Bethsaida**
UST the town of Bethsaida
(Βηθσαϊδάν)

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.

Support Reference: How to Translate Names

ULT **they bring**
UST The people there took
(φέρουσιν)

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

ULT **and they bring to him a blind {man} and beg him**
UST The people there took a blind man to Jesus. They urged Jesus
(καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν)

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

ULT **him that he would touch him**
UST Jesus to {heal the man} by touching him
(αὐτὸν ἵνα αὐτοῦ ἅψηται)

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

ULT **he would touch him**
UST {heal the man} by touching him
(αὐτοῦ ἅψηται)

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	UST
beg	They urged

Mark 8:23

ULT	UST
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?"	*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?"*

ULT **having laid his hands on him**
UST and Jesus touched him
(ἐπιθεὶς τὰς χεῖρας αὐτῷ)

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

ULT **he was asking him, "Do you see anything**
UST After that, he asked the man, "Can you see anything
(ἐπηρώτα αὐτόν, εἴ τι βλέπεις)

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

ULT **Do you see**
UST you see
(βλέπεις)

Because Jesus is speaking to the blind man, the word **you** is singular.

Support Reference: Forms of 'You' — Singular

Mark 8:24

ULT	UST
And having looked up, he was saying, "I see men, for I see {them} like trees walking."	*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."*

ULT **having looked up**
UST the man looked around
(ἀναβλέψας)

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

ULT **men**
UST people
(τοὺς ἀνθρώπους)

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

ULT **for**
(ὅτι)

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

> ULT **I see {them} like trees walking**
> UST They look like trees, but I can tell that they are walking around
> (ὡς δένδρα ὁρῶ περιπατοῦντας)

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

Mark 8:25

ULT	UST
Then he again laid his hands upon his eyes, and he looked intently and was restored, and he was seeing everything clearly.	*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!*

ULT **he looked intently and was restored, and he was seeing everything clearly**
UST When the man looked around carefully, he could see everything properly. Jesus had cured him
(διέβλεψεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα)

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

ULT **was restored**
UST Jesus had cured him
(ἀπεκατέστη)

If your language 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	UST
And he sent him away to his home, saying, "You may not even enter into the town."	*Jesus commanded the man, "Do not go into the town {of Bethsaida}!" Then he told the man to go home.*

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
(καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων, μηδὲ εἰς τὴν κώμην εἰσέλθῃς)

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

ULT **saying**
UST Jesus commanded the man
(λέγων)

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

Support Reference: Quotations and Quote Margins

ULT **You may not even enter**
UST Do not go
(μηδὲ & εἰσέλθῃς)

Because Jesus is speaking to the man who was blind, the word **You** is singular.

Support Reference: Forms of 'You' — Singular

ULT **into the town**
UST into the town {of Bethsaida}
(εἰς τὴν κώμην)

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	UST
home	home

Mark 8:27

ULT	UST
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?"	*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?"*

ULT **And**
UST After that
(καὶ)

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

ULT **went out**
UST left {the town of Bethsaida}
(ἐξῆλθεν)

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

Support Reference: Go and Come

ULT **the villages of Caesarea Philippi**
UST the small towns near the city of Caesarea Philippi
(τὰς κώμας Καισαρείας τῆς Φιλίππου)

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

ULT **saying to them**
(λέγων αὐτοῖς)

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

> ULT **men**
> UST people
> (οἱ ἄνθρωποι)

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	UST
Jesus	Jesus
disciples	apprentices
of Caesarea	near the city of Caesarea
disciples	apprentices

Mark 8:28

ULT	UST
But they said to him, saying, "John the Baptist, and others, Elijah, but others, one of the prophets."	*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."*

ULT But
(δὲ)

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

ULT saying
UST replied
(λέγοντες)

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

Support Reference: Quotations and Quote Margins

ULT John the Baptist, and others, Elijah, but others, one of the prophets
UST People … 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
(Ἰωάννην τὸν Βαπτιστήν, καὶ ἄλλοι Ἠλείαν, ἄλλοι δὲ & εἷς τῶν προφητῶν)

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

ULT **John the Baptist, and others, Elijah, but others, one of the prophets**
UST People … 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
(Ἰωάννην τὸν Βαπτιστήν, καὶ ἄλλοι Ἠλείαν, ἄλλοι δὲ & εἷς τῶν προφητῶν)

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

ULT **others … others**
UST People … Other people
(ἄλλοι)

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]

Support Reference: Nominal Adjectives

ULT **one of the prophets**
UST you are one of the prophets {who has come back to life}
(εἷς τῶν προφητῶν)

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	UST
John the Baptist	you are John the Baptizer
Elijah	say that you are the prophet Elijah
of the prophets	of the prophets {who has come back to life}

Mark 8:29

ULT	UST
And he was questioning them, "But who do you say that I am?" And answering, Peter says to him, "You are the Christ."	*Then Jesus asked them, "As for you, who do you say that I really am?" Peter replied, "You are the Messiah!"*

ULT you … You
UST you … You
(ὑμεῖς & σὺ)

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	UST
Peter	Peter
Christ	Messiah

Mark 8:30

ULT	UST
And he strongly warned them that they might tell no one about him.	*Then Jesus ordered the apprentices not to tell anyone who he really was.*

ULT **he strongly warned them that they might tell no one about him**
UST Jesus ordered the apprentices not to tell anyone who he really was
(ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ)

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

ULT **about him**
UST who he really was
(περὶ αὐτοῦ)

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	UST
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.	*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.*

ULT **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 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
(αὐτοὺς ὅτι δεῖ τὸν Υἱὸν τοῦ Ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι)

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

ULT **the Son of Man**
UST to him, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

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

ULT **to be rejected by the elders and the chief priests and the scribes**
UST The Jewish leaders, the ruling priests, and the teachers of the Jewish law would refuse to listen to him
(ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων)

If your language 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

ULT **to be killed**
UST people would kill him
(ἀποκτανθῆναι)

If your language 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

ULT **to rise up**
UST he would live again
(ἀναστῆναι)

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

ULT **after three days**
UST Three days after he died
(μετὰ τρεῖς ἡμέρας)

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	UST
Son of Man	to him, the Son of Man

ULT	UST
to suffer	People would hurt him
to be rejected	would refuse to listen to him
elders	The Jewish leaders
chief priests	the ruling priests
scribes	the teachers of the Jewish law
days	days

Mark 8:32

ULT	UST
And he was speaking the word with openness. And having taken him aside, Peter began to rebuke him.	*Jesus told that to them clearly. Then Peter spoke to Jesus privately. He started to scold him.*

> ULT **the word**
> UST that
> (τὸν λόγον)

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

> ULT **with openness**
> UST clearly
> (παρρησίᾳ)

If your language does not use an abstract noun for the idea of **openness**, you could express the same idea in another way. Alternate translation: [openly]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
to rebuke	to scold

Mark 8:33

ULT	UST
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."	*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."*

ULT **But**
(δὲ)

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

ULT **his disciples**
UST his {other} apprentices
(τοὺς μαθητὰς αὐτοῦ)

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

ULT **rebuked Peter and says**
UST Then he scolded Peter
(ἐπετίμησεν Πέτρῳ καὶ λέγει)

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

ULT **Get behind me, Satan! For you are not considering the things of God, but the things of men**
UST 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
(ὕπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων)

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

ULT **Get behind me**
UST Do not try to stop me
(ὕπαγε ὀπίσω μου)

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

ULT **Get … you are not considering**
UST Do not try to stop me … instead of thinking about
(ὕπαγε & οὐ φρονεῖς)

Because Jesus is speaking to Peter, the command **Get** and the word **you** are singular.

Support Reference: Forms of 'You' — Singular

ULT **Satan**
UST You are behaving as Satan does
(Σατανᾶ)

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

ULT **you are not considering the things of God, but the things of men**
UST You are thinking about what humans care about instead of thinking about what God cares about
(οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων)

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

ULT **but the things**
UST You are thinking about what
(ἀλλὰ τὰ)

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

ULT **of men**
UST humans care about
(τῶν ἀνθρώπων)

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	UST
disciples	{other} apprentices
rebuked	Then he scolded
Peter	Peter
Satan	You are behaving as Satan does
you are … considering	thinking about
of God	God cares about

Mark 8:34

ULT	UST
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.	*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.*

ULT **If anyone wants**
UST People who want
(εἴ τις θέλει)

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

ULT **to follow after me … follow me**
UST to come with me and be my apprentices … they come with me as my apprentices
(ὀπίσω μου ἀκολουθεῖν & ἀκολουθείτω μοι)

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

ULT **let him deny himself and take up his cross and follow me**
UST 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
(ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι)

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

ULT **let him deny himself … his**
UST 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
(ἀπαρνησάσθω ἑαυτὸν & αὐτοῦ)

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

ULT **let him deny himself**
UST must refuse to do what they want to do
(ἀπαρνησάσθω ἑαυτὸν)

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

ULT **take up his cross**
UST They must be willing to suffer or die as if they were carrying their own crosses
(ἀράτω τὸν σταυρὸν αὐτοῦ)

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

ULT take up his cross

UST They must be willing to suffer or die as if they were carrying their own crosses
(ἀράτω τὸν σταυρὸν αὐτοῦ)

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	UST
having summoned	Jesus told … to come to him
disciples	apprentices
cross	They must be willing to suffer or die as if they were carrying their own crosses

Mark 8:35

ULT	UST
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.	*{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.*

ULT **For**
UST {That is} because
(γὰρ)

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

ULT **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 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
(ὃς & ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν, ὃς δ’ ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει αὐτήν)

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

> ULT **wants to save his life will lose it**
> UST are willing to do anything to stay alive will not truly live
> (θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν)

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

> ULT **his … his**
> UST to do anything to stay alive … are willing to die
> (αὐτοῦ)

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

> ULT **but whoever loses his life for the sake of me and of the gospel will save it**
> UST However, people who are willing to die because they are my apprentices and because they believe the good news will truly live
> (ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει αὐτήν)

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

> ULT **for the sake of me and of the gospel**
> UST because they are my apprentices and because they believe the good news
> (ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου)

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	UST
life	to do anything to stay alive
to save	to do anything to stay alive
will lose	will not truly live
loses	are willing to die
life	are willing to die
of the gospel	because they believe the good news
will save	will truly live

Mark 8:36

ULT	UST
For what does it benefit a man to gain the whole world and to forfeit his life?	*Suppose that some people acquire everything they could possibly want. However, they can no longer truly live. That is not worth it!*

ULT **For**
(γὰρ)

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

ULT **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
(τί & ὠφελεῖ ἄνθρωπον, κερδήσῃ τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ)

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

ULT **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
(τί & ὠφελεῖ ἄνθρωπον, κερδήσῃ τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ)

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

ULT **a man … his**
UST Suppose that some people … they can no longer truly live
(ἄνθρωπον & αὐτοῦ)

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

ULT **and**
UST However
(καὶ)

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

ULT **his life**
UST they can no longer truly live
(τὴν ψυχὴν αὐτοῦ)

Alternate translation: [his soul]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
does it benefit	That is not worth it
world	everything they could possibly want
life	they can no longer truly live

Mark 8:37

ULT	UST
For what might a man give in exchange for his life?	*In fact, people cannot acquire anything that is as valuable as truly living.*

ULT **For**
UST In fact
(γὰρ)

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

ULT **what might a man give in exchange for his life**
UST people cannot acquire anything that is as valuable as truly living
(τί & δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ)

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

ULT **a man … his**
UST people … as truly living
(ἄνθρωπος & αὐτοῦ)

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

> ULT **in exchange for his life**
> UST that is as valuable as truly living
> (ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ)

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

> ULT **his life**
> UST as truly living
> (τῆς ψυχῆς αὐτοῦ)

Alternate translation: [his soul]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
life	as truly living

Mark 8:38

ULT	UST
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."	*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."*

ULT **For**
(γὰρ)

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

ULT **whoever is ashamed of me and of my words**
UST some people consider it shameful to say that they believe in me and what I say
(ὃς & ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους)

If your language 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

ULT **of my words**
UST what I say
(τοὺς ἐμοὺς λόγους)

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

ULT **in this adulterous and sinful generation**
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
(ἐν τῇ γενεᾷ ταύτῃ, τῇ μοιχαλίδι καὶ ἁμαρτωλῷ)

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

ULT **adulterous**
UST do not remain faithful
(τῇ μοιχαλίδι)

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

ULT **the Son of Man will also be ashamed of him**
UST Then I, the Son of Man, will consider it shameful to say that those people belong to me
(καὶ ὁ Υἱὸς τοῦ Ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν)

If your language 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

ULT **the Son of Man … he comes … his**
UST I, the Son of Man … I return … as God my Father
(ὁ Υἱὸς τοῦ Ἀνθρώπου & ἔλθῃ & αὐτοῦ)

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

ULT **when he comes**
UST That will happen when I return
(ὅταν ἔλθῃ)

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

ULT **in the glory of his Father with the holy angels**
UST with the angels whom God has set apart. At that time, I will be as glorious as God my Father
(ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων τῶν ἁγίων)

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

ULT **of his Father**
UST as God my Father
(τοῦ Πατρὸς αὐτοῦ)

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	UST
is ashamed	consider it shameful to say that they believe in
generation	The men and women who are alive right now
adulterous	do not remain faithful
sinful	sin often
Son of Man	I, the Son of Man
will … be ashamed	will consider it shameful to say that
glory	I will be as glorious
of … Father	as God my Father
angels	angels
holy	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	UST
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."	*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!"*

ULT **he was saying to them**
UST Jesus told his apprentices and the large group of people
(ἔλεγεν αὐτοῖς)

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

ULT **to you**
UST What I have said is true
(ὑμῖν)

Because Jesus is speaking to everyone who was there, the word **you** here is plural.

Support Reference: Forms of 'You' — Singular

ULT **who will certainly not taste death**
UST definitely … you die
(οἵτινες οὐ μὴ γεύσωνται θανάτου)

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]

Support Reference: Idiom

ULT **who will certainly not taste death**
UST definitely … you die
(οἵτινες οὐ μὴ γεύσωνται θανάτου)

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

ULT **certainly not**
UST definitely
(οὐ μὴ)

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

ULT **the kingdom of God having come**
UST God … establish his kingdom
(τὴν Βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν)

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

ULT **with power**
UST powerfully
(ἐν δυνάμει)

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	UST
Truly	What I have said is true
kingdom of God	his kingdom

Mark 9:2

ULT	UST
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.	*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.*

ULT **And after six days**
UST Six days later
(καὶ μετὰ ἡμέρας ἓξ)

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

ULT **by themselves, alone**
UST No one else was with them
(κατ᾽ ἰδίαν μόνους)

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

ULT **he was transfigured**
UST Jesus change how he appeared
(μετεμορφώθη)

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

ULT **he was transfigured**
UST Jesus change how he appeared
(μετεμορφώθη)

If your language 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

ULT **before them**
UST the three apprentices saw
(ἔμπροσθεν αὐτῶν)

Alternate translation: [in front of them] or [as they watched]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
Jesus	Jesus
Peter	Peter
James	James
John	John

Mark 9:3

ULT	UST
And his garments became radiantly, extremely white, such as no launderer on the earth is able thus to make them white.	*His clothes became very bright white. They were whiter than anyone on earth could make them by bleaching them.*

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

UST They were whiter than anyone on earth could make them by bleaching them

(οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι)

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	UST
earth	earth

Mark 9:4

ULT	UST
And Elijah with Moses were seen by them, and they were talking with Jesus.	*After that, Elijah and Moses{, who were prophets from long ago,} appeared to the three apprentices! These prophets were speaking to Jesus.*

ULT Elijah with Moses were seen by them
UST Elijah and Moses{, who were prophets from long ago,} appeared to the three apprentices
(ὤφθη αὐτοῖς Ἠλείας σὺν Μωϋσεῖ)

If your language 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

ULT by them
UST to the three apprentices
(αὐτοῖς)

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

ULT they were talking with
UST These prophets were speaking
(ἦσαν συνλαλοῦντες)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elijah	Elijah
Moses	Moses{, who were prophets from long ago … }
Jesus	to Jesus

Mark 9:5

ULT	UST
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."	*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."*

ULT **answering**
UST responded
(ἀποκριθεὶς)

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

ULT **for us**
UST for all of us
(ἡμᾶς)

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'

ULT **let us make**
UST We should build
(ποιήσωμεν)

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.

Support Reference: Exclusive and Inclusive 'We'

> ULT **tents**
> UST shelters
> (σκηνάς)

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	UST
Peter	Peter
to Jesus	to Jesus
Rabbi	Teacher
good	appropriate
for Moses	Moses
for Elijah	Elijah

Mark 9:6

ULT	UST
(For he did not know what he should answer, for they were terrified.)	*{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}.*

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}
(οὐ γὰρ ᾔδει τί ἀποκριθῇ; ἔκφοβοι γὰρ ἐγένοντο)

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

ULT **he did not know what he should answer, for they were terrified**
UST he and the other two apprentices were extremely afraid. So, he did not know how to respond {to what he saw}
(οὐ & ᾔδει τί ἀποκριθῇ; ἔκφοβοι γὰρ ἐγένοντο)

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

ULT **they were terrified**
UST he and the other two apprentices were extremely afraid
(ἔκφοβοι & ἐγένοντο)

Alternate translation: [they were very frightened] or [they were very afraid]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he did … know	he did … know

Mark 9:7

ULT	UST
And a cloud appeared, overshadowing them, and there was a voice from the cloud, "This is my beloved Son. Listen to him."	*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."*

ULT **overshadowing**
UST covered
(ἐπισκιάζουσα)

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

ULT **them**
UST all of them
(αὐτοῖς)

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

ULT **there was a voice**
UST God spoke
(ἐγένετο φωνὴ)

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

ULT **my beloved Son**
UST my Son, the one whom I love dearly
(ὁ Υἱός μου, ὁ ἀγαπητός)

The word **Son** is an important title for Jesus, the **Son** of God.

Support Reference: Translating Son and Father

> ULT **my beloved Son**
> UST my Son, the one whom I love dearly
> (ὁ Υἱός μου, ὁ ἀγαπητός)

If your language 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

> ULT **Listen**
> UST Do what he says
> (ἀκούετε)

Because the voice is speaking to the three disciples, the command **Listen** is plural.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son	Son
beloved	the one whom I love dearly

Mark 9:8

ULT	UST
And suddenly, having looked around, they no longer saw anyone with them, but only Jesus.	*When the three apprentices looked around, suddenly, the only person whom they still saw with them was Jesus.*

ULT **suddenly, having looked around, they no longer saw anyone**
UST When the three apprentices looked around, suddenly, the only person whom they still saw
(ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον)

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

ULT **they no longer saw anyone with them, but only Jesus**
UST the only person whom they still saw with them was Jesus
(οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ’ ἑαυτῶν)

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	UST
Jesus	was Jesus

Mark 9:9

ULT	UST
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.	*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.*

ULT **they**
UST they
(αὐτῶν)

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

ULT **coming down**
UST While … were walking down
(καταβαινόντων)

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

Support Reference: Go and Come

ULT **them so that they would relate to no one what they had seen, until the Son of Man had risen from the dead**
UST them that they should not tell anyone about what they had just seen until he, the Son of Man, had become alive again
(αὐτοῖς ἵνα μηδενὶ ἃ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ Υἱὸς τοῦ Ἀνθρώπου ἐκ νεκρῶν ἀναστῇ)

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

ULT **he ordered them so that they would relate to no one what they had seen**
UST Jesus told them that they should not tell anyone about what they had just seen
(διεστείλατο αὐτοῖς ἵνα μηδενὶ ἃ εἶδον διηγήσωνται)

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

ULT **the Son of Man**
UST he, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

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

ULT **had risen from the dead**
UST had become alive again
(ἐκ νεκρῶν ἀναστῇ)

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

ULT **the dead**
UST had become alive again
(νεκρῶν)

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	UST
Son of Man	he, the Son of Man

Mark 9:10

ULT	UST
And they kept the word to themselves, discussing together what it is "to rise from the dead."	*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.*

ULT **they kept the word to themselves, discussing together**
UST they did not tell others about what had happened. However, they talked with each other about
(τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συνζητοῦντες)

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

ULT **they kept the word to themselves**
UST they did not tell others about what had happened
(τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς)

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

ULT **the word**
UST what had happened
(τὸν λόγον)

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

ULT **discussing together what it is “to rise from the dead**
UST However, they talked with each other about what it meant when Jesus said that he would become alive again
(συνζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι)

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

ULT **what it is “to rise from the dead**
UST what it meant when Jesus said that he would become alive again
(τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι)

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

ULT **to rise from the dead**
UST he would become alive again
(ἐκ νεκρῶν ἀναστῆναι)

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

Mark 9:11

ULT	UST
And they were questioning him, saying, "Why do the scribes say that it is necessary for Elijah to come first?"	*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?"*

ULT **they were questioning**
UST those three apprentices asked
(ἐπηρώτων)

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

ULT **saying**
(λέγοντες)

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

Support Reference: Quotations and Quote Margins

ULT **it is necessary for Elijah to come**
UST the prophet Elijah has to be here
(Ἠλείαν δεῖ ἐλθεῖν)

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

ULT **to come**
UST to be here
(ἐλθεῖν)

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

ULT **first**
UST before {the Messiah gets here}
(πρῶτον)

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	UST
scribes	teachers of the Jewish law
Elijah	the prophet Elijah

Mark 9:12

ULT	UST
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?	*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.*

ULT **But**
(δὲ)

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

ULT **Elijah, having come first, restores all things**
UST {Yes, the prophet} Elijah must be here before {the Messiah gets here}. He will make everything as it should be
(Ἠλείας & ἐλθὼν πρῶτον ἀποκατιστάνει πάντα)

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

ULT **having come first**
UST must be here before {the Messiah gets here}
(ἐλθὼν πρῶτον)

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

ULT **And**
UST However, consider this
(καὶ)

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

ULT **how has it been written about the Son of Man that he would suffer many things and be despised**
UST However, consider this: {the prophets} wrote in the Scriptures that people would reject me, the Son of Man, and hurt me very much
(πῶς γέγραπται ἐπὶ τὸν Υἱὸν τοῦ Ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ)

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

ULT **has it been written**
UST {the prophets} wrote in the Scriptures
(γέγραπται)

If your language 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

ULT **the Son of Man that he would suffer**
UST that … me, the Son of Man … hurt me
(τὸν Υἱὸν τοῦ Ἀνθρώπου, ἵνα & πάθῃ)

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

> ULT **be despised**
> UST people would reject
> (ἐξουδενηθῇ)

If your language 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	UST
Elijah	{Yes, the prophet} Elijah
Son of Man	me, the Son of Man
he would suffer	hurt me

Mark 9:13

ULT	UST
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.”	*{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.”*

ULT **But**
UST That makes sense only because of
(ἀλλὰ)

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

ULT **to you**
UST you
(ὑμῖν)

Because Jesus is speaking to the three disciples, the word **you** here is plural.

Support Reference: Forms of ‘You’ — Singular

ULT **has come**
UST has already been here
(ἐλήλυθεν)

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

ULT **they did … they were wanting**
UST people treated him badly
(ἐποίησαν & ἤθελον)

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

ULT **whatever they were wanting**
UST people treated him badly
(ὅσα ἤθελον)

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

ULT **it is written**
UST {the prophets} wrote in the Scriptures
(γέγραπται)

If your language 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	UST
Elijah	{The prophet} Elijah

Mark 9:14

ULT	UST
And having come to the disciples, they saw a great crowd around them and scribes arguing with them.	*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.*

ULT **And**
UST Then
(καὶ)

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

ULT **having come to the disciples**
UST Jesus and those three apprentices arrived where the other apprentices were
(ἐλθόντες πρὸς τοὺς μαθητὰς)

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

ULT **having come**
UST Jesus and those three apprentices arrived
(ἐλθόντες)

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

Support Reference: Go and Come

ULT **them … them**
UST the other apprentices … them
(αὐτοὺς & αὐτούς)

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	UST
disciples	other apprentices
scribes	Some teachers of the Jewish laws

Mark 9:15

ULT	UST
And immediately, the whole crowd, having seen him, were amazed, and running up to {him}, they were greeting him.	*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.*

ULT the whole crowd, having seen him, were amazed
UST the large group of people noticed him, and it surprised them very much
(πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν)

If your language 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

ULT him … running up to {him} … him
UST him … they hurried to him … him
(αὐτὸν & προστρέχοντες & αὐτόν)

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	UST
And he asked them, "What are you arguing with them about?"	*Then Jesus asked his apprentices, "What are you debating with the teachers of the Jewish law?"*

ULT **them, "What are you arguing with them about**
UST his apprentices, "What are you debating with the teachers of the Jewish law
(αὐτούς, τί συνζητεῖτε πρὸς αὐτούς)

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

ULT **them … with them**
UST his apprentices … with the teachers of the Jewish law
(αὐτούς & πρὸς αὐτούς)

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

ULT **are you arguing with them about**
UST are you debating with the teachers of the Jewish law
(συνζητεῖτε πρὸς αὐτούς)

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	UST
And one from the crowd answered him, "Teacher, I brought my son to you, having a mute spirit.	*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.*

ULT **I brought my son to you, having a mute spirit**
UST I came here to you with my son {so that you would heal him}. A demon controls him and keeps him from speaking
(ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον)

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

ULT **having a mute spirit**
UST A demon controls him and keeps him from speaking
(ἔχοντα πνεῦμα ἄλαλον)

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

ULT **a mute spirit**
UST A demon … and keeps him from speaking
(πνεῦμα ἄλαλον)

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	UST
Teacher	Instructor
a … spirit	A demon

Mark 9:18

ULT	UST
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."	*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}."*

> ULT **it might seize him**
> UST the demon chooses
> (αὐτὸν καταλάβῃ)

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

> ULT **he foams at the mouth**
> UST my son drools
> (ἀφρίζει)

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

> ULT **he becomes stiff**
> UST becomes rigid
> (ξηραίνεται)

Alternate translation: [his body stiffens up] or [he cannot move]

> ULT **I spoke to your disciples so that they would cast it out, and**
> UST I asked your apprentices to force the demon out of him. However
> (εἶπα τοῖς μαθηταῖς σου, ἵνα αὐτὸ ἐκβάλωσιν, καὶ)

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

ULT **and**
UST However
(καὶ)

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

ULT **they were not able**
UST they could not {do it}
(οὐκ ἴσχυσαν)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it might seize	the demon chooses
to … disciples	apprentices
they would cast … out	force … out of him

Mark 9:19

ULT	UST
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."	*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!"*

ULT **But**
(δὲ)

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

ULT **answering them**
UST replied to them
(ἀποκριθεὶς αὐτοῖς)

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

ULT **O unbelieving generation, until when will I be with you? Until when will I bear with you**
UST 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
(ὦ γενεὰ ἄπιστος! ἕως πότε πρὸς ὑμᾶς ἔσομαι? ἕως πότε ἀνέξομαι ὑμῶν)

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

ULT **O unbelieving generation**
UST You people who are alive right now do not believe
(ὦ γενεὰ ἄπιστος)

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

ULT **until when will I be with you? Until when will I bear with you**
UST It is hard for me to live here with you. It is difficult for me to be patient with you
(ἕως πότε πρὸς ὑμᾶς ἔσομαι? ἕως πότε ἀνέξομαι ὑμῶν)

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

ULT **until when … Until when**
UST It is hard … It is difficult
(ἕως πότε)

Alternate translation: [how long … How long]

ULT **until when will I be with you? Until when will I bear with you**
UST It is hard for me to live here with you. It is difficult for me to be patient with you
(ἕως πότε πρὸς ὑμᾶς ἔσομαι? ἕως πότε ἀνέξομαι ὑμῶν)

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

ULT **you … with you**
UST you … with you
(ὑμᾶς & ὑμῶν)

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

ULT **will I bear with you**
UST for me to be patient with you
(ἀνέξομαι ὑμῶν)

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

ULT **Bring**
UST {Then he said to them,} "Bring
(φέρετε)

Because Jesus is speaking to some people who were there, the command **Bring** is plural.

Support Reference: Forms of 'You' — Singular

ULT **him**
UST the man’s son
(αὐτὸν)

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	UST
generation	You people who are alive right now
unbelieving	do not believe
will I bear	for me to be patient

Mark 9:20

ULT	UST
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.	*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.*

ULT **And they brought him to him, and having seen him, the spirit immediately shook him with convulsions**
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
(καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν, τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν)

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

ULT **And they brought him to him, and having seen him, the spirit immediately shook him with convulsions**
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
(καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν, τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν)

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

ULT **shook him with convulsions**
UST it shook the man's son violently
(συνεσπάραξεν αὐτόν)

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

> ULT **foaming at the mouth**
> UST as he drooled
> (ἀφρίζων)

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	UST
spirit	the demon

Mark 9:21

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

ULT **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

(ἐπηρώτησεν τὸν πατέρα αὐτοῦ, πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ? ὁ δὲ εἶπεν, ἐκ παιδιόθεν)

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

ULT **How much time is it while this has been happening to him**

UST How long has he been like this

(πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ)

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]

ULT **From childhood**

UST {He has been like this} since he was a child

(ἐκ παιδιόθεν)

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

ULT **From childhood**

UST {He has been like this} since he was a child

(ἐκ παιδιόθεν)

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	UST
time	How long

Mark 9:22

ULT	UST
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."	*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!"*

ULT **but**
UST So
(ἀλλ')

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

ULT **help us, having compassion on us**
UST please pity us and help us
(βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς)

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

ULT **help us**
UST and help us
(βοήθησον ἡμῖν)

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

ULT **us … us**
UST us … us
(ἡμῖν & ἡμᾶς)

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'

> ULT **having compassion**
> UST please pity
> (σπλαγχνισθεὶς)

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	UST
it might destroy	kill
having compassion	please pity

Mark 9:23

ULT	UST
But Jesus said to him, "'If you are able'? All things are possible for the one believing."	*Jesus replied, "You should not talk about whether I can {help you}. God can do anything for people who trust him!"*

ULT But
(δὲ)

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

ULT If you are able
UST whether I can {help you}
(εἰ δύνῃ)

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

ULT If you are able
UST whether I can {help you}
(εἰ δύνῃ)

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

ULT If you are able
UST whether I can {help you}
(εἰ δύνῃ)

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

ULT **All things are possible for the one believing**
UST God can do anything for people who trust him
(πάντα δυνατὰ τῷ πιστεύοντι)

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

ULT **are possible for the one believing**
UST God can do … for people who trust him
(δυνατὰ τῷ πιστεύοντι)

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	UST
Jesus	Jesus
believing	for people who trust him

Mark 9:24

ULT	UST
And immediately the father of the child, having cried out, was saying, "I believe! Help my unbelief!"	*As soon as {Jesus said that}, the boy's father shouted, "I do trust {God}. Please help me trust {him} more!"*

ULT I believe
UST I do trust {God}
(πιστεύω)

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

ULT Help my unbelief
UST Please help me trust {him} more
(βοήθει μου τῇ ἀπιστίᾳ)

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

ULT my unbelief
UST me trust {him} more
(μου τῇ ἀπιστίᾳ)

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	UST
having cried out	shouted
I believe	I do trust {God}
unbelief	trust {him} more

Mark 9:25

ULT	UST
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."	*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."*

ULT **a crowd is running to {them}**
UST a large group of people was quickly assembling
(ἐπισυντρέχει ὄχλος)

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

ULT **saying to it**
UST He said
(λέγων αὐτῷ)

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

Support Reference: Quotations and Quote Margins

ULT **Mute and deaf spirit**
UST demon who are keeping this boy from speaking and hearing
(ἄλαλον καὶ κωφὸν πνεῦμα)

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

ULT **come out from him, and never enter into him again**
UST to stop controlling him! You may not control him again
(ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν)

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

ULT **come out**
UST to stop controlling him
(ἔξελθε)

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	UST
Jesus	Jesus
rebuked	So, he commanded … to stop {doing so}
unclean spirit	the demon {who was controlling the man’s son}
spirit	demon

Mark 9:26

ULT	UST
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."	*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.*

ULT **having convulsed him much**
UST shook the boy violently
(πολλὰ σπαράξας, αὐτόν)

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

ULT **it came out**
UST Then it stopped controlling him
(ἐξῆλθεν)

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

ULT **it came out**
UST Then it stopped controlling him
(ἐξῆλθεν)

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

Support Reference: Go and Come

ULT **he became like a dead {person}**
UST the boy lay so still that he looked like a corpse
(ἐγένετο ὡσεὶ νεκρὸς)

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

ULT **many**
UST many people
(τοὺς πολλοὺς)

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

ULT **said, "He has died**
UST said … he was dead
(λέγειν & ἀπέθανεν)

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	UST
having cried out	The demon shouted

Mark 9:27

ULT	UST
But Jesus, having taken his hand, raised him up, and he got up.	*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	UST
Jesus	Jesus

Mark 9:28

ULT	UST
And he having gone into a house, his disciples were asking him privately, "Why were we not able to cast it out?"	*Later, Jesus entered a house, and only his apprentices were with him. They asked him, "Why could we not force out that demon?"*

ULT **he having gone**
UST Jesus entered
(εἰσελθόντος αὐτοῦ)

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

ULT **having gone**
UST entered
(εἰσελθόντος)

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

Support Reference: Go and Come

ULT **were asking him privately, "Why were we not able to cast it out**
UST and only … were with him. They asked him, "Why could we not force out that demon
(κατ' ἰδίαν ἐπηρώτων αὐτόν, ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό)

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.]

Support Reference: Direct and Indirect Quotations

ULT **we**
UST we
(ἡμεῖς)

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'

ULT **it**
UST that demon
(αὐτό)

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	UST
a house	a house
disciples	apprentices
to cast … out	force out

Mark 9:29

ULT	UST
And he said to them, "This kind is able to come out by nothing except by prayer and fasting."	*Jesus replied, "You can only force this type of demon out by praying and by not eating in order to please God."*

ULT **This kind**
UST this type of demon
(τοῦτο τὸ γένος)

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

ULT **is able to come out by nothing except by prayer and fasting**
UST You can only force … out by praying and by not eating in order to please God
(ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ)

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

ULT **to come out**
UST force … out
(ἐξελθεῖν)

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [to go out]

Support Reference: Go and Come

ULT **prayer and fasting**
UST praying and by not eating in order to please God
(προσευχῇ καὶ νηστείᾳ)

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	UST
prayer	praying
fasting	by not eating in order to please God

Mark 9:30

ULT	UST
And having gone out from there, they were passing through Galilee, and he was not wanting that anyone would know,	*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}.*

ULT having gone out
UST After Jesus and his apprentices left
(ἐξελθόντες)

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

Support Reference: Go and Come

ULT would know
UST to know {where he was}
(γνοῖ)

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	UST
Galilee	the region of Galilee
would know	to know {where he was}

Mark 9:31

ULT	UST
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."	*{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."*

ULT **The Son of Man is being handed over … him … he will rise up**
UST Somebody will help … arrest me, the Son of Man … me … I will live again
(ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδοται & αὐτόν & ἀναστήσεται)

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

ULT **The Son of Man is being handed over**
UST Somebody will help … arrest me, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδοται)

If your language 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

ULT **into the hands**
UST my enemies
(εἰς χεῖρας)

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

> ULT **of men**
> UST my enemies
> (ἀνθρώπων)

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

> ULT **having been killed**
> UST I die
> (ἀποκτανθεὶς)

If your language 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

> ULT **he will rise up**
> UST I will live again
> (ἀναστήσεται)

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

> ULT **after three days**
> UST three days after
> (μετὰ τρεῖς ἡμέρας)

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	UST
disciples	apprentices
Son of Man	me, the Son of Man

ULT	UST
days	days

Mark 9:32

ULT	UST
But they were not understanding the word, and they were afraid to ask him.	*However, the apprentices did not understand what Jesus was telling them, and they were afraid to ask him {what he meant}.*

ULT the word
UST what Jesus was telling them
(τὸ ῥῆμα)

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	UST
were not understanding	did not understand
they were afraid	they were afraid

Mark 9:33

ULT	UST
And they came to Capernaum, and being in the house, he was asking them, "What were you discussing on the way?"	*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?"*

ULT **they came**
UST Jesus and his apprentices arrived
(ἦλθον)

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

Support Reference: Go and Come

ULT **in the house**
UST in the house {where they were staying}
(ἐν τῇ οἰκίᾳ)

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

ULT **them, "What were you discussing on the way**
UST them, "What were you arguing about while we were walking here
(αὐτούς, τί ἐν τῇ ὁδῷ διελογίζεσθε)

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

ULT **were you discussing**
UST were you arguing about
(διελογίζεσθε)

Because Jesus is speaking to his disciples, the word **you** here is plural.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Capernaum	the town of Capernaum

ULT	UST
house	house {where they were staying}

Mark 9:34

ULT	UST
But they were silent, for they had been arguing with one another on the way about who {was} greatest.	*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}.*

ULT **they were silent, for they had been arguing with one another on the way about who {was} greatest**
UST 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}
(οἱ & ἐσιώπων, πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων)

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

ULT **who {was} greatest**
UST which one of them was the most important
(τίς μείζων)

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	UST
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."	*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."*

ULT **having sat down**
UST Jesus sat down
(καθίσας)

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

ULT **the Twelve**
UST his 12 representatives
(τοὺς δώδεκα)

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

ULT **If anyone wants to be first, he will be last of all**
UST 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
(εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος)

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

ULT **first**
UST the most important person of all
(πρῶτος)

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

ULT **he will be last of all and a servant of all**
UST he must consider himself to be the least important person of all, and he must serve everyone else
(ἔσται πάντων ἔσχατος καὶ πάντων διάκονος)

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

ULT **of all … of all**
UST of all … everyone else
(πάντων & πάντων)

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	UST
he called … together	He called … to come close to him
Twelve	his 12 representatives
a servant	he must serve

Mark 9:36

ULT	UST
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,	*Then Jesus had a young child stand among them. He hugged the child, and he told his apprentices,*

> ULT **him … him**
> UST among … the child
> (αὐτὸ)

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

> ULT **in the midst of them**
> UST among them
> (ἐν μέσῳ αὐτῶν)

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	UST
“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.”	*“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.”*

ULT **Whoever receives one of these little children in my name receives 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
(ὃς ἂν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται)

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

ULT **one of these little children**
UST any young child such as this one here
(ἓν τῶν τοιούτων παιδίων)

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

ULT **in my name**
UST because they are my apprentices
(ἐπὶ τῷ ὀνόματί μου)

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

ULT **whoever receives me does not receive me but the one having sent me**
UST when people welcome me, they are also welcoming {God,} who sent me here
(ὃς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με)

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

ULT **does not receive me but the one having sent me**
UST they are also welcoming {God,} who sent me here
(οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με)

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]

Support Reference: Hyperbole

ULT **the one having sent me**
UST they are … welcoming {God,} who sent me here
(τὸν ἀποστείλαντά με)

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	UST
receives	welcome
receives	it is the same as welcoming
receives	welcome
does … receive	also

Mark 9:38

ULT	UST
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."	*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."*

ULT **we saw … we were preventing … with us**
UST we noticed … we told … to stop doing that … he was … one of us apprentices
(εἴδομέν & ἐκωλύομεν & ἡμῖν)

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'

ULT **in your name**
UST He claimed that he represented you as he did that
(ἐν τῷ ὀνόματί σου)

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

ULT **in your name,and we were preventing him**
UST He claimed that he represented you as he did that. So, we told him to stop doing that
(ἐν τῷ ὀνόματί σου & καὶ ἐκωλύομεν αὐτόν)

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

ULT **we were preventing him because he was not following with us**
UST we told him to stop doing that, because he was not one of us apprentices
(ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν)

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

ULT **he was not following with us**
UST he was not one of us apprentices
(οὐκ ἠκολούθει ἡμῖν)

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	UST
John	John
Teacher	Instructor
casting out	who was forcing … out of people
demons	demons

Mark 9:39

ULT	UST
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.	*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}.*

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 … For whoever is not against us is for us**
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} … { … I say that} because those who are not opposing us are supporting us
(ὁ δὲ Ἰησοῦς εἶπεν, μὴ κωλύετε αὐτόν; οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογῆσαί με. ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν) (9:39-40)

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

ULT **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 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}
(μὴ κωλύετε αὐτόν; οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογῆσαί με)

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

ULT **Do not prevent him**
UST do not tell that man to stop {forcing demons out of people}
(μὴ κωλύετε αὐτόν)

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

ULT **Do not prevent**
UST do not tell … to stop {forcing demons out of people}
(μὴ κωλύετε)

Because Jesus is speaking to his disciples, the command **Do not prevent** is plural.

Support Reference: Forms of 'You' — Singular

ULT **will do … will be able**
UST will … doing
(ποιήσει & δυνήσεται)

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

ULT **in my name**
UST while they claim to represent me
(ἐπὶ τῷ ὀνόματί μου)

See how you translated **name** in 9:38. Alternate translation: [on my behalf] or [as my representative] or [by my authority]

Support Reference: Metonymy

ULT **to speak evil about**
UST say bad things about
(κακολογῆσαί)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

ULT	UST
a mighty work	something powerful
to speak evil about	say bad things about

Mark 9:40

ULT	UST
For whoever is not against us is for us.	*{I say that} because those who are not opposing us are supporting us.*

ULT **For**
UST {I say that} because
(γὰρ)

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

ULT **is not against us is for us**
UST are not opposing us are supporting us
(οὐκ ἔστιν καθ’ ἡμῶν, ὑπὲρ ἡμῶν ἐστιν)

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

ULT **us … us**
UST us … us
(ἡμῶν)

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	UST
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.	*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.*

ULT **For**
(γὰρ)

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

ULT **whoever gives you a cup of water**
UST As for those who offer you water to drink
(ὃς & ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος)

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

ULT **you … you are … to you**
UST you … because they know that you are apprentices of me, the Messiah … What I have said is true
(ὑμᾶς & ἐστε & ὑμῖν)

Because Jesus is talking to his disciples, the word **you** throughout this verse is plural.

Support Reference: Forms of 'You' — Singular

> ULT **in the name that**
> UST because they know that you are apprentices of me, the Messiah
> (ἐν ὀνόματι, ὅτι)

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

> ULT **you are Christ's**
> UST because they know that you are apprentices of me, the Messiah
> (Χριστοῦ ἐστε)

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

> ULT **he will certainly not lose**
> UST God will most certainly reward them
> (οὐ μὴ ἀπολέσῃ)

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

> ULT **he will certainly not lose his reward**
> UST God will most certainly reward them
> (οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ)

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

> ULT **certainly not**
> UST God will most certainly reward them
> (οὐ μὴ)

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	UST
Christ’s	because they know that you are apprentices of me, the Messiah
truly	What I have said is true
he will … lose	God will most certainly reward them
reward	God will most certainly reward them

Mark 9:42

ULT	UST
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.	*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.*

ULT **And**
UST On the other hand
(καὶ)

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

ULT **causes one of these little ones who believe in me to stumble**
UST suppose that an insignificant person who trusts me sinned because of certain people
(σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ)

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

ULT **one of these little ones who believe in me**
UST an insignificant person who trusts me
(ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ)

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

ULT **it is better for him instead if**
UST {God will punish those people so severely that} they would prefer
(καλόν ἐστιν αὐτῷ μᾶλλον εἰ)

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

ULT **for him … his … he has been thrown**
UST {God will punish those people so severely that} they would prefer … their necks … cast them
(αὐτῷ & αὐτοῦ & βέβληται)

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

ULT **a millstone of a donkey is put around his neck and he has been thrown into the sea**
UST to have someone tie a heavy stone around their necks and cast them into the ocean
(περίκειται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν)

If your language 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

ULT **a millstone of a donkey**
UST a heavy stone
(μύλος ὀνικὸς)

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

ULT **is put around his neck**
UST to have someone tie … around their necks
(περίκειται & περὶ τὸν τράχηλον αὐτοῦ)

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	UST
causes … to stumble	suppose that … sinned because of certain people
who believe	who trusts
better	{God will punish those people so severely that} they would prefer

Mark 9:43

ULT	UST
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	*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.*

ULT **if your hand causes you to stumble**
UST Suppose that you sinned because you touched something
(ἐὰν σκανδαλίσῃ σε ἡ χείρ σου)

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

ULT **your hand causes you to stumble**
UST you sinned because you touched something
(σκανδαλίσῃ σε ἡ χείρ σου)

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

ULT **your … causes you to stumble, cut it off … for you**
UST 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
(σκανδαλίσῃ σε & σου, ἀπόκοψον αὐτήν & σε)

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

ULT **causes you to stumble**
UST you sinned
(σκανδαλίσῃ σε)

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

ULT **cut it off**
UST You should never do that again, even if you have to chop off your hands to make sure of it
(ἀπόκοψον αὐτήν)

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

ULT **to enter into life**
UST to truly live
(εἰσελθεῖν εἰς τὴν ζωὴν)

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

ULT **to enter into life**
UST to truly live
(εἰσελθεῖν εἰς τὴν ζωὴν)

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

ULT **life**
UST to truly live
(τὴν ζωὴν)

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

ULT **Gehenna**
UST hell
(τὴν Γέενναν)

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

ULT **into the unquenchable fire**
UST which is like a fire that never goes out
(εἰς τὸ πῦρ τὸ ἄσβεστον)

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	UST
causes … to stumble	sinned
better	better
Gehenna	hell

Mark 9:44

ULT	UST
[where their worm does not end, and the fire is not quenched].	*[In that place maggots feed on the people there forever, and the fires never go out.]*

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
(ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται)

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

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
(ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται)

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

ULT **their worm**
UST maggots … the people there
(ὁ σκώληξ αὐτῶν)

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

ULT **their worm**
UST maggots … the people there
(ὁ σκώληξ αὐτῶν)

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

> ULT **worm does not end**
> UST maggots feed on … forever
> (ὁ σκώληξ & οὐ τελευτᾷ)

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

> ULT **does not end**
> UST feed on … forever
> (οὐ τελευτᾷ)

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

> ULT **the fire is not quenched**
> UST the fires never go out
> (τὸ πῦρ οὐ σβέννυται)

If your language 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

> ULT **the fire**
> UST the fires
> (τὸ πῦρ)

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	UST
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	*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.*

ULT **if your foot causes you to stumble, cut it off. It is better for you to enter into life lame than, having two feet**
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
(ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν; καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα)

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**.

ULT **to be thrown**
UST but end up
(βληθῆναι)

If your language 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

ULT **Gehenna**
UST hell
(τὴν Γέενναν)

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

> ULT **Gehenna**
> UST hell
> (τὴν Γέενναν)

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	UST
causes … to stumble	sinned
better	better
life	to truly live
Gehenna	hell

Mark 9:46

ULT	UST
[where their worm does not end, and the fire is not quenched].	*[In that place maggots feed on the people there forever, and the fires never go out.]*

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

(ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται)

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	UST
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,	*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.*

ULT **if your eye causes you to stumble**
UST Suppose that you sinned because you looked at something
(ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε)

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

ULT **your eye causes you to stumble**
UST Suppose that you sinned because you looked at something
(ὁ ὀφθαλμός σου σκανδαλίζῃ σε)

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

ULT **your … causes you to stumble, throw it out … for you**
UST 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
(σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν & σέ)

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

ULT **causes you to stumble**
UST you sinned
(σκανδαλίζῃ σε)

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

ULT **throw it out**
UST You should never do that again, even if you have to remove your eyes to make sure of it
(ἔκβαλε αὐτόν)

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

ULT **to be thrown**
UST but end up
(βληθῆναι)

If your language 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

ULT **Gehenna**
UST hell
(τὴν Γέενναν)

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	UST
causes … to stumble	sinned
better	better
kingdom of God	God’s kingdom
Gehenna	hell

Mark 9:48

ULT	UST
where their worm does not end, and the fire is not quenched.	*In that place maggots feed on the people there forever, and the fires never go out.*

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
(ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται)

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

ULT their worm
UST maggots … the people there
(ὁ σκώληξ αὐτῶν)

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

ULT their worm
UST maggots … the people there
(ὁ σκώληξ αὐτῶν)

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

ULT worm does not end
UST maggots feed on … forever
(ὁ σκώληξ & οὐ τελευτᾷ)

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

ULT **does not end**
UST feed on … forever
(οὐ τελευτᾷ)

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

ULT **the fire is not quenched**
UST the fires never go out
(τὸ πῦρ οὐ σβέννυται)

If your language 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

ULT **the fire**
UST the fires
(τὸ πῦρ)

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	UST
is … quenched	never go out

Mark 9:49

ULT	UST
For everyone will be salted with fire.	*Indeed, God will treat everyone like an offering that people season and burn.*

ULT **For**
UST Indeed
(γὰρ)

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

ULT **everyone will be salted**
UST God will treat everyone like an offering that people season
(πᾶς & ἁλισθήσεται)

If your language 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

ULT **will be salted with fire**
UST God will treat … like an offering that people season and burn
(πυρὶ ἁλισθήσεται)

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

> ULT **with fire**
> UST and burn
> (πυρὶ)

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	UST
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."	*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."*

ULT **Salt is good**
UST Salt is very useful
(καλὸν τὸ ἅλας)

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

ULT **if the salt becomes unsalty, with what**
UST if salt were to stop seasoning food well … cannot
(ἐὰν & τὸ ἅλας ἄναλον γένηται, ἐν τίνι)

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

ULT **becomes unsalty**
UST were to stop seasoning food well
(ἄναλον γένηται)

Alternate translation: [loses its salty taste]

ULT **with what will you season it**
UST you cannot make it season food well again
(ἐν τίνι αὐτὸ ἀρτύσετε)

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

ULT **will you season it**
UST you … make it season food well again
(αὐτὸ ἀρτύσετε)

Alternate translation: [will you make it taste salty again]

ULT **will you season … Have … be at peace**
UST you … make … season food well again. Be people who make this world better, just as salt makes food better … live peacefully
(ἀρτύσετε? ἔχετε & εἰρηνεύετε)

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

ULT **Have salt in yourselves**
UST Be people who make this world better, just as salt makes food better
(ἔχετε ἐν ἑαυτοῖς ἅλα)

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

ULT **be at peace**
UST live peacefully
(εἰρηνεύετε)

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	UST
is good	is very useful
be at peace	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	UST
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}.	*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.*

ULT **And**
UST After that
(καὶ)

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

ULT **he goes**
UST They traveled
(ἔρχεται)

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

ULT **he goes**
UST They traveled
(ἔρχεται)

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

Support Reference: Go and Come

ULT **from that place**
UST left the town of Capernaum
(ἐκεῖθεν)

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

ULT **beyond the Jordan**
UST to the east side of the Jordan River
(πέραν τοῦ Ἰορδάνου)

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]

ULT **come together**
UST assembled
(συνπορεύονται)

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

Support Reference: Go and Come

ULT **he had been accustomed {to do}**
UST he usually did
(εἰώθει)

If your language 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	UST
of Judea	of Judea
the Jordan	of the Jordan River

Mark 10:2

ULT	UST
And having approached, the Pharisees were questioning him whether it is lawful for a husband to divorce a wife, testing him.	*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.*

ULT **him whether it is lawful for a husband to divorce a wife, testing him**
UST him, "Does our law allow a husband to divorce his wife?" {They asked that} in order to investigate him
(αὐτὸν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι? πειράζοντες αὐτόν)

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

ULT **testing him**
UST {They asked that} in order to investigate him
(πειράζοντες αὐτόν)

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	UST
the Pharisees	some Pharisees
it is lawful	Does our law allow
testing	{They asked that} in order to investigate

Mark 10:3

ULT	UST
But he, answering, said to them, "What did Moses command you?"	*Jesus replied, "What did Moses include in our Law {about this issue}?"*

ULT But
(δὲ)

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

ULT said to them, "What did Moses command you
UST replied, "What did Moses include in our Law {about this issue}
(εἶπεν αὐτοῖς, τί ὑμῖν ἐνετείλατο Μωϋσῆς)

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

ULT What did Moses command you
UST What did Moses include in our Law {about this issue}
(τί ὑμῖν ἐνετείλατο Μωϋσῆς)

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

ULT you
UST did … include in our Law {about this issue}
(ὑμῖν)

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

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses

Mark 10:4

ULT	UST
And they said, "Moses permitted him to write a certificate of divorce and to divorce her."	*They answered, "Moses allowed each husband to give {his wife} a document that states that he is divorcing her. Then, he could divorce her."*

ULT **Moses permitted him to write a certificate of divorce and to divorce her**
UST Moses allowed each husband to give {his wife} a document that states that he is divorcing her. Then, he could divorce her
(ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι)

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

ULT **to write a certificate of divorce**
UST each husband to give {his wife} a document that states that he is divorcing her
(βιβλίον ἀποστασίου γράψαι)

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

ULT **a certificate of divorce**
UST a document that states that he is divorcing her
(βιβλίον ἀποστασίου)

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	UST
Moses	Moses

Mark 10:5

ULT	UST
But Jesus said to them, "Because of your hardness of heart, he wrote this commandment to you.	*Jesus told them, "Moses knew that you were unwilling to obey. That is why he included {in the Law} what you just said.*

ULT **But**
(δὲ)

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

ULT **Because of your hardness of heart**
UST Moses knew that you were unwilling to obey. That is why
(πρὸς τὴν σκληροκαρδίαν ὑμῶν)

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

ULT **Because of your hardness of heart**
UST Moses knew that you were unwilling to obey. That is why
(πρὸς τὴν σκληροκαρδίαν ὑμῶν)

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

ULT **your … to you**
UST Moses knew that you were unwilling to obey … he included {in the Law}
(ὑμῶν & ὑμῖν)

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	UST
Jesus	Jesus

ULT	UST
hardness of heart	Moses knew that you were unwilling to obey

Mark 10:6

ULT	UST
But from the beginning of creation, ‘He made them male and female.’	*However, when God first created everything, {as you can read in the Scriptures}, he created people to be male and female.*

ULT **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**
UST 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 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
(ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ ἔσονται οἱ δύο & σάρκα μίαν; ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ μία σάρξ) (10:6-8)

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

ULT **from the beginning of creation**
UST when God first created everything
(ἀπὸ & ἀρχῆς κτίσεως)

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

> ULT **He made them male and female**
> UST {as you can read in the Scriptures}, he created people to be male and female
> (ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of creation	when God first created everything

Mark 10:7

ULT	UST
'Because of this, a man will leave his father and mother,	*{You can also read in the Scriptures} that is why men{, when they marry,} no longer live with their parents,*

ULT Because of this, a man will leave his father and mother … and the two will be one flesh

UST {You can also read in the Scriptures} that is why men{, when they marry,} no longer live with their parents … and each husband and wife together become like one person
(ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ ἔσονται οἱ δύο & σάρκα μίαν) (10:7-8)

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

ULT Because of this

UST {You can also read in the Scriptures} that is why
(ἕνεκεν τούτου)

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

ULT a man will leave his father and mother

UST men{, when they marry,} no longer live with their parents
(καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα)

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

> ULT **a man will leave**
> UST men{, when they marry,} no longer live with
> (καταλείψει ἄνθρωπος)

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

> ULT **will leave**
> UST { … when they marry,} no longer live with
> (καταλείψει)

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

> ULT **and mother**
> UST their parents
> (καὶ τὴν μητέρα)

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

Mark 10:8

ULT	UST
and the two will be one flesh.' So then, they are no longer two, but one flesh.	*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.*

ULT the two will be one flesh
UST each husband and wife together become like one person
(ἔσονται οἱ δύο & σάρκα μίαν)

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

ULT the two
UST each husband and wife together
(οἱ δύο)

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

ULT So then
UST Consequently
(ὥστε)

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

> ULT **they are no longer two, but one flesh**
> UST each husband and wife are not like two different people any longer. Rather, they are like one person
> (οὐκέτι εἰσὶν δύο, ἀλλὰ μία σάρξ)

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	UST
Therefore, what God joined together, let man not separate.”	*Since that is true, no one should divide people whom God has united.”*

ULT **Therefore**
UST Since that is true
(οὖν)

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

ULT **what God joined together**
UST people whom God has united
(ὃ & ὁ Θεὸς συνέζευξεν)

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

ULT **let man not separate**
UST no one should divide
(ἄνθρωπος μὴ χωριζέτω)

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

ULT **man**
UST one
(ἄνθρωπος)

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	UST
God	God

Mark 10:10

ULT	UST
And in the house again, the disciples were asking him about this.	*Later, when they were in a house again, the apprentices asked Jesus about what he had said.*

ULT **in the house again, the disciples were asking him about this**
UST when they were in a house again, the apprentices asked Jesus about what he had said
(εἰς τὴν οἰκίαν πάλιν, οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν)

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

ULT **in the house**
UST when they were in a house
(εἰς τὴν οἰκίαν)

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

ULT **this**
UST what he had said
(τούτου)

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	UST
house	a house
disciples	apprentices

Mark 10:11

ULT	UST
And he says to them, "Whoever divorces his wife and marries another commits adultery against her.	*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.*

ULT **another**
UST another woman
(ἄλλην)

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

ULT **commits adultery against her**
UST he sins against his first wife by disobeying what God commanded about being sexually faithful to one's spouse
(μοιχᾶται ἐπ' αὐτήν)

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	UST
commits adultery	by disobeying what God commanded about being sexually faithful to one's spouse

Mark 10:12

ULT	UST
And if she, having divorced her husband, marries another, she commits adultery.”	*Also, when a woman divorces her husband and marries another man, she disobeys what God commanded about being sexually faithful to one’s spouse.”*

ULT **she**
UST a woman
(αὐτὴ)

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

ULT **another**
UST another man
(ἄλλον)

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

ULT **she commits adultery**
UST to
(μοιχᾶται)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
she commits adultery	to

Mark 10:13

ULT	UST
And they were bringing little children to him so that he might touch them, but the disciples rebuked them.	*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.*

ULT **And**
UST Sometime later
(καὶ)

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

ULT **they were bringing**
UST some people took
(προσέφερον)

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

ULT **he might touch them**
UST bless the children by touching them
(αὐτῶν ἅψηται)

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

> ULT **them**
> UST them
> (αὐτοῖς)

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	UST
disciples	apprentices
rebuked	told … to stop

Mark 10:14

ULT	UST
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.	*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.*

ULT **But**
(δὲ)

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

ULT **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 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
(ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά; τῶν γὰρ τοιούτων ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ)

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

ULT **Permit the little children to come to me, and do not forbid them**
UST Allow the young children to come here. Do not stop them
(ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά)

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

ULT **Permit … do not forbid**
UST Allow … Do not stop
(ἄφετε & μὴ κωλύετε)

Because Jesus is speaking to his disciples, the commands **Permit** and **do not forbid** are plural.

Support Reference: Forms of 'You' — Singular

ULT **to come**
UST to come
(ἔρχεσθαι)

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

Support Reference: Go and Come

ULT **of the ones such as these is the kingdom of God**
UST they and people like them are part of God's kingdom
(τῶν & τοιούτων ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ)

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

ULT **of the ones such as these**
UST they and people like them are part of
(τῶν & τοιούτων)

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

ULT **of the ones such as these**
UST they and people like them are part of
(τῶν & τοιούτων)

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	UST
Jesus	Jesus
kingdom of God	God’s kingdom

Mark 10:15

ULT	UST
Truly I say to you, whoever does not receive the kingdom of God as a little child will certainly not enter into it.”	*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.”*

ULT **to you**
UST What I have said is true
(ὑμῖν)

Because Jesus is speaking to his disciples, the word **you** here is plural.

Support Reference: Forms of ‘You’ — Singular

ULT **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
(ὃς ἂν μὴ δέξηται τὴν Βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν)

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]

ULT **as a little child**
UST You … be like young children
(ὡς παιδίον)

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]

Support Reference: Simile

> ULT **certainly not**
> UST That is the only way
> (οὐ μὴ)

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	UST
Truly	What I have said is true
does … receive	when you welcome
kingdom	kingdom
of God	God’s
kingdom of God	God’s kingdom

Mark 10:16

ULT	UST
And having taken them into his arms, he blessed {them}, placing his hands on them.	*Then Jesus hugged the young children. He blessed them by touching them.*

> **ULT placing his hands on them**
> UST by touching them
> (τιθεὶς τὰς χεῖρας ἐπ᾽ αὐτά)

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	UST
he blessed {them}	He blessed them

Mark 10:17

ULT	UST
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?"	*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?"*

ULT **And**
UST One day
(καὶ)

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

ULT **he**
UST Jesus … with his disciples
(αὐτοῦ)

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

ULT **going out**
UST was walking
(ἐκπορευομένου)

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

Support Reference: Go and Come

ULT **one, having run up to {him} and having knelt before him, was asking him**
UST A certain person ran to where he was and bowed down before him. He said
(προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν, ἐπηρώτα αὐτόν)

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

> ULT **having knelt before him**
> UST bowed down before him
> (γονυπετήσας αὐτὸν)

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

> ULT **I might inherit eternal life**
> UST I will live with God forever
> (ζωὴν αἰώνιον κληρονομήσω)

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

> ULT **I might inherit eternal life**
> UST I will live with God forever
> (ζωὴν αἰώνιον κληρονομήσω)

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	UST
Teacher	Instructor
Good	you are a good person
eternal	I will live with God forever
I might inherit	I will live with God forever

Mark 10:18

ULT	UST
But Jesus said to him, "Why are you calling me good? No one {is} good except one—God.	*Jesus replied, "You should not so quickly call me a good person! God is the only one who is good.*

ULT **But**
(δὲ)

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

ULT **Why are you calling me good? No one {is} good except one—God**
UST You should not so quickly call me a good person! God is the only one who is good
(τί με λέγεις ἀγαθόν? οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς ὁ Θεός)

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

ULT **Why are you calling me good**
UST You should not so quickly call me a good person
(τί με λέγεις ἀγαθόν)

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

ULT No one {is} good except one—God
UST God is the only one who is good
(οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς ὁ Θεός)

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	UST
Jesus	Jesus
are you calling	You … call
good	a good person
{is} good	who is good
God	God

Mark 10:19

ULT	UST
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.”	*{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.”*

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

(τὰς ἐντολὰς οἶδας: μὴ φονεύσῃς, μὴ μοιχεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα)

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

ULT **do not kill, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother**

UST 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

(μὴ φονεύσῃς, μὴ μοιχεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα)

Since in these commands God is addressing each specific person who is part of God’s people, the commands are singular.

Support Reference: Forms of ‘You’ — Singular

ULT **do not commit adultery**
UST Do not be sexually unfaithful to your spouse
(μὴ μοιχεύσῃς)

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	UST
You know	{But to answer your question,} you know
do … commit adultery	Do … be sexually unfaithful to your spouse
do … testify falsely	Do … speak what is untrue
honor	Treat … respectfully

Mark 10:20

ULT	UST
But he said to him, "Teacher, all these things I have kept from my youth."	*The man replied, "Instructor, I have obeyed all those things that God commanded ever since I was young."*

ULT But
(δὲ)

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

ULT from my youth
UST ever since I was young
(ἐκ νεότητός μου)

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	UST
Teacher	Instructor

Mark 10:21

ULT	UST
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."	*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."*

ULT **But**
UST Then
(δὲ)

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

ULT **One thing you lack**
UST There is one thing that you have not yet done
(ἕν σε ὑστερεῖ)

Alternate translation: [One thing you need to do] or [There is one thing you have not yet done]

ULT **give to the poor**
UST Give {that money} to poor people
(δὸς τοῖς πτωχοῖς)

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

ULT **to the poor**
UST to poor people
(τοῖς πτωχοῖς)

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

ULT **and**
UST If you do that
(καὶ)

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

ULT **come, follow me**
UST come with me as my apprentice
(δεῦρο, ἀκολούθει μοι)

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

ULT **follow me**
UST come with me as my apprentice
(ἀκολούθει μοι)

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	UST
Jesus	Jesus
loved	and cared for
heaven	heaven

Mark 10:22

ULT	UST
But he, having become downcast at this word, went away being grieved, for he was having many possessions.	*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.*

ULT **But**
UST However
(δὲ)

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

ULT **he, having become downcast at this word, went away being grieved, for he was having many possessions**
UST 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
(ὁ & στυγνάσας ἐπὶ τῷ λόγῳ, ἀπῆλθεν λυπούμενος; ἦν γὰρ ἔχων κτήματα πολλά)

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

ULT **having become downcast**
UST was upset
(στυγνάσας)

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

ULT **this word**
UST by what Jesus said
(τῷ λόγῳ)

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

ULT **being grieved**
UST He felt very sad
(λυπούμενος)

If your language 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

ULT **he was having many possessions**
UST the man was rich {and did not want to lose what he owned}
(ἦν & ἔχων κτήματα πολλά)

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	UST
possessions	rich {and did not want to lose what he owned}

Mark 10:23

ULT	UST
And having looked around, Jesus says to his disciples, "How difficultly do the ones having riches enter into the kingdom of God!"	*Then Jesus looked at his apprentices. He told them, "It is very hard for rich people to participate in God's kingdom!"*

ULT How difficultly do the ones having riches enter into the kingdom of God
UST It is very hard for rich people to participate in God's kingdom
(πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες, εἰς τὴν Βασιλείαν τοῦ Θεοῦ εἰσελεύσονται)

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	UST
Jesus	Jesus
to … disciples	them
kingdom of God	God's kingdom

Mark 10:24

ULT	UST
And the disciples were astonished at his words, but again answering, Jesus says to them, "Children, how hard it isto enter into the kingdom of God!	*What Jesus said surprised the apprentices. Jesus responded by saying again, "My dear apprentices, it is very hard to participate in God's kingdom.*

> ULT **the disciples were astonished at his words**
> UST What Jesus said surprised the apprentices
> (οἱ & μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ)

If your language 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

> ULT **answering**
> UST responded
> (ἀποκριθεὶς)

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

> ULT **Children**
> UST My dear apprentices
> (τέκνα)

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

> ULT **it is to enter**
> UST it is … to participate
> (ἐστιν & εἰσελθεῖν)

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	UST
disciples	apprentices
Jesus	Jesus
hard	hard
kingdom of God	God’s kingdom

Mark 10:25

ULT	UST
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.”	*Large animals like camels cannot fit into very small spaces. However, it is even harder for rich people to participate in God’s kingdom.”*

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

(εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυμαλιᾶς ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν Βασιλείαν τοῦ Θεοῦ εἰσελθεῖν)

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

ULT **an eye of a needle**

UST very small spaces

(τρυμαλιᾶς ῥαφίδος)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for a camel	Large animals like camels
kingdom	kingdom
of God	God’s
kingdom of God	God’s kingdom

Mark 10:26

ULT	UST
And they were greatly astonished, saying to him, "And who is able to be saved?"	*That greatly surprised the apprentices. They told Jesus, "It must be that God does not actually rescue anyone!"*

ULT they were greatly astonished, saying
UST That greatly surprised the apprentices. They told
(οἱ & περισσῶς ἐξεπλήσσοντο, λέγοντες)

If your language 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

ULT to him
UST They told Jesus
(πρὸς αὐτόν)

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

ULT And who is able to be saved
UST It must be that God does not actually rescue anyone
(καὶ τίς δύναται σωθῆναι)

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

> ULT **who is able to be saved**
> UST It must be that God does not actually rescue anyone
> (τίς δύναται σωθῆναι)

If your language 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	UST
to be saved	It must be that God does … rescue

Mark 10:27

ULT	UST
Having looked at them, Jesus says, "With men {it is} impossible, but not with God. For all things {are} possible with God."	*Jesus looked directly at his apprentices. He said, "God can do anything! So, people cannot {rescue themselves}, but God can {rescue them}."*

ULT **With men {it is} impossible, but not with God. For all things {are} possible with God**
UST God can do anything! So, people cannot {rescue themselves}, but God can {rescue them}
(παρὰ ἀνθρώποις ἀδύνατον, ἀλλ᾽ οὐ παρὰ Θεῷ; πάντα γὰρ δυνατὰ παρὰ τῷ Θεῷ)

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

ULT **With men … with God … with God**
UST God … people … God
(παρὰ ἀνθρώποις & παρὰ Θεῷ & παρὰ τῷ Θεῷ)

Alternate translation: [For men … for God … for God]

ULT **men**
UST people
(ἀνθρώποις)

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

ULT **{it is} impossible**
UST cannot {rescue themselves}
(ἀδύνατον)

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

ULT but not with God
UST but God can {rescue them}
(ἀλλ᾽ οὐ παρὰ Θεῷ)

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	UST
Jesus	Jesus
God	God
God	God

Mark 10:28

ULT	UST
Peter began to speak to him, "Behold, we left everything and have followed you."	*Peter started to tell Jesus, "We left behind everything we had and went with you as your apprentices!"*

ULT Behold
(ἰδοὺ)

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

ULT we
UST We
(ἡμεῖς)

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'

ULT have followed you
UST went with you as your apprentices
(ἠκολουθήκαμέν σοι)

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	UST
Peter	Peter

Mark 10:29

ULT	UST
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,	*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.*

ULT **there is no one who … who will not receive**
UST Some people … God will give those people
(οὐδείς ἐστιν ὃς & ἐὰν μὴ λάβῃ) (10:29-30)

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

ULT **to you**
UST What I am about to say is true
(ὑμῖν)

Because Jesus is speaking to his disciples, the word **you** here is plural.

Support Reference: Forms of 'You' — Singular

ULT **for the sake of me and of the gospel**
UST They do that because they my apprentices and because they believe the good news
(ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	What I am about to say is true
a house	houses
of the gospel	because they believe the good news

Mark 10:30

ULT	UST
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.	*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.*

ULT **100 times {as much}**
UST many times {what they left behind}
(ἑκατονταπλασίονα)

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

ULT **now in this time … in the age that is coming**
UST right now before he renews everything that he has made … after he renews everything that he has made
(νῦν ἐν τῷ καιρῷ τούτῳ & ἐν τῷ αἰῶνι τῷ ἐρχομένῳ)

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

ULT **and lands with persecutions**
UST and fields. Also, people will hurt them
(καὶ ἀγροὺς, μετὰ διωγμῶν)

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

ULT **eternal life**
UST God will enable them to live with him forever
(ζωὴν αἰώνιον)

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	UST
will … receive	God will give those people
time	before he renews everything that he has made
houses	{He will give them} houses
persecutions	people will hurt them
age	after he renews everything that he has made
eternal	forever

Mark 10:31

ULT	UST
But many first will be last, and last, first.”	*{At that time,} many people who are important right now will become unimportant. Many people who are unimportant right now will become important.”*

ULT **But**
UST At that time
(δὲ)

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

ULT **many first will be last, and last, first**
UST many people who are important right now will become unimportant. Many people who are unimportant right now will become important
(πολλοὶ & ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι)

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

ULT **first … and last**
UST who are important right now … Many people who are unimportant right now
(πρῶτοι & καὶ ἔσχατοι)

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

> ULT **and last, first**
> UST Many people who are unimportant right now will become important
> (καὶ ἔσχατοι πρῶτοι)

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	UST
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:	*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.*

ULT **Now**
UST Sometime later
(δὲ)

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

ULT **going up**
UST were walking
(ἀναβαίνοντες)

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

Support Reference: Go and Come

ULT **they were amazed**
UST which impressed them
(ἐθαμβοῦντο)

If your language 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

> ULT **the ones following behind**
> UST the rest of the people with them
> (οἱ & ἀκολουθοῦντες)

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

> ULT **the Twelve**
> UST his 12 representatives
> (τοὺς δώδεκα)

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	UST
Jerusalem	the city of Jerusalem
Jesus	Jesus
were afraid	were afraid
Twelve	his 12 representatives

Mark 10:33

ULT	UST
“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.	*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.*

ULT **the Son of Man … him … him … him … him … him … kill {him … } … he will rise**

UST me, the Son of Man … I … me … me … me … me … execute me … I will live again
(ὁ Υἱὸς τοῦ Ἀνθρώπου & αὐτὸν & αὐτὸν & αὐτῷ & αὐτῷ & αὐτὸν & ἀποκτενοῦσιν & ἀναστήσεται)
(10:33-34)

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

ULT **Behold**
(ἰδοὺ)

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

ULT **we are going up**

UST We are walking
(ἀναβαίνομεν)

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’

ULT **we are going up**
UST We are walking
(ἀναβαίνομεν)

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

ULT **the Son of Man will be handed over**
UST There, somebody will help … arrest me, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου παραδοθήσεται)

If your language 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

ULT **to death**
UST and that someone should kill me
(θανάτῳ)

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

ULT **to the Gentiles**
UST to the non-Jewish authorities
(τοῖς ἔθνεσιν)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	the city of Jerusalem
Son of Man	me, the Son of Man
to the chief priests	the ruling priests
the scribes	the teachers of the Jewish law
they will condemn	They will decide that … am guilty

ULT	UST
to … Gentiles	to the non-Jewish authorities

Mark 10:34

ULT	UST
And they will mock him and spit on him and whip him and kill {him}, and after three days, he will rise."	*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."*

ULT **spit on him**
UST spit on me {to insult me}
(ἐμπτύσουσιν αὐτῷ)

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

ULT **after three days**
UST three days after I die
(μετὰ τρεῖς ἡμέρας)

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

ULT **he will rise**
UST I will live again
(ἀναστήσεται)

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	UST
they will mock	Those people will make fun of
days	days

Mark 10:35

ULT	UST
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."	*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."*

ULT **And**
UST After that
(καὶ)

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

ULT **we desire that whatever we ask you, you do for us**
UST we want you to do for us what we are about to request
(θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε, ποιήσῃς ἡμῖν)

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.]

ULT **we desire … we ask … for us**
UST we want … for us … we are about to request
(θέλομεν & αἰτήσωμέν & ἡμῖν)

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.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
James	James
John	John
of Zebedee	Zebedee's
Teacher	Instructor

Mark 10:36

ULT	UST
And he said to them, "What do you desire {that} I do for you?"	*Jesus replied, "What do you want me to do for you?"*

ULT **to them**
UST replied
(αὐτοῖς)

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

ULT **do you desire … for you**
UST do you want … for you
(θέλετε & ὑμῖν)

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	UST
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."	*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."*

ULT **they**
UST They
(οἱ)

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

ULT **Grant to us … we might sit**
UST Please promise us … you will honor us by having … sit
(δὸς ἡμῖν & καθίσωμεν)

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'

ULT **Grant to us**
UST Please promise us
(δὸς ἡμῖν)

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]

Support Reference: Imperatives — Other Uses

ULT **we might sit in your glory, one at your right hand and one at your left hand**
UST 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
(εἷς σου ἐκ δεξιῶν, καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου)

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

> ULT **in your glory**
> UST when you are very great
> (ἐν τῇ δόξῃ σου)

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

> ULT **in your glory**
> UST when you are very great
> (ἐν τῇ δόξῃ σου)

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]

Support Reference: Abstract Nouns

> ULT **one at your right hand and one at your left hand**
> UST one of us … at your right side and the other one sit at your left side
> (εἷς σου ἐκ δεξιῶν, καὶ εἷς ἐξ εὐωνύμων σου)

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	UST
glory	when you are very great

Mark 10:38

ULT	UST
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?"	*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?"*

ULT **But**
(δὲ)

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

ULT **You do not know … you are asking. Are you able**
UST You do not realize … you have actually requested. Are you willing
(οὐκ οἴδατε & αἰτεῖσθε. δύνασθε)

Because Jesus is speaking to James and John, the words **You** and **you** are plural throughout this verse.

Support Reference: Forms of 'You' — Singular

ULT **You do not know**
UST You do not realize
(οὐκ οἴδατε)

Alternate translation: [You do not understand]

ULT **to drink the cup which I drink**
UST to suffer as I will soon suffer
(πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω)

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

ULT **the cup**
UST to suffer
(τὸ ποτήριον)

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

ULT **to be baptized with the baptism with which I am being baptized**
UST for people to hurt you as they will soon hurt me
(τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι)

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

ULT **to be baptized with the baptism with which**
UST for people to hurt you as they will soon hurt me
(τὸ βάπτισμα ὃ & βαπτισθῆναι)

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

ULT **to be baptized … I am being baptized**
UST for people to hurt you as they will soon hurt me
(ἐγὼ βαπτίζομαι βαπτισθῆναι)

If your language 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	UST
Jesus	Jesus

ULT	UST
You do … know	You do … realize
with the baptism	for people to hurt you
am being baptized	as they will soon hurt me
to be baptized	for people to hurt you

Mark 10:39

ULT	UST
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.	*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.*

ULT **they … to them**
UST They … them
(οἱ & αὐτοῖς)

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

ULT **We are able**
UST Yes, we are willing {to do those things}
(δυνάμεθα)

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

ULT **But**
UST Then
(δὲ)

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

> ULT **The cup that I drink, you will drink**
> UST You will certainly suffer as I will soon suffer
> (τὸ ποτήριον ὃ ἐγὼ πίνω, πίεσθε)

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

> ULT **The cup**
> UST You will certainly suffer
> (τὸ ποτήριον)

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

> ULT **you will drink … you will be baptized**
> UST You will certainly suffer … People will certainly hurt you
> (πίεσθε & βαπτισθήσεσθε)

Because Jesus is speaking to James and John, the word **you** is plural throughout this verse.

Support Reference: Forms of 'You' — Singular

> ULT **with the baptism with which I am being baptized, you will be baptized**
> UST People will certainly hurt you as they will soon hurt me
> (τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε)

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

> ULT **with the baptism with which I am being baptized**
> UST People will certainly hurt you as they will soon hurt me
> (τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι)

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

> ULT **I am being baptized, you will be baptized**
> UST People will certainly hurt you as they will soon hurt me
> (ἐγὼ βαπτίζομαι, βαπτισθήσεσθε)

If your language 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	UST
Jesus	Jesus
with the baptism	People will certainly hurt you
am being baptized	as they will soon hurt me
you will be baptized	People will certainly hurt you

Mark 10:40

ULT	UST
But to sit at my right hand or at my left hand is not mine to give, but for whom it has been prepared."	*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}."*

ULT **to sit at my right hand or at my left hand**
UST whom to honor by having them sit at my right side or at my left side
(τὸ & καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων)

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

ULT **at my right hand or at my left hand**
UST at my right side or at my left side
(ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων)

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

ULT **but for whom**
UST Rather … who {will sit in those places}
(ἀλλ' οἷς)

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

> ULT **it has been prepared**
> UST God has already chosen
> (ἡτοίμασται)

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

> ULT **it has been prepared**
> UST God has already chosen
> (ἡτοίμασται)

If your language 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	UST
And having heard this, the ten began to be very angry with James and John.	*When the ten other apprentices learned {what James and John had requested}, they started to be very upset with them.*

ULT **having heard this**
UST When … learned {what James and John had requested}
(ἀκούσαντες)

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

ULT **the ten**
UST the ten other apprentices
(οἱ δέκα)

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	UST
James	them
John	them

Mark 10:42

ULT	UST
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.	*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.*

ULT **You know**
UST You understand
(οἴδατε)

Because Jesus is speaking to the disciples, the word **You** here is plural.

Support Reference: Forms of 'You' — Singular

ULT **the ones considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them**
UST the people whom the non-Jews allow to govern them dominate them. Further, important people among them control everyone else
(οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν)

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

ULT **the ones considered rulers of the Gentiles**
UST the people whom the non-Jews allow to govern them
(οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν)

If your language 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

ULT **lord it over … exercise authority over**
UST dominate … control
(κατακυριεύουσιν & κατεξουσιάζουσιν)

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

ULT **exercise authority over**
UST control
(κατεξουσιάζουσιν)

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	UST
having summoned	told … to come to him
Jesus	Jesus
You know	You understand
rulers	to govern
of … Gentiles	them
exercise authority over	control

Mark 10:43

ULT	UST
But it is not this way among you. Instead, whoever desires to become great among you will be your servant,	*You must not behave like that. Rather, when one of you wants to be important, that person must serve the others.*

ULT **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**

UST 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

(ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος; καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων δοῦλος) (10:43-44)

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

ULT **it is not this way**

UST must not behave like that

(οὐχ οὕτως & ἐστιν)

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

ULT **you … you … your**

UST You … of you … the others

(ὑμῖν & ὑμῖν & ὑμῶν)

Because is talking to the disciples, the words **you**, **you**, and **your** are plural.

Support Reference: Forms of 'You' — Singular

ULT **to become great**
UST to be important
(μέγας γενέσθαι)

Alternate translation: [to be highly respected] or [to be greatly respected]

ULT **will be**
UST that person must
(ἔσται)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servant	serve

Mark 10:44

ULT	UST
and whoever desires to be first among you will be a slave of all.	*Likewise, when one of you wants to be most important, that person must work for all the others.*

ULT **you**
UST of you
(ὑμῖν)

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

Support Reference: Forms of 'You' — Singular

ULT **first**
UST most important
(πρῶτος)

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

ULT **will be**
UST that person must
(ἔσται)

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

ULT **will be a slave of all**
UST that person must work for all the others
(ἔσται πάντων δοῦλος)

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

ULT **of all**
UST all the others
(πάντων)

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	UST
a slave	work for

Mark 10:45

ULT	UST
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.”	*{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}.”*

ULT **For**
UST {You should behave like that} because
(γὰρ)

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

ULT **the Son of Man … his**
UST I, the Son of Man … I am going to die
(ὁ Υἱὸς τοῦ Ἀνθρώπου & αὐτοῦ)

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

ULT **did not come to be served, but to serve and to give his life as a ransom in exchange for many**
UST 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}
(οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν)

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

> ULT **did not come**
> UST I am not here
> (οὐκ ἦλθεν)

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

> ULT **to be served**
> UST so that other people will serve me
> (διακονηθῆναι)

If your language 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

> ULT **but to serve**
> UST am here to serve other people
> (ἀλλὰ διακονῆσαι)

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

> ULT **to give his life as a ransom in exchange for many**
> UST I am going to die in order to free many people {from their sins}
> (δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν)

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

ULT **to give his life**
UST I am going to die
(δοῦναι τὴν ψυχὴν αὐτοῦ)

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

ULT **many**
UST in order to free many people {from their sins}
(πολλῶν)

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	UST
Son of Man	I, the Son of Man
to be served	so that other people will serve me
to serve	am here to serve other people
as a ransom	in order to free many people {from their sins}

Mark 10:46

ULT	UST
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.	*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.*

ULT **And**
UST Then
(καὶ)

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

ULT **they come**
UST Jesus and his apprentices arrived
(ἔρχονται)

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

Support Reference: Go and Come

ULT **he … going out**
UST When they were leaving
(ἐκπορευομένου αὐτοῦ)

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

Support Reference: Go and Come

> ULT **Bartimaeus, a blind beggar, son of Timaeus, was sitting beside the road**
> UST 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
> (ὁ υἱὸς Τιμαίου, Βαρτιμαῖος, τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν)

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

> ULT **Bartimaeus, a blind beggar, son of Timaeus**
> UST a man who could not see and who often asked others for money … His name was Bartimaeus, and his father's name was Timaeus
> (ὁ υἱὸς Τιμαίου, Βαρτιμαῖος, τυφλὸς προσαίτης)

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

> ULT **Bartimaeus … of Timaeus**
> UST His name was Bartimaeus, and his father's name was Timaeus
> (ὁ & Τιμαίου, Βαρτιμαῖος)

The words **Bartimaeus** and **Timaeus** are the names of men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jericho	the city of Jericho
Jericho	the city of Jericho
disciples	they
a … beggar	and who often asked others for money

Mark 10:47

ULT	UST
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!"	*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!"*

ULT **having heard that it is Jesus the Nazarene**
UST He learned that Jesus from the town of Nazareth was there
(ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν)

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

ULT **Son of David**
UST you who are a descendant of King David
(Υἱὲ Δαυεὶδ)

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

ULT **Son of David**
UST you who are a descendant of King David
(Υἱὲ Δαυεὶδ)

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

ULT **have mercy on me**
UST please help me
(ἐλέησόν με)

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

> ULT **have mercy on me**
> UST please help me
> (ἐλέησόν με)

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

> ULT **have mercy on me**
> UST please help me
> (ἐλέησόν με)

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	UST
Jesus	Jesus
Nazarene	from the town of Nazareth
to cry out	to shout
of David	you who are a descendant of King David
Jesus	Jesus
have mercy on	please help

Mark 10:48

ULT	UST
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!"	*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!"*

ULT **many**
UST Many people
(πολλοὶ)

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

ULT **was crying out much more**
UST shouted even more loudly
(πολλῷ μᾶλλον ἔκραζεν)

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]

ULT **Son of David, have mercy on me**
UST You who are a descendant of King David, please help me
(Υἱὲ Δαυείδ, ἐλέησόν με)

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	UST
were rebuking	were scolding
was crying out	shouted
of David	You who are a descendant of King David
have mercy on	please help

Mark 10:49

ULT	UST
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.”	*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}!”*

ULT **said, “Call him**
UST He told people, “Tell him to come over here
(εἶπεν, φωνήσατε αὐτόν)

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

ULT **Call**
UST Tell … to come over here
(φωνήσατε)

Because Jesus is speaking to some of the people in the crowd, the command **Call** is plural.

Support Reference: Forms of ‘You’ — Singular

ULT **they call**
UST Those people spoke
(φωνοῦσι)

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]

Support Reference: Pronouns — When to Use Them

ULT **Take courage**
UST Do not worry
(θάρσει)

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

> ULT **Get up**
> UST So, stand up {and go to him}
> (ἔγειρε)

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	UST
Jesus	Jesus
Call	Tell … to come over here
they call	Those people spoke
Take courage	Do not worry
He is calling	Jesus wants … to come to him

Mark 10:50

ULT	UST
And having thrown aside his coat, having sprung up, he came to Jesus.	*So Bartimaeus took off his outer garment and jumped up. Then, he hurried to Jesus.*

ULT **having thrown aside his coat**
UST took off his outer garment
(ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ)

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

ULT **having sprung up**
UST and jumped up
(ἀναπηδήσας)

Alternate translation: [having quickly gotten to his feet] or [having immediately stood up]

ULT **came**
UST Then, he hurried
(ἦλθεν)

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	UST
Jesus	Jesus

Mark 10:51

ULT	UST
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."	*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!"*

ULT **said, "What do you desire {that} I might do for you**
UST How would you like me to help you
(εἶπεν, τί σοι θέλεις ποιήσω)

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

ULT **Rabbi, that**
UST Teacher, I want to be able to see again
(Ραββουνεί, ἵνα)

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

ULT **I might see again**
UST I want to be able to see again
(ἀναβλέψω)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Mark 10:52

ULT	UST
And Jesus said to him, "Go. Your faith has saved you." And immediately he saw again, and he was following him on the road.	*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.*

ULT **Your faith has saved you**
UST Because you believed {that I could heal you}, you are now well
(ἡ πίστις σου σέσωκέν σε)

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

ULT **Your faith has saved you**
UST Because you believed {that I could heal you}, you are now well
(ἡ πίστις σου σέσωκέν σε)

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

ULT **he saw again**
UST Bartimaeus could see again
(ἀνέβλεψεν)

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

ULT **he was following him on the road**
UST he began to walk with Jesus
(ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ)

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	UST
Jesus	Jesus
faith	Because you believed {that I could heal you}
has saved	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	UST
And when they come near to Jerusalem, to Bethphage and Bethany, to the Mount of Olives, he sends out two of his disciples	*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}.*

ULT **And when**
UST After that
(καὶ ὅτε)

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

ULT **they come near**
UST Jesus and his apprentices continued to walk … and they were getting closer
(ἐγγίζουσιν)

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

Support Reference: Go and Come

ULT **Bethphage**
UST the villages of Bethphage
(Βηθφαγὴ)

The word **Bethphage** is the name of a village that was near Jerusalem.

Support Reference: How to Translate Names

ULT **to the Mount of Olives**
UST They were near the Mount of Olives
(πρὸς τὸ Ὄρος τῶν Ἐλαιῶν)

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	UST
Jerusalem	the city of Jerusalem
Bethany	Bethany
of Olives	of Olives
Mount of Olives	Mount of Olives
of … disciples	of … apprentices

Mark 11:2

ULT	UST
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}.	*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.*

ULT **Go**
UST Enter
(ὑπάγετε)

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

Support Reference: Go and Come

ULT **the village opposite you**
UST the village {of Bethphage}, which you see ahead of you
(τὴν κώμην τὴν κατέναντι ὑμῶν)

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

ULT **you … you will find**
UST which you see ahead of you … you will see
(ὑμῶν & εὑρήσετε)

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

> ULT **a colt tied up**
> UST a young donkey that someone has tethered
> (πῶλον δεδεμένον)

If your language 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

> ULT **a colt**
> UST a young donkey
> (πῶλον)

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

> ULT **tied up**
> UST that someone has tethered
> (δεδεμένον)

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

> ULT **no one of men**
> UST no one
> (οὐδεὶς ἀνθρώπων)

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

> ULT **has yet sat**
> UST has ever ridden
> (οὔπω ἐκάθισεν)

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	UST
And if anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and immediately he sends it backhere.’”	*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.’”*

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
(καὶ ἐάν τις ὑμῖν εἴπῃ, τί ποιεῖτε τοῦτο? εἴπατε & ὁ Κύριος αὐτοῦ χρείαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε)

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

ULT **are you doing**
UST are you doing
(ποιεῖτε)

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

ULT **Why are you doing this**
UST What are you doing
(τί ποιεῖτε τοῦτο)

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

ULT **The Lord has need of it and immediately he sends it back here**
UST The Lord needs this young donkey. As soon as {he finishes using it}, he will return it here
(ὁ Κύριος αὐτοῦ χρείαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε)

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

ULT **has need of it**
UST needs this young donkey
(αὐτοῦ χρείαν ἔχει)

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

ULT **he sends**
UST he will return
(ἀποστέλλει)

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

ULT **back**
UST he will return
(πάλιν)

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	UST
Lord	Lord

Mark 11:4

ULT	UST
And they went away and found a colt having been tied up at a door outside on the street, and they untie it.	*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.*

ULT they went away
UST the two apprentices left {for the village}
(ἀπῆλθον)

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

ULT a colt
UST the young donkey
(πῶλον)

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

ULT having been tied up
UST Someone had tethered it
(δεδεμένον)

If your language 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

ULT having been tied up
UST Someone had tethered it
(δεδεμένον)

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

> ULT **at a door outside on the street**
> UST standing on the road … to the door of a house
> (πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου)

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	UST
And some of the ones standing there were saying to them, "What are you doing, untying the colt?"	*Some people who were there asked the two apprentices, "Why are you removing the tether from the young donkey?"*

ULT **were saying to them, "What are you doing, untying the colt**
UST asked the two apprentices, "Why are you removing the tether from the young donkey
(ἔλεγον αὐτοῖς, τί ποιεῖτε λύοντες τὸν πῶλον)

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

ULT **What are you doing, untying**
UST Why are you removing the tether from
(τί ποιεῖτε λύοντες)

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

ULT **the colt**
UST the young donkey
(τὸν πῶλον)

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	UST
And they spoke to them just as Jesus told them, and they let them go.	*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}.*

ULT they let them go
UST those people allowed the two apprentices {to take the young donkey}
(ἀφῆκαν αὐτούς)

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	UST
Jesus	Jesus

Mark 11:7

ULT	UST
And they brought the colt to Jesus and throw their cloaks upon it, and he sat on it.	*They led the young donkey to Jesus. Then they spread their coats on the young donkey, and Jesus rode on it.*

ULT the colt
UST the young donkey
(τὸν πῶλον)

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

ULT throw their cloaks upon it
UST they spread their coats on the young donkey
(ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν)

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

ULT cloaks
UST coats
(τὰ ἱμάτια)

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	UST
Jesus	Jesus

Mark 11:8

ULT	UST
And many spread their cloaks on the road, and others, branches, having cut {them} from the fields.	*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}.*

ULT **many … others**
UST many people … Other people
(πολλοὶ & ἄλλοι)

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

ULT **spread their cloaks on the road, and others, branches, having cut {them} from the fields**
UST 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}
(τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν)

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

ULT **cloaks**
UST coats
(τὰ ἱμάτια)

See how you translated the word **cloaks** in 11:7. Alternate translation: [jackets] or [outer garments]

Support Reference: Translate Unknowns

> ULT **others, branches**
> UST Other people … leafy plants … and laid them down on the path too
> (ἄλλοι & στιβάδας)

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	UST
Both the ones going before and the ones following were crying out, "Hosanna! Blessed is the one coming in the name of the Lord.	*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!*

ULT **going before**
UST People walked in front of Jesus
(προάγοντες)

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

Support Reference: Go and Come

ULT **Hosanna**
UST Praise God
(ὡσαννά)

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

ULT **Blessed is the one coming in the name of the Lord**
UST May God bless him who is here to represent the Lord
(εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου)

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

ULT **Blessed is the one coming in the name of the Lord**
UST May God bless him who is here to represent the Lord
(εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου)

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

ULT **Blessed is**
UST May God bless
(εὐλογημένος)

If your language 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

ULT **in the name of the Lord**
UST to represent the Lord
(ἐν ὀνόματι Κυρίου)

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	UST
were crying out	They were shouting
Blessed is	May God bless
of the Lord	to represent the Lord

Mark 11:10

ULT	UST
Blessed is the coming kingdom of our father David! Hosanna in the highest!”	*The kingdom that our ancestor King David ruled is now here again! May God bless it! May everything in heaven praise God!”*

ULT **Blessed is the coming kingdom of our father David**
UST The kingdom that our ancestor King David ruled is now here again! May God bless it
(εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν, Δαυείδ)

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

ULT **Blessed is**
UST May God bless it
(εὐλογημένη)

If your language 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

ULT **the coming kingdom of our father David**
UST The kingdom that our ancestor King David ruled is now here again
(ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν, Δαυείδ)

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

ULT **the coming kingdom of our father David**
UST The kingdom that our ancestor King David ruled is now here again
(ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν, Δαυείδ)

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

ULT **of our father David**
UST that our ancestor King David ruled
(τοῦ πατρὸς ἡμῶν, Δαυείδ)

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

ULT **Hosanna**
UST praise God
(ὡσαννὰ)

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

ULT **the highest**
UST May everything in heaven
(τοῖς ὑψίστοις)

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	UST
Blessed is	May God bless it
kingdom	kingdom

ULT	UST
David	that … King David ruled

Mark 11:11

ULT	UST
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.	*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.*

ULT **temple**
UST the temple area
(ἱερόν)

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

ULT **the hour already being late**
UST After that, because it was evening
(ὀψίας ἤδη οὔσης τῆς ὥρας)

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

ULT **he went out**
UST he … returned
(ἐξῆλθεν)

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

Support Reference: Go and Come

ULT **the Twelve**
UST his 12 representatives
(τῶν δώδεκα)

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	UST
Jerusalem	the city of Jerusalem
temple	the temple area
hour	After that, because it was evening
Bethany	the village of Bethany
Twelve	his 12 representatives

Mark 11:12

ULT	UST
And the next day, they having come out from Bethany, he was hungry.	*The following day, when Jesus and his apprentices were leaving the village of Bethany, Jesus became hungry.*

ULT And
(καὶ)

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

ULT having come out
UST when … were leaving
(ἐξελθόντων)

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	UST
Bethany	the village of Bethany

Mark 11:13

ULT	UST
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.	*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.*

ULT **he went**
UST so he walked to it
(ἦλθεν)

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

Support Reference: Go and Come

ULT **if perhaps he will find anything on it**
UST to pick some figs from it {to eat}
(εἰ ἄρα τι εὑρήσει ἐν αὐτῇ)

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

ULT **And**
UST However
(καὶ)

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

ULT **having come to it, he found nothing except leaves, for it was not the season of figs**
UST 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
(ἐλθὼν ἐπ᾽ αὐτὴν, οὐδὲν εὗρεν εἰ μὴ φύλλα; ὁ γὰρ καιρὸς οὐκ ἦν σύκων)

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

ULT **having come to it**
UST when he arrived at the fig tree
(ἐλθὼν ἐπ᾽ αὐτὴν)

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

ULT **he found nothing except leaves**
UST it had {no figs but} only leaves
(οὐδὲν εὗρεν εἰ μὴ φύλλα)

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

ULT **it was not the season of figs**
UST it was not yet the normal time of year when fig trees would produce ripe figs
(ὁ & καιρὸς οὐκ ἦν σύκων)

Alternate translation: [the time of year to pick figs had not yet arrived]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a fig tree	a fig tree
season	normal time of year
of figs	when fig trees would produce ripe figs

Mark 11:14

ULT	UST
And answering, he said to it, "May no one any longer eat fruit from you to eternity." And his disciples heard {it}.	*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}.*

ULT **answering**
UST Jesus responded
(ἀποκριθεὶς)

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

ULT **May no one any longer eat fruit from you to eternity**
UST No one will eat figs that they pick from you ever again
(μηκέτι εἰς τὸν αἰῶνα, ἐκ σοῦ μηδεὶς καρπὸν φάγοι)

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

ULT **May no one any longer eat fruit from you to eternity**
UST No one will eat figs that they pick from you ever again
(μηκέτι εἰς τὸν αἰῶνα, ἐκ σοῦ μηδεὶς καρπὸν φάγοι)

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

> ULT **May no one any longer eat**
> UST No one will eat … ever again
> (μηκέτι & μηδεὶς & φάγοι)

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

> ULT **fruit**
> UST figs
> (καρπὸν)

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

> ULT **you**
> UST you
> (σοῦ)

Because Jesus is speaking to the fig tree, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

> ULT **to eternity**
> UST ever again
> (εἰς τὸν αἰῶνα)

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	UST
fruit	figs
disciples	The apprentices

Mark 11:15

ULT	UST
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,	*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.*

ULT **they come**
UST Jesus and his apprentices arrived
(ἔρχονται)

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

Support Reference: Go and Come

ULT **temple**
UST the temple area
(ἱερὸν)

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

ULT **to cast out**
UST to force them to leave
(ἐκβάλλειν)

Alternate translation: [to throw out] or [to force out] or [to drive out]

ULT **the ones selling and the ones buying in the temple**
UST Some people were selling and buying things there
(τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ)

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

ULT **the tables of the money changers**
UST Other people were exchanging {regular} money {for special temple money} … their tables
(τὰς τραπέζας τῶν κολλυβιστῶν)

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

ULT **the seats of the ones selling the doves**
UST and other people were selling small birds {for people to sacrifice} … chairs
(τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς)

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	UST
Jerusalem	at the city of Jerusalem
temple	the temple area
to cast out	to force them to leave
temple	there
doves	small birds {for people to sacrifice}

Mark 11:16

ULT	UST
and he was not permitting that anyone would carry a container through the temple.	*Also, he did not allow people to take items through the temple area.*

ULT **a container**
UST items
(σκεῦος)

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

ULT **the temple**
UST the temple area
(τοῦ ἱεροῦ)

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	UST
temple	temple area

Mark 11:17

ULT	UST
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.'"	*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'!"*

ULT **them and saying**
UST Jesus instructed those people
(καὶ ἔλεγεν αὐτοῖς)

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

ULT **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 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
(οὐ γέγραπται & ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν? ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον λῃστῶν)

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

ULT **Has it not been written, ‘My house will be called a house of prayer for all the nations**
UST You know that the prophets wrote in the Scriptures, ‘People should say that my temple is a place where all groups of people pray
(οὐ γέγραπται & ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν)

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

ULT **Has it not been written**
UST You know that the prophets wrote in the Scriptures
(οὐ γέγραπται)

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

ULT **Has it not been written**
UST You know that the prophets wrote in the Scriptures
(οὐ γέγραπται)

If your language 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

ULT **My house will be called**
UST People should say that my temple
(ὁ οἶκός μου & κληθήσεται)

If your language 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

ULT **My house**
UST that my temple
(ὁ οἶκός μου)

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

ULT **a house of prayer for all the nations**
UST is a place where all groups of people pray
(οἶκος προσευχῆς & πᾶσιν τοῖς ἔθνεσιν)

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

ULT **you have made it a ‘den of robbers**
UST you have turned it into ‘a hideout for thieves
(ὑμεῖς & ἐποιήσατε αὐτὸν σπήλαιον λῃστῶν)

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

ULT **a ‘den of robbers**
UST a hideout for thieves
(σπήλαιον λῃστῶν)

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	UST
house	that … temple

ULT	UST
a house	is a place
of prayer	where … pray
will be called	People should say
nations	groups of people
of robbers	for thieves

Mark 11:18

ULT	UST
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.	*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.*

ULT **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 … they became afraid of him. So, they planned how they might have someone execute Jesus
(ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν; ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ)

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

ULT **they were seeking how**
UST they planned how
(ἐζήτουν πῶς)

Alternate translation: [they were looking for a way by which]

ULT **all the crowd was being amazed at his teaching**
UST What Jesus taught impressed the large group of people
(πᾶς & ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ)

If your language 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

ULT **all the crowd**
UST the large group of people
(πᾶς & ὁ ὄχλος)

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	UST
chief priests	ruling priests
scribes	teachers of the Jewish law
they were seeking	they planned
they were fearing	they became afraid

Mark 11:19

ULT	UST
And when evening came, they were going out outside the city.	*That evening, Jesus and his apprentices left the city {of Jerusalem and again spent the night in the village of Bethany}.*

ULT when evening came
UST That evening
(ὅταν ὀψὲ ἐγένετο)

Alternate translation: [in the evening]

ULT they were going out
UST Jesus and his apprentices left
(ἐξεπορεύοντο)

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

ULT outside the city
UST the city {of Jerusalem and again spent the night in the village of Bethany}
(ἔξω τῆς πόλεως)

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	UST
And passing by in the morning, they saw the fig tree having withered from the roots.	*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.*

ULT **passing by**
UST Jesus and his apprentices walked past {the same fig tree that they had passed the previous morning}
(παραπορευόμενοι)

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

ULT **the fig tree having withered from the roots**
UST that it had completely died
(τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν)

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	UST
fig tree	it

Mark 11:21

ULT	UST
And having been reminded, Peter says to him, "Rabbi, behold! The fig tree that you cursed has withered."	*Then Peter remembered {what Jesus had said to the fig tree}. He told Jesus, "Teacher, look! The fig tree that you cursed has died!"*

ULT having been reminded, Peter
UST Peter remembered {what Jesus had said to the fig tree}
(ἀναμνησθεὶς ὁ Πέτρος)

If your language 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

ULT behold
UST look
(ἴδε)

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

ULT you cursed
UST you cursed
(κατηράσω)

Because Peter is speaking to Jesus, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

ULT has withered
UST has died
(ἐξήρανται)

Alternate translation: [has shriveled up] or [has dried up]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Rabbi	Teacher
fig tree	fig tree

ULT	UST
you cursed	you cursed

Mark 11:22

ULT	UST
And answering, Jesus says to them, "Have faith in God.	*Jesus replied by telling his apprentices, "You should trust God!*

ULT **Have faith in God**
UST You should trust God
(ἔχετε πίστιν Θεοῦ)

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	UST
Jesus	Jesus
faith	You should trust
in God	God

Mark 11:23

ULT	UST
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.	*Suppose 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.*

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 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

(ἀμὴν, λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ)

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

ULT **whoever says to this mountain, 'Be taken up and be thrown into the sea,' and does not doubt**

UST 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

(ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ)

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]

Support Reference: Quotes within Quotes

ULT **to this mountain**
UST the hill we are near
(τῷ ὄρει τούτῳ)

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

ULT **Be taken up and be thrown into the sea**
UST to leave {this place} and fall into the ocean
(ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν)

If your language 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

ULT **Be taken up and be thrown**
UST to leave {this place} and fall
(ἄρθητι καὶ βλήθητι)

Since someone is talking to a mountain, the commands here are singular.

Support Reference: Forms of 'You' — Singular

ULT **does not doubt in his heart, but believes that what he says is happening**
UST Suppose that you trusted that {God} would do what you said, and you were not unsure {that God would do it}
(μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται)

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

ULT **in his heart**
UST you were … unsure {that God would do it}
(ἐν τῇ καρδίᾳ αὐτοῦ)

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

ULT **his … he says … for him**
UST you said … you were … unsure {that God would do it} … and it would happen
(αὐτοῦ & λαλεῖ & αὐτῷ)

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]

Support Reference: When Masculine Words Include Women

ULT **is happening**
UST {God} would do
(γίνεται)

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

ULT **it will be for him**
UST and it would happen
(ἔσται αὐτῷ)

Alternate translation: [God will make it happen]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true
believes	Suppose that you trusted

Mark 11:24

ULT	UST
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.	*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.*

ULT **Because of this**
UST Because that is true
(διὰ τοῦτο)

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

ULT **everything, as much as you pray**
UST whatever you ask him for
(πάντα ὅσα προσεύχεσθε)

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

ULT **you pray and request**
UST you ask him for
(προσεύχεσθε καὶ αἰτεῖσθε)

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

> ULT **you have received {it}**
> UST God will give you
> (ἐλάβετε)

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

> ULT **it will be to you**
> UST he will give it to you
> (ἔσται ὑμῖν)

Alternate translation: [God will make it happen]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you pray	you ask him for
believe	Trust
you have received {it}	God will give you

Mark 11:25

ULT	UST
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.	*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.*

ULT **when you stand praying**
UST when you are praying
(ὅταν στήκετε προσευχόμενοι)

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

ULT **you have something against anyone**
UST you remember that someone has offended you
(τι ἔχετε κατά τινος)

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

ULT **so that**
UST That way
(ἵνα)

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

ULT **your Father**
UST God your Father
(ὁ Πατὴρ ὑμῶν)

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

ULT **in the heavens**
UST who rules from heaven
(ἐν τοῖς οὐρανοῖς)

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

ULT **your trespasses**
UST when you sin against him
(τὰ παραπτώματα ὑμῶν)

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	UST
praying	you are praying
forgive	You should forgive them
Father	God … Father
heavens	who rules from heaven
may … forgive	will … forgive
trespasses	when you sin against him

Mark 11:26

ULT	UST
[But if you do not forgive, neither will your Father in the heavens forgive your trespasses.]"	*[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}.]"*

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}
(Εἰ δὲ ὑμεῖς οὐκ ἀφίετε οὐδὲ ὁ πατὴρ ὑμῶν & ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν)

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

ULT **do not forgive**
UST do not forgive {other people}
(οὐκ ἀφίετε)

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

ULT **your Father**
UST God your Father
(ὁ πατὴρ ὑμῶν)

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

ULT **in the heavens**
UST who rules from heaven
(ἐν τοῖς οὐρανοῖς)

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

> ULT **your trespasses**
> UST you when you sin against him
> (τὰ παραπτώματα ὑμῶν)

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	UST
And they come to Jerusalem again, and he walking in the temple, the chief priests and the scribes and the elders come to him.	*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.*

ULT **they come … come**
UST Jesus and his apprentices … arrived … approached
(ἔρχονται)

In contexts such as these, your language might say "go" instead of **come**. Alternate translation: [they go … go]

Support Reference: Go and Come

ULT **in the temple**
UST in the temple area
(ἐν τῷ ἱερῷ)

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	UST
Jerusalem	the city of Jerusalem
temple	temple area
chief priests	some of the ruling priests
scribes	the teachers of the Jewish law
elders	the other Jewish leaders

Mark 11:28

ULT	UST
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?"	*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?"*

ULT **By what authority do you do these things, or who gave you this authority, so that you might do these things**
UST In what way did someone authorize you to do what you have done? Who was it that authorized you to do those things
(ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς? ἢ, τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην, ἵνα ταῦτα ποιῇς)

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

ULT **By what authority do you do these things, or who gave you this authority**
UST In what way did someone authorize you to do what you have done? Who was it that authorized you
(ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς? ἢ, τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην)

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

ULT **do you do … you … you might do**
UST to do … you … do
(ποιεῖς & σοι & ποιῇς)

Because the Jewish leaders are speaking to Jesus, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

> ULT **do you do these things … you might do these things**
> UST to do what you have done … do those things
> (ταῦτα ποιεῖς & ταῦτα ποιῇς)

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

> ULT **or**
> (ἤ)

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	UST
authority	did someone authorize you
authority	that authorized

Mark 11:29

ULT	UST
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.	*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.*

ULT **But**
(δὲ)

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

ULT **one word**
UST a question
(ἕνα λόγον)

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

ULT **and you answer me, and I will tell you**
UST When you answer it, I will answer your question
(καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν)

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

ULT **by what authority I do these things**
UST about the way in which someone authorized me to do what I have done
(ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ)

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

ULT **I do these things**
UST to do what I have done
(ταῦτα ποιῶ)

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	UST
Jesus	Jesus
authority	someone authorized me

Mark 11:30

ULT	UST
Was the baptism of John from heaven, or from men? Answer me.”	*Did God authorize John the Baptizer from heaven to baptize people, or did people authorize {him to do that}? Answer that question!”*

ULT **Was the baptism of John**
UST Did God authorize John the Baptizer from heaven to baptize people
(τὸ βάπτισμα τὸ Ἰωάννου & ἦν)

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

ULT **the baptism of John**
UST John the Baptizer … to baptize people
(τὸ βάπτισμα τὸ Ἰωάννου)

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

ULT **from heaven**
UST Did God authorize … from heaven
(ἐξ οὐρανοῦ)

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]

Support Reference: Metonymy

ULT **men**
UST did people authorize {him to do that}
(ἀνθρώπων)

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

ULT **from heaven, or from men**
UST Did God authorize … from heaven … or did people authorize {him to do that}
(ἐξ οὐρανοῦ & ἢ ἐξ ἀνθρώπων)

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	UST
baptism	to baptize people
of John	John the Baptizer
heaven	Did God authorize … from heaven

Mark 11:31

ULT	UST
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?'	*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.*

ULT **with each other**
UST each other
(πρὸς ἑαυτοὺς)

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

ULT **saying**
(λέγοντες)

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

Support Reference: Quotations and Quote Margins

ULT **If we say, 'From heaven,' he will say, 'For what {reason} then did you not believe him**
UST Suppose that we answer that {God authorized John} from heaven. Then, he will tell us that we should have listened to John
(ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ, διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ)

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

ULT **If we say, ‘From heaven,’ he will say, ‘For what {reason} then did you not believe him**
UST Suppose that we answer that {God authorized John} from heaven. Then, he will tell us that we should have listened to John
(ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ, διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ)

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

ULT **From heaven**
UST that {God authorized John} from heaven
(ἐξ οὐρανοῦ)

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

ULT **From heaven**
UST that {God authorized John} from heaven
(ἐξ οὐρανοῦ)

See how you translated the similar phrase in 11:30. Alternate translation: [From God]

Support Reference: Metonymy

ULT **For what {reason} then did you not believe him**
UST that we should have listened to John
(διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ)

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	UST
heaven	that {God authorized John} from heaven

ULT	UST
did you … believe	that we … listened

Mark 11:32

ULT	UST
But should we say, ‘From men’?” (They were afraid of the crowd, for they all held that John really was a prophet.)	*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.*

ULT **But should we say, ‘From men**
UST On the other hand, we cannot answer that people {authorized John}
(ἀλλὰ εἴπωμεν, ἐξ ἀνθρώπων)

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

ULT **But should we say, ‘From men**
UST On the other hand, we cannot answer that people {authorized John}
(ἀλλὰ εἴπωμεν, ἐξ ἀνθρώπων)

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

ULT **should we say, ‘From men**
UST we cannot answer that people {authorized John}
(εἴπωμεν, ἐξ ἀνθρώπων)

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

ULT **From men**
UST that people {authorized John}
(ἐξ ἀνθρώπων)

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

ULT **From men**
UST that people {authorized John}
(ἐξ ἀνθρώπων)

See how you translated the similar phrase in 11:30. Alternate translation: [From humans]

Support Reference: When Masculine Words Include Women

ULT **They were afraid of the crowd, for they all held that John really was a prophet**
UST {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
(ἐφοβοῦντο τὸν ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὄντως ὅτι προφήτης ἦν)

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

ULT **They were afraid of the crowd, for they all held that John really was a prophet**
UST {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
(ἐφοβοῦντο τὸν ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὄντως ὅτι προφήτης ἦν)

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

ULT **of the crowd**
UST of how the large group of people would react
(τὸν ὄχλον)

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

ULT **they all held**
UST {They said that because they knew that} the large group of people believed
(ἅπαντες & εἶχον)

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

ULT **they all held**
UST {They said that because they knew that} the large group of people believed
(ἅπαντες & εἶχον)

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	UST
They were afraid	made them afraid
John	John
a prophet	had … spoken for God

Mark 11:33

ULT	UST
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."	*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."*

ULT **And**
UST So
(καὶ)

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

ULT **We do not know**
UST We do not know {who authorized John}
(οὐκ οἴδαμεν)

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

ULT **Nor do I tell you**
UST Because you did not answer my question, I will not tell you
(οὐδὲ ἐγὼ λέγω ὑμῖν)

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

ULT **by what authority I do these things**
UST the way in which someone authorized me to do what I have done
(ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ)

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

ULT **I do these things**
UST to do what I have done
(ταῦτα ποιῶ)

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	UST
Jesus	Jesus
We do … know	We do … know {who authorized John}
Jesus	Jesus
authority	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	UST
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.	*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.*

ULT **A man planted a vineyard**
UST He said, "A certain man planted a vineyard
(ἀμπελῶνα ἄνθρωπος ἐφύτευσεν)

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

ULT **A man planted a vineyard**
UST He said, "A certain man planted a vineyard
(ἀμπελῶνα ἄνθρωπος ἐφύτευσεν)

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

ULT **a hedge**
UST a fence
(φραγμὸν)

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

> **ULT rented it out to farmers**
> **UST** He rented the vineyard to some people who would take care of it
> (ἐξέδετο αὐτὸν γεωργοῖς)

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

> **ULT to farmers**
> **UST** to some people who would take care of it
> (γεωργοῖς)

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	UST
parables	a story
a vineyard	a vineyard
a pit for a winepress	a stone tank {to collect the grape juice that they would press out of the grapes}
a watchtower	a tower {for someone to sit in to guard his vineyard}

Mark 12:2

ULT	UST
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.	*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.*

ULT **at the time**
UST When it was time {to harvest the grapes}
(τῷ καιρῷ)

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

ULT **farmers … farmers**
UST people who were taking care of the vineyard … them
(γεωργοὺς & γεωργῶν)

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

ULT **he might receive from the farmers from the fruits of the vineyard**
UST them to give him his share of the grapes that the vineyard had produced
(παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος)

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

ULT **the fruits of the vineyard**
UST his share of the grapes that the vineyard had produced
(τῶν καρπῶν τοῦ ἀμπελῶνος)

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	UST
at the time	When it was time {to harvest the grapes}
a servant	one of his servants
he might receive	to give him
fruits	his share of the grapes
of the vineyard	that the vineyard had produced

Mark 12:3

ULT	UST
And having seized him, they beat {him}, and sent {him} away empty.	*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.*

ULT **And**
UST However
(καὶ)

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

ULT **having seized him**
UST the people who were taking care of the vineyard grabbed the man's servant
(λαβόντες αὐτὸν)

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

ULT **empty**
UST without giving him any of the grapes
(κενόν)

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	UST
And again he sent to them another servant, and that one they wounded in the head and treated shamefully.	*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.*

ULT **they wounded in the head**
UST they beat … on the head
(ἐκεφαλίωσαν)

Alternate translation: [they hit in the head] or [they repeatedly struck on the head]

ULT **treated shamefully**
UST insulted him
(ἠτίμασαν)

Alternate translation: [humiliated] or [dishonored]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servant	servant
treated shamefully	insulted him

Mark 12:5

ULT	UST
And he sent another, and that one they killed, and many others—beating some and killing others.	*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.*

ULT **another … many others**
UST another servant … the man sent many other servants
(ἄλλον & πολλοὺς ἄλλους)

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

ULT **and many others**
UST After that, the man sent many other servants
(καὶ πολλοὺς ἄλλους)

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

ULT **beating some and killing others**
UST However, they beat up some of them and killed the others
(οὓς & δέροντες, οὓς δὲ ἀποκτέννοντες)

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	UST
Having one more, a beloved son, he sent him to them last, saying, 'They will respect my son.'	*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}.*

ULT **Having one more**
UST Finally, the man still had only one other person with him
(ἔτι ἕνα εἶχεν)

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

ULT **a beloved son**
UST his son, whom he loved very much
(υἱὸν ἀγαπητόν)

If your language 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

ULT **he sent him to them last, saying, 'They will respect my son**
UST So, the man told his son to go to them last of all. He thought … they would treat his son well {and give him his share of the grapes}
(ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων & ἐντραπήσονται τὸν υἱόν μου)

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

ULT **saying, ‘They will respect my son**
UST He thought … they would treat his son well {and give him his share of the grapes}
(λέγων & ἐντραπήσονται τὸν υἱόν μου)

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

ULT **saying**
UST He thought
(λέγων)

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

ULT **They will respect my son**
UST they would treat his son well {and give him his share of the grapes}
(ἐντραπήσονται τὸν υἱόν μου)

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	UST
beloved	whom he loved very much

Mark 12:7

ULT	UST
But those farmers said to each other, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’	*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.’*

ULT **But those farmers said to each other**
UST However, {when} the people who were taking care of the vineyard {saw the man’s son arriving, they} told each other
(ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν)

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

ULT **farmers**
UST when} the people who were taking care of the vineyard {saw the man’s son arriving … }
(οἱ γεωργοὶ)

See how you translated **farmers** in 12:1. Alternate translation: [vine dressers] or [grape farmers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **said to each other, ‘This is the heir. Come, let us kill him, and the inheritance will be ours**
UST { … 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
(πρὸς ἑαυτοὺς εἶπαν & οὗτός ἐστιν ὁ κληρονόμος; δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία)

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

ULT **Come**
UST We should kill
(δεῦτε)

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

ULT **and**
UST and then
(καὶ)

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

ULT **the inheritance**
UST the vineyard
(ἡ κληρονομία)

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

ULT **the inheritance**
UST the vineyard
(ἡ κληρονομία)

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	UST
heir	the one who will inherit the vineyard
inheritance	vineyard

Mark 12:8

ULT	UST
And having seized {him}, they killed him, and threw him out of the vineyard.	*So, they grabbed the man's son and murdered him. Then, they dragged his corpse outside the vineyard.*

ULT **And**
UST So
(καὶ)

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

ULT **him**
UST his corpse
(αὐτὸν)

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	UST
threw … out	they dragged
the vineyard	the vineyard

Mark 12:9

ULT	UST
What then will the lord of the vineyard do? He will come and destroy the farmers and will give the vineyard to others.	*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.*

ULT **What then will the lord of the vineyard do**
UST I will tell you how the man who owned the vineyard will act
(τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος)

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

ULT **What then**
UST I will tell you how
(τί οὖν)

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

ULT **the lord of the vineyard**
UST the man who owned the vineyard
(ὁ κύριος τοῦ ἀμπελῶνος)

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

ULT **He will come**
UST He will arrive {at the vineyard}
(ἐλεύσεται)

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

Support Reference: Go and Come

ULT **He will come**
UST He will arrive {at the vineyard}
(ἐλεύσεται)

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

ULT **farmers**
UST people who were taking care of the vineyard
(γεωργούς)

See how you translated **farmers** in 12:1. Alternate translation: [vine dressers] or [grape farmers]

ULT **will give the vineyard to others**
UST he will arrange for other people to take care of it
(δώσει τὸν ἀμπελῶνα ἄλλοις)

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

ULT **to others**
UST for other people
(ἄλλοις)

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	UST
lord	the man who owned

ULT	UST
of the vineyard	the vineyard
vineyard	it

Mark 12:10

ULT	UST
And have you not read this scripture? ‘A stone that the builders rejected, this has become the head of the corner.	*{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.*

ULT **And have you not read this scripture**
UST {What I have said fits with} this scripture that you have read
(οὐδὲ τὴν Γραφὴν ταύτην ἀνέγνωτε)

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

ULT **And have you not read this scripture**
UST {What I have said fits with} this scripture that you have read
(οὐδὲ τὴν Γραφὴν ταύτην ἀνέγνωτε)

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

ULT **And have you not read**
UST What I have said fits with … that you have read
(οὐδὲ & ἀνέγνωτε)

Because Jesus is speaking to the Jewish leaders, the word **you** here is singular.

Support Reference: Forms of ‘You’ — Singular

ULT **A stone that the builders rejected, this has become the head of the corner**
UST 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
(λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας)

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

ULT **A stone that the builders rejected**
UST The people who were constructing a building refused to use a certain stone
(λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες)

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

ULT **the head of the corner**
UST the most important one in the building
(εἰς κεφαλὴν γωνίας)

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	UST
scripture	scripture
rejected	refused to use
the head of the corner	the most important one in the building

Mark 12:11

ULT	UST
This came about from the Lord, and it is marvelous in our eyes.’”	*The Lord {God} did that, and we think it is amazing.’”*

ULT This came about from the Lord
UST The Lord {God} did that
(παρὰ Κυρίου ἐγένετο αὕτη)

Alternate translation: [The Lord has caused this]

ULT in our eyes
UST we think
(ἐν ὀφθαλμοῖς ἡμῶν)

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	UST
the Lord	The Lord {God}

Mark 12:12

ULT	UST
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.	*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}.*

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}

(καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον; ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν, ἀπῆλθον)

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

ULT **they were seeking**

UST they wanted

(ἐζήτουν)

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]

Support Reference: Pronouns — When to Use Them

ULT **and**
UST However
(καὶ)

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

ULT **the crowd**
UST how the large group of people would react
(τὸν ὄχλον)

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

ULT **And having left him, they went away**
UST So, they left where he was {without arresting him}
(καὶ ἀφέντες αὐτὸν, ἀπῆλθον)

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

ULT **they went away**
UST they left where he was {without arresting him}
(ἀπῆλθον)

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	UST
they were seeking	they wanted
to seize	to arrest
they feared	they were afraid of
they knew	the ruling priests, the teachers of the Jewish law, and the other Jewish leaders realized

ULT	UST
parable	that story

Mark 12:13

ULT	UST
And they send some of the Pharisees and the Herodians to him in order to trap him with a word.	*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.*

ULT **And**
UST Then
(καὶ)

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

ULT **they send**
UST the ruling priests, the teachers of the Jewish law, and the other Jewish leaders told … to go
(ἀποστέλλουσιν)

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

ULT **the Herodians**
UST some people who supported King Herod
(τῶν Ἡρῳδιανῶν)

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

ULT **trap him**
UST cause him to make a mistake
(αὐτὸν ἀγρεύσωσιν)

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

ULT **with a word**
UST in what he said
(λόγῳ)

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

ULT **with a word**
UST in what he said
(λόγῳ)

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	UST
of the Pharisees	of the Pharisees

Mark 12:14

ULT	UST
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?"	*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?"*

> ULT **having come**
> UST When they arrived where Jesus was
> (ἐλθόντες)

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

Support Reference: Go and Come

> ULT **we know … Should we give … should we … give**
> UST we realize … Should we pay the taxes … should we … pay them
> (οἴδαμεν & δῶμεν & δῶμεν)

The spies are speaking only of themselves, so **we** would be exclusive, if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

> ULT **it is not a concern to you about anyone, for you do not look at the face of men**
> UST You do not pay attention to how important or powerful people are. So, you do not care about what other people think
> (οὐ μέλει σοι περὶ οὐδενός; οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων)

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

> ULT **it is not a concern to you about anyone**
> UST you do not care about what other people think
> (οὐ μέλει σοι περὶ οὐδενός)

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

> ULT **it is not a concern to you about anyone**
> UST you do not care about what other people think
> (οὐ μέλει σοι περὶ οὐδενός)

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

> ULT **it is not a concern to you**
> UST you do not care
> (οὐ μέλει σοι)

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

> ULT **for you do not look at the face of men**
> UST You do not pay attention to how important or powerful people are. So
> (οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων)

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

> ULT **of men**
> UST to how important or powerful people are
> (ἀνθρώπων)

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

> ULT **the way of God**
> UST about what God wants them to do
> (τὴν ὁδὸν τοῦ Θεοῦ)

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

> ULT **the way of God**
> UST about what God wants them to do
> (τὴν ὁδὸν τοῦ Θεοῦ)

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

> ULT **on the basis of truth**
> UST truthfully
> (ἐπ᾽ ἀληθείας)

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

ULT **Is it lawful**
UST {So, we want to ask you this}: Does our law allow us
(ἔξεστιν)

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

ULT **to Caesar**
UST to the Roman government
(Καίσαρι)

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

ULT **not**
UST does it} not {allow that}
(οὔ)

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

ULT **Should we give, or should we not give**
UST Should we pay the taxes, or should we not pay them
(δῶμεν ἢ μὴ δῶμεν)

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	UST
Teacher	Instructor
we know	we realize

ULT	UST
of God	about what God wants them to do
Is it lawful	{So, we want to ask you this}: Does our law allow us
a poll tax	taxes
to Caesar	to the Roman government

Mark 12:15

ULT	UST
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}."	*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."*

ULT **their hypocrisy**
UST that they were only pretending to respect him
(αὐτῶν τὴν ὑπόκρισιν)

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

ULT **Why do you test me**
UST You are trying to make me say something wrong
(τί με πειράζετε)

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

ULT **do you test … Bring**
UST You are trying to make me say something wrong. Hand
(πειράζετε? φέρετέ)

Because Jesus is speaking to the Pharisees and the Herodians, the word **you** and the command **Bring** are plural.

Support Reference: Forms of 'You' — Singular

ULT **a denarius**
UST a Roman coin
(δηνάριον)

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	UST
knowing	realized
hypocrisy	that they were only pretending to respect him
do you test	You are trying to make me say something wrong

Mark 12:16

ULT	UST
And they brought {it}, and he says to them, "Whose image and inscription {is} this?" And they said to him, "Caesar's."	*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}."*

ULT **they**
UST someone
(οἱ)

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

ULT **image and inscription {is} this**
UST picture and name are on this coin
(ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή)

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

ULT **inscription**
UST name
(ἡ ἐπιγραφή)

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

> ULT **Caesar’s**
> UST It is} the leader of the Roman government’s {picture and name}
> (Καίσαρος)

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

> ULT **Caesar’s**
> UST It is} the leader of the Roman government’s {picture and name}
> (Καίσαρος)

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	UST
image	picture
Caesar’s	It is} the leader of the Roman government’s {picture and name}

Mark 12:17

ULT	UST
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.	*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.*

ULT The things of Caesar, give back to Caesar
UST {So then,} give to the Roman government what belongs to it
(τὰ Καίσαρος ἀπόδοτε Καίσαρι)

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

ULT give back
UST {So then,} give
(ἀπόδοτε)

Because Jesus is speaking to the Pharisees and the Herodians, the command **give back** is plural.

Support Reference: Forms of 'You' — Singular

ULT and the things of God, to God
UST and give to God what belongs to him
(καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ)

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	UST
Jesus	Jesus
of Caesar	what belongs to it
to Caesar	to the Roman government
of God	what belongs to him
to God	give to God

Mark 12:18

ULT	UST
And Sadducees, who say there is no resurrection, come to him and were questioning him, saying,	*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,*

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
(καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι; καὶ ἐπηρώτων αὐτὸν λέγοντες)

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

ULT **And Sadducees, who say there is no resurrection, come to him**
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
(καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι)

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

ULT **And**
UST After that
(καὶ)

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

ULT **Sadducees, who say there is no resurrection**
UST some Sadducees … They are a Jewish group that does not believe that God will make people who have died alive again
(Σαδδουκαῖοι & οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι)

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

ULT **there is no resurrection**
UST not … that God will make people who have died alive again
(ἀνάστασιν μὴ εἶναι)

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

ULT **come**
UST approached
(ἔρχονται)

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

Support Reference: Go and Come

ULT **saying**
(λέγοντες)

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	UST
Sadducees	some Sadducees
resurrection	that God will make people who have died alive again

Mark 12:19

ULT	UST
“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.	*“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.*

ULT **Moses wrote to us**
UST Moses wrote for us {in the Scriptures}
(Μωϋσῆς ἔγραψεν ἡμῖν)

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

ULT **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 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
(ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ)

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

ULT **wrote to us**
UST wrote for us {in the Scriptures}
(ἔγραψεν ἡμῖν)

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’

ULT **that if someone's brother dies and leaves behind a wife but does not leave a child, his brother should take**
UST about what should happen when a man with a wife, but no children, dies. When that happens, the dead man's brother should marry
(ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ)

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

ULT **someone's brother**
UST a man
(τινος ἀδελφὸς)

Alternate translation: [someone with a brother]

ULT **his brother should take the wife and raise up seed for his brother**
UST 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
(ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ)

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

ULT **his brother should take the wife**
UST When that happens, the dead man's brother should marry the {dead man's} wife
(ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα)

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

ULT **raise up seed**
UST When they have a child
(ἐξαναστήση σπέρμα)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Teacher	Instructor
Moses	Moses

Mark 12:20

ULT	UST
There were seven brothers, and the first took a wife and dying, did not leave seed,	*{So, consider this situation}: there were seven brothers. One brother married a woman, but then he died before he had children.*

ULT **There were seven brothers, and the first**
UST {So, consider this situation}: there were seven brothers. One brother
(ἑπτὰ ἀδελφοὶ ἦσαν; καὶ ὁ πρῶτος)

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

ULT **the first**
UST One brother
(ὁ πρῶτος)

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

ULT **the first**
UST One brother
(ὁ πρῶτος)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number one]

Support Reference: Ordinal Numbers

ULT **took a wife**
UST married a woman
(ἔλαβεν γυναῖκα)

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

> ULT **seed**
> UST before he had children
> (σπέρμα)

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	UST
and the second took her and died, not having left seed, and the third likewise.	*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.*

ULT **the second**
UST the second brother
(ὁ δεύτερος)

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

ULT **the second**
UST the second brother
(ὁ δεύτερος)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number two]

Support Reference: Ordinal Numbers

ULT **took her**
UST {obeyed this law and} married the woman
(ἔλαβεν αὐτήν)

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

ULT **seed**
UST before he had children
(σπέρμα)

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

> ULT **and the third likewise**
> UST The same thing happened to the third brother
> (καὶ ὁ τρίτος ὡσαύτως)

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

> ULT **the third**
> UST the third brother
> (ὁ τρίτος)

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

> ULT **the third**
> UST the third brother
> (ὁ τρίτος)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number three]

Support Reference: Ordinal Numbers

Mark 12:22

ULT	UST
And the seven did not leave seed. Last of all, the woman also died.	*In this way, each of the seven brothers {married the woman but} died before they had children. Finally, the woman died too.*

ULT the seven
UST each of the seven brothers
(οἱ ἑπτὰ)

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

ULT did not leave seed
UST {married the woman but} died before they had children
(οὐκ ἀφῆκαν σπέρμα)

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

ULT seed
UST {married the woman but} died before they had children
(σπέρμα)

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

ULT of all
UST Finally
(πάντων)

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	UST
In the resurrection, when they rise again, of which of them will she be a wife? For the seven had her {as} wife."	*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}."*

> ULT **In the resurrection, when they rise again**
> UST when God makes people alive again
> (ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσιν)

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

> ULT **In the resurrection**
> UST when God makes people alive again
> (ἐν τῇ ἀναστάσει)

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]

> ULT **In the resurrection**
> UST when God makes people alive again
> (ἐν τῇ ἀναστάσει)

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]

Support Reference: Abstract Nouns

> ULT **they rise again**
> UST when God makes people alive again
> (ἀναστῶσιν)

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

ULT **they rise again**
UST when God makes people alive again
(ἀναστῶσιν)

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

ULT **For**
UST {We ask} because
(γὰρ)

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

ULT **the seven**
UST all seven brothers
(οἱ ἑπτὰ)

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	UST
resurrection	when God makes people alive again

Mark 12:24

ULT	UST
Jesus said to them, "Are you not being led astray because of this, not knowing the Scriptures nor the power of God?	*Jesus replied, "You do not realize what the Scriptures mean or how powerful God is. Because of that, you believe what is wrong!*

ULT **Are you not being led astray because of this, not knowing the Scriptures nor the power of God**
UST You do not realize what the Scriptures mean or how powerful God is. Because of that, you believe what is wrong
(οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς Γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ)

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

ULT **Are you not being led astray because of this, not knowing the Scriptures nor the power of God**
UST You do not realize what the Scriptures mean or how powerful God is. Because of that, you believe what is wrong
(οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς Γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ)

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

ULT **Are you not being led astray**
UST you believe what is wrong
(οὐ & πλανᾶσθε)

If your language 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

ULT **Are you not being led astray**
UST you believe what is wrong
(οὐ & πλανᾶσθε)

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

Support Reference: Forms of 'You' — Singular

ULT **because of this, not knowing**
UST You do not realize … Because of that
(διὰ τοῦτο & μὴ εἰδότες)

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

ULT **the power of God**
UST how powerful God is
(τὴν δύναμιν τοῦ Θεοῦ)

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	UST
Jesus	Jesus
knowing	You do … realize
Scriptures	what the Scriptures mean
of God	God is

Mark 12:25

ULT	UST
For when they rise from the dead, they neither marry nor are given in marriage, but they are like angels in the heavens.	*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}.*

> ULT **For**
> UST Here is what I mean
> (γὰρ)

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

> ULT **they rise … they neither marry … they are**
> UST God makes people alive again, they will not get married … they will be
> (ἀναστῶσιν, οὔτε γαμοῦσιν & εἰσὶν)

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

> ULT **they rise**
> UST God makes people alive again
> (ἀναστῶσιν)

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

ULT **from the dead**
UST God makes people alive again
(ἐκ νεκρῶν)

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

ULT **they neither marry nor are given in marriage**
UST they will not get married
(οὔτε γαμοῦσιν οὔτε γαμίζονται)

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

ULT **are given in marriage**
UST they will not get married
(γαμίζονται)

If your language 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

ULT **but**
UST Instead
(ἀλλ')

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

ULT **but they are like angels in the heavens**
UST Instead, they will be like angels who dwell in heaven {and do not get married}
(ἀλλ᾽ εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς)

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	UST
angels	angels
heavens	who dwell in heaven {and do not get married}

Mark 12:26

ULT	UST
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'?	*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.'*

ULT **But concerning the dead, that they are raised, did you not read**
UST Now I will speak about whether God makes people who have died alive again. You have read
(περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε)

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

ULT **the dead**
UST people who have died
(τῶν νεκρῶν)

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

ULT **they are raised**
UST whether God makes … alive again
(ἐγείρονται)

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

ULT **they are raised**
UST whether God makes … alive again
(ἐγείρονται)

If your language 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

ULT **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 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
(οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάτου, πῶς εἶπεν αὐτῷ ὁ Θεὸς λέγων, ἐγὼ ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ)

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

ULT **did you not read**
UST You have read
(οὐκ ἀνέγνωτε)

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

Support Reference: Forms of 'You' — Singular

ULT **the book of Moses**
UST the section of the Scriptures that Moses wrote
(τῇ βίβλῳ Μωϋσέως)

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

ULT **at the bush**
UST the story about {how God appeared to Moses in a} bush
(ἐπὶ τοῦ βάτου)

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

ULT **saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob**
UST I am the God whom Abraham worships, the God whom Isaac worships, and the God whom Jacob worships
(λέγων, ἐγὼ ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ)

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

ULT **saying**
(λέγων)

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

ULT **the God of Abraham, and the God of Isaac, and the God of Jacob**
UST the God whom Abraham worships, the God whom Isaac worships, and the God whom Jacob worships
(ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ)

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	UST
of Moses	that Moses wrote

ULT	UST
God	God
God	God
of Abraham	whom Abraham worships
God	God
of Isaac	whom Isaac worships
God	God
of Jacob	whom Jacob worships

Mark 12:27

ULT	UST
He is not a God of the dead, but of the living. You are being much deceived."	*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."*

ULT **He is not a God of the dead, but of the living**
UST It is living people who worship God, not dead people. {So, Abraham, Isaac, and Jacob, who all have died, must become alive again … }
(οὐκ ἔστιν Θεὸς νεκρῶν, ἀλλὰ ζώντων)

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

ULT **He is not a God of the dead, but of the living**
UST It is living people who worship God, not dead people. {So, Abraham, Isaac, and Jacob, who all have died, must become alive again … }
(οὐκ ἔστιν Θεὸς νεκρῶν, ἀλλὰ ζώντων)

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

ULT **not a God of the dead, but of the living**
UST living people who worship God, not dead people. {So, Abraham, Isaac, and Jacob, who all have died, must become alive again … }
(οὐκ & Θεὸς νεκρῶν, ἀλλὰ ζώντων)

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

ULT **of the dead, but of the living**
UST living people who worship … dead people. {So, Abraham, Isaac, and Jacob, who all have died, must become alive again … }
(νεκρῶν, ἀλλὰ ζώντων)

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

ULT **of the dead … of the living**
UST living people who worship … dead people. {So, Abraham, Isaac, and Jacob, who all have died, must become alive again … }
(νεκρῶν & ζώντων)

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

ULT **You are being much deceived**
UST So, you have believed many things that are wrong
(πολὺ πλανᾶσθε)

If your language 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

ULT **You are being much deceived**
UST So, you have believed many things that are wrong
(πολὺ πλανᾶσθε)

Because Jesus is speaking to the Sadducees, the word **You** here is plural.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a God	God

Mark 12:28

ULT	UST
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?"	*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?"*

ULT **And**
UST Then
(καὶ)

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

ULT **one of the scribes, having come up, having heard them discussing this together, having seen that he answered them well, questioned him**
UST 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
(προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συνζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν)

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

ULT **having come up**
UST approached Jesus
(προσελθὼν)

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

Support Reference: Go and Come

ULT **them discussing this together**
UST Jesus and the Sadducees debating
(αὐτῶν συνζητούντων)

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

ULT **having seen**
UST He noticed
(ἰδὼν)

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

ULT **Which is the first commandment of all**
UST Which of the laws {that God gave us} is the most important
(ποία ἐστὶν ἐντολὴ πρώτη πάντων)

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

ULT **the first commandment of all**
UST the laws {that God gave us} … the most important
(ἐντολὴ πρώτη πάντων)

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

ULT **of all**
UST the most important
(πάντων)

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	UST
of the scribes	who taught the Jewish law

Mark 12:29

ULT	UST
Jesus answered, "The first is, 'Hear, Israel, the Lord our God is one Lord.	*Jesus replied, "Here is the most important law: 'Listen, you people of Israel! The Lord God whom we worship is the only Lord.*

> ULT **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**
> UST 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
> (ἐστίν, ἄκουε, Ἰσραήλ, Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστιν, καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου) (12:29-30)

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

> ULT **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**
> UST 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
> (ἐστίν, ἄκουε, Ἰσραήλ, Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστιν, καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου) (12:29-30)

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

> ULT **The first**
> UST the most important law
> (πρώτη)

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

> ULT **The first**
> UST the most important law
> (πρώτη)

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

> ULT **The first**
> UST the most important law
> (πρώτη)

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

> ULT **Hear**
> UST Listen
> (ἄκουε)

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

ULT **Israel**
UST you people of Israel
(Ἰσραήλ)

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

ULT **the Lord our God is one Lord**
UST The Lord God whom we worship is the only Lord
(Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστιν)

Alternate translation: [the Lord our God, the Lord is one] or [the Lord is our God, the Lord is one]

ULT **the Lord our God is one Lord**
UST The Lord God whom we worship is the only Lord
(Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστιν)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Israel	you people of Israel
the Lord	The Lord
God	God
Lord	Lord

Mark 12:30

ULT	UST
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.'	*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.'*

ULT **you will love … your … your … your … your … your**
UST You must love … whom we worship … that you desire … that you do … that you think … that you accomplish
(ἀγαπήσεις & σου & σου & σου & σου & σου)

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

ULT **you will love**
UST You must love
(ἀγαπήσεις)

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

ULT **the Lord your God**
UST the Lord, the God whom we worship
(Κύριον τὸν Θεόν σου)

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

> ULT **from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength**
> UST with everything that you desire, everything that you do, everything that you think, and everything that you accomplish
> (ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου)

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

> ULT **from your whole heart**
> UST with everything that you desire
> (ἐξ ὅλης τῆς καρδίας σου)

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

> ULT **from … from … from … from**
> UST with
> (ἐξ & ἐξ & ἐξ & ἐξ)

Alternate translation: [with … with … with … with]

> ULT **from your whole soul**
> UST everything that you do
> (ἐξ ὅλης τῆς ψυχῆς σου)

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

ULT **from your whole strength**
UST everything that you accomplish
(ἐξ ὅλης τῆς ἰσχύος σου)

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	UST
you will love	You must love
the Lord	the Lord
God	the God
soul	that you do
mind	that you think

Mark 12:31

ULT	UST
The second {is} this, 'You will love your neighbor as yourself.' There is no other commandment greater than these."	*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!"*

> ULT **The second**
> UST the next most important law
> (δευτέρα)

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

> ULT **The second**
> UST the next most important law
> (δευτέρα)

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

> ULT **The second**
> UST the next most important law
> (δευτέρα)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [Number two]

Support Reference: Ordinal Numbers

ULT **{is} this, ‘You will love your neighbor as yourself**
UST Here is … You must care for people you know as much as you care for yourselves
(αὕτη, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν)

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

ULT **{is} this, ‘You will love your neighbor as yourself**
UST Here is … You must care for people you know as much as you care for yourselves
(αὕτη, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν)

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

ULT **You will love your … yourself**
UST You must care for people you know … yourselves
(ἀγαπήσεις & σου & σεαυτόν)

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

ULT **You will love**
UST You must care for
(ἀγαπήσεις)

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

ULT **as yourself**
UST as much as you care for yourselves
(ὡς σεαυτόν)

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

ULT **as yourself**
UST as much as you care for yourselves
(ὡς σεαυτόν)

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

ULT **There is no other commandment greater than these**
UST No other laws are more important than these two laws
(μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν)

Alternate translation: [All other commandments are less important than these]

ULT **no other commandment**
UST No other laws
(ἄλλη ἐντολὴ οὐκ)

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

ULT **these**
UST than these two laws
(τούτων)

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	UST
You will love	You must care for
neighbor	people you know

Mark 12:32

ULT	UST
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.	*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.*

ULT **Well**
UST That is a good answer
(καλῶς)

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

ULT **On the basis of truth**
UST You are right when
(ἐπ᾽ ἀληθείας)

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

ULT **he is one, and there is no other besides him**
UST God is the only God and that no other gods exist
(εἷς ἐστιν, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ)

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

ULT **he is one**
UST God is the only God
(εἷς ἐστιν)

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

ULT **he is … him**
UST God is … other gods
(ἐστιν & αὐτοῦ)

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

ULT **other**
UST other gods
(ἄλλος)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scribe	teacher of the Jewish law
Teacher	instructor

Mark 12:33

ULT	UST
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.”	*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.”*

ULT **from the whole heart and from the whole understanding and from the whole strength**
UST with everything that we desire, everything that we think, and everything that we accomplish
(ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ἰσχύος)

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

ULT **from the whole heart**
UST with everything that we desire
(ἐξ ὅλης τῆς καρδίας)

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

ULT **from … from … from**
UST with
(ἐξ)

Alternate translation: [with … with … with]

ULT **from the whole understanding**
UST everything that we think
(ἐξ ὅλης τῆς συνέσεως)

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

> ULT **from the whole strength**
> UST everything that we accomplish
> (ἐξ ὅλης τῆς ἰσχύος)

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

> ULT **as oneself**
> UST as much as we care for ourselves
> (ὡς ἑαυτὸν)

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

> ULT **as oneself**
> UST as much as we care for ourselves
> (ὡς ἑαυτὸν)

See how you expressed this idea in 12:31. Alternate translation: [as deeply as oneself]

Support Reference: Simile

> ULT **is even more than**
> UST Doing those things is more important
> (περισσότερόν ἐστιν)

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

ULT **all the whole burnt offerings and sacrifices**
UST than burning or presenting any offering to God
(πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν)

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	UST
to love	we should love
understanding	that we think
to love	we should care for
neighbor	people we know
whole burnt offerings	than burning or presenting any offering to God
sacrifices	than burning or presenting any offering to God

Mark 12:34

ULT	UST
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.	*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.*

ULT **having seen him, that**
UST realized that the teacher of the Jewish law
(ἰδὼν αὐτὸν ὅτι)

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

ULT **You are not far from the kingdom of God**
UST You are close to participating in God's kingdom
(οὐ μακρὰν εἶ ἀπὸ τῆς Βασιλείας τοῦ Θεοῦ)

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

ULT **not far from**
UST close to participating in
(οὐ μακρὰν & ἀπὸ)

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

> ULT **no one any longer was daring**
> UST nobody was bold enough … any more
> (οὐδεὶς οὐκέτι ἐτόλμα)

The words translated **no one** and **any longer** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one negative, as the ULT does. Alternate translation: [people no longer were daring]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
kingdom of God	God’s kingdom

Mark 12:35

ULT	UST
And answering, Jesus, teaching in the temple, said, "How do the scribes say that the Christ is the son of David?	*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?*

ULT **And**
UST Then
(καὶ)

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

ULT **answering**
UST he asked a question of his own
(ἀποκριθεὶς)

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

ULT **temple**
UST temple area
(ἱερῷ)

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

ULT How do the scribes say that the Christ is the son of David
UST Does it make sense when the teachers of the Jewish law claim that the Messiah must be a descendant of King David
(πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς, υἱὸς Δαυείδ ἐστιν)

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

ULT the son of David
UST a descendant of King David
(υἱὸς Δαυείδ)

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	UST
Jesus	He
temple	temple area
scribes	teachers of the Jewish law
Christ	Messiah
of David	of King David

Mark 12:36

ULT	UST
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."'	*{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!'*

ULT **David himself**
UST King David
(αὐτὸς Δαυεὶδ)

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

ULT **in the Holy Spirit**
UST {I ask that because} the Holy Spirit caused
(ἐν τῷ Πνεύματι τῷ ἁγίῳ)

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

ULT **said, The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet**
UST to write that the Lord God said to David's Lord, Rule with me while I defeat all of your enemies
(εἶπεν & εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου)

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

> ULT **said**
> UST to write that
> (εἶπεν)

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

> ULT **The Lord said to my Lord**
> UST the Lord God said to David's Lord
> (εἶπεν ὁ Κύριος τῷ Κυρίῳ μου)

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

> ULT **Sit at my right hand**
> UST Rule with me
> (κάθου ἐκ δεξιῶν μου)

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

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

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

ULT **until I put your enemies under your feet**
UST while I defeat all of your enemies
(ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου)

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]

Support Reference: Symbolic Action

ULT **under your feet**
UST I defeat all of your enemies
(ὑποκάτω τῶν ποδῶν σου)

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	UST
David	King David
Holy Spirit	{I ask that because} the Holy Spirit
Lord	the Lord God
to … Lord	to … Lord
enemies	I defeat all of your enemies

Mark 12:37

ULT	UST
David himself calls him ‘Lord,’ and how is he his son?” And a large crowd was listening to him gladly.	*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}.*

ULT **David himself calls him ‘Lord,’ and how is he his son**
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
(αὐτὸς Δαυεὶδ λέγει αὐτὸν, Κύριον, καὶ πόθεν υἱός αὐτοῦ ἐστιν)

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

ULT **David himself calls him ‘Lord**
UST So, King David called the Messiah ‘Lord.’ {However, people do not describe their descendants as their lords … }
(αὐτὸς Δαυεὶδ λέγει αὐτὸν, Κύριον)

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

ULT **David himself**
UST So, King David
(αὐτὸς Δαυεὶδ)

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

ULT **and how is he his son**
UST Therefore, how is it possible for the Messiah to be a descendant of King David
(καὶ πόθεν υἱός αὐτοῦ ἐστιν)

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

ULT **and**
UST Therefore
(καὶ)

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

ULT **his son**
UST a descendant of King David
(υἱός αὐτοῦ)

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	UST
David	So, King David
calls	called
Lord	Lord.’ {However, people do not describe their descendants as their lords … }

Mark 12:38

ULT	UST
And in his teaching, he was saying, "Watch out for the scribes, desiring to walk in long robes and greetings in the marketplaces	*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.*

ULT **And**
(καὶ)

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

ULT **Watch out for the scribes**
UST Make sure that you do not act like the teachers of the Jewish law
(βλέπετε ἀπὸ τῶν γραμματέων)

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

ULT **Watch out**
UST Make sure that you do not act like
(βλέπετε)

Because Jesus is teaching many people, the command **Watch out** is plural.

Support Reference: Forms of 'You' — Singular

ULT **to walk in long robes**
UST to put on long robes and walk around {so they look important}
(ἐν στολαῖς περιπατεῖν)

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

ULT **greetings**
UST people to greet them {respectfully}
(ἀσπασμοὺς)

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

ULT **the marketplaces**
UST the open areas of towns
(ταῖς ἀγοραῖς)

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	UST
scribes	teachers of the Jewish law
long robes	to put on long robes … so they look important

Mark 12:39

ULT	UST
and first seats in the synagogues and first places at the banquets,	*They like to sit in the places for important people when they go to the Jewish meeting places or attend feasts.*

> ULT **first seats … first places**
> UST They like to sit in the places for important people
> (πρωτοκαθεδρίας & πρωτοκλισίας)

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

> ULT **first seats … first places**
> UST They like to sit in the places for important people
> (πρωτοκαθεδρίας & πρωτοκλισίας)

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	UST
synagogues	when they go to the Jewish meeting places
banquets	attend feasts

Mark 12:40

ULT	UST
the ones devouring the houses of the widows, and as a pretext, offering long prayers. These will receive greater condemnation.”	*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.”*

ULT **the ones devouring the houses of the widows**
UST They steal the property of women whose husbands have died
(οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν)

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

ULT **the houses of the widows**
UST the property of women whose husbands have died
(τὰς οἰκίας τῶν χηρῶν)

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

ULT **as a pretext**
UST To make other people think that they are righteous
(προφάσει)

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

ULT **will receive greater condemnation**
UST God will punish … very severely
(λήμψονται περισσότερον κρίμα)

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

ULT **greater condemnation**
UST punish … very severely
(περισσότερον κρίμα)

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

ULT **condemnation**
UST punish
(κρίμα)

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	UST
devouring	They steal
houses	the property
offering … prayers	they pray
will receive	God will
condemnation	punish

Mark 12:41

ULT	UST
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.	*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.*

ULT **And**
UST Later
(καὶ)

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

ULT **opposite the treasury**
UST {in the temple area} in front of the offering boxes that were there
(κατέναντι τοῦ γαζοφυλακίου)

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

ULT **the treasury … the treasury**
UST the offering boxes that were there … the boxes
(τοῦ γαζοφυλακίου & τὸ γαζοφυλάκιον)

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

ULT **rich**
UST wealthy people
(πλούσιοι)

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

ULT **much**
UST large amounts of money
(πολλά)

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	UST
And having come, one poor widow put in two lepta, which is a quadrans.	*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.*

ULT **having come, one poor widow put in**
UST a woman whose husband had died and who did not have much money arrived. She dropped {into one of the offering boxes}
(ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν)

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

ULT **having come**
UST arrived
(ἐλθοῦσα)

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

Support Reference: Go and Come

ULT **two lepta**
UST two small copper coins
(λεπτὰ δύο)

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

> ULT **which is a quadrans**
> UST Those two coins together were worth only the least valuable Roman coin
> (ὅ ἐστιν κοδράντης)

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	UST
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.	*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)*

ULT **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**
UST this woman … has given … 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, 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
(ἀμὴν, λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἡ πτωχὴ, πλεῖον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον. πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ, ἐκ τῆς ὑστερήσεως αὐτῆς, πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς) (12:43-44)

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

ULT **to you**
UST What I have said is true
(ὑμῖν)

Because Jesus is speaking to his disciples, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

ULT **this poor widow put in more than all**
UST this woman … has given … she has given to God more … everyone else
(ἡ χήρα αὕτη ἡ πτωχὴ, πλεῖον πάντων ἔβαλεν)

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

ULT **all the ones putting**
UST than what everyone else gave
(πάντων & τῶν βαλλόντων)

Alternate translation: [everyone else who put money]

ULT **the treasury**
UST than what … gave
(τὸ γαζοφυλάκιον)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having summoned	Jesus told … to come to him
disciples	apprentices
Truly	What I have said is true

Mark 12:44

ULT	UST
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."	*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)*

ULT **For**
UST So
(γὰρ)

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

ULT **all**
UST Most of these people
(πάντες)

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

ULT **put in from the things abounding to them**
UST them … have a lot of money, but they gave only a small part of it
(ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον)

Alternate translation: [put in only some of the many things that they had]

ULT **she, from her poverty, put in everything, as much as she had**
UST this woman, who does not have very much money, has given all the money that she had … she has given to God
(αὕτη & ἐκ τῆς ὑστερήσεως αὐτῆς, πάντα ὅσα εἶχεν ἔβαλεν)

Alternate translation: [she put in all of the few things that she had]

ULT **from her poverty**
UST who does not have very much money
(ἐκ τῆς ὑστερήσεως αὐτῆς)

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

ULT **everything, as much as she had**
UST all the money that she had
(πάντα ὅσα εἶχεν)

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

ULT **her whole life**
UST to pay for the things she needs
(ὅλον τὸν βίον αὐτῆς)

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

> ULT **her whole life**
> UST to pay for the things she needs
> (ὅλον τὸν βίον αὐτῆς)

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 (24:5–31)
        - Things that will happen in the time before the destruction of the temple (13:5–13)
        - Things that will happen immediately before the destruction of the temple (13:14–23)
        - The coming of the Son of Man (13:24–27)
        - When these things will happen (13:28–31)
    - Jesus teaches about his second coming (13:32–37)

When Jesus speaks about which topics

When the disciples speak to Jesus in 13:4, they ask about two things: first, they want to know when the temple will be destroyed, and second, they want to know what the sign will be that shows that the temple is about to be destroyed. Most Christians agree that Jesus answered these two questions but also included information about his second coming. However, Christians disagree about when Jesus is speaking about which topic. He could:

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	UST
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!"	*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!"*

ULT **he**
UST Jesus {and his apprentices}
(αὐτοῦ)

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

ULT **going out**
UST left
(ἐκπορευομένου)

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

Support Reference: Go and Come

ULT **temple**
UST the temple area
(ἱεροῦ)

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

ULT **look**
UST pay attention
(ἴδε)

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

ULT **What manner of stones and what manner of buildings**
UST to how marvelous these huge blocks of stone in the walls are and how beautiful these structures are
(ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί)

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

ULT **What manner of stones**
UST to how marvelous these huge blocks of stone in the walls are
(ποταποὶ λίθοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	the temple area
of … disciples	of … apprentices
Teacher	Instructor

Mark 13:2

ULT	UST
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."	*Jesus replied, "Look at these impressive structures! Enemies will completely destroy them. They will not leave anything standing."*

ULT **Do you see these great buildings**
UST Look at these impressive structures
(βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς)

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

ULT **Do you see**
UST Look at
(βλέπεις)

Because Jesus is speaking to one of his disciples, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

ULT **A stone upon a stone will certainly not be left here, which will certainly not be torn down**
UST Enemies will completely destroy them. They will not leave anything standing
(οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῇ)

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

ULT **A stone upon a stone will certainly not be left here, which will certainly not be torn down**
UST Enemies will completely destroy them. They will not leave anything standing
(οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῇ)

If your language 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

ULT **A stone upon a stone will certainly not be left here, which will certainly not be torn down**
UST Enemies will completely destroy them. They will not leave anything standing
(οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῇ)

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]

ULT **certainly not … certainly not**
UST Enemies will completely destroy … not
(οὐ μὴ)

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	UST
Jesus	Jesus

Mark 13:3

ULT	UST
And he sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were asking him by themselves,	*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,*

ULT **he**
UST Jesus {and his apprentices}
(αὐτοῦ)

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

ULT **opposite the temple**
UST in front of the temple
(κατέναντι τοῦ ἱεροῦ)

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	UST
of Olives	of Olives
Mount of Olives	Mount of Olives
temple	temple
Peter	Peter
James	James
John	John
Andrew	Andrew

Mark 13:4

ULT	UST
“Tell us, when will these things be? And what {is} the sign when all these things are about to be completed?”	*“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.”*

ULT **Tell**
UST Please explain
(εἰπὸν)

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

ULT **Tell**
UST Please explain
(εἰπὸν)

Because the four disciples are speaking with Jesus, the command **Tell** is singular.

Support Reference: Forms of ‘You’ — Singular

ULT **these things**
UST what you have described
(ταῦτα)

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

ULT **all these things are about to be completed**
UST everything that you have described is about to happen
(μέλλῃ ταῦτα συντελεῖσθαι πάντα)

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

> ULT **are about to be completed**
> UST is about to happen
> (μέλλῃ & συντελεῖσθαι)

If your language 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	UST
sign	how we can tell

Mark 13:5

ULT	UST
Now Jesus began to say to them, “Be careful that no one leads you astray.	*Jesus started to reply, “Make sure that no one deceives you!*

ULT Now
(δὲ)

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

ULT leads you astray
UST deceives you
(ὑμᾶς πλανήσῃ)

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	UST
Jesus	Jesus

Mark 13:6

ULT	UST
Many will come in my name, saying, 'I am he!' and they will lead many astray.	*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.*

ULT **Many … many**
UST Many people … many people
(πολλοὶ & πολλοὺς)

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

ULT **will come**
UST will meet you
(ἐλεύσονται)

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

Support Reference: Go and Come

ULT **in my name**
UST and say that God has authorized them as he has authorized me
(ἐπὶ τῷ ὀνόματί μου)

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

ULT **saying, ‘I am he!’ and**
UST They will say … they are {the Messiah}. {By doing that … }
(λέγοντες & ἐγώ εἰμι, καὶ)

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

ULT **I am he**
UST they are {the Messiah}
(ἐγώ εἰμι)

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

ULT **they will lead many astray**
UST they will deceive many people
(πολλοὺς πλανήσουσιν)

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	UST
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.	*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.*

ULT **of wars and rumors of wars**
UST about wars that are happening and about wars that could happen
(πολέμους καὶ ἀκοὰς πολέμων)

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

ULT **do not be troubled**
UST do not be afraid
(μὴ θροεῖσθε)

If your language 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

ULT **it is necessary {for this} to happen**
UST Things like that have to happen
(δεῖ γενέσθαι)

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

> ULT **the end {is} not yet**
> UST what I have said about the temple will not yet happen
> (οὔπω τὸ τέλος)

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	UST
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.	*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.*

ULT **For**
UST Further
(γὰρ)

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

ULT **nation will rise against nation, and kingdom against kingdom**
UST groups of people will attack each other
(ἐγερθήσεται & ἔθνος ἐπ᾽ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν)

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

ULT **nation will rise against nation, and kingdom against kingdom**
UST groups of people will attack each other
(ἐγερθήσεται & ἔθνος ἐπ᾽ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν)

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

ULT **nation will rise against nation, and kingdom against kingdom**
UST groups of people will attack each other
(ἐγερθήσεται & ἔθνος ἐπ’ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν)

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

ULT **will rise against**
UST groups of people will attack each other
(ἐγερθήσεται & ἐπ’)

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

ULT **kingdom against kingdom**
UST groups of people will attack each other
(βασιλεία ἐπὶ βασιλείαν)

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

ULT **famines**
UST Many people will not have enough food to eat
(λιμοί)

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

ULT **These things {are}**
UST Those events
(ταῦτα)

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

ULT **the beginning of birth pains**
UST 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
(ἀρχὴ ὠδίνων)

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	UST
nation	groups of people will attack each other
nation	groups of people will attack each other
kingdom	groups of people will attack each other
kingdom	groups of people will attack each other
famines	Many people will not have enough food to eat

Mark 13:9

ULT	UST
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.	*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}.*

ULT **But you**
UST Make sure that you are ready {for what people will do to you}
(δὲ ὑμεῖς)

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

ULT **watch yourselves**
UST Make sure that you are ready {for what people will do to you}
(βλέπετε & ἑαυτούς)

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

ULT **They will hand you over to**
UST They will arrest you and accuse you in front of
(παραδώσουσιν ὑμᾶς εἰς)

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

> ULT **They will hand you over**
> UST They will arrest you and accuse you
> (παραδώσουσιν ὑμᾶς)

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

> ULT **you will be beaten**
> UST They will beat you
> (δαρήσεσθε)

If your language 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

> ULT **you will be made to stand**
> UST people will accuse you
> (σταθήσεσθε)

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

> ULT **you will be made to stand**
> UST people will accuse you
> (σταθήσεσθε)

If your language 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

ULT **for my sake**
UST Because you are my apprentices
(ἕνεκεν ἐμοῦ)

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

ULT **for a testimony**
UST That way, you will tell … about me
(εἰς μαρτύριον)

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

ULT **for a testimony**
UST That way, you will tell … about me
(εἰς μαρτύριον)

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

ULT **to them**
UST those rulers
(αὐτοῖς)

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	UST
councils	groups of important people
synagogues	the Jewish meeting places
governors	local rulers

ULT	UST
kings	kings
a testimony	you will tell … about me

Mark 13:10

ULT	UST
And first, it is necessary for the gospel to be proclaimed to all the nations.	*Indeed, my apprentices must preach the good news to all groups of people before {what I have said about the temple will happen}.*

ULT **first**
UST before {what I have said about the temple will happen}
(πρῶτον)

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

ULT **first**
UST before {what I have said about the temple will happen}
(πρῶτον)

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

ULT **the gospel to be proclaimed**
UST preach the good news
(κηρυχθῆναι τὸ εὐαγγέλιον)

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	UST
nations	groups of people
to be proclaimed	preach

ULT	UST
gospel	good news

Mark 13:11

ULT	UST
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.	*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.*

ULT **they lead you away**
UST people arrest you
(ἄγωσιν ὑμᾶς)

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

ULT **handing {you} over**
UST and then accuse you
(παραδιδόντες)

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

ULT **you will say**
UST you will respond
(λαλήσητε)

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

ULT **But whatever is given to you in that hour, speak that; for you are not the ones speaking, but the Holy Spirit**
UST 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
(ἀλλ᾽ ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε; οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ Ἅγιον)

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

ULT **whatever is given to you in that hour, speak that**
UST you should say whatever God reveals to you at that time
(ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε)

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

ULT **whatever is given to you in that hour, speak that**
UST you should say whatever God reveals to you at that time
(ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε)

If stating the topic, **whatever is given to you**, and then referring back to it with the word **that** would not be natural in your language, you could simplify the sentence. Alternate translation: [speak whatever is given to you in that hour]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **is given**
UST God reveals
(δοθῇ)

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

ULT **in that hour**
UST at that time
(ἐν ἐκείνῃ τῇ ὥρᾳ)

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

ULT **you are not the ones speaking, but the Holy Spirit**
UST you will not speak for yourselves. Instead, the Holy Spirit {will speak through you}
(οὐ & ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ Ἅγιον)

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

ULT **but the Holy Spirit**
UST Instead, the Holy Spirit {will speak through you}
(ἀλλὰ τὸ Πνεῦμα τὸ Ἅγιον)

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	UST
hour	at that time
Holy Spirit	Holy Spirit {will speak through you}

Mark 13:12

ULT	UST
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.	*{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.*

ULT **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 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
(παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον; καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς)

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

ULT **will hand over brother to death**
UST will have someone arrest their own brothers, and they will ask the judge to execute them
(παραδώσει & ἀδελφὸν εἰς θάνατον)

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

> ULT **brother will hand over brother**
> UST men will have someone arrest their own brothers
> (παραδώσει ἀδελφὸς ἀδελφὸν)

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

> ULT **to death … put them to death**
> UST and they will ask the judge to execute them … cause them to die
> (εἰς θάνατον & θανατώσουσιν αὐτούς)

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

> ULT **a father, his child**
> UST Fathers {will do the same thing} to their own children
> (πατὴρ τέκνον)

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

> ULT **a father, his child**
> UST Fathers {will do the same thing} to their own children
> (πατὴρ τέκνον)

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

ULT **will rise up**
UST will rebel
(ἐπαναστήσονται)

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

ULT **put them to death**
UST cause them to die
(θανατώσουσιν αὐτούς)

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	UST
And you will be hated by all because of my name. But the one having endured to the end, this one will be saved.	*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.*

> ULT **you will be hated by all**
> UST many people will be hostile to you
> (ἔσεσθε μισούμενοι ὑπὸ πάντων)

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

> ULT **all**
> UST many people
> (πάντων)

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

> ULT **all**
> UST many people
> (πάντων)

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]

Support Reference: Hyperbole

> ULT **because of my name**
> UST Because you are my apprentices
> (διὰ τὸ ὄνομά μου)

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

ULT **the one having endured to the end, this one will be saved**
UST if you persevere {in being my apprentices} while people harm you, God will rescue you
(ὁ & ὑπομείνας εἰς τέλος, οὗτος σωθήσεται)

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

ULT **the one having endured**
UST if you persevere {in being my apprentices}
(ὁ & ὑπομείνας)

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]

Support Reference: Generic Noun Phrases

ULT **to the end**
UST while people harm you
(εἰς τέλος)

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

ULT **this one will be saved**
UST God will rescue you
(οὗτος σωθήσεται)

If your language 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	UST
having endured	if you persevere {in being my apprentices}

ULT	UST
will be saved	God will rescue

Mark 13:14

ULT	UST
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,	*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.*

ULT **the abomination of desolation**
UST the detestable thing that destroys
(τὸ βδέλυγμα τῆς ἐρημώσεως)

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

ULT **the abomination of desolation**
UST the detestable thing that destroys
(τὸ βδέλυγμα τῆς ἐρημώσεως)

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

ULT **the abomination of desolation**
UST the detestable thing that destroys
(τὸ βδέλυγμα τῆς ἐρημώσεως)

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

> ULT **standing where he should not be**
> UST is where it does not belong
> (ἑστηκότα ὅπου οὐ δεῖ)

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

> ULT **where he should not be**
> UST where it does not belong
> (ὅπου οὐ δεῖ)

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

> ULT **he should not be" (let the one reading understand), "then**
> UST it does not belong." (Anyone who is reading this should know what Jesus meant.) "When you realize that
> (οὐ δεῖ, ὁ ἀναγινώσκων νοείτω, τότε)

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

> ULT **let the one reading understand**
> UST Anyone who is reading this should know what Jesus meant
> (ὁ ἀναγινώσκων νοείτω)

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

> ULT **let the one reading understand**
> UST Anyone who is reading this should know what Jesus meant
> (ὁ ἀναγινώσκων νοείτω)

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]

Support Reference: Third-Person Imperatives

> ULT **let the ones in Judea flee**
> UST those of you who are in the region of Judea should escape
> (οἱ ἐν τῇ Ἰουδαίᾳ, φευγέτωσαν)

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]

Support Reference: Third-Person Imperatives

> ULT **to the mountains**
> UST to the hilly areas nearby
> (εἰς τὰ ὄρη)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
abomination	detestable thing

ULT	UST
of desolation	that destroys
let … understand	should know what Jesus meant
Judea	the region of Judea

Mark 13:15

ULT	UST
but let the one on the housetop not go down nor go in to take anything from his house,	*Those of you who are outside your homes should not go back into your homes to get anything.*

ULT **but**
(δὲ)

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

ULT **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
(ὁ & ἐπὶ τοῦ δώματος, μὴ καταβάτω, μηδὲ εἰσελθάτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ)

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

ULT **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
(ὁ & ἐπὶ τοῦ δώματος, μὴ καταβάτω, μηδὲ εἰσελθάτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ)

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

ULT **let the one on the housetop not go down nor go in**
UST Those of you who are outside your homes should not go back
(ὁ & ἐπὶ τοῦ δώματος, μὴ καταβάτω, μηδὲ εἰσελθάτω)

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

ULT **let the one on the housetop not go down nor go in**
UST Those of you who are outside your homes should not go back
(ὁ & ἐπὶ τοῦ δώματος, μὴ καταβάτω, μηδὲ εἰσελθάτω)

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

ULT **let the one on the housetop not go down nor go in**
UST Those of you who are outside your homes should not go back
(ὁ & ἐπὶ τοῦ δώματος, μὴ καταβάτω, μηδὲ εἰσελθάτω)

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

ULT **his**
UST into your homes
(αὐτοῦ)

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	UST
house	into your homes

Mark 13:16

ULT	UST
and let the one in the field not turn back to the things behind to get his cloak.	*Those of you who are working in fields should not go back home to get your coats.*

ULT 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
(ὁ εἰς τὸν ἀγρὸν, μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἆραι τὸ ἱμάτιον αὐτοῦ)

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

ULT 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
(ὁ εἰς τὸν ἀγρὸν, μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἆραι τὸ ἱμάτιον αὐτοῦ)

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

ULT let the one in the field not turn back
UST Those of you who are working in fields should not go back
(ὁ εἰς τὸν ἀγρὸν, μὴ ἐπιστρεψάτω)

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

> ULT **his**
> UST your coats
> (αὐτοῦ)

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

> ULT **cloak**
> UST your coats
> (τὸ ἱμάτιον)

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	UST
But woe to the ones having in the womb and to the ones nursing in those days!	*When what I have described happens, how terrible it will be for pregnant women and for nursing mothers!*

ULT But
(δὲ)

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

ULT to the ones having in the womb
UST for pregnant women
(ταῖς ἐν γαστρὶ ἐχούσαις)

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

ULT to the ones nursing
UST for nursing mothers
(ταῖς θηλαζούσαις)

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

ULT in those days
UST When what I have described happens
(ἐν ἐκείναις ταῖς ἡμέραις)

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	UST
woe	how terrible it will be
the womb	for pregnant women
days	When what I have described happens

Mark 13:18

ULT	UST
But pray that it might not happen in winter.	*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)*

ULT **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**
UST no one will ever suffer that severely again … 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 will ever suffer that severely again. So … to keep these things from occurring
(προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος; ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις, οἵα οὐ γέγονεν τοιαύτη, ἀπ᾽ ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ Θεὸς, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται) (13:18-19)

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

ULT **But**
(δὲ)

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

ULT it might not happen
UST no one will ever suffer that severely again … to keep these things from occurring
(μὴ γένηται)

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

ULT in winter
UST during the winter season{, when it is difficult to travel}
(χειμῶνος)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
pray	ask God

Mark 13:19

ULT	UST
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.	*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)*

ULT **For**
UST So
(γὰρ)

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

ULT **there will be in those days tribulation**
UST People will suffer … when what I have described happens
(ἔσονται & αἱ ἡμέραι ἐκεῖναι θλῖψις)

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

ULT **in those days**
UST when what I have described happens
(αἱ ἡμέραι ἐκεῖναι)

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

ULT **such as this kind has not happened**
UST very severely … People have not suffered that severely
(οἵα οὐ γέγονεν τοιαύτη)

Alternate translation: [of a kind that has not yet happened] or [which will be worse than any type of tribulation that has happened]

ULT **the beginning of creation which God created**
UST since God created everything
(ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ Θεὸς)

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

ULT **will certainly not happen**
UST no one will ever suffer that severely again … to keep these things from occurring
(οὐ μὴ γένηται)

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

ULT **certainly not**
UST no one … ever … again … to keep
(οὐ μὴ)

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	UST
in … days	when what I have described happens
tribulation	suffer
of creation	since God created everything

ULT	UST
created	since God created everything
God	since God created everything

Mark 13:20

ULT	UST
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.	*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.*

ULT **if the Lord did not shorten the days, no flesh would be saved**
UST Suppose that the Lord {God} were to allow what I have described to continue. In that case, nobody would survive
(εἰ μὴ ἐκολόβωσεν Κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη & σάρξ)

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

ULT **the Lord did not shorten the days, no flesh would be saved**
UST the Lord {God} were to allow what I have described to continue. In that case, nobody would survive
(μὴ ἐκολόβωσεν Κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη & σάρξ)

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

> ULT **the days … the days**
> UST what I have described … what I have described
> (τὰς ἡμέρας & τὰς ἡμέρας)

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

> ULT **no flesh would be saved**
> UST In that case, nobody would survive
> (οὐκ ἂν ἐσώθη & σάρξ)

If your language 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

> ULT **flesh**
> UST nobody
> (σάρξ)

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

> ULT **the elect whom he chose**
> UST the people whom he has chosen {to belong to him}
> (τοὺς ἐκλεκτοὺς, οὓς ἐξελέξατο)

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

ULT **the elect**
UST the people
(τοὺς ἐκλεκτοὺς)

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	UST
the Lord	the Lord {God}
days	what I have described
would be saved	In that case … would survive
elect	the people
he chose	he has chosen {to belong to him}
days	what I have described

Mark 13:21

ULT	UST
And then if anyone says to you, 'Behold, here {is} the Christ! Behold, there!' do not believe {it}.	*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)*

ULT **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**
UST While those things are happening … or … 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
(καὶ τότε ἐάν τις ὑμῖν εἴπῃ, ἴδε, ὧδε ὁ Χριστός, ἴδε, ἐκεῖ, μὴ πιστεύετε. ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν εἰ δυνατὸν τοὺς ἐκλεκτούς) (13:21-22)

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

ULT **then if anyone says to you**
UST when people tell you
(τότε ἐάν τις ὑμῖν εἴπῃ)

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

ULT **says to you, ‘Behold, here {is} the Christ! Behold, there!’ do not believe {it}**
UST tell you that the Messiah is here or there, do not trust {what they say}
(ὑμῖν εἴπῃ, ἴδε, ὧδε ὁ Χριστός, ἴδε, ἐκεῖ, μὴ πιστεύετε)

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 believe it]

Support Reference: Quotes within Quotes

ULT **Behold, here {is} the Christ! Behold, there**
UST that the Messiah is here or there
(ἴδε, ὧδε ὁ Χριστός, ἴδε, ἐκεῖ)

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

ULT **Behold … Behold**
(ἴδε)

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

ULT **Behold, there**
UST or there
(ἴδε, ἐκεῖ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	that the Messiah
do … believe {it}	do … trust {what they say}

Mark 13:22

ULT	UST
For false Christs and false prophets will be raised up and will give signs and wonders, to lead astray, if possible, the elect.	*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)*

ULT **For**
UST Therefore
(γὰρ)

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

ULT **will be raised up**
UST there will be
(ἐγερθήσονται)

If your language 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

ULT **will be raised up**
UST there will be
(ἐγερθήσονται)

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

ULT **signs and wonders**
UST amazing miracles
(σημεῖα καὶ τέρατα)

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

ULT **to lead astray, if possible, the elect**
UST They will try to deceive the people whom God has chosen {to belong to him}, and they will almost succeed in doing so
(πρὸς τὸ ἀποπλανᾶν εἰ δυνατὸν τοὺς ἐκλεκτούς)

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

ULT **if possible**
UST and they will almost succeed in doing so
(εἰ δυνατὸν)

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

ULT **the elect**
UST the people whom God has chosen {to belong to him}
(τοὺς ἐκλεκτούς)

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	UST
false prophets	to speak for God

ULT	UST
signs	amazing miracles
lead astray	to deceive
elect	the people whom God has chosen {to belong to him}

Mark 13:23

ULT	UST
But you, watch out! Behold, I have told you everything beforehand.	*Make sure that you are ready {for what will happen}. I have warned you about this before it happens!*

ULT But you
UST you
(ὑμεῖς δὲ)

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

ULT watch out
UST Make sure that … are ready {for what will happen}
(βλέπετε)

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

ULT Behold
(ἰδοὺ)

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

> ULT **I have told you everything beforehand**
> UST I have warned you about this before it happens
> (προείρηκα ὑμῖν πάντα)

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	UST
But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light;	*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.*

ULT But
(ἀλλὰ)

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

ULT in those days
UST While what I have described is happening
(ἐν ἐκείναις ταῖς ἡμέραις)

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

ULT after
UST once
(μετὰ)

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

> ULT **that tribulation**
> UST people suffer in the ways I have described
> (τὴν θλῖψιν ἐκείνην)

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

> ULT **the sun will be darkened**
> UST God will cause the sun to become dark
> (ὁ ἥλιος σκοτισθήσεται)

If your language 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

> ULT **the moon will not give its light**
> UST The moon will not shine
> (ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	While what I have described is happening
tribulation	people suffer in the ways I have described

Mark 13:25

ULT	UST
and the stars will be falling from heaven, and the powers in the heavens will be shaken.	*Stars will drop down from the sky. God will disrupt the angels in heaven.*

> ULT **the powers in the heavens will be shaken**
> UST God will disrupt the angels in heaven
> (αἱ δυνάμεις & ἐν τοῖς οὐρανοῖς σαλευθήσονται)

If your language 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

> ULT **the powers in the heavens**
> UST the angels in heaven
> (αἱ δυνάμεις & ἐν τοῖς οὐρανοῖς)

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	UST
heaven	the sky
heavens	in heaven

Mark 13:26

ULT	UST
And then they will see the Son of Man coming in clouds with much power and glory.	*After that, people will see me, the Son of Man, arriving by means of clouds. I will be very powerful and great.*

ULT the Son of Man … he will send … he will gather together his
UST me, the Son of Man … I will tell … to collect the people whom I have chosen
(τὸν Υἱὸν τοῦ Ἀνθρώπου & ἀποστελεῖ & ἐπισυνάξει & αὐτοῦ) (13:26-27)

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

ULT they will see
UST people will see
(ὄψονται)

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

ULT coming
UST arriving
(ἐρχόμενον)

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

ULT with much power and glory
UST I will be very powerful and great
(μετὰ δυνάμεως πολλῆς καὶ δόξης)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son of Man	me, the Son of Man
glory	great

Mark 13:27

ULT	UST
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.	*After that, I will tell the angels to collect the people whom I have chosen. They will collect them from every place that exists.*

ULT **he will gather together**
UST to collect
(ἐπισυνάξει)

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

ULT **his elect**
UST the people whom I have chosen
(τοὺς ἐκλεκτοὺς αὐτοῦ)

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

ULT **from the four winds, from the end of the earth to the end of heaven**
UST They will collect them from every place that exists
(ἐκ τῶν τεσσάρων ἀνέμων, ἀπ᾽ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ)

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

ULT **from the four winds**
UST They will collect them from every place that exists
(ἐκ τῶν τεσσάρων ἀνέμων)

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

ULT **from the end of the earth to the end of heaven**
UST every place that exists
(ἀπ᾽ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ)

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	UST
angels	angels
he will gather together	to collect
elect	the people whom I have chosen
of the earth	every place that exists
of heaven	every place that exists

Mark 13:28

ULT	UST
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.	*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.*

ULT **Now**
(δὲ)

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

ULT **learn the parable from the fig tree**
UST Listen to this story about how fig trees grow
(ἀπὸ & τῆς συκῆς, μάθετε τὴν παραβολήν)

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

ULT **the fig tree … its branch already becomes tender and it puts out leaves**
UST about how fig trees grow. Whenever they begin to produce new branches and leaves
(τῆς συκῆς & ἤδη ὁ κλάδος αὐτῆς ἁπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα)

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

ULT **its branch already becomes tender**
UST Whenever they begin to produce new branches
(ἤδη ὁ κλάδος αὐτῆς ἁπαλὸς γένηται)

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]

ULT **the summer**
UST the summer season
(τὸ θέρος)

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	UST
fig tree	about how fig trees grow
parable	to this story
you know	you can tell

Mark 13:29

ULT	UST
Thus also you, when you see these things happening, know that it is near, at the doors.	*Similarly, whenever you realize that what I have described is happening, you can tell that I will act very soon.*

ULT these things
UST what I have described
(ταῦτα)

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

ULT it is near
UST I will act … soon
(ἐγγύς ἐστιν)

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

ULT at the doors
UST very
(ἐπὶ θύραις)

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	UST
know	you can tell

Mark 13:30

ULT	UST
Truly I say to you that this generation will certainly not pass away until all these things happen.	*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.*

ULT **this generation**
UST Most of the people who are alive right now
(ἡ γενεὰ αὕτη)

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

ULT **this generation**
UST Most of the people who are alive right now
(ἡ γενεὰ αὕτη)

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

ULT **will certainly not pass away**
UST will still be alive
(οὐ μὴ παρέλθῃ)

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

ULT **will certainly not pass away**
UST will still be alive
(οὐ μὴ παρέλθῃ)

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

ULT **certainly not**
UST will still be alive
(οὐ μὴ)

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

ULT **all these things**
UST what I have described
(ταῦτα πάντα)

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	UST
Truly	What I have said is true
generation	Most of the people who are alive right now

Mark 13:31

ULT	UST
The heaven and the earth will pass away, but my words will certainly not pass away.	*Everything that God has created will eventually change or disappear. However, what I have said will never change or disappear.*

ULT **The heaven and the earth**
UST Everything that God has created
(ὁ οὐρανὸς καὶ ἡ γῆ)

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

ULT **my words**
UST what I have said
(οἱ & λόγοι μου)

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

ULT **will certainly not pass away**
UST will never change or disappear
(οὐ μὴ παρελεύσονται)

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

> ULT **certainly not**
> UST never
> (οὐ μὴ)

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	UST
heaven	Everything that God has created
earth	Everything that God has created
my words	what I have said

Mark 13:32

ULT	UST
But concerning that day or the hour, no one knows, neither the angels in heaven, nor the Son, except the Father.	*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.*

ULT **But concerning that day or the hour**
UST However, as for when {I will return to this world}
(περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας)

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

ULT **that day or the hour**
UST when {I will return to this world}
(τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας)

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

ULT **that day or the hour**
UST when {I will return to this world}
(τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας)

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

ULT **no one knows, neither the angels in heaven, nor the Son, except the Father**
UST 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
(οὐδεὶς οἶδεν; οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ, οὐδὲ ὁ Υἱός, εἰ μὴ ὁ Πατήρ)

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

ULT **the Son … the Father**
UST I, the Son … God my Father knows that
(ὁ Υἱός & ὁ Πατήρ)

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

ULT **the Son**
UST I, the Son
(ὁ Υἱός)

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	UST
day	when {I will return to this world}
hour	when {I will return to this world}
knows	knows that
angels	angels
heaven	heaven
Son	I, the Son
Father	God my Father knows that

Mark 13:33

ULT	UST
Watch! Stay awake and pray,for you do not know when the time is.	*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.*

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
(βλέπετε, ἀγρυπνεῖτε, καὶ προσεύχεσθε, οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν)

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

ULT **Watch**
UST you need to make sure that you are ready
(βλέπετε)

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

ULT **Stay awake and pray**
UST You need to focus and pray
(ἀγρυπνεῖτε, καὶ προσεύχεσθε)

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

> ULT **Stay awake**
> UST You need to focus
> (ἀγρυπνεῖτε)

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

> ULT **the time is**
> UST I will return to this world
> (ὁ καιρός ἐστιν)

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	UST
Stay awake	You need to focus
pray	pray
you do … know	So, you do … know
time	I will return to this world

Mark 13:34

ULT	UST
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;	*{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}.*

ULT **As a man on a journey**
UST {Here is a story} that illustrates {what I mean}. A man decided to travel to a different country
(ὡς ἄνθρωπος ἀπόδημος)

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

ULT **As**
UST Here is a story} that illustrates {what I mean}
(ὡς)

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

ULT **having given authority to his servants, to each his work**
UST he authorized each of his servants to do something specific {to manage the household}
(δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἑκάστῳ τὸ ἔργον αὐτοῦ)

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

ULT **to each his work**
UST each … to do something specific {to manage the household}
(ἑκάστῳ τὸ ἔργον αὐτοῦ)

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

ULT **the doorkeeper that he should stay alert**
UST the man who guarded the house to be ready {for him to return}
(τῷ θυρωρῷ & ἵνα γρηγορῇ)

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

ULT **the doorkeeper**
UST the man who guarded the house
(τῷ θυρωρῷ)

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

ULT **he should stay alert**
UST be ready {for him to return}
(γρηγορῇ)

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	UST
house	home
to … servants	of … servants

ULT	UST
authority	he authorized
he should stay alert	be ready {for him to return}

Mark 13:35

ULT	UST
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—	*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}.*

ULT **the lord of the house is coming … he might find**
UST I am like the man who owned that house … I will return {to this world} … I might discover
(ὁ κύριος τῆς οἰκίας ἔρχεται & εὕρῃ) (13:35-36)

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

ULT **therefore**
UST So then
(οὖν)

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

ULT **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 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}
(γρηγορεῖτε & οὐκ οἴδατε γὰρ, πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ, ἢ μεσονύκτιον, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ)

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

ULT **the lord of the house is coming**
UST I am like the man who owned that house … I will return {to this world}
(ὁ κύριος τῆς οἰκίας ἔρχεται)

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

ULT **at rooster crowing**
UST very early in the morning
(ἀλεκτοροφωνίας)

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

ULT **at rooster crowing**
UST very early in the morning
(ἀλεκτοροφωνίας)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
stay alert	you need to be ready {at all times}
you do … know	You … know
lord	I am like the man
of the house	who owned that house

Mark 13:36

ULT	UST
lest, having come suddenly, he might find you sleeping.	*Otherwise, when I return {to this world} when you do not expect me, I might discover that you are not ready {for me}.*

ULT he might find
UST I might discover
(εὕρῃ)

Alternate translation: [unexpectedly]

ULT sleeping
UST that … are not ready {for me}
(καθεύδοντας)

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	UST
But what I say to you I say to all: Stay alert!”	*I am telling you that you need to be ready {at all times}. In fact, I am telling that to all people!”*

ULT But
(δὲ)

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

ULT to all
UST to all people
(πᾶσιν)

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	UST
Stay alert	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	UST
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.	*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.*

ULT **Now**
UST At that time
(δὲ)

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

ULT **the Passover and the Festival of Unleavened Bread**
UST the Passover festival, which was the first day of the Celebration of Unleavened Bread
(τὸ Πάσχα καὶ τὰ Ἄζυμα)

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

ULT **by deceit**
UST clever
(ἐν δόλῳ)

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

> ULT **they might kill him**
> UST and have people execute him
> (ἀποκτείνωσιν)

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	UST
Passover	the Passover festival
Festival of Unleavened Bread	the Celebration of Unleavened Bread
days	only two days until
were seeking	were planning
chief priests	ruling priests
scribes	teachers of the Jewish law
having seized	to arrest

Mark 14:2

ULT	UST
For they were saying, “Not during the festival, so that there will not be a riot of the people.”	*{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.*

ULT **For**
UST {They were planning something clever} because
(γάρ)

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

ULT **they were saying, “Not during the festival, so that there will not be a riot of the people**
UST they agreed that they would not act during the festival period. Otherwise, the people who were there in Jerusalem might riot
(ἔλεγον & μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ)

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

ULT **they were saying**
UST they agreed
(ἔλεγον)

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

ULT **Not during the festival**
UST that they would not act during the festival period
(μὴ ἐν τῇ ἑορτῇ)

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

ULT **the festival**
UST the festival period
(τῇ ἑορτῇ)

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

ULT **of the people**
UST the people who were there in Jerusalem
(τοῦ λαοῦ)

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	UST
festival	the festival period

Mark 14:3

ULT	UST
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.	*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.*

ULT **And**
UST Now
(καὶ)

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

ULT **And he being in Bethany in the house of Simon the leper, he reclining to eat**
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}
(καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ)

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

ULT **of Simon the leper**
UST of Simon, who used to have a skin disease
(Σίμωνος τοῦ λεπροῦ)

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

> ULT **of Simon**
> UST of Simon
> (Σίμωνος)

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

> ULT **he reclining to eat**
> UST While Jesus was feasting {there}
> (κατακειμένου αὐτοῦ)

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

> ULT **a woman came, having an alabaster jar of very precious perfumed oil of pure nard**
> UST a woman arrived. She brought with her a stone jar that contained nard, a very valuable, fragrant ointment
> (ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς)

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

> ULT **an alabaster jar of very precious perfumed oil of pure nard**
> UST a stone jar that contained nard, a very valuable, fragrant ointment
> (ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς)

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

ULT **an alabaster jar**
UST a stone jar
(ἀλάβαστρον)

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

ULT **of very precious perfumed oil**
UST a very … fragrant ointment
(μύρου & πολυτελοῦς)

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

ULT **very precious**
UST very
(πολυτελοῦς)

Alternate translation: [very expensive]

ULT **of pure nard**
UST that contained nard … valuable
(νάρδου πιστικῆς)

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	UST
Bethany	the village of Bethany
house	the home
leper	who used to have a skin disease

Mark 14:4

ULT	UST
But there were some being very angry within themselves, "For what has this waste of the perfumed oil happened?	*Some of the people there were very upset. {They said} to each other, "She wasted the fragrant ointment!*

ULT **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**

UST {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

(πρὸς ἑαυτούς, εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν? ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων, καὶ δοθῆναι τοῖς πτωχοῖς. καὶ) (14:4-5)

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

ULT **But**

(δέ)

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

ULT **being very angry within themselves**

UST very upset. {They said} to each other

(ἀγανακτοῦντες πρὸς ἑαυτούς)

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

ULT **For what has this waste of the perfumed oil happened**
UST She wasted the fragrant ointment
(εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν)

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

ULT **For what has this waste of the perfumed oil happened**
UST She wasted the fragrant ointment
(εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν)

Alternate translation: [What is the purpose for this waste of the perfumed oil]

ULT **has this waste of the perfumed oil happened**
UST She wasted the fragrant ointment
(ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν)

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

ULT **of the perfumed oil**
UST She wasted the fragrant ointment
(τοῦ μύρου)

See how you translated the phrase **perfumed oil** in 14:3. Alternate translation: [of the oil with perfume in it]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
waste	She wasted the fragrant ointment

Mark 14:5

ULT	UST
For this perfumed oil was able to be sold for more than 300 denarii and given to the poor.” And they were scolding her.	*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.*

ULT **For**
(γὰρ)

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

ULT **this perfumed oil was able to be sold for more than 300 denarii and given**
UST She could have sold this fragrant ointment for at least 300 coins! Then, she could have given {that money}
(ἠδύνατο & τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων, καὶ δοθῆναι)

If your language 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

ULT **perfumed oil**
UST fragrant ointment
(τὸ μύρον)

See how you translated the phrase **perfumed oil** in 14:3. Alternate translation: [oil with perfume in it]

Support Reference: Translate Unknowns

> ULT **for more than 300 denarii**
> UST for at least 300 coins
> (ἐπάνω δηναρίων τριακοσίων)

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

> ULT **for more than 300 denarii and given**
> UST for at least 300 coins! Then, she could have given {that money}
> (ἐπάνω δηναρίων τριακοσίων, καὶ δοθῆναι)

Here these people imply that the perfumed oil could have been sold for **more than 300 denarii**, and this money is what would been **given to the poor**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [for more than 300 denarii, which could have been given]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to the poor**
> UST to poor people
> (τοῖς πτωχοῖς)

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

> ULT **And they were scolding her**
> UST So, they rebuked her
> (καὶ ἐνεβριμῶντο αὐτῇ)

Alternate translation: [And they were criticizing her harshly because of what she had done]

Mark 14:6

ULT	UST
But Jesus said, "Leave her alone. Why are you causing trouble for her? She did a good work in me.	*However, Jesus told {those people}, "Stop rebuking this woman. Do not bother her! What she did for me was right.*

ULT **But**
UST However
(δὲ)

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

ULT **Leave her alone**
UST Stop rebuking this woman
(ἄφετε αὐτήν)

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

ULT **Why are you causing trouble for her**
UST Do not bother her
(τί αὐτῇ κόπους παρέχετε)

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

ULT **are you causing trouble for her … a good work**
UST Do … bother her! What … was right
(αὐτῇ κόπους παρέχετε? καλὸν ἔργον)

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

ULT **in me**
UST for me
(ἐν ἐμοί)

Alternate translation: [to me]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
trouble	Do … bother
good	was right

Mark 14:7

ULT	UST
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.	*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.*

ULT **For**
(γὰρ)

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

ULT **the poor**
UST poor people
(τοὺς πτωχοὺς)

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

ULT **to do good to them**
UST help them
(αὐτοῖς εὖ ποιῆσαι)

Alternate translation: [to give money to them]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	help

Mark 14:8

ULT	UST
What she had, she did. She anticipated to anoint my body for burial.	*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.*

ULT What she had, she did
UST This woman used what she possessed to do {something for me}
(ὃ ἔσχεν ἐποίησεν)

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

ULT She anticipated
UST she was preparing me ahead of time
(προέλαβεν)

Alternate translation: [She acted beforehand]

ULT for burial
UST for when someone buries me
(εἰς τὸν ἐνταφιασμόν)

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	UST
to anoint	When she poured this ointment on
burial	for when someone buries me

Mark 14:9

ULT	UST
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.”	*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.”*

ULT the gospel is preached … also what she did will be spoken
UST my apprentices proclaim the good news, they will also tell what this woman just did
(κηρυχθῇ τὸ εὐαγγέλιον & καὶ ὃ ἐποίησεν αὕτη, λαληθήσεται)

If your language 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

ULT in remembrance of her
UST That way, people will remember her
(εἰς μνημόσυνον αὐτῆς)

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	UST
truly	What I have said is true
is preached	my apprentices proclaim
gospel	good news
world	In every place

Mark 14:10

ULT	UST
And Judas Iscariot, one of the Twelve, went away to the chief priests so that he might hand him over to them.	*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.*

ULT **And**
UST Then
(καὶ)

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

ULT **of the Twelve**
UST of the 12 men whom Jesus had chosen to represent him
(τῶν δώδεκα)

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

ULT **went away**
UST visited
(ἀπῆλθεν)

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

Support Reference: Go and Come

ULT **so that he might hand him over to them**
UST to talk about helping them arrest Jesus
(ἵνα αὐτὸν παραδοῖ αὐτοῖς)

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	UST
Judas Iscariot	Judas Iscariot
of the Twelve	of the 12 men whom Jesus had chosen to represent him
chief priests	ruling priests
he might hand … over	helping … arrest

Mark 14:11

ULT	UST
And they, having heard {it}, rejoiced and promised to give him silver. And he was seeking how he might opportunely hand him over.	*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.*

ULT **having heard {it}**
UST When … heard from Judas
(ἀκούσαντες)

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

ULT **promised to give him silver**
UST They agreed to pay money to … to help them arrest Jesus … Judas
(ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι)

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

ULT **silver**
UST money
(ἀργύριον)

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	UST
rejoiced	they were very happy
promised	They agreed
silver	money
he was seeking	Judas … tried
he might … hand … over	to help {the ruling priests} arrest

Mark 14:12

ULT	UST
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?"	*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?"*

ULT **And**
UST Then
(καὶ)

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

ULT **on the first day**
UST it was the first day
(τῇ πρώτῃ ἡμέρᾳ)

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

ULT **they were sacrificing**
UST people slaughter
(ἔθυον)

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

> ULT **the Passover**
> UST lambs for the Passover festival
> (τὸ Πάσχα)

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

> ULT **do you want … you may eat**
> UST should … the meal for the Passover celebration
> (θέλεις & φάγῃς)

Because the disciples are speaking to Jesus, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

> ULT **having gone away**
> UST we go
> (ἀπελθόντες)

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

Support Reference: Go and Come

> ULT **you may eat**
> UST the meal for the Passover celebration
> (φάγῃς)

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

> ULT **the Passover**
> UST the meal for the Passover celebration
> (τὸ Πάσχα)

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	UST
on the … day	it was the … day
of the Festival of Unleavened Bread	of the Celebration of Unleavened Bread
Passover	lambs for the Passover festival
they were sacrificing	people slaughter
disciples	apprentices
Passover	the meal for the Passover celebration

Mark 14:13

ULT	UST
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.	*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.*

ULT **to them … you**
UST them … you
(αὐτοῖς & ὑμῖν)

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

ULT **Go**
UST Enter
(ὑπάγετε)

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

Support Reference: Go and Come

ULT **a pitcher of water**
UST a jar with water in it
(κεράμιον ὕδατος)

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	UST
of … disciples	of … apprentices
carrying	He will be holding

Mark 14:14

ULT	UST
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?"'	*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.'*

ULT **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 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
(εἴπατε τῷ οἰκοδεσπότῃ & ὁ διδάσκαλος λέγει, ποῦ ἐστιν τὸ κατάλυμά μου, ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω)

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

ULT **to the master of that house**
UST the man who owns the house
(τῷ οἰκοδεσπότῃ)

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

ULT **Where is my guest room where I may eat the Passover with my disciples**
UST wants to eat the meal for the Passover celebration with us, his apprentices … to show us the room that is ready for him
(ποῦ ἐστιν τὸ κατάλυμά μου, ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω)

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

ULT **my guest room**
UST the room that is ready for him
(τὸ κατάλυμά μου)

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

ULT **the Passover**
UST the meal for the Passover celebration
(τὸ Πάσχα)

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	UST
Teacher	Our instructor
Passover	the meal for the Passover celebration
disciples	us, his apprentices

Mark 14:15

ULT	UST
And he will show you a large upper room, furnished {and} ready, and prepare {it} for us there."	*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."*

ULT **you**
UST you
(ὑμῖν)

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

ULT **a large upper room**
UST a large room that is upstairs
(ἀνάγαιον μέγα)

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

ULT **furnished {and} ready**
UST It will already have everything that we need for preparing and eating a meal
(ἐστρωμένον ἕτοιμον)

If your language 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

> ULT **furnished {and} ready**
> UST It will already have everything that we need for preparing and eating a meal
> (ἐστρωμένον ἕτοιμον)

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

> ULT **for us**
> UST for us
> (ἡμῖν)

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	UST
And the disciples left and went to the city, and they found {it} just as he said to them, and they prepared the Passover.	*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.*

ULT went
UST entered
(ἦλθον)

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

Support Reference: Go and Come

ULT they found {it} just as he said to them
UST Everything that Jesus had spoken about happened
(εὗρον καθὼς εἶπεν αὐτοῖς)

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

ULT the Passover
UST the meal for the Passover celebration
(τὸ Πάσχα)

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	UST
disciples	the two apprentices
Passover	the meal for the Passover celebration

Mark 14:17

ULT	UST
And evening having come, he comes with the Twelve.	*When it was evening, Jesus arrived at that house with his 12 representatives.*

ULT he comes with the Twelve
UST Jesus arrived at that house with his 12 representatives
(ἔρχεται μετὰ τῶν δώδεκα)

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

ULT he comes
UST Jesus arrived at that house
(ἔρχεται)

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

Support Reference: Go and Come

ULT the Twelve
UST his 12 representatives
(τῶν δώδεκα)

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	UST
Twelve	his 12 representatives

Mark 14:18

ULT	UST
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."	*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."*

ULT **reclining to eat**
UST began to feast
(ἀνακειμένων)

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

ULT **one eating with me**
UST This person is eating with me right now
(ὁ ἐσθίων μετ' ἐμοῦ)

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	UST
Jesus	Jesus
Truly	What I have said is true
will hand … over	is going to help {my enemies} arrest

Mark 14:19

ULT	UST
They began to be grieved and to say to him one by one, "Surely not I?"	*The apprentices started to become sad. One after another they told Jesus, "I will not do that!"*

ULT **They began to be grieved and**
UST The apprentices started to become sad
(ἤρξαντο λυπεῖσθαι, καὶ)

If your language 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

ULT **one by one**
UST One after another
(εἷς κατὰ εἷς)

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

ULT **Surely not I**
UST I will not do that
(μήτι ἐγώ)

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

> ULT **Surely not I**
> UST I will not do that
> (μήτι ἐγώ)

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	UST
And he said to them, "{It is} one of the Twelve, the one dipping with me into the bowl.	*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.*

ULT And
(δὲ)

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

ULT of the Twelve
UST of you 12 men whom I have chosen to represent me {will do that}
(τῶν δώδεκα)

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

ULT the one dipping with me into the bowl
UST It is one of you who is sharing food from this dish with me
(ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον)

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

ULT the one dipping
UST It is one of you who is sharing food
(ὁ ἐμβαπτόμενος)

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	UST
of the Twelve	of you 12 men whom I have chosen to represent me {will do that}

Mark 14:21

ULT	UST
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."	*{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."*

ULT **For**
UST {I say that} because
(ὅτι)

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

ULT **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**
UST 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
(ὁ & Υἱὸς τοῦ Ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ; οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδοται)

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

ULT **departs**
UST will die
(ὑπάγει)

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

> ULT **departs**
> UST will die
> (ὑπάγει)

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

> ULT **just as it has been written**
> UST That is what you can read in the Scriptures
> (καθὼς γέγραπται)

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

> ULT **it has been written**
> UST you can read in the Scriptures
> (γέγραπται)

If your language 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

> ULT **through whom the Son of Man is handed over**
> UST who helps {my enemies} arrest me, the Son of Man
> (δι᾽ οὗ ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδοται)

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

> ULT **that man had not been born**
> UST he had never existed
> (οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος)

If your language 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	UST
Son of Man	I, the Son of Man
woe	how terrible it will be
Son of Man	me, the Son of Man
is handed over	helps {my enemies} arrest
good	better off

Mark 14:22

ULT	UST
And they eating, having taken bread, having blessed, he broke {it} and gave {it} to them and said, "Take. This is my body."	*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."*

ULT **bread**
UST a loaf of bread
(ἄρτον)

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

ULT **having blessed**
UST He thanked God {for the loaf of bread}
(εὐλογήσας)

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

ULT **he broke {it}**
UST He tore it into pieces
(ἔκλασεν)

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

> ULT **Take**
> UST Receive it
> (λάβετε)

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

> ULT **Take**
> UST Receive it
> (λάβετε)

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

> ULT **This is my body**
> UST This {bread} is my body
> (τοῦτό ἐστιν τὸ σῶμά μου)

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	UST
bread	a loaf of bread
having blessed	He thanked God {for the loaf of bread}

Mark 14:23

ULT	UST
And having taken a cup, having given thanks, he gave {it} to them, and they all drank from it.	*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.*

ULT **a cup**
UST a cup {of wine}
(ποτήριον)

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

ULT **they all drank from it**
UST All of them drank wine from it
(ἔπιον ἐξ αὐτοῦ πάντες)

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	UST
And he said to them, "This is my blood of the covenant,which is being poured out for many.	*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.*

ULT This is my blood of the covenant
UST This wine is my blood, which inaugurates the agreement {God is making with you}
(τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης)

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

ULT This
UST This wine
(τοῦτό)

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

ULT my blood of the covenant
UST my blood, which inaugurates the agreement {God is making with you}
(τὸ αἷμά μου τῆς διαθήκης)

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

ULT **of the covenant**
UST which inaugurates the agreement {God is making with you}
(τῆς διαθήκης)

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

ULT **which is being poured out**
UST My blood will flow from my body {when my enemies kill me}
(τὸ ἐκχυννόμενον)

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

ULT **is being poured out**
UST My blood will flow from my body {when my enemies kill me}
(ἐκχυννόμενον)

If your language 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

ULT **many**
UST many people
(πολλῶν)

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	UST
of the covenant	which inaugurates the agreement {God is making with you}

Mark 14:25

ULT	UST
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."	*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."*

ULT **I will certainly not any longer drink**
UST I will no longer drink any more
(οὐκέτι οὐ μὴ πίω)

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

ULT **from the fruit of the vine**
UST wine
(ἐκ τοῦ γενήματος τῆς ἀμπέλου)

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

ULT **that day**
UST the time
(τῆς ἡμέρας ἐκείνης)

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

> ULT **I drink it new**
> UST I drink it again
> (αὐτὸ πίνω καινὸν)

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	UST
Truly	What I have said is true
fruit	wine
of the vine	wine
day	the time
kingdom of God	God’s kingdom

Mark 14:26

ULT	UST
And having sung a hymn, they went out to the Mount of Olives.	*After they sang a song praising God, Jesus and his apprentices walked to the Mount of Olives.*

ULT **And**
(καὶ)

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

ULT **having sung a hymn**
UST After they sang a song praising God
(ὑμνήσαντες)

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	UST
of Olives	of Olives
Mount of Olives	Mount of Olives

Mark 14:27

ULT	UST
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.'	*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!*

ULT **You all will be caused to stumble, for it is written, I will strike the shepherd, and the sheep will be scattered**
UST { … 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
(πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται, πατάξω τὸν ποιμένα καὶ τὰ πρόβατα διασκορπισθήσονται)

If it would be more natural in your language, you could reverse the order of these clauses, since the last clauses gives the basis for the claim that the first clause makes. Alternate translation: [It is written, 'I will strike the shepherd and the sheep will be scattered.' Therefore, you all will be caused to stumble."]

Support Reference: Connect — Reason-and-Result Relationship

ULT **You all will be caused to stumble**
UST all of you will reject me
(πάντες σκανδαλισθήσεσθε)

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

ULT **You all will be caused to stumble**
UST all of you will reject me
(πάντες σκανδαλισθήσεσθε)

If your language 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

> ULT **it is written**
> UST {God had Zechariah} write in the Scriptures
> (γέγραπται)

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

> ULT **it is written**
> UST {God had Zechariah} write in the Scriptures
> (γέγραπται)

If your language 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

> ULT **it is written, I will strike the shepherd, and the sheep will be scattered**
> UST { … 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
> (γέγραπται, πατάξω τὸν ποιμένα καὶ τὰ πρόβατα διασκορπισθήσονται)

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

> ULT **I will strike the shepherd, and the sheep will be scattered**
> UST I will kill the one who is like a shepherd. Then, the people who are like sheep will flee
> (πατάξω τὸν ποιμένα καὶ τὰ πρόβατα διασκορπισθήσονται)

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

> ULT **I will strike**
> UST I will kill
> (πατάξω)

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

> ULT **I will strike**
> UST I will kill
> (πατάξω)

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

> ULT **the sheep will be scattered**
> UST the people who are like sheep will flee
> (τὰ πρόβατα διασκορπισθήσονται)

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	UST
Jesus	Jesus
shepherd	the one who is like a shepherd
sheep	the people who are like sheep

Mark 14:28

ULT	UST
But after I am raised up, I will go before you into Galilee."	*However, once God has made me alive again, I will go ahead of you to the region of Galilee {and meet you there}."*

ULT **I am raised up**
UST God has made me alive again
(τὸ ἐγερθῆναί με)

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

ULT **I am raised up**
UST God has made me alive again
(τὸ ἐγερθῆναί με)

If your language 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

ULT **I will go before you into Galilee**
UST I will go ahead of you to the region of Galilee {and meet you there}
(προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν)

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

ULT **I will go before**
UST I will go ahead … and meet you there
(προάξω)

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	UST
Galilee	the region of Galilee

Mark 14:29

ULT	UST
But Peter was saying to him, "Even if all will be caused to stumble, yet not I."	*Then Peter told Jesus, "Suppose that everyone else rejects you. Despite that, I will never {do that}!"*

ULT **But**
UST Then
(δὲ)

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

ULT **Even if all will be caused to stumble**
UST Suppose that everyone else rejects you
(εἰ καὶ πάντες σκανδαλισθήσονται)

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

ULT **will be caused to stumble**
UST rejects you
(σκανδαλισθήσονται)

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

ULT **will be caused to stumble**
UST rejects you
(σκανδαλισθήσονται)

If your language 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

> ULT **not I**
> UST I will never {do that}
> (οὐκ ἐγώ)

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	UST
Peter	Peter

Mark 14:30

ULT	UST
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."	*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."*

ULT **to you … you**
UST you … What I have said is true
(σοι & σὺ)

Because Jesus is speaking to Peter, the word **you** is singular throughout this verse.

Support Reference: Forms of 'You' — Singular

ULT **today—this night**
UST During this day, tonight
(σήμερον, ταύτῃ τῇ νυκτὶ)

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

ULT **a rooster crows**
UST a male chicken crows
(ἀλέκτορα φωνῆσαι)

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

> ULT **will deny me three times**
> UST will say three times that you are not my apprentice
> (τρίς με ἀπαρνήσῃ)

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	UST
Jesus	Jesus
Truly	What I have said is true

Mark 14:31

ULT	UST
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.	*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.*

ULT **emphatically**
UST strongly
(ἐκπερισσῶς)

Alternate translation: [insistently] or [forcefully]

ULT **Even if it were necessary for me to die with you**
UST even if I die with you because of that
(ἐὰν δέῃ με συναποθανεῖν σοι)

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

ULT **Even if it were necessary for me to die with you**
UST even if I die with you because of that
(ἐὰν δέῃ με συναποθανεῖν σοι)

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

ULT **you … you**
UST I will … say that I am your apprentice … you
(σοι & σε)

Because Peter is speaking to Jesus, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

> ULT **I will certainly not deny you**
> UST I will always say that I am your apprentice
> (οὐ μή σε ἀπαρνήσομαι)

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

> ULT **certainly not**
> UST always
> (οὐ μή)

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

> ULT **they all also were speaking in the same manner**
> UST The rest {of the apprentices} said similar things
> (ὡσαύτως & καὶ πάντες ἔλεγον)

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

Mark 14:32

ULT	UST
And they come to a place, the name of which {is} Gethsemane, and he says to his disciples, "Sit here while I pray."	*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}."*

ULT **they come**
UST Jesus and his apprentices walked
(ἔρχονται)

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

Support Reference: Go and Come

ULT **he says to his disciples, "Sit here while I pray**
UST He told the apprentices, "Stay here while I pray {to God}
(λέγει τοῖς μαθηταῖς αὐτοῦ, καθίσατε ὧδε, ἕως προσεύξωμαι)

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	UST
{is} Gethsemane	Gethsemane
to … disciples	the apprentices
I pray	I pray {to God}

Mark 14:33

ULT	UST
And he takes along Peter and James and John with him and began to be distressed and greatly troubled.	*Jesus had Peter, James, and John go with him. Then, Jesus started to become very anxious and upset.*

ULT **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

(παραλαμβάνει τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην, μετ᾽ αὐτοῦ; καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν)

If your language 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

ULT **to be distressed and greatly troubled**

UST to become very anxious and upset

(ἐκθαμβεῖσθαι καὶ ἀδημονεῖν)

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	UST
Peter	Peter
James	James
John	John

Mark 14:34

ULT	UST
And he says to them, "My soul is very grieved, to death. Remain here and be alert."	*He told those three apprentices, "I am so sad that I feel like I am dying. Stay here and stay awake!"*

ULT **My soul is very grieved**
UST I am so sad
(περίλυπός ἐστιν ἡ ψυχή μου)

If your language 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

ULT **My soul is**
UST I am
(ἐστιν ἡ ψυχή μου)

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

ULT **to death**
UST that I feel like I am dying
(ἕως θανάτου)

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	UST
soul	I
be alert	stay awake

Mark 14:35

ULT	UST
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.	*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.*

ULT **having gone a little farther**
UST Jesus walked a little further
(προελθὼν μικρὸν)

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come a little father]

Support Reference: Go and Come

ULT **he fell to the ground**
UST Then, he kneeled down to pray
(ἔπιπτεν ἐπὶ τῆς γῆς)

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

ULT **was praying that, if it is possible, the hour might pass from him**
UST He asked God to prevent him from experiencing what was about to happen, if there was any way to do so
(προσηύχετο ἵνα, εἰ δυνατόν ἐστιν, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα)

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

> ULT **the hour might pass from him**
> UST prevent him from experiencing what was about to happen
> (παρέλθῃ ἀπ᾽ αὐτοῦ ἡ ὥρα)

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

> ULT **the hour**
> UST what was about to happen
> (ἡ ὥρα)

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	UST
he fell	Then, he kneeled down to pray
was praying	He asked God
hour	what was about to happen

Mark 14:36

ULT	UST
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."	*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."*

ULT **Abba, Father**
UST Abba (which means Father
(Ἀββά, ὁ Πατήρ)

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

ULT **Abba**
UST Abba
(Ἀββά)

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

ULT **Father**
UST which means Father
(ὁ Πατήρ)

Father is an important title that describe the relationship between God the **Father** and Jesus his Son.

Support Reference: Translating Son and Father

ULT **for you. Remove … you**
UST you … Please prevent … you want to do
(σοι; παρένεγκε & σύ)

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

ULT **Remove**
UST Please prevent
(παρένεγκε)

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

ULT **this cup**
UST from suffering terribly
(τὸ ποτήριον τοῦτο)

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

ULT **not what I will, but what you**
UST please do what you want to do, not what I want you to do
(οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ)

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	UST
Father	which means Father

Mark 14:37

ULT	UST
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?	*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!*

ULT **he comes**
UST he returned {to the three apprentices}
(ἔρχεται)

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

Support Reference: Go and Come

ULT **them**
UST they
(αὐτοὺς)

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

ULT **he says to Peter**
UST He {woke them up and} told Peter
(λέγει τῷ Πέτρῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Simon, are you sleeping? Were you not able to be alert for one hour**
UST Simon, it disappoints me that you were asleep. You could not stay awake for even a short time
(Σίμων, καθεύδεις? οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι)

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

ULT **are you sleeping? Were you not able**
UST it disappoints me that you were asleep. You could not
(καθεύδεις? οὐκ ἴσχυσας)

Because Jesus is speaking to Peter, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Peter	Peter
Simon	Simon
hour	for even a short time
to be alert	stay awake

Mark 14:38

ULT	UST
Be alert and pray so that you do not enter into temptation. The spirit indeed {is} willing, but the flesh {is} weak."	*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."*

ULT **so that**
UST That way
(ἵνα)

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

ULT **you do not enter into temptation**
UST nothing can convince you to sin
(μὴ ἔλθητε εἰς πειρασμόν)

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

ULT **you do not enter into temptation**
UST nothing can convince you to sin
(μὴ ἔλθητε εἰς πειρασμόν)

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

ULT **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
(τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής)

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

ULT **The spirit indeed {is} willing**
UST You {men} want to do what I say
(τὸ μὲν πνεῦμα πρόθυμον)

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

ULT **{is} willing**
UST You {men} want to do what I say
(πρόθυμον)

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

ULT **the flesh {is} weak**
UST you are not strong enough
(ἡ & σὰρξ ἀσθενής)

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	UST
Be alert	Stay awake
pray	pray
temptation	nothing can convince you to sin
spirit	You {men} want to do what I say

Mark 14:39

ULT	UST
And again, having gone away, he prayed, having said the same word.	*Then Jesus walked a short distance away a second time. He prayed again what he had prayed previously.*

ULT having gone away
UST Jesus walked a short distance away
(ἀπελθὼν)

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

Support Reference: Go and Come

ULT the same word
UST again what he had prayed previously
(τὸν αὐτὸν λόγον)

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	UST
he prayed	He prayed

Mark 14:40

ULT	UST
And having come again, he found them sleeping, for their eyes were weighed down, and they did not know what they might answer him.	*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}.*

ULT **And having come again, he found them sleeping, for their eyes were weighed down**
UST Then he returned a second time {to the three apprentices}. He discovered that they, because they were so sleepy, had fallen asleep again
(καὶ πάλιν ἐλθὼν, εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι)

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

ULT **having come**
UST he returned … to the three apprentices
(ἐλθὼν)

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

Support Reference: Go and Come

ULT **them**
UST they
(αὐτοὺς)

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

> ULT **their eyes were weighed down**
> UST they were so sleepy
> (ἦσαν & αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι)

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

> ULT **their eyes were weighed down**
> UST they were so sleepy
> (ἦσαν & αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι)

If your language 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

> ULT **they did not know what they might answer him**
> UST They did not know how to respond to him {when he woke them up}
> (οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ)

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	UST
they did … know	They did … know

Mark 14:41

ULT	UST
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.	*{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.*

ULT **And he comes the third time**
UST After Jesus walked away and prayed again}, he returned a third time {to the three apprentices}
(καὶ ἔρχεται τὸ τρίτον)

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

ULT **the third time**
UST a third time
(τὸ τρίτον)

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

ULT **to them**
UST them
(αὐτοῖς)

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

ULT **Are you still sleeping and resting**
UST It disappoints me that you continue to sleep
(καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε)

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

ULT **Are you still sleeping and resting**
UST It disappoints me that you continue to sleep
(καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε)

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

ULT **Are you still sleeping and resting**
UST It disappoints me that you continue to sleep
(καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε)

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

ULT **It is enough**
UST You have slept enough
(ἀπέχει)

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

> ULT **The hour**
> UST The time {when I will suffer}
> (ἡ ὥρα)

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

> ULT **The hour**
> UST The time {when I will suffer}
> (ἡ ὥρα)

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

> ULT **Behold**
> (ἰδοὺ)

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

> ULT **the Son of Man is handed over**
> UST Someone is about to help … arrest me, the Son of Man
> (παραδίδοται ὁ Υἱὸς τοῦ Ἀνθρώπου)

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

ULT **the Son of Man is handed over**
UST Someone is about to help … arrest me, the Son of Man
(παραδίδοται ὁ Υἱὸς τοῦ Ἀνθρώπου)

If your language 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

ULT **is handed over**
UST Someone is about to help … arrest
(παραδίδοται)

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

ULT **into the hands**
UST sinful people
(εἰς τὰς χεῖρας)

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	UST
hour	The time {when I will suffer}
is handed over	Someone is about to help … arrest
Son of Man	me, the Son of Man
of the sinners	sinful people

Mark 14:42

ULT	UST
Get up, let us go. Behold, the one handing me over has come near.”	*Stand up! We are going to leave {this place}. The person who is helping {my enemies} arrest me has arrived!”*

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
(ἐγείρεσθε, ἄγωμεν; ἰδοὺ, ὁ παραδιδούς με ἤγγικεν)

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

ULT **Behold**
(ἰδοὺ)

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	UST
handing … over	person who is helping {my enemies} arrest

Mark 14:43

ULT	UST
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.	*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}.*

ULT **And immediately**
UST While
(καὶ εὐθὺς)

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

ULT **of the Twelve**
UST of the 12 men whom Jesus had chosen to represent him
(τῶν δώδεκα)

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

ULT **a crowd with him**
UST {He brought} with him a large group of people
(μετ᾽ αὐτοῦ ὄχλος)

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

ULT **clubs**
UST clubs
(ξύλων)

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	UST
Judas	Judas
of the Twelve	of the 12 men whom Jesus had chosen to represent him
swords	swords
chief priests	ruling priests
scribes	teachers of the Jewish law
elders	other Jewish leaders

Mark 14:44

ULT	UST
Now the one handing him over had given them a signal, saying, "Whomever I kiss is he. Seize him and lead {him} away securely."	*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."*

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
(δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς λέγων, ὃν ἂν φιλήσω, αὐτός ἐστιν; κρατήσατε αὐτὸν, καὶ ἀπάγετε ἀσφαλῶς)

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

ULT **a signal**
UST how they would know which man was Jesus
(σύσσημον)

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

ULT **saying, “Whomever I kiss is he. Seize him and lead {him} away securely**
UST He instructed them, “The man you should arrest is the one whom I will greet affectionately. Guard him while you take him away
(λέγων, ὃν ἂν φιλήσω, αὐτός ἐστιν; κρατήσατε αὐτὸν, καὶ ἀπάγετε ἀσφαλῶς)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [saying that whomever he kissed was he, and that they should seize him and lead him away securely]

Support Reference: Direct and Indirect Quotations

ULT **saying**
UST He instructed them
(λέγων)

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

ULT **Whomever I kiss**
UST the one whom I will greet affectionately
(ὃν ἂν φιλήσω)

In Jesus’ culture, close friends would greet each other with a kiss. In some cultures, a kiss as a greeting is appropriate, but in other cultures it is not appropriate. If it would be helpful in your language, you could explain what the kiss means, or you could refer to how close friends would greet each other in your culture. Alternate translation: [Whomever I greet with a kiss] or [Whomever I hug]

Support Reference: Symbolic Action

ULT **he**
UST The man
(αὐτός)

Alternate translation: [the one you are seeking]

ULT **securely**
UST Guard him
(ἀσφαλῶς)

Alternate translation: [under guard]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
handing … over	

ULT	UST
	Judas, who was helping {Jesus' enemies} arrest
a signal	how they would know which man was Jesus
I kiss	I will greet affectionately
Seize	you should arrest

Mark 14:45

ULT	UST
And having come, immediately having approached him, he says, “Rabbi,” and he kissed him.	*As soon as he arrived, Judas went to Jesus and said, “Teacher!” and he greeted Jesus affectionately.*

ULT having come
UST he arrived
(ἐλθὼν)

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

Support Reference: Go and Come

ULT Rabbi
UST Teacher
(Ῥαββεί)

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

ULT he kissed him
UST he greeted Jesus affectionately
(κατεφίλησεν αὐτόν)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rabbi	Teacher
he kissed	he greeted … affectionately

Mark 14:46

ULT	UST
And they laid their hands on {him} and seized him.	*Then the large group of people arrested Jesus.*

ULT **they laid their hands on {him} and seized him**
UST the large group of people arrested Jesus
(οἱ & ἐπέβαλαν τὰς χεῖρας αὐτῶν καὶ ἐκράτησαν αὐτόν)

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

ULT **laid their hands on {him}**
UST arrested
(ἐπέβαλαν τὰς χεῖρας αὐτῶν)

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	UST
seized	arrested

Mark 14:47

ULT	UST
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.	*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.*

ULT But
(δέ)

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

ULT a certain one of the ones standing by
UST One of the men who were there
(εἷς & τις τῶν παρεστηκότων)

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	UST
sword	his sword
servant	a man who served
of the high priest	the ruling priest, but

Mark 14:48

ULT	UST
And answering, Jesus said to them, "As against a robber have you come out with swords and clubs to seize me?	*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.*

ULT **answering**
UST responded
(ἀποκριθεὶς)

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

ULT **As against a robber have you come out with swords and clubs to seize me**
UST You did not need to treat me like a dangerous bandit by arming yourselves with swords and clubs to arrest me
(ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συνλαβεῖν με)

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

ULT **As against a robber**
UST You did not need to treat me like a dangerous bandit
(ὡς ἐπὶ λῃστὴν)

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

ULT **have you come out**
UST by arming yourselves
(ἐξήλθατε)

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

ULT **clubs**
UST clubs
(ξύλων)

See how you translated clubs in 14:43. Alternate translation: [sticks for hitting people]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
a robber	a dangerous bandit
swords	swords

Mark 14:49

ULT	UST
Every day I was with you in the temple teaching, and you did not seize me. But so that the Scriptures might be fulfilled."	*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."*

ULT **the temple**
UST the temple area
(τῷ ἱερῷ)

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

ULT **But so that**
UST However, {as these things have happened}
(ἀλλ᾽ ἵνα)

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

ULT **so that**
UST as these things have happened
(ἵνα)

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

ULT **the Scriptures might be fulfilled**
UST what you can read in the Scriptures has come true
(πληρωθῶσιν αἱ Γραφαί)

If your language 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	UST
day	Each day
temple	the temple area
you did … seize	You did … arrest … then
might be fulfilled	has come true
Scriptures	what you can read in the Scriptures

Mark 14:50

ULT	UST
And having left him, they all fled.	*Then all {the apprentices} deserted Jesus and ran away.*

ULT they all fled
UST all {the apprentices} … and ran away
(ἔφυγον πάντες)

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	UST
And a certain young man was following him, wearing a linen garment over his naked body. And they seize him,	*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.*

ULT **a certain young man was following him, wearing a linen garment over his naked body**
UST there was a young man there. He was wearing only one thin garment. He had been walking around with Jesus
(νεανίσκος τις συνηκολούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ)

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

ULT **a linen garment**
UST one thin garment
(σινδόνα)

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

ULT **over his naked body**
UST only
(ἐπὶ γυμνοῦ)

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

> ULT **they seize him**
> UST The people who arrested Jesus tried to arrest him too
> (κρατοῦσιν αὐτόν)

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	UST
they seize	The people who arrested Jesus tried to arrest

Mark 14:52

ULT	UST
but he, having left behind the linen garment, fled naked.	*However, {he escaped by} slipping out of his garment, and he ran away naked.*

ULT having left behind the linen garment
UST { … escaped by} slipping out of his garment
(καταλιπὼν τὴν σινδόνα)

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

ULT the linen garment
UST his garment
(τὴν σινδόνα)

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	UST
And they led Jesus away to the high priest, and all the chief priests and the elders and the scribes gather together.	*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.*

> ULT **the high priest**
> UST the house where} the ruling priest {lived}
> (τὸν ἀρχιερέα)

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	UST
Jesus	him
high priest	the house where} the ruling priest {lived}
gather together	assembled there
chief priests	ruling priests
elders	other Jewish leaders
scribes	teachers of the Jewish law

Mark 14:54

ULT	UST
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.	*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.*

ULT **And**
(καὶ)

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

ULT **Peter followed him from a distance, as far as**
UST Peter followed Jesus, but he stayed a safe distance away. {He went} into
(ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ, ἕως)

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

ULT **the officers**
UST the servants
(τῶν ὑπηρετῶν)

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	UST
Peter	Peter

ULT	UST
of the high priest	the house where} the ruling priest {lived}

Mark 14:55

ULT	UST
Now the chief priests and the entire Sanhedrin were seeking testimony against Jesus to put him to death, and they were not finding {any}.	*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}.*

ULT **Now**
(δὲ)

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

ULT **were seeking testimony against Jesus**
UST tried to find something for which they could accuse Jesus
(ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν)

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

ULT **testimony**
UST something for which
(μαρτυρίαν)

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

ULT **to put him to death**
UST That way, they could have {the Roman authorities} execute him
(εἰς τὸ θανατῶσαι αὐτόν)

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

ULT **put him to death**
UST they could have {the Roman authorities} execute him
(τὸ θανατῶσαι αὐτόν)

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	UST
chief priests	ruling priests
Sanhedrin	{the rest of} the Jewish council
were seeking	tried to find
Jesus	Jesus
testimony	something for which

Mark 14:56

ULT	UST
For many were testifying falsely against him, and their testimonies were not the same.	*In fact, many people said what was untrue about Jesus. However, these people did not agree about what Jesus had done.*

ULT **For**
UST In fact
(γὰρ)

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

ULT **many**
UST many people
(πολλοὶ)

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

ULT **and**
UST However
(καὶ)

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

ULT **their testimonies**
UST about what Jesus had done
(αἱ μαρτυρίαι)

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

> ULT **were not the same**
> UST these people did not agree
> (ἴσαι & οὐκ ἦσαν)

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	UST
were testifying falsely	said what was untrue
testimonies	about what Jesus had done

Mark 14:57

ULT	UST
And certain ones, having stood up, were testifying falsely against him, saying,	*Then, some other people got up to say what was untrue about Jesus. They declared,*

ULT having stood up
UST got up
(ἀναστάντες)

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

ULT saying
UST They declared
(λέγοντες)

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	UST
were testifying falsely	to say what was untrue

Mark 14:58

ULT	UST
“We heard him saying, ‘I will destroy this temple made with hands, and in three days I will build another made without hands.’”	*“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.”*

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 … 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
(ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος & ἐγὼ καταλύσω τὸν ναὸν τοῦτον, τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω)

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

ULT **We**
UST We
(ἡμεῖς)

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’

ULT **made with hands … made without hands**
UST which humans have built … that God, not humans, would build
(τὸν χειροποίητον & ἀχειροποίητον)

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

ULT **made with hands … made without hands**
UST which humans have built … that God, not humans, would build
(τὸν χειροποίητον & ἀχειροποίητον)

If your language 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

ULT **in three days**
UST within three days
(διὰ τριῶν ἡμερῶν)

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

ULT **another**
UST another temple
(ἄλλον)

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

ULT **made without hands**
UST that God, not humans, would build
(ἀχειροποίητον)

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	UST
temple	temple
days	within three days

Mark 14:59

ULT	UST
And not even in this manner was their testimony the same.	*However, even these people did not agree about exactly what Jesus had said.*

ULT And not even in this manner
UST However, even … not
(καὶ οὐδὲ οὕτως)

Alternate translation: [Yet not even in this case]

ULT their testimony
UST these people … about exactly what Jesus had said
(ἡ μαρτυρία αὐτῶν)

See how you translated the word **testimony** in 14:55. Alternate translation: [what they testified to]

Support Reference: Abstract Nouns

ULT the same
UST did … agree
(ἴσῃ)

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	UST
testimony	about exactly what Jesus had said

Mark 14:60

ULT	UST
And having stood up in the midst, the high priest questioned Jesus, saying, "Do you not answer anything? What are these testifying against you?"	*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?"*

ULT **having stood up in the midst**
UST got up in front of everyone
(ἀναστὰς & εἰς μέσον)

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

ULT **saying**
(λέγων)

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

Support Reference: Quotations and Quote Margins

ULT **Do you not answer anything? What are these testifying against you**
UST Are you going to reply? How do you respond to what these people have said about you
(οὐκ ἀποκρίνῃ οὐδέν? τί οὗτοί σου καταμαρτυροῦσιν)

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

> ULT **Do you not answer anything**
> UST Are you going to reply
> (οὐκ ἀποκρίνῃ οὐδέν)

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

> ULT **Do you not answer anything**
> UST Are you going to reply
> (οὐκ ἀποκρίνῃ οὐδέν)

Alternate translation: [Do you have no answer]

> ULT **Do you not answer … you**
> UST Are you going to reply … you
> (οὐκ ἀποκρίνῃ & σου)

Because the high priest is speaking to Peter, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

> ULT **What are these testifying against you**
> UST How do you respond to what these people have said about you
> (τί οὗτοί σου καταμαρτυροῦσιν)

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	UST
high priest	ruling priest
Jesus	Jesus
are … testifying against	have said about

Mark 14:61

ULT	UST
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?"	*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?"*

ULT **he was silent and did not answer anything**
UST Jesus kept quiet
(ὁ & ἐσιώπα, καὶ οὐκ ἀπεκρίνατο οὐδέν)

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

ULT **did not answer anything**
UST kept quiet
(οὐκ ἀπεκρίνατο οὐδέν)

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

ULT **you**
UST you
(σὺ)

Because the high priest is speaking to Jesus, the word **you** is singular.

Support Reference: Forms of 'You' — Singular

> ULT **the Son of the Blessed One**
> UST the Son of {the God} whom we praise
> (ὁ Υἱὸς τοῦ Εὐλογητοῦ)

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

> ULT **the Son**
> UST the Son
> (ὁ Υἱὸς)

The word **Son** is an important title for Jesus, the **Son** of God.

Support Reference: Translating Son and Father

> ULT **of the Blessed One**
> UST of {the God} whom we praise
> (τοῦ Εὐλογητοῦ)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
high priest	Then the ruling priest
Christ	Messiah
Son	Son
of the Blessed One	of {the God} whom we praise

Mark 14:62

ULT	UST
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."	*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."*

ULT I am
UST That is who I am
(ἐγώ εἰμι)

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

ULT the Son of Man
UST me, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

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

ULT sitting at the right hand
UST ruling powerfully
(ἐκ δεξιῶν καθήμενον)

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

ULT **at the right hand of power**
UST ruling powerfully with God
(ἐκ δεξιῶν & τῆς δυνάμεως)

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

ULT **at the right hand of power**
UST ruling powerfully with God
(ἐκ δεξιῶν & τῆς δυνάμεως)

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

ULT **at the right hand of power**
UST ruling powerfully with God
(ἐκ δεξιῶν & τῆς δυνάμεως)

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

ULT **coming**
UST arriving
(ἐρχόμενον)

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

ULT **the clouds of heaven**
UST clouds
(τῶν νεφελῶν τοῦ οὐρανοῦ)

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	UST
Jesus	Jesus
Son of Man	me, the Son of Man
of heaven	clouds

Mark 14:63

ULT	UST
But the high priest, having torn his tunics, says, "Why do we still have need of witnesses?	*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.*

ULT **But**
UST When he heard that
(δὲ)

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

ULT **having torn his tunics**
UST was so upset that he ripped his clothes
(διαρρήξας τοὺς χιτῶνας αὐτοῦ)

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

ULT **Why do we still have need of witnesses**
UST We certainly do not need anyone else to say anything about him
(τί ἔτι χρείαν ἔχομεν μαρτύρων)

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

ULT **of witnesses**
UST anyone … to say anything about him
(μαρτύρων)

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	UST
high priest	ruling priest
tunics	clothes
of witnesses	anyone … to say anything about him

Mark 14:64

ULT	UST
You have heard the blasphemy. What is evident to you?" And they all condemned him to be deserving of death.	*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.*

ULT **the blasphemy**
UST him insult God
(τῆς βλασφημίας)

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

ULT **What is evident to you**
UST What do you think we should do
(τί ὑμῖν φαίνεται)

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

ULT **to be deserving of death**
UST and that someone should execute him because of what he had said
(ἔνοχον εἶναι θανάτου)

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	UST
blasphemy	him insult God
condemned	agreed that … was guilty

Mark 14:65

ULT	UST
And certain ones began to spit on him and to blindfold his face and to beat him and to say to him, "Prophesy!" And the officers received him with slaps.	*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.*

ULT **certain ones**
UST some of them
(τινες)

Alternate translation: [some of those present] or [some of the people there]

ULT **to spit on him**
UST to spit on Jesus {to insult him}
(ἐμπτύειν αὐτῷ)

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

ULT **to blindfold his face**
UST They covered his eyes
(περικαλύπτειν αὐτοῦ τὸ πρόσωπον)

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]

Support Reference: Translate Unknowns

> ULT **Prophesy**
> UST Speak for God
> (προφήτευσον)

The guards did not believe that Jesus was a real prophet and could **Prophesy**. When they demanded that Jesus should **Prophesy**, they were challenging him to do something they believed he could not do. They were only asking Jesus to **Prophesy** in order to mock him. If it would be helpful in your language, consider expressing the meaning plainly. Alternate translation: [Show us that you can prophesy] or [Prophesy to us if you really can]

Support Reference: Irony

> ULT **Prophesy**
> UST Speak for God
> (προφήτευσον)

Here the people telling Jesus to **Prophesy** are implying that they want him to identify who it was who had just hit him. Since he was blindfolded, this would be prophesying. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Prophesy! Tell us who hit you.] or [Declare who struck you!]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Prophesy**
> UST Speak for God
> (προφήτευσον)

Because these people are speaking to Jesus, the command **Prophesy** is singular.

Support Reference: Forms of 'You' — Singular

> ULT **the officers**
> UST the servants
> (οἱ ὑπηρέται)

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

ULT **received him**
UST When … led Jesus away
(αὐτὸν ἔλαβον)

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	UST
Prophesy	Speak for God

Mark 14:66

ULT	UST
And Peter being below in the courtyard, one of the servant girls of the high priest comes.	*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.*

ULT **And**
UST Meanwhile
(καὶ)

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

ULT **below in the courtyard**
UST down in the area just outside the {ruling priest's} house
(κάτω ἐν τῇ αὐλῇ)

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

ULT **comes**
UST was there
(ἔρχεται)

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	UST
Peter	Peter
of the servant girls	of the servants

ULT	UST
of the high priest	who served the ruling priest

Mark 14:67

ULT	UST
And having seen Peter warming himself, having looked closely at him, she says, "You also were with the Nazarene, Jesus."	*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."*

ULT warming himself
UST who was near a fire to keep from getting cold
(θερμαινόμενον)

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

ULT You also were with the Nazarene, Jesus
UST {I can tell that} you were an apprentice of Jesus, that man from the town of Nazareth
(καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ)

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

ULT You
UST {I can tell that} you
(σὺ)

Because the servant girl is speaking to Peter, the word **You** is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Nazarene	that man from the town of Nazareth
Jesus	Jesus

Mark 14:68

ULT	UST
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.	*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.*

ULT **he denied {it}**
UST he told her that he was not Jesus' apprentice
(ὁ & ἠρνήσατο)

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

ULT **saying**
UST He said
(λέγων)

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

Support Reference: Quotations and Quote Margins

ULT **Neither have I known, nor do I understand what you are saying**
UST I do not at all understand what you are talking about
(οὔτε οἶδα, οὔτε ἐπίσταμαι σὺ τί λέγεις)

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

ULT **Neither have I known, nor do I understand what you are saying**
UST I do not at all understand what you are talking about
(οὔτε οἶδα, οὔτε ἐπίσταμαι σὺ τί λέγεις)

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

ULT **you**
UST you
(σὺ)

Because Peter is speaking to the servant girl, the word **you** is singular.

Support Reference: Forms of 'You' — Singular

ULT **he went out**
UST Peter left {the area just outside the house and walked}
(ἐξῆλθεν)

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

Support Reference: Go and Come

ULT **the forecourt**
UST the place where people entered that area
(τὸ προαύλιον)

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

ULT **the forecourt**
UST the place where people entered that area
(τὸ προαύλιον)

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	UST
have I known	at all
do I understand	I do … understand

Mark 14:69

ULT	UST
And the servant girl, having seen him {there}, began to say again to the ones standing around, "This one is from them!"	*The female servant noticed him again, and she started to tell the people who were there, "This man belongs to {Jesus'} group."*

ULT to the ones standing around, "This one is from them
UST the people who were there, "This man belongs to {Jesus'} group
(τοῖς παρεστῶσιν & οὗτος ἐξ αὐτῶν ἐστιν)

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

ULT is from them
UST belongs to {Jesus'} group
(ἐξ αὐτῶν ἐστιν)

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

ULT them
UST belongs to {Jesus'} group
(αὐτῶν)

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: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servant girl	female servant

Mark 14:70

ULT	UST
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."	*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."*

ULT **was denying {it} again**
UST again said that he was not Jesus' apprentice
(πάλιν ἠρνεῖτο)

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

ULT **Truly you are from them, for also you are a Galilean**
UST You are from Galilee, {where Jesus is from}. So, you really must belong to {Jesus'} group
(ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ)

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

ULT **you are from them**
UST you … belong to {Jesus'} group
(ἐξ αὐτῶν εἶ)

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

ULT **you are … you are**
UST You are … you … belong to {Jesus'} group
(εἶ)

Because these people are speaking to Peter, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **them**
UST you … belong to {Jesus'} group
(αὐτῶν)

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

ULT **for also you are a Galilean**
UST You are from Galilee, {where Jesus is from}. So
(καὶ γὰρ Γαλιλαῖος εἶ)

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	UST
to Peter	Peter
a Galilean	from Galilee, {where Jesus is from}

Mark 14:71

ULT	UST
And he began to curse and to swear, "I do not know this man whom you are talking about."	*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!"*

ULT **he began to curse and to swear, "I do not know**
UST Peter started to ask God to punish him if he was lying. He solemnly promised, "I have never met
(ὁ & ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν & οὐκ οἶδα)

Alternate translation: [he began to say, "I call a curse down on myself and swear that I do not know]

ULT **to curse**
UST to ask God to punish him if he was lying
(ἀναθεματίζειν)

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

ULT **to swear, "I do not know this man whom you are talking about**
UST He solemnly promised, "I have never met the man about whom you are speaking
(ὀμνύειν & οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν λέγετε)

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]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to swear	He solemnly promised
I do … know	I have … met

Mark 14:72

ULT	UST
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.	*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.*

ULT **a rooster crowed**
UST a male chicken crowed
(ἀλέκτωρ ἐφώνησεν)

See how you translated **rooster** and "crow" in 13:30. Alternate translation: [a bird sang]

Support Reference: Translate Unknowns

ULT **a second time**
UST for a second time
(ἐκ δευτέρου)

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

ULT **word**
UST what … had told
(ῥῆμα)

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]

Support Reference: Metonymy

ULT **said to him: "Before a rooster crows twice, you will deny me three times," and**
UST what … had told him … Before a male chicken crows two times, you will say three times that you are not my apprentice." Then
(εἶπεν αὐτῷ & πρὶν ἀλέκτορα φωνῆσαι δὶς, τρίς με ἀπαρνήσῃ; καὶ)

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

ULT **Before a rooster crows twice, you will deny me three times**
UST Before a male chicken crows two times, you will say three times that you are not my apprentice
(πρὶν ἀλέκτορα φωνῆσαι δὶς, τρίς με ἀπαρνήσῃ)

This clause is basically identical to what Jesus said in 14:30, so express the idea as you did there.

ULT **you will deny**
UST you will say … that you are not my apprentice
(ἀπαρνήσῃ)

Because Jesus spoke these words to Peter, the word **you** is singular.

Support Reference: Forms of 'You' — Singular

ULT **having broken down, he was weeping**
UST Peter became very upset. He cried
(ἐπιβαλὼν, ἔκλαιεν)

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	UST
Peter	Peter
Jesus	Jesus
he was weeping	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	UST
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.	*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.*

ULT **And immediately**
UST As soon as
(καὶ εὐθὺς)

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

ULT **having made counsel**
UST planned {what to do with Jesus}
(συμβούλιον ποιήσαντες)

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

ULT **and the entire Sanhedrin**
UST the entire Jewish council, including
(καὶ ὅλον τὸ Συνέδριον)

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

ULT **having bound Jesus**
UST They had their guards tie Jesus up
(δήσαντες τὸν Ἰησοῦν)

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

ULT **led {him} away**
UST and take him from there
(ἀπήνεγκαν)

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

ULT **handed {him} over to Pilate**
UST to Pilate{, the Roman local ruler}. They wanted Pilate to condemn him
(παρέδωκαν Πειλάτῳ)

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	UST
counsel	planned {what to do with Jesus}
chief priests	ruling priests
elders	other Jewish leaders
scribes	the teachers of the Jewish law
Sanhedrin	Jewish council
having bound	They had their guards tie … up
Jesus	Jesus
to Pilate	to Pilate{, the Roman local ruler}

Mark 15:2

ULT	UST
And Pilate questioned him, "Are you the King of the Jews?" But he, answering him, says, "You say {it}."	*Pilate asked Jesus, "Do you claim to be king over the Jewish people?" Jesus replied, "What you are calling me is right."*

ULT **But he, answering him, says**
UST Jesus replied
(ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει)

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

ULT **You say {it}**
UST What you are calling me is right
(σὺ λέγεις)

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	UST
Pilate	Pilate
King	king
of the Jews	over the Jewish people
King of the Jews	king over the Jewish people

Mark 15:3

ULT	UST
And the chief priests were accusing him of many things.	*Then the ruling priests claimed that Jesus had done many bad things.*

ULT **were accusing him of many things**
UST claimed that Jesus had done many bad things
(κατηγόρουν αὐτοῦ & πολλά)

Alternate translation: [were saying that Jesus had done many wrong things] or [were telling Pilate that Jesus had frequently done what was wrong]

ULT **of many things**
UST many
(πολλά)

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	UST
chief priests	ruling priests

Mark 15:4

ULT	UST
Now Pilate again was questioning him, saying, "Do you not answer anything? See how many things they are accusing you!"	*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?"*

ULT **Now**
UST After that
(δὲ)

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

ULT **saying**
UST He said
(λέγων)

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

Support Reference: Quotations and Quote Margins

ULT **Do you not answer anything? See how many things they are accusing you**
UST Listen to all the bad things they claim that you have done! Are you going to reply
(οὐκ ἀποκρίνῃ οὐδέν? ἴδε, πόσα σου κατηγοροῦσιν)

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

> ULT **Do you not answer anything**
> UST Are you going to reply
> (οὐκ ἀποκρίνῃ οὐδέν)

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

> ULT **Do you not answer anything**
> UST Are you going to reply
> (οὐκ ἀποκρίνῃ οὐδέν)

Alternate translation: [Do you have no answer]

> ULT **See**
> UST Listen
> (ἴδε)

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	UST
Pilate	Pilate

Mark 15:5

ULT	UST
But Jesus no longer answered anything, so as to amaze Pilate.	*However, Jesus did not respond anymore. How Jesus was acting greatly impressed Pilate.*

ULT Jesus no longer answered anything
UST Jesus did not respond anymore
(ὁ & Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη)

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

ULT Jesus no longer answered anything
UST Jesus did not respond anymore
(ὁ & Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη)

Alternate translation: [But Jesus gave no more answers]

ULT so as to amaze
UST How Jesus was acting greatly impressed
(ὥστε θαυμάζειν)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Pilate	Pilate

Mark 15:6

ULT	UST
Now at the festival, he was releasing to them one prisoner whom they were requesting.	*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.*

ULT **Now**
UST It is important to know that
(δὲ)

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

ULT **the festival**
UST the festival period
(ἑορτὴν)

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

ULT **he was releasing**
UST Pilate usually set free
(ἀπέλυεν)

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

ULT to them … they were requesting
UST Pilate usually set free … the people who were in the city of Jerusalem chose
(αὐτοῖς & παρητοῦντο)

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	UST
the festival	the festival period

Mark 15:7

ULT	UST
Now there was the one called Barabbas, having been bound with the rebels, who had committed murder in the insurrection.	*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.*

ULT **Now**
UST It is also important to know that
(δὲ)

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

ULT **there was the one called Barabbas, having been bound with the rebels**
UST a man whose name was Barabbas was in jail with some other men who had rebelled against the Roman government
(ἦν & ὁ λεγόμενος Βαραββᾶς, μετὰ τῶν στασιαστῶν δεδεμένος)

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

ULT **called**
UST whose name was
(λεγόμενος)

If your language 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

ULT **having been bound**
UST in jail
(δεδεμένος)

If your language 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

ULT **had committed murder**
UST had murdered some people
(φόνον πεποιήκεισαν)

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

ULT **in the insurrection**
UST While they were rebelling
(ἐν τῇ στάσει)

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

ULT **in the insurrection**
UST While they were rebelling
(ἐν τῇ στάσει)

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	UST
Barabbas	Barabbas
rebels	some other men who had rebelled against the Roman government
having been bound	in jail

Mark 15:8

ULT	UST
And having come up,the crowd began to request just as he was doing for them.	*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.*

> ULT **having come up**
> UST approached Pilate
> (ἀναβὰς)

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

> ULT **having come up**
> UST approached Pilate
> (ἀναβὰς)

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

Support Reference: Go and Come

> ULT **having come up**
> UST approached Pilate
> (ἀναβὰς)

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

ULT **to request just as**
UST to ask him {to set someone free}, as
(αἰτεῖσθαι καθὼς)

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

ULT **he was doing**
UST he usually did
(ἐποίει)

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

Mark 15:9

ULT	UST
And Pilate answered them, saying, "Do you want {that} I would release to you the King of the Jews?"	*Pilate replied, "Would you like for me to set free for you the man who claims to be king over you Jewish people?"*

ULT saying
(λέγων)

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

Support Reference: Quotations and Quote Margins

ULT Do you want … to you
UST Would you like … for you
(θέλετε & ὑμῖν)

Because Pilate is speaking to the crowd in Jerusalem, the word **you** throughout this verse is plural.

Support Reference: Forms of 'You' — Singular

ULT the King of the Jews
UST the man who claims to be king over you Jewish people
(τὸν Βασιλέα τῶν Ἰουδαίων)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
King	the man who claims to be king
of the Jews	over you Jewish people
King of the Jews	the man who claims to be king over you Jewish people

Mark 15:10

ULT	UST
For he knew that the chief priests had handed him over because of envy.	*{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}.*

ULT **For**
UST {Pilate asked that question} because
(γὰρ)

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

ULT **because of envy**
UST because they were jealous {of Jesus}
(διὰ φθόνον)

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	UST
he knew	he realized
envy	they were jealous {of Jesus}
chief priests	ruling priests

Mark 15:11

ULT	UST
But the chief priests stirred up the crowd so that he would release Barabbas to them instead.	*However, the ruling priests convinced the large group of people {to ask} Pilate to free Barabbas rather than {Jesus}.*

ULT **But**
UST However
(δὲ)

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

ULT **stirred up**
UST convinced
(ἀνέσεισαν)

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

ULT **so that he would release**
UST {to ask} Pilate to free
(ἵνα & ἀπολύσῃ)

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

ULT **instead**
UST rather than {Jesus}
(μᾶλλον)

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	UST
chief priests	ruling priests
Barabbas	Barabbas

Mark 15:12

ULT	UST
And Pilate, answering again, was saying to them, "What therefore should I do {with the one} you callthe King of the Jews?"	*Then Pilate again replied, "So what do you want me to do with the person whom you claim is king over you Jewish people?"*

ULT Pilate, answering again, was saying to them
UST Pilate again replied
(ὁ & Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς)

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

ULT again
UST again
(πάλιν)

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

ULT What therefore
UST So what
(τί οὖν)

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

ULT {with the one} you call
UST you claim
(λέγετε)

Because Pilate is speaking to the crowd in Jerusalem, the word **you** is plural.

Support Reference: Forms of 'You' — Singular

> ULT **{with the one} you call**
> UST you claim
> (λέγετε)

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	UST
Pilate	Pilate
King	with the person whom … is king
of the Jews	over you Jewish people
King of the Jews	with the person whom … is king over you Jewish people

Mark 15:13

ULT	UST
But they cried out again, "Crucify him!"	*The large group of people shouted, "{Have your soldiers} kill him by nailing him to a cross!"*

ULT But
(δὲ)

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

ULT cried out again
UST shouted
(πάλιν ἔκραξαν)

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

ULT Crucify him
UST {Have your soldiers} kill him by nailing him to a cross
(σταύρωσον αὐτόν)

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

ULT Crucify him
UST {Have your soldiers} kill him by nailing him to a cross
(σταύρωσον αὐτόν)

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	UST
cried out	shouted
Crucify	{Have your soldiers} kill … by nailing him to a cross

Mark 15:14

ULT	UST
But Pilate was saying to them, "For what evil did he do?" But they cried out even more, "Crucify him."	*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!"*

ULT **But … But**
UST However
(δὲ)

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

ULT **For what evil did he do**
UST But he has not done anything wrong
(τί γὰρ κακόν ἐποίησεν)

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

ULT **For what**
UST But … not
(τί γὰρ)

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

ULT **evil**
UST anything wrong
(κακόν)

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

ULT **Crucify him**
UST {Have your soldiers} kill him by nailing him to a cross
(σταύρωσον αὐτόν)

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	UST
Pilate	Pilate
evil	anything wrong
cried out	shouted
Crucify	{Have your soldiers} kill … by nailing him to a cross

Mark 15:15

ULT	UST
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.	*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.*

ULT **Now**
(δὲ)

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

ULT **to do {what} was pleasing to the crowd**
UST to do what the large group of people wanted
(τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι)

Alternate translation: [to make the crowd happy by doing what they wanted him to do]

ULT **handed Jesus over**
UST and take him away
(παρέδωκεν τὸν Ἰησοῦν)

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

ULT **having flogged {him}**
UST he had his soldiers whip Jesus
(φραγελλώσας)

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

ULT **having flogged {him}**
UST he had his soldiers whip Jesus
(φραγελλώσας)

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

ULT **so that**
UST to
(ἵνα)

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

ULT **he might be crucified**
UST kill him by nailing him to a cross
(σταυρωθῇ)

If your language 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	UST
Pilate	Pilate
Barabbas	Barabbas
Jesus	him
he might be crucified	kill him by nailing him to a cross

Mark 15:16

ULT	UST
Now the soldiers led him inside the courtyard (that is, the Praetorium) and call together the whole cohort	*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.*

ULT **Now**
UST After that
(δὲ)

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

ULT **the courtyard (that is, the Praetorium) and**
UST the area just outside {Pilate's palace}. That place was their headquarters
(τῆς αὐλῆς, ὅ ἐστιν πραιτώριον, καὶ)

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

ULT **the courtyard**
UST the area just outside {Pilate's palace}
(τῆς αὐλῆς)

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

ULT **the Praetorium**
UST their headquarters
(πραιτώριον)

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

ULT **the whole cohort**
UST the rest of the soldiers who were there
(ὅλην τὴν σπεῖραν)

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	UST
soldiers	Pilate's soldiers
courtyard	the area just outside {Pilate's palace}
call together	They summoned

Mark 15:17

ULT	UST
and put on him a purple robe and place on him, having woven {it} together, a crown of thorns,	*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.*

ULT **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
(ἐνδιδύσκουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον)

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

ULT **and put on him**
UST They clothed Jesus with
(καὶ ἐνδιδύσκουσιν αὐτὸν)

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

ULT **a purple robe**
UST a purple robe{, the kind that kings wear}
(πορφύραν)

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

ULT **a crown of thorns**
UST they took some branches with thorns … a crown
(ἀκάνθινον στέφανον)

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

ULT **of thorns**
UST they took some branches with thorns
(ἀκάνθινον)

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	UST
a purple robe	a purple robe{, the kind that kings wear}
of thorns	they took some branches with thorns
a crown	a crown

Mark 15:18

ULT	UST
and they began to greet him: "Rejoice, King of the Jews!"	*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!"*

ULT Rejoice, King of the Jews
UST They said, "Greetings, you who claim to be king over the Jewish people
(Χαῖρε, Βασιλεῦ τῶν Ἰουδαίων)

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

ULT Rejoice
UST They said, "Greetings
(Χαῖρε)

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	UST
King	you who claim to be king
of the Jews	over the Jewish people
King of the Jews	you who claim to be king over the Jewish people

Mark 15:19

ULT	UST
And they were striking his head with a reed and spitting on him, and bending the knee, they were bowing down to him.	*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.*

ULT **spitting on him**
UST They kept spitting on Jesus {to insult him}
(ἐνέπτυον αὐτῷ)

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

ULT **bending the knee, they were bowing down to him**
UST They bowed down in front of him {to pretend} to honor him
(τιθέντες τὰ γόνατα, προσεκύνουν αὐτῷ)

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

ULT **bending the knee, they were bowing down to him**
UST They bowed down in front of him {to pretend} to honor him
(τιθέντες τὰ γόνατα, προσεκύνουν αὐτῷ)

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	UST
with a reed	with a staff

ULT	UST
they were bowing down	{to pretend} to honor

Mark 15:20

ULT	UST
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.	*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.*

ULT **purple robe**
UST purple robe
(πορφύραν)

See how you translated the phrase **purple robe** in 15:17. Alternate translation: [lavender robe] or [reddish-blue robe]

Support Reference: Translate Unknowns

ULT **lead him out**
UST some of the soldiers took him {from there to the place where} they
(ἐξάγουσιν αὐτὸν)

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

ULT **so that**
UST were going to kill … by nailing him to a cross
(ἵνα)

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	UST
they had mocked	the soldiers made fun of
purple robe	purple robe
they might crucify	were going to kill … by nailing him to a cross

Mark 15:21

ULT	UST
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.	*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.*

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
(καὶ ἀγγαρεύουσιν, παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ᾽ ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ)

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

ULT **they press into service**
UST The soldiers forced this man
(ἀγγαρεύουσιν)

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

ULT **they press into service**
UST The soldiers forced this man
(ἀγγαρεύουσιν)

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

ULT **Simon … of Alexander … Rufus**
UST and his name was Simon … Alexander … Rufus
(Σίμωνα & Ἀλεξάνδρου & Ῥούφου)

The words **Simon**, **Alexander**, and **Rufus** are the names of men.

Support Reference: How to Translate Names

ULT **a Cyrenean (the father of Alexander and Rufus**
UST He was from the city of Cyrene … His sons were Alexander and Rufus
(Κυρηναῖον & τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου)

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

ULT **coming from the country**
UST He had left the farm areas {and was entering the city of Jerusalem}
(ἐρχόμενον ἀπ' ἀγροῦ)

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

ULT **coming**
UST He had left … and was entering the city of Jerusalem
(ἐρχόμενον)

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

Support Reference: Go and Come

ULT **so that**
UST to
(ἵνα)

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	UST
a Cyrenean	He was from the city of Cyrene
cross	the cross

Mark 15:22

ULT	UST
And they bring him to the place Golgotha, which is translated, "Place of a Skull."	*The soldiers took Jesus to a place {that people called} Golgotha. That name means "Skull Place."*

ULT Golgotha
UST {that people called} Golgotha
(Γολγοθᾶν)

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

ULT which is translated
UST That name means
(ὅ ἐστιν μεθερμηνευόμενον)

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	UST
Golgotha	{that people called} Golgotha
translated	means

Mark 15:23

ULT	UST
And they were giving to him wine having been mixed with myrrh, but he did not receive {it}.	*The soldiers offered Jesus wine into which they had mixed a resin that people called "myrrh." However, Jesus refused to drink it.*

ULT **they were giving**
UST The soldiers offered
(ἐδίδουν)

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

ULT **wine having been mixed with myrrh**
UST wine into which they had mixed a resin that people called "myrrh
(ἐσμυρνισμένον οἶνον)

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

ULT **having been mixed with myrrh**
UST into which they had mixed a resin that people called "myrrh
(ἐσμυρνισμένον)

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

> ULT **having been mixed with myrrh**
> UST into which they had mixed a resin that people called “myrrh
> (ἐσμυρνισμένον)

If your language 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	UST
wine	wine

Mark 15:24

ULT	UST
And having crucified him, also they divide his garments, casting a lot for them, who would take what.	*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.*

ULT **also they divide his garments, casting a lot for them, who would take what**
UST the soldiers split up his clothes by gambling for them. They did that to determine which piece of clothing each soldier would get
(καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ᾽ αὐτὰ, τίς τί ἄρῃ)

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

ULT **they divide his garments**
UST the soldiers split up his clothes
(διαμερίζονται τὰ ἱμάτια αὐτοῦ)

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

ULT **casting a lot for them**
UST by gambling for them
(βάλλοντες κλῆρον ἐπ᾽ αὐτὰ)

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

> ULT **them, who would take what**
> UST them. They did that to determine which piece of clothing each soldier would get (αὐτὰ, τίς τί ἄρῃ)

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	UST
having crucified	After nailing … to the cross
a lot	by gambling

Mark 15:25

ULT	UST
Now it was the third hour, and they crucified him.	*It was nine o'clock in the morning when they nailed Jesus to the cross.*

> ULT **Now it was**
> UST It was
> (ἦν δὲ)

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

> ULT **the third hour**
> UST nine o'clock in the morning
> (ὥρα τρίτη)

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

> ULT **the third hour**
> UST nine o'clock in the morning
> (ὥρα τρίτη)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [hour three]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … hour	nine o'clock in the morning
they crucified	they nailed … to the cross

Mark 15:26

ULT	UST
And this was the inscription of his charge, having been written: "The King of the Jews."	*The soldiers wrote on a sign why {they were executing Jesus}. Here is what they wrote: "The king over the Jewish people."*

ULT the inscription of his charge
UST The soldiers wrote on a sign why {they were executing Jesus}
(ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ)

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

ULT inscription
UST The soldiers wrote on a sign
(ἐπιγραφὴ)

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

ULT having been written
UST what they wrote
(ἐπιγεγραμμένη)

If your language 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

ULT **The King of the Jews**
UST The king over the Jewish people
(ὁ Βασιλεὺς τῶν Ἰουδαίων)

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	UST
King	king
of the Jews	over the Jewish people
King of the Jews	king over the Jewish people

Mark 15:27

ULT	UST
And they crucify two robbers with him, one at his right and one at his left.	*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.*

ULT one at his right and one at his left

UST They put one bandit on one side of Jesus and the other bandit on the other side of Jesus
(ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ)

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	UST
they crucify	The soldiers … nailed … to crosses
robbers	bandits

Mark 15:28

ULT	UST
[And the scripture was fulfilled that says, "And he was counted with lawless ones."]	*[{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."]*

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
(Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα Καὶ μετὰ ἀνόμων ἐλογίσθη)

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

ULT **the scripture was fulfilled that says**
UST {When those things happened}, what someone wrote in the Scriptures came true
(ἐπληρώθη ἡ γραφὴ ἡ λέγουσα)

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

ULT **the scripture was fulfilled**
UST When those things happened … in the Scriptures came true
(ἐπληρώθη ἡ γραφὴ)

If your language 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

> ULT **And he was counted with lawless ones**
> UST People considered him to be one of the people who do what is wrong
> (Καὶ μετὰ ἀνόμων ἐλογίσθη)

If your language 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	UST
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,	*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.*

ULT **wagging their heads**
UST by shaking their heads {at him}
(κινοῦντες τὰς κεφαλὰς αὐτῶν)

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

ULT **Aha**
UST Ha
(οὐὰ)

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

ULT **The one destroying the temple and rebuilding {it} in three days**
UST You said that you could tear down God's temple and construct it again within three days
(ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις)

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

> ULT **in three days**
> UST within three days
> (ἐν τρισὶν ἡμέραις)

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	UST
were blaspheming	insulted
temple	God’s temple
days	days

Mark 15:30

ULT	UST
save yourself, having come down from the cross!”	*So, rescue yourself by getting down from that cross!”*

> ULT **having come down**
> UST by getting down
> (καταβὰς)

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	UST
save	So, rescue
cross	cross

Mark 15:31

ULT	UST
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.	*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!*

ULT **mocking {him} to each other**
UST made fun of Jesus among themselves
(ἐμπαίζοντες πρὸς ἀλλήλους)

Alternate translation: [saying mocking things about Jesus among themselves]

ULT **He saved others**
UST He has rescued other people
(ἄλλους ἔσωσεν)

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

ULT **others**
UST other people
(ἄλλους)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	ruling priests
mocking {him}	made fun of Jesus
scribes	teachers of the Jewish law
He saved	He has rescued
to save	rescue

Mark 15:32

ULT	UST
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.	*{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.*

ULT **Let the Christ, the King of Israel, come down now from the cross so that we might see and might believe**
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
(ὁ Χριστὸς, ὁ Βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν)

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

ULT **Let the Christ, the King of Israel, come down**
UST {He claims to be} the Messiah and the king over the people of Israel. So, he should get down
(ὁ Χριστὸς, ὁ Βασιλεὺς Ἰσραὴλ καταβάτω)

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

ULT **Let the Christ, the King of Israel, come down**
UST {He claims to be} the Messiah and the king over the people of Israel. So, he should get down
(ὁ Χριστὸς, ὁ Βασιλεὺς Ἰσραὴλ καταβάτω)

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

ULT **Let the Christ, the King of Israel, come down**
UST {He claims to be} the Messiah and the king over the people of Israel. So, he should get down
(ὁ Χριστὸς, ὁ Βασιλεὺς Ἰσραὴλ καταβάτω)

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

ULT **we might see and might believe**
UST when we watch {him do that}, we will accept what he says
(ἴδωμεν καὶ πιστεύσωμεν)

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

ULT **having been crucified**
UST The two men whom the soldiers had nailed to crosses
(συνεσταυρωμένοι)

If your language 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	UST
Christ	Messiah
King	king
of Israel	over the people of Israel

ULT	UST
cross	cross
might believe	we will accept what he says
having been crucified	The two men whom the soldiers had nailed to crosses

Mark 15:33

ULT	UST
And the sixth hour having come, darkness happened over the whole land until the ninth hour.	*When it was noon, it became dark in that whole area. {It stayed dark} until three o'clock in the afternoon.*

ULT **the sixth hour … the ninth hour**
UST noon … three o'clock in the afternoon
(ὥρας ἕκτης & ὥρας ἐνάτης)

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

ULT **the sixth hour … the ninth hour**
UST noon … three o'clock in the afternoon
(ὥρας ἕκτης & ὥρας ἐνάτης)

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

ULT **darkness happened**
UST it became dark
(σκότος ἐγένετο)

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

ULT **over the whole land**
UST in that whole area
(ἐφ' ὅλην τὴν γῆν)

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	UST
the … hour	noon
the … hour	three o’clock in the afternoon

Mark 15:34

ULT	UST
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?"	*At three o'clock in the afternoon, Jesus shouted, "Eloi, Eloi, lema sabachthani?" That means, "My God, my God, why did you abandon me?"*

ULT **at the ninth hour**
UST At three o'clock in the afternoon
(τῇ ἐνάτῃ ὥρᾳ)

See how you translated the phrase **the ninth hour** in 15:33. Alternate translation: [3:00 PM]

Support Reference: Translate Unknowns

ULT **at the ninth hour**
UST At three o'clock in the afternoon
(τῇ ἐνάτῃ ὥρᾳ)

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

ULT **cried out with a loud voice**
UST shouted
(ἐβόησεν & φωνῇ μεγάλῃ)

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]

Support Reference: Idiom

ULT **Eloi, Eloi, lema sabachthani**
UST Eloi, Eloi, lema sabachthani
(Ἐλωΐ, Ἐλωΐ, λεμὰ σαβαχθάνει)

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

ULT **which is translated**
UST That means
(ὅ ἐστιν μεθερμηνευόμενον)

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

ULT **My God, my God**
UST My God, my God
(ὁ Θεός μου, ὁ Θεός μου)

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

ULT **My God, my God, why did you forsake me**
UST My God, my God, why did you abandon me
(ὁ Θεός μου, ὁ Θεός μου, εἰς τί ἐγκατέλιπές με)

See the discussion of this phrase in the chapter introduction.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
at the … hour	At three o’clock in the afternoon
cried out	shouted
Jesus	Jesus
translated	means
God	God
God	God
did you forsake	did you abandon

Mark 15:35

ULT	UST
And some of the ones having stood by, having heard {it}, were saying, "Behold, he calls Elijah."	*Some people who were there heard {what Jesus said and misunderstood it}. They declared, "Listen! He is speaking to the prophet Elijah!"*

ULT having heard {it}
UST heard {what Jesus said and misunderstood it}
(ἀκούσαντες)

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

ULT Behold
UST Listen
(ἴδε)

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	UST
Elijah	the prophet Elijah
he calls	He is speaking to

Mark 15:36

ULT	UST
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!"	*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."*

ULT **a sponge**
UST a sponge
(σπόγγον)

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

ULT **with vinegar**
UST in sour wine
(ὄξους)

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

ULT **having put {it} around a reed, was giving {it} to him to drink**
UST 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
(περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν)

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

ULT **saying**
UST Then the man said
(λέγων)

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

Support Reference: Quotations and Quote Margins

ULT **Leave {him}**
UST Do not do anything else for him
(ἄφετε)

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

ULT **Leave {him}**
UST Do not do anything else for him
(ἄφετε)

Because this person is speaking to the other people there, the command **Leave {him}** is plural.

Support Reference: Forms of 'You' — Singular

ULT **comes**
UST appears
(ἔρχεται)

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

Support Reference: Go and Come

ULT **to take him down**
UST to help him get down
(καθελεῖν αὐτόν)

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	UST
a reed	the top of a staff
Elijah	Elijah

Mark 15:37

ULT	UST
And Jesus, having let out a loud voice, expired.	*After that, Jesus shouted loudly. Then he stopped breathing and he died.*

ULT **having let out a loud voice**
UST shouted loudly
(ἀφεὶς φωνὴν μεγάλην)

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

ULT **expired**
UST Then he stopped breathing and he died
(ἐξέπνευσεν)

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	UST
Jesus	Jesus
a … voice	shouted loudly

Mark 15:38

ULT	UST
And the curtain of the temple was split in two from top to bottom.	*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.*

ULT **the curtain of the temple was split**
UST the drape hanging {in front of the Most Holy Place} in the temple ripped
(τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη)

If your language 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

ULT **the curtain of the temple**
UST the drape hanging {in front of the Most Holy Place} in the temple
(τὸ καταπέτασμα τοῦ ναοῦ)

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	UST
curtain	drape hanging {in front of the Most Holy Place}
of the temple	in the temple

Mark 15:39

ULT	UST
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."	*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!"*

ULT Now
(δὲ)

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

ULT opposite him
UST in front of Jesus
(ἐξ ἐναντίας αὐτοῦ)

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

ULT he expired in this way
UST how Jesus stopped breathing and died
(οὕτως ἐξέπνευσεν)

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

ULT he expired
UST Jesus stopped breathing and died
(ἐξέπνευσεν)

See how you translated the word **expired** in 15:37. Alternate translation: [he passed away] or [he died]

Support Reference: Euphemism

> ULT **a Son of God**
> UST God's Son
> (Υἱὸς Θεοῦ)

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	UST
centurion	There was a Roman officer
was a Son of God	was God's Son

Mark 15:40

ULT	UST
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,	*{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.*

ULT **Now**
UST While all that was happening
(δὲ)

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

ULT **also Mary Magdalene and Mary the mother of James the little and of Joses and Salome**
UST These women included Salome, Mary from the town of Magdala, and Mary who was the mother of young James and Joses
(καὶ Μαριὰμ ἡ Μαγδαληνὴ, καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆ μήτηρ, καὶ Σαλώμη)

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

ULT **Mary the mother**
UST Mary who was the mother
(Μαρία ἡ & μήτηρ)

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

ULT **of James the little and of Joses**
UST of young James and Joses
(Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆ)

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

ULT **of James the little**
UST of young James
(Ἰακώβου τοῦ μικροῦ)

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

ULT **Salome**
UST Salome
(Σαλώμη)

The word **Salome** is the name of a woman.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Mary Magdalene	Mary from the town of Magdala

Mark 15:41

ULT	UST
who, when he was in Galilee, were following him and serving him, and many other {women} who had come up with him to Jerusalem.	*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.*

ULT **who, when he was in Galilee, were following him and serving him**
UST When Jesus was in the region of Galilee, these women had gone with him as his apprentices and had taken care of him
(αἳ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ)

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

ULT **were following him**
UST had gone with him as his apprentices
(ἠκολούθουν αὐτῷ)

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

ULT **who had come up with**
UST They had walked … with
(αἱ συναναβᾶσαι)

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	UST
Galilee	the region of Galilee
serving	had taken care of
Jerusalem	the city of Jerusalem

Mark 15:42

ULT	UST
And evening already having come, because it was the Day of Preparation, that is, the day before the Sabbath,	*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)*

ULT **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**

UST too was … 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 was 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}

(καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὅ ἐστιν προσάββατον, ἐλθὼν Ἰωσὴφ ὁ ἀπὸ Ἁριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν Βασιλείαν τοῦ Θεοῦ; τολμήσας, εἰσῆλθεν πρὸς τὸν Πειλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ) (15:42-43)

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

ULT **And**

UST too … and

(καὶ)

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

ULT **evening already having come, because it was the Day of Preparation, that is, the day before the Sabbath**
UST was … it was Preparation Day, the day before the Jewish day of rest … the evening had already begun. Because {it was Preparation Day}
(ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὅ ἐστιν προσάββατον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Day of Preparation, that is, the day before the Sabbath**
UST Preparation Day, the day before the Jewish day of rest
(παρασκευή, ὅ ἐστιν προσάββατον)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the day before the Sabbath	the day before the Jewish day of rest

Mark 15:43

ULT	UST
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.	*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)*

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**
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 … and … this man went boldly
(ἐλθὼν Ἰωσὴφ ὁ ἀπὸ Ἁριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν Βασιλείαν τοῦ Θεοῦ; τολμήσας, εἰσῆλθεν)

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

ULT **Joseph, the one from Arimathea**
UST Now there was a man from the city of Arimathea whose name was Joseph
(Ἰωσὴφ ὁ ἀπὸ Ἁριμαθαίας)

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

ULT **a respected member of the council**
UST He was a member of the Jewish council, and people respected him
(εὐσχήμων βουλευτής)

If your language 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

ULT **who also himself was**
UST He too was … it was … and
(ὃς καὶ αὐτὸς ἦν)

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

ULT **having come**
UST When he arrived {in the city of Jerusalem}
(ἐλθὼν)

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

Support Reference: Go and Come

ULT **asked for the body of Jesus**
UST He asked Pilate to allow him to take Jesus’ body {to bury it}
(ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ)

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	UST
a … member of the council	He was a member of the Jewish council
kingdom of God	God’s kingdom
Pilate	Pilate
of Jesus	Jesus

Mark 15:44

ULT	UST
But Pilate marveled if he had already died, and having called the centurion, he questioned him, whether he had already died.	*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?"*

ULT But
(δὲ)

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

ULT if he had already died
UST When Pilate heard that Jesus might already be dead
(εἰ ἤδη τέθνηκεν)

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

ULT the centurion
UST the Roman officer {who was in charge of executing Jesus}
(τὸν κεντυρίωνα)

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

ULT **he questioned him, whether he had already died**
UST Pilate asked the officer, “Is Jesus already dead
(ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν)

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	UST
Pilate	him
having called	he summoned
centurion	Roman officer {who was in charge of executing Jesus}

Mark 15:45

ULT	UST
And having learned from the centurion, he gave the corpse to Joseph.	*When the officer told Pilate {that Jesus was certainly dead}, Pilate {had his soldiers} give Jesus' body to Joseph.*

ULT having learned from the centurion
UST When the officer told Pilate {that Jesus was certainly dead}
(γνοὺς ἀπὸ τοῦ κεντυρίωνος)

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

ULT he gave the corpse to Joseph
UST Pilate {had his soldiers} give Jesus' body to Joseph
(ἐδωρήσατο τὸ πτῶμα τῷ Ἰωσήφ)

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	UST
having learned	When … told Pilate {that Jesus was certainly dead}
centurion	the officer

Mark 15:46

ULT	UST
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.	*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.*

ULT **a linen cloth … in the linen cloth**
UST a fresh sheet of cloth … the fresh sheet of cloth
(σινδόνα & τῇ σινδόνι)

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

ULT **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 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
(καθελὼν αὐτὸν, ἐνείλησεν τῇ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι ὃ ἦν λελατομημένον ἐκ πέτρας; καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having taken him down**
UST Then, he removed Jesus' body {from the cross}
(καθελὼν αὐτὸν)

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

ULT **he wrapped {him} in the linen cloth**
UST He {prepared to bury it by} winding the fresh sheet of cloth around it
(ἐνείλησεν τῇ σινδόνι)

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

ULT **was having been cut from rock**
UST Joseph's workers had made by digging into a rock cliff
(ἦν λελατομημένον ἐκ πέτρας)

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

ULT **was having been cut**
UST Joseph's workers had made by digging
(ἦν λελατομημένον)

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

> ULT **he rolled a stone against the door of the tomb**
> UST Joseph rolled a flat stone to block the entrance to the grave
> (προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου)

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	UST
a tomb	a grave
of the tomb	to the grave

Mark 15:47

ULT	UST
Now Mary Magdalene and Mary the {mother} of Joses were watching where he had been put.	*{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.*

ULT **Now**
UST While that was happening
(δὲ)

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

ULT **Mary the {mother} of Joses**
UST Mary who was the mother of Joses
(Μαρία ἡ Ἰωσῆτος)

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

ULT **of Joses**
UST of Joses
(Ἰωσῆτος)

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

> ULT **he had been put**
> UST Joseph had placed Jesus' body
> (τέθειται)

If your language 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	UST
Mary Magdalene	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	UST
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.	*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}.*

ULT **And**
(καὶ)

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

ULT **the Sabbath having passed**
UST When the Jewish day of rest was over
(διαγενομένου τοῦ Σαββάτου)

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

ULT **Mary Magdalene and Mary the {mother} of James and Salome**
UST Salome, Mary from the town of Magdala, and Mary, who was the mother of James
(ἡ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ Ἰακώβου, καὶ Σαλώμη)

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

> ULT **Mary the {mother} of James**
> UST Mary, who was the mother of James
> (Μαρία ἡ Ἰακώβου)

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

> ULT **of James**
> UST of James
> (Ἰακώβου)

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

> ULT **Salome**
> UST Salome
> (Σαλώμη)

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

> ULT **spices**
> UST fragrant ointments
> (ἀρώματα)

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

ULT **having come**
UST visit {Jesus' grave}
(ἐλθοῦσαι)

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

Support Reference: Go and Come

ULT **they might anoint him**
UST and pour the ointments on his body {to finish burying him properly}
(ἀλείψωσιν αὐτόν)

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	UST
Sabbath	Jewish day of rest
Mary Magdalene	Mary from the town of Magdala
they might anoint	and pour the ointments on … to finish burying him properly

Mark 16:2

ULT	UST
And very early on the first of the week, they arrive at the tomb, the sun having come up.	*At dawn on Sunday morning, the three women visited Jesus' tomb.*

> ULT **very early on the first of the week**
> UST on Sunday morning
> (λείαν πρωὶ τῇ μιᾷ τῶν σαββάτων)

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

> ULT **on the first**
> UST on Sunday
> (τῇ μιᾷ)

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

> ULT **on the first**
> UST on Sunday
> (τῇ μιᾷ)

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

> ULT **the sun having come up**
> UST At dawn
> (ἀνατείλαντος τοῦ ἡλίου)

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	UST
tomb	Jesus' tomb

Mark 16:3

ULT	UST
And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?"	*{As they were walking,} they asked each other, "Who will help us by rolling the flat stone to open the entrance to the grave?"*

ULT **And they were saying**
UST {As they were walking,} they asked
(καὶ ἔλεγον)

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

ULT **they were saying to one another, "Who will roll away the stone for us from the door of the tomb**
UST they asked each other, "Who will help us by rolling the flat stone to open the entrance to the grave
(ἔλεγον πρὸς ἑαυτάς, τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου)

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	UST
of the tomb	to the grave

Mark 16:4

ULT	UST
And having looked up, they see that the stone has been rolled away, for it was extremely large.	*{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!*

> ULT **the stone has been rolled away**
> UST someone had already rolled the flat stone {to open the entrance to the grave}
> (ἀποκεκύλισται ὁ λίθος)

If your language 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

> ULT **for**
> UST And
> (γὰρ)

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	UST
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.	*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!*

ULT on the right side
UST to their right
(ἐν τοῖς δεξιοῖς)

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

ULT dressed in a white robe
UST He was wearing a white robe
(περιβεβλημένον στολὴν λευκήν)

If your language 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

ULT they were alarmed
UST What they saw startled them
(ἐξεθαμβήθησαν)

If your language 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	UST
tomb	grave
a … robe	a … robe

Mark 16:6

ULT	UST
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.	*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.*

ULT **But**
(δὲ)

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

ULT **Do not be alarmed**
UST Do not let what you see startle you
(μὴ ἐκθαμβεῖσθε)

If your language 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

ULT **the one having been crucified**
UST He was the one whom soldiers killed by nailing him to a cross
(τὸν ἐσταυρωμένον)

If your language 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

ULT **He was raised up**
UST God has made him alive again
(ἠγέρθη)

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

ULT **He was raised up**
UST God has made him alive again
(ἠγέρθη)

If your language 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

ULT **Behold**
UST Look at
(ἴδε)

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

ULT **{this is} the place where they put him**
UST where people placed his body
(ὁ τόπος ὅπου ἔθηκαν αὐτόν)

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	UST
Jesus	the body of Jesus
You seek	{I know that} you are looking for

ULT	UST
Nazarene	from the town of Nazareth
having been crucified	He was the one whom soldiers killed by nailing him to a cross

Mark 16:7

ULT	UST
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.'"	*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."*

ULT **But**
UST Now
(ἀλλὰ)

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

ULT **to his disciples and to Peter**
UST them, especially Peter
(τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ)

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

ULT **to Peter, 'He is going before you to Galilee. There you will see him, just as he said to you**
UST Peter … 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
(τῷ Πέτρῳ & προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν; ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν)

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

> ULT **He is going before**
> UST Jesus is going ahead of
> (προάγει)

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	UST
to … disciples	them
to Peter	Peter
Galilee	the region of Galilee

Mark 16:8

ULT	UST
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.	*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}.*

ULT **having gone out, they fled from the tomb, for trembling and amazement was gripping them**
UST The three women were shaking because what had happened amazed them. So they left the grave and ran away
(ἐξελθοῦσαι, ἔφυγον ἀπὸ τοῦ μνημείου; εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις)

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

ULT **having gone out**
UST they left
(ἐξελθοῦσαι)

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

Support Reference: Go and Come

ULT **trembling and amazement was gripping them**
UST The three women were shaking because what had happened amazed them
(εἶχεν & αὐτὰς τρόμος καὶ ἔκστασις)

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

ULT **trembling and amazement was gripping them**
UST The three women were shaking because what had happened amazed them
(εἶχεν & αὐτὰς τρόμος καὶ ἔκστασις)

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

ULT **trembling and amazement**
UST shaking because what had happened amazed them
(τρόμος καὶ ἔκστασις)

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

ULT **they said nothing to anyone, for they were afraid**
UST Because they felt afraid, they did not speak to anyone {about what had happened}
(οὐδενὶ οὐδὲν εἶπον; ἐφοβοῦντο γάρ)

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

ULT **they said nothing to anyone**
UST they did not speak to anyone {about what had happened}
(οὐδενὶ οὐδὲν εἶπον)

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	UST
tomb	the grave
trembling	shaking

ULT	UST
they were afraid	they felt afraid

Mark 16:9

ULT	UST
[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.	*[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	UST
That {one}, going, reported {it} to the ones having been with him, mourning and weeping.	*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	UST
And those {ones}, having heard that he lives and was seen by her, did not believe.	*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	UST
Now after these things, he appeared in a different form to two of them walking, going into the country.	*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	UST
And those {ones}, having gone away, reported {it} to the rest, but they did not believe those {ones}.	*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	UST
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.	*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	UST
And he said to them, “Having gone into all the world, preach the gospel to all the creation.	*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	UST
The one having believed and having been baptized will be saved, but the one not having believed will be condemned.	*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	UST
Now these signs will accompany the ones having believed: In my name they will cast out demons; they will speak in new tongues;	*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	UST
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.”	*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	UST
After he spoke to them, the Lord Jesus was taken up into heaven and sat down at the right hand of God.	*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	UST
Now those {ones}, having gone out, preached everywhere, the Lord working with {them} and confirming the word through the accompanying signs. Amen.]	*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)



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v91

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; 2:25-26; 2:25; 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;

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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. Worshiping other gods is the main event.

> And his parents went **every year** to Jerusalem to the Feast of the Passover. And when he was 12 years old, they went up according to the custom of the feast. (Luke 2:41-42 ULT)

The first event—going to Jerusalem—is ongoing and started long ago. We know this because of the words "every year." Going to Jerusalem is the background event. Then an event begins that started during the time "when he was twelve years old." So the main event is the specific time Jesus and his family traveled to Jerusalem for the Passover festival **when he was twelve years old.**

> And it came about that, **while** they were there, the days were fulfilled for her to give birth. (Luke 2:6 ULT)

Being in Bethlehem is the background event. The birth of the baby is the main event.

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

This example begins with five background clauses (marked by commas), signalled as background by the words "while" and "during." Then the main event happens: "the word of God came to John."

Translation Strategies

If the way that the Background Clauses are marked is also clear in your language, then translate the Background Clauses as they are.

(1) If the connecting word does not make it clear that what follows is a Background Clause, use a connecting word that communicates this more clearly.
(2) If your language marks Background Clauses in a different way than using connecting words (such as by using different verb forms), then use that way.

Examples of Translation Strategies Applied

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

(1) If the connecting word does not make it clear that what follows is a background clause, use a connecting word that communicates this more clearly.

> **It happened during the time that** Pontius Pilate was governor of Judea, **and during the time that** Herod was tetrarch of Galilee, **and during the time that** his brother Philip was tetrarch of the region of Ituraea and Trachonitis, **and during the time that** Lysanias was tetrarch of Abilene, **and also during the time that** Annas and Caiaphas were high priests—**that** the word of God came to John son of Zechariah in the wilderness.

(2) If your language marks background clauses in a different way than using connecting words, such as with different verb forms, then use that way.

> Pontius Pilate **was governing** Judea, and Herod **was ruling over** Galilee, and his brother Philip **was ruling over** the region of Ituraea and Trachonitis, and Lysanias **was ruling over** Abilene, and Annas and Caiaphas **were being** high priests—the word of God **came** to John son of Zechariah in the wilderness.

Example of Differences in Time Relationship Connecting Words:

Category	Example
Background setting	Yahweh's word was rare **in those days**;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	**At that time**, **when** Eli
Background	**whose** eyesight had begun to grow dim so that he could not see well,
Simultaneous background	was lying down in his own bed.
Simultaneous background	The lamp of God **had not yet** gone out,
Simultaneous background	**and** Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	**Yahweh called to Samuel**,
Sequential event	who said, "Here I am." (1 Sam 3:1-4 ULT)

In the above example, the first two lines talk about a condition that was going on for a long time. This is the general, long-term background. We know this from the phrase "in those days." After the introduction of the main event ("At that time,"), there are several lines of simultaneous background. The first one is introduced by "when," and then three more follow, with the last connected by "and." The background clause introduced by "where" explains a little more about the background clause before it. Then the main event happens, followed by more events. Translators will need to think about the best way to show these relationships in their language.

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 bewise** 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.

> צְפַנְיָה — 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)

> > **Becauseidols 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 whenshe 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 "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority … (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, "No vi a nadie," literally says "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a double negative creates a stronger negative statement.
- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, "He is not unintelligent" means, "He is somewhat intelligent."
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, "He is not

unintelligent" can mean "He is very intelligent." In this case, the double negative is actually the figure of speech called litotes.

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.
or:
Without me, you **cannot** do anything.

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "in order to be fruitful."

> A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

> I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

> For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)
>
> > “For we have a high priest who can feel sympathy for our weaknesses.”

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)
>
> > “… so that they may be fruitful.”

(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing** (John 15:5)

> > Without me, you can do **nothing**.
> >
> > or:
> > Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

> …ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)
>
> …iota one or one serif **not not** may pass away from the law

> > …**not even** one iota or one serif may pass away from the law
> >
> > or:
> > …**certainly no** iota or serif may pass away from the law

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:

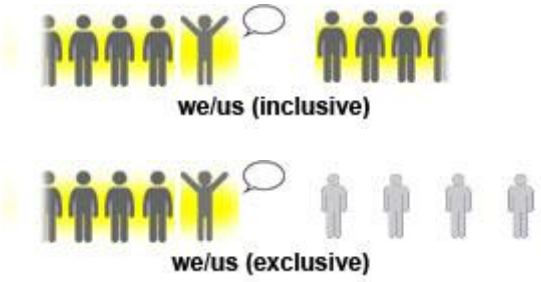
1:2; 2:24; 3:32; 5:22; 10:23; 10:28; 10:33; 11:21; 12:29; 13:1; 13:1; 13:21; 13:23; 14:41; 14:42; 15:29; 15:35; 16:6

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 mouthand 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 mouthand 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 thePharisees 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 thePharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

> There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.

> One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.

As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him … (Mark 2:14a ULT)

> As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and and said to him …

> As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

> > As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as "another time," or "someone."

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase "after that" can help them see that it happened after the events already mentioned.
>
> > **After that**, when Noah was 600 years old, the flood came upon the earth.

> **Again he began** to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone's house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.
>
> > **Another time** Jesus began to teach people again beside the sea.

> > Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)
>
> > **Now this is what happened when** Noah was 600 years old and the flood came upon the earth.

> > **This part tells about what happened when** the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

> Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

> **Now this is what happened when** Noah was 600 years old. Noah, his sons, his wife, and his sons' wives went into the ark together because **God had said that the waters of the flood would come**.

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 is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah's wife is simply referred to as "his wife." This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun "his," and his wife is referred to with the pronoun "she."

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her … (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See **Verbs**.)

Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.
(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth … (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The

> > apostles gave him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, “Lord, teach us to pray just as John also taught his disciples.” (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who “he” refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, “Lord, teach us to pray just as John taught his disciples.”

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph’s master took Joseph and put him in prison, in the place where all the king’s prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.
>
> > Joseph’s master took **him** and put **him** in prison, in the place where all the king’s prisoners were put, and **he** stayed there in the prison.

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 Pharoah (as with a Promise oath) or a breaking of relationship with Pharaoh (as with a "Truth" oath) if this conditional statement proves true.

Translation Strategies

If people who speak your language would recognize the oath as it is in the ULT, consider translating it in its current form. If not, consider using the following strategies.

(1) Add in the missing parts so that people recognize it as an oath.
(2) If oaths are unfamiliar, add a short explanation of what an oath is.
(3) Put the oath into a form that would be natural in your language.

Examples of Translation Strategies Applied

(1) Add in the missing parts so that people recognize it as an oath.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, **and ask him to punish me severely** if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.'

> And Saul said, "Thus may God do and thus may he add, for dying you will die, Jonathan." (1 Samuel 14:44 ULT)

And Saul said, "May God **punish me severely** and may he add **even more punishment if I do not kill you**, for dying you will die, Jonathan."

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **I swear by** Yahweh's life and **by** the life of yourself that **it is true that** between me and death is like a step!

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

I swear by the life of Pharaoh, if you leave from this {place} without your youngest brother coming here, **may Pharaoh punish me severely**.

(2) If oaths are unfamiliar, add a short explanation of what an oath is.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Then Ruth called on Yahweh to enforce her promise: "May Yahweh do thus to me, and thus may he add, if death separates between me and between you."

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

Then David made a statement to Jonathan to convince him that he truly believed that he was in danger: "But indeed, **I forfeit my relationship to** Yahweh and **to you** yourself **if it is not true** that between me and death is like a step!"

(3) Put the oath into a form that would be natural in your language.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take

> from anything that {belongs} to you, so that you will not say, ‘I made Abram rich.’ (Genesis 14:22-23 ULT)

“**I solemnly swear before** Yahweh, God Most High, the possessor of heaven and earth, **that I will not take** from a thread even to the strap of a sandal, or from anything that {belongs} to you, **so help me God**, so that you will not say, ‘I made Abram rich.’

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

May Yahweh **strike me dead right where I stand** if death separates between me and between you.

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **before** Yahweh and **before you** yourself, **I swear** that between me and death is like a step!

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 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 thePharisees 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 orignal speaker communicated in his.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)
>
> > If your son asks you for a loaf of bread, **would you give him a stone**?

> **Will a virgin forget her jewelry, a bride her veils**? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)
>
> > **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my

> people have forgotten me for days without number!

> But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)
>
> > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

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; 7:18-19; 7:18; 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 lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
(3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

> See, I send you out **as sheep in the midst of wolves.** (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
>
> > See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.
>
> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)
>
> > For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
>
> > See, I send you out **as chickens in the midst of wild dogs**.

> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **as a grain of mustard** … (Matthew 17:20)
>
> > If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

> See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)
>
> > See, I send you out among **people who will want to harm you**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to **protect you**, but you refused!

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 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 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)
>
> > **Arepresentative 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

Psalm 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. 15There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the

> man are the things that defile the man. 16 If any man has ears to hear,
> let him hear.” [1]
>
> > [1] Some ancient manuscripts do not include verse
> > 16.

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, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (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

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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 **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: 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 translates 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, valor

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 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 a 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, wickedness, 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, “**Glory** to God in heaven and peace on earth to the people he favors!”
- **25:6** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- **37:1** When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- **37:8** Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

Word Data:

- Strong's: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

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, goodness

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 to take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong’s: H7218, H1419, H3548, G07480, G07490

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 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

Short Title: house of God, Yahweh's house, 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."
- The name Jacob is often used to represent the nation of Israel.
- 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 is 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

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 Alpheus.

- 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 Nazareths, 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, sworn

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: Samaria)

Bible References:

- Luke 5:36
- Luke 6:39
- Luke 8:4
- Luke 8:9-10
- Mark 4:1
- Matthew 13:3
- Matthew 13:10
- Matthew 13:13

Word Data:

- Strong’s: H1819, H4912, G38500, G39420

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.”Â
- 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 themself, 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 themself 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:

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 to take away the sin of all the people in the world.
- 48:8 But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- 49:11 Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

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, rescue

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.to
- **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 that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who did not keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebelling against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people 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 “leprous” 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 “leprous” 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 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 diety where that diety 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, shake, shaken, quake

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

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 there 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