

unfoldingWord® Translation Notes

v91

Hebrews

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unfoldingWord® Translation Notes

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unfoldingWord® Translation Notes - Hebrews

Introduction to Hebrews

Part 1: General Introduction

Outline of Hebrews

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

1. Introduction: God and his Son (1:1–4)
2. The Son and the angels (1:5–2:18)
    - Teaching: The Son is greater than the angels (1:5–14)
    - Exhortation: Listen to the message! (2:1–4)
    - Teaching: The Son becomes lower than the angels to help his brothers (2:5–18)
3. Example of the wilderness generation (3:1–4:13)
    - Exhortation: The Son is greater than Moses (3:1–6)
    - Exhortation: Strive to enter the rest! (3:7–4:11)
    - Exhortation: The power of God's word (4:12–13)
4. Summary statement (4:14–16)
5. The Son as high priest (5:1–10:18)
    - Teaching: The Son becomes high priest (5:1–10)

    - Exhortation: Make sure to persevere! (5:11–6:12)
    - Exhortation: God's promise is certain (6:13–20)
    - Teaching: Melchizedek the priest (7:1–10)
    - Teaching: The Son is high priest in the order of Melchizedek (7:11–28)
    - Teaching: The ministry of the Son (8:1–6)
    - Teaching: The new covenant (8:7–13)
    - Teaching: Old and new ministries (9:1–10:18)
6. Summary statement (10:19–25)
7. Faith and endurance (10:26–12:29)
    - Exhortation: Endure in the faith! (10:26–39)
    - Exhortation: Examples of faith (11:1–40)
    - Exhortation: Imitate Jesus in rejecting sin and enduring discipline (12:1–17)
    - Exhortation: Mount Sinai and Mount Zion (12:18–29)
8. Closing (13:1–25)
    - Final commands and exhortations (13:1–19)
    - Benediction and letter closing (13:20–25)

Who wrote the book of Hebrews?

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

author with masculine words. Since the author did not include his name, you should not include any name in your title or translation.

When was the book of Hebrews written?

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

To whom was the book of Hebrews written?

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

What is the book of Hebrews about?

Hebrews is a "word of exhortation" (13:22) that emphasizes the greatness of Jesus and his work and encourages the audience to persevere in trusting him. There are three primary explanations for why the author sent this letter. First, the audience could be experiencing temptation to become Jews (if they were originally Gentiles) or to participate in the sacrificial system again (if they were originally Jews). They might be tempted because they felt guilty and wanted a visible sacrifice to atone for them, or they

might be experiencing persecution and desire the safety of being Jewish, which the Romans considered a protected religious status. Second, the audience could be experiencing shame and dishonor from the culture they were living in. Gentiles called Christians "atheists" because they believed in only one God, and Christians were also considered to be dangerous because they did not swear loyalty to Caesar, the "Lord." In response, they might be tempted to conceal or abandon what they believed. Third, the audience could be experiencing a lack of intensity and interest in what they believed. In other words, as time went on, what they believed became less important to their lives. Whether the author is exhorting his audience not to return to Judaism or not becomes important for some translation decisions, including what to name this book. Given that there are at least three plausible situations that explain what the author was concerned about, it is recommended that you do not base translation decisions on any one specific option. It is better to use general language, just like the author of Hebrews does. In the end, what is clear is that Hebrews explains how Jesus functions as a high priest to save his people, and he is the only priest and savior that matters. The author wants the audience to believe this more and more.

How should the title of this book be translated?

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

Part 2: Important Religious and Cultural Concepts

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

In 1:2, the author first speaks of Jesus as "Son," and he continues to use "Son" for Jesus throughout the letter. This is a special title for Jesus that emphasizes his close relationship with his "Father." The "Father" and the "Son," together with the "Holy Spirit," are God. So, the title "Son" indicates that Jesus is God and is closely related to his "Father," who is God. The author quotes from Old Testament passages that used "son" to indicate the special relationship between the king of Israel and God. Because the author applies these passages to Jesus, "Son" also indicates that Jesus is the king of the world. The author eventually states that those who believe in Jesus become "sons" as

well (See: 12:5–10), which means they are Jesus' "brothers" (See: 2:11–12). Therefore, "Son" is a very important title for Jesus and should be preserved in translation if at all possible. (See: Translating Son and Father)

What is a "covenant"?

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

What is a "high priest"?

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

What is the "tabernacle"?

The "tabernacle" was a large tent that God had Moses and the Israelites make. It was a sacred place where God revealed himself to his people and came close to them. The tabernacle had a courtyard and a tent structure that included two rooms, a Holy Place and a Most Holy Place. Priests often entered the Holy Place, but the Most Holy Place was where the high priest entered one time only every year. The author gives a brief description of this tabernacle and what was in it in 9:1–7. You can read God's

instructions for the tabernacle in Exodus 25–27, 30, and you can read about how the Israelites made it in Exodus 36–38. This tabernacle was the place where the priests presented sacrifices and worshiped God. Later, the kings of Israel built a temple for God, and they made its structure match the tabernacle. (See: tabernacle)

What is the Day of Atonement?

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

When and where does Jesus make atonement in Hebrews?

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

What does the author's description of heaven mean?

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

Part 3: Important Translation Issues

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

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

What does "blood" refer to in Hebrews?

Hebrews refers frequently to "blood." When the author refers to "blood" from animals that had been sacrificed, he is speaking about how the "blood" would be drained from the animal into a container and then taken into the tabernacle. When he speaks about Jesus' "blood," especially when he says that Jesus offered his "blood," it is less clear exactly what he means. First, he could be referring to the physical blood of Jesus, which he shed on the cross when he died. Second, he could be using the word "blood" to refer in general to Jesus' suffering and death. In this case, he could offer this death at the moment when he died or when he ascended to heaven. Third, he could be using the word

"blood" to refer to Jesus' resurrected life. In this case, Jesus offered this life when he ascended into heaven. Since "blood" is an important concept in Hebrews, and because it connects Jesus' work with the sacrifices of the old covenant, you should preserve language that refers to blood. If your language distinguishes between blood in the body and shed blood, it is probably best to refer to shed blood.

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

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

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

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

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

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

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

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

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

Throughout the letter, "we" includes the author and the audience unless a note specifies otherwise. Similarly, "you" is always plural unless a note specifies otherwise. (See: Exclusive and Inclusive 'We'; and Forms of 'You' — Singular)

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

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

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

Hebrews 1

Hebrews 1 Chapter Introduction

Structure and Formatting

1. Introduction: God and his Son (1:1–4)
2. The Son and the angels (1:5–2:18)
    - Teaching: The Son is greater than the angels (1:5–14)

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

Religious and Cultural Concepts in This Chapter

God speaking scripture

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

Old Testament quotations

When the author quotes from the Old Testament, he uses a Greek translation that is sometimes different than the original Hebrew version that most modern translations use for the Old Testament. This is particularly obvious in 1:6, which quotes from the Greek version of Deuteronomy 32:43. In other places, the author may paraphrase or loosely

quote the Old Testament. Since the author chose to use these forms of the quotations, you should represent the words the author uses, not the words that may be found in an Old Testament with which you are familiar. (See: Quotations and Quote Margins)

The Son and the Father

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

Angels

The author mentions "angels" many times in this chapter. In his culture, everyone knew about "angels." They were spiritual beings who could appear in human form. Some people talked about good and evil angels. The author only speaks about the good angels in this chapter. These angels serve and worship God, and they do whatever God tells them to do. Some scholars think that the author is arguing against people who said that Jesus was an angel. More likely, the author wishes to prove that Jesus the Son is God, and he uses the angels to do that. The author thinks that the angels are between humans and God in power and position. If the Son is above the angels, that means he must be God. (See: angel, archangel)

Translation Issues in This Chapter

Rhetorical questions

The author asks rhetorical questions in 1:5, 13–14. He is not asking these questions because he wants the audience to provide him with information. Rather, he is asking these questions because he wants the audience to think about how they are acting and what they are thinking. The questions encourage them to think along with the author. For

ways to translate these questions, look for the notes on each verse that includes these kinds of questions. (See: Rhetorical Question)

Parallelisms

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

Inheriting

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

Descriptions of the Son in 1:3

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

Hebrews 1:1

ULT	UST
In many portions and in many ways long ago, God, having spoken to our fathers through the prophets,	*In the past, God communicated to the Israelite ancestors through people who proclaimed his message. He did this throughout the time during which the ancestors lived, and he used many different means to do so.*

ULT **In many portions and in many ways long ago**
UST In the past … He did this throughout the time during which the ancestors lived, and he used many different means to do so
(πολυμερῶς καὶ πολυτρόπως πάλαι)

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

Support Reference: Doublet

ULT **In many portions and in many ways long ago, God, having spoken to our fathers through the prophets**
UST In the past, God communicated to the Israelite ancestors through people who proclaimed his message. He did this throughout the time during which the ancestors lived, and he used many different means to do so
(πολυμερῶς καὶ πολυτρόπως πάλαι, ὁ Θεὸς, λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις)

The phrase **In many portions and in many ways long ago** describes how God "spoke" **to our fathers**. If it would be helpful in your language, you could rearrange the phrases so that **In many portions and in many ways long ago** does modify **having spoken**. Alternate translation: [God, having spoken to our fathers through the prophets in many portions and in many ways long ago]

Support Reference: Information Structure

ULT **having spoken**
UST communicated
(λαλήσας)

The phrase **having spoken** introduces an action that took place before the actions that take place in the next verse (1:2). Use a form that introduces action that takes place before something else. Alternate translation: [after speaking]

Support Reference: Connect — Sequential Time Relationship

ULT **to our fathers**
UST to the Israelite ancestors
(τοῖς πατράσιν)

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

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
prophets	through people who proclaimed his message

Hebrews 1:2

ULT	UST
at the last of these days spoke to us through a Son, whom he appointed heir of all things, through whom also he made the ages;	*{However,} when this final time period {began}, God communicated to us through his own Son. God made the world together with him, and God has chosen him to receive everything.*

ULT **at the last of these days spoke to us through a Son, whom**
UST {However,} when this final time period {began}, God communicated to us through his own Son … him
(ἐπ᾽ ἐσχάτου τῶν ἡμερῶν τούτων, ἐλάλησεν ἡμῖν ἐν Υἱῷ, ὃν)

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

Support Reference: Parallelism

ULT **at the last of these days**
UST However,} when this final time period {began}
(ἐπ᾽ ἐσχάτου τῶν ἡμερῶν τούτων)

The phrase **the last of these days** refers to the last period in the history of the world, which began when Jesus lived, died, and came alive again. Alternate translation: [in the last period in the history of the world]

Support Reference: Idiom

ULT **a Son**
UST through his own Son
(Υἱῷ)

The word **Son** is an important title for Jesus, the Son of God.

Support Reference: Translating Son and Father

ULT **heir of all things**
UST to receive everything
(κληρονόμον πάντων)

The author uses the possessive form to indicate that the **heir** receives or inherits **all things**. If it would be helpful in your language, you could use a word or phrase such as “receive” or “inherit.” Alternate translation: [the heir who inherits all things]

Support Reference: Possession

ULT **he appointed heir of all things**
UST God has chosen … to receive everything
(ἔθηκεν κληρονόμον πάντων)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … days	time period {began}
the last of … days	final time period {began}
a Son	through his own Son
he appointed	God has chosen
heir	to receive
ages	the world

Hebrews 1:3

ULT	UST
who, being the brightness of his glory and exact representation of his being, upholding all the things by the word of his power and having made purification for sins, sat down at the right of the Majesty on high;	*In God's Son, we see how glorious God is. In fact, God's Son perfectly shows what God is like. By speaking powerfully, he sustains everything {that God has made}. After he purified his people from the wrong things that they did, he ascended into heaven and began to rule with God {his Father}.*

ULT **who, being the brightness of his glory and exact representation of his being, upholding all the things by the word of his power and having made purification for sins, sat down at the right of the Majesty on high**
UST In God's Son, we see how glorious God is. In fact, God's Son perfectly shows what God is like. By speaking powerfully, he sustains everything {that God has made}. After he purified his people from the wrong things that they did, he ascended into heaven and began to rule with God {his Father}
(ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος, ἐκάθισεν ἐν δεξιᾷ τῆς Μεγαλωσύνης ἐν ὑψηλοῖς)

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

Support Reference: Information Structure

ULT **the brightness of his glory and exact representation of his being**
UST we see how glorious God is. In fact, God's Son perfectly shows what God is like
(ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ)

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

Support Reference: Abstract Nouns

ULT **the brightness of his glory and**
UST we see how glorious God is. In fact
(ἀπαύγασμα τῆς δόξης καὶ)

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

Support Reference: Metaphor

ULT **upholding all the things**
UST he sustains everything {that God has made}
(φέρων & τὰ πάντα)

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

Support Reference: Metaphor

ULT **by the word of his power**
UST By speaking powerfully
(τῷ ῥήματι τῆς δυνάμεως αὐτοῦ)

The term **word** refers to speaking "words" or "messages." It does not refer to only a single word that the Son speaks. If it would be helpful in your language, you could use a word or phrase that refers to how the Son speaks. Alternate translation: [through his powerful speech] or [by how he speaks with power]

Support Reference: Metonymy

ULT **by the word of his power**
UST By speaking powerfully
(τῷ ῥήματι τῆς δυνάμεως αὐτοῦ)

If your language does not use an abstract noun for the idea of **power**, you could express the idea by using an adjective such as "powerful." Alternate translation: [by his powerful word]

Support Reference: Abstract Nouns

> ULT **sat down at the right**
> UST and began to rule
> (ἐκάθισεν ἐν δεξιᾷ)

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

Support Reference: Symbolic Action

> ULT **at the right of the Majesty**
> UST and began to rule with God {his Father}
> (ἐν δεξιᾷ τῆς Μεγαλωσύνης)

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

Support Reference: Synecdoche

> ULT **of the Majesty**
> UST with God {his Father}
> (τῆς Μεγαλωσύνης)

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

Support Reference: Euphemism

> ULT **on high**
> UST he ascended into heaven
> (ἐν ὑψηλοῖς)

The phrase **on high** identifies the location of **the right of the Majesty**, which is where the Son **sat down**. This location is in heaven. If it would be helpful in your language, you could clarify that it means that Jesus ascended into heaven, which is where the **right** side is. Alternate translation: [in heaven] or [on high, in heaven]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of his glory	how glorious God is
for sins	his people from the wrong things that they did
of the Majesty	with God {his Father}

Hebrews 1:4

ULT	UST
having become far superior to the angels, as he has inherited a more excellent name than they.	*{These things about him mean that} he is much greater than the spiritual beings. In the same way, the name that God now calls him is greater than their {names}.*

ULT **having become**
UST {These things about him mean that} he is
(γενόμενος)

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

ULT **having become far superior to the angels, as he has inherited a more excellent name than they**
UST These things about him mean that} he is much greater than the spiritual beings. In the same way, the name that God now calls him is greater than their {names}
(τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς, κεκληρονόμηκεν ὄνομα)

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

ULT **a more excellent name**
UST the name … is greater
(διαφορώτερον & ὄνομα)

The author does not clarify what **name** this is. It could be the title "Son," the title "Lord," the name "Jesus," or God's own special name, "Yahweh." Since the author did not clarify to what **name** he is referring, it is best to refer to a name or title without stating what it is. Alternate translation: [a more excellent title]

Support Reference: When to Keep Information Implicit

> ULT **he has inherited**
> UST that God now calls him
> (κεκληρονόμηκεν)

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

Support Reference: Metaphor

> ULT **than they**
> UST than their {names}
> (παρ᾽ αὐτοὺς)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the angels	than the spiritual beings
he has inherited	that God now calls him

Hebrews 1:5

ULT	UST
For to which of the angels did he ever say, "You are my son. Today I have fathered you"? And again, "I will be as a father to him, and he will be as a son to me"?	*{You can tell that God's Son is greater than the spiritual beings} because God did not at any time say these words to any spiritual being: "On this day, I have declared to everyone that I am your father, and you are my son!" {He did not say these words about any spiritual being} either: "I will be his father, and he will be my son." {However, he did say these words to his own Son.}*

ULT **For**

UST {You can tell that God's Son is greater than the spiritual beings} because

(γὰρ)

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

Support Reference: Connecting Words and Phrases

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

UST { … You can tell that God's Son is greater than the spiritual beings} because God did not at any time say these words to any spiritual being: On this day, I have declared to everyone that I am your father, and you are my son!" He did not say these words about any spiritual being} either: I will be his father, and he will be my son." However, he did say these words to his own Son

(τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε? καὶ πάλιν, ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα, καὶ αὐτὸς ἔσται μοι εἰς Υἱόν)

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

Support Reference: Rhetorical Question

ULT **For to which of the angels did he ever say … And again**
UST {You can tell that God's Son is greater than the spiritual beings} because God did not at any time say these words to any spiritual being … {He did not say these words about any spiritual being} either
(τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων & καὶ πάλιν)

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

Support Reference: Quotations and Quote Margins

ULT **You are my son. Today I have fathered you … I will be as a father to him, and he will be as a son to me**
UST On this day, I have declared to everyone that I am your father, and you are my son … I will be his father, and he will be my son." However, he did say these words to his own Son
(Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε & ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα, καὶ αὐτὸς ἔσται μοι εἰς Υἱόν)

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

Support Reference: Kinship

> ULT **You are my son. Today I have fathered you**
> UST On this day, I have declared to everyone that I am your father, and you are my son
> (Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε)

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

Support Reference: Parallelism

> ULT **You … you**
> UST your … and you
> (σύ & σε)

Because the quotation is referring to one **son**, **You** and **you** are singular.

Support Reference: Forms of 'You' — Singular

> ULT **I will be as a father to him, and he will be as a son to me**
> UST I will be his father, and he will be my son." However, he did say these words to his own Son
> (ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα, καὶ αὐτὸς ἔσται μοι εἰς Υἱόν)

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

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the angels	spiritual being
a father	his father

Hebrews 1:6

ULT	UST
But again, when he brings the firstborn into the world, he says, "And let all the angels of God worship him."	*More than that, when God raised his Son into the heavenly world, he commanded: "All the spiritual beings who serve God must honor and praise him."*

ULT **But again**
UST More than that
(δὲ πάλιν)

The word **But** introduces a contrast with the previous verse, which talks about what God has not said to angels. In this verse, the author identifies what God has said to angels. If it would be helpful in your language, you could use a word or phrase that would introduce this kind of contrast. Alternate translation: [Again, and in contrast,]

Support Reference: Connect — Contrast Relationship

ULT **But again … he says**
UST More than that … he commanded
(δὲ πάλιν & λέγει)

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

Support Reference: Quotations and Quote Margins

> ULT **he brings … he says**
> UST God raised … he commanded
> (εἰσαγάγῃ & λέγει)

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

Support Reference: Predictive Past

> ULT **But again, when he brings the firstborn into the world, he says**
> UST More than that, when God raised his Son into the heavenly world, he commanded
> (ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει)

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

Support Reference: Information Structure

> ULT **the firstborn**
> UST his Son
> (τὸν πρωτότοκον)

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

Support Reference: Metaphor

ULT into the world
UST into the heavenly world
(εἰς τὴν οἰκουμένην)

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

ULT And let all the angels of God worship him
UST All the spiritual beings who serve God must honor and praise him
(καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ)

The author of the quotation uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word or phrase such as "need to" or "must." Alternate translation: [And all the angels of God need to worship him]

Support Reference: Third-Person Imperatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
firstborn	his Son
world	heavenly world
let … worship	must honor and praise
the angels	the spiritual beings
of God	who serve God

Hebrews 1:7

ULT	UST
And on the one hand, with regard to the angels, he says, "The one making his angels spirits, and his servants flames of fire."	*God says this about the spiritual beings: "I have caused the spiritual beings who serve me to be {like} the wind and {like} burning fire."*

ULT **And on the one hand, with regard to the angels, he says**
UST God says this about the spiritual beings
(καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει)

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

Support Reference: Quotations and Quote Margins

ULT **The one making his angels spirits, and his servants flames of fire**
UST I have caused the spiritual beings who serve me to be {like} the wind and {like} burning fire
(ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα)

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

Support Reference: Parallelism

ULT **The one making his … his**
UST I have caused the spiritual beings who serve me
(ὁ ποιῶν & αὐτοῦ & αὐτοῦ)

The words **The one** and **his** refer to God. If it would be helpful in your language, you could make the reference explicit. Alternate translation: [God makes his … his]

Support Reference: Pronouns — When to Use Them

ULT **The one making his … his**
UST I have caused the spiritual beings who serve me
(ὁ ποιῶν & αὐτοῦ & αὐτοῦ)

The author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God, and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: [I am the one who makes his angels spirits and his servants flames of fire]

Support Reference: First, Second or Third Person

ULT **spirits**
UST to be {like} the wind
(πνεύματα)

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

ULT **The one making his angels spirits, and his servants flames of fire**
UST I have caused the spiritual beings who serve me to be {like} the wind and {like} burning fire
(ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα)

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

Support Reference: Metaphor

ULT **flames of fire**
UST {like} burning fire
(πυρὸς φλόγα)

The author uses the possessive form to describe **flames** that are made of **fire**. If it would be helpful in your language, you could express the idea with an adjective such as “fiery.” Alternate translation: [fiery flames] or [flames made of fire]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
angels	the spiritual beings
angels	the spiritual beings
spirits	to be {like} the wind
servants	who serve me

Hebrews 1:8

ULT	UST
But with regard to the Son, "Your throne, God, {is} forever {and} ever, and the scepter of righteousness {is the} scepter of hiskingdom.	*On the other hand, {God says this} about his Son: "You who are God will rule forever, and you will reign justly over your kingdom.*

ULT **But**
UST On the other hand
(δὲ)

The word **But** introduces a contrast with what God said about the angels in 1:7. The author contrasts the fact that God has created the angels with how the **Son** rules forever. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [However,]

Support Reference: Connect — Contrast Relationship

ULT **with regard to the Son**
UST {God says this} about his Son
(πρὸς & τὸν Υἱόν)

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

Support Reference: Ellipsis

> ULT **with regard to the Son**
> UST {God says this} about his Son
> (πρὸς & τὸν Υἱόν)

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

Support Reference: Quotations and Quote Margins

> ULT **with regard to the Son**
> UST {God says this} about his Son
> (πρὸς & τὸν Υἱόν)

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

> ULT **the Son**
> UST his Son
> (τὸν Υἱόν)

The word **Son** is an important title for Jesus, the Son of God.

Support Reference: Translating Son and Father

> ULT **Your**
> UST You … will rule
> (σου)

Since the word **Your** refers to one person, the **Son**, it is singular here.

Support Reference: Forms of 'You' — Singular

ULT **Your throne**
UST You … will rule
(ὁ θρόνος σου)

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

Support Reference: Metonymy

ULT **God**
UST who are God
(ὁ Θεὸς)

The word **God** directly addresses and names the one to whom the word **your** in the quote refers. Use a form in your language that indicates direct address. Alternate translation: [O God] or [you who are God]

Support Reference: Exclamations

ULT **{is} forever {and} ever**
UST forever
(εἰς τὸν αἰῶνα τοῦ αἰῶνος)

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

Support Reference: Idiom

ULT **the scepter of righteousness {is the} scepter of his kingdom**
UST you will reign justly over your kingdom
(ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας αὐτοῦ)

The word **scepter** refers to the rule of the person who has the **scepter**. If it would be helpful in your language, you could express the idea by referring to the person's "rule" or "reign." Alternate translation: [the rule of righteousness is the rule of his kingdom]

Support Reference: Metonymy

> ULT **the scepter of righteousness**
> UST you will reign justly
> (ἡ ῥάβδος τῆς εὐθύτητος)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as "righteous." Alternate translation: [a righteous scepter]

Support Reference: Abstract Nouns

> ULT **his**
> UST over your kingdom
> (αὐτοῦ)

The author refers to the **Son** in the third person instead of in the second person. He is still referring to the same person. If it would be helpful in your language, you could continue to use **you** instead. Alternate translation: [your]

Support Reference: First, Second or Third Person

> ULT **his**
> UST over your kingdom
> (αὐτοῦ)

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

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son	his Son
throne	You … will rule
God	who are God
{and} ever	forever
scepter	you will reign
of righteousness	justly
{is the} scepter	over your kingdom
of … kingdom	over your kingdom

Hebrews 1:9

ULT	UST
You loved righteousness and hated lawlessness. Because of this, God, your God, has anointed you {with the} oil of exultation more than your companions."	*You loved whatever is just, and you hated whatever breaks God's law. Because of that, I, your God, have caused you to be more powerful and joyful than anyone else who is with you."*

ULT **You loved … hated … your … you … your**
UST You loved … you hated … your … you … anyone else who is with you
(ἠγάπησας & ἐμίσησας & σε & σου & σου)

Since the words **You**, **your**, **you**, and **your** refer to one person, the Son, all forms of **you** in this verse are singular.

Support Reference: Forms of 'You' — Singular

ULT **righteousness … lawlessness**
UST whatever is just … whatever breaks God's law
(δικαιοσύνην & ἀνομίαν)

If your language does not use abstract nouns for the ideas of **righteousness** and **lawlessness**, you could express the idea by using adjectives or adverbs. Alternate translation: [what is righteous … what is lawless] or [what people do righteously … what people do lawlessly]

Support Reference: Abstract Nouns

ULT **God, your God, has anointed**
UST I, your God, have caused … to be
(ἔχρισέν & ὁ Θεός, ὁ Θεός σου)

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

Support Reference: Doublet

> ULT **God, your God, has anointed**
> UST I, your God, have caused … to be
> (ἔχρισέν & ὁ Θεός, ὁ Θεός σου)

Since **God** is the one speaking this quotation, he refers to himself in the third person here. If it would be helpful in your language, you could use the first person here to clarify that this is not another **God**. Alternate translation: [I, who am your God, have anointed]

Support Reference: First, Second or Third Person

> ULT **{ … has anointed you with the} oil of exultation**
> UST have caused you to be more powerful and joyful
> (ἔχρισέν σε & ἔλαιον ἀγαλλιάσεως)

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

Support Reference: Metaphor

> ULT **{with the} oil of exultation**
> UST more powerful and joyful
> (ἔλαιον ἀγαλλιάσεως)

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

Support Reference: Possession

> ULT **of exultation**
> UST more powerful and joyful
> (ἀγαλλιάσεως)

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

Support Reference: Abstract Nouns

> ULT **your companions**
> UST anyone else who is with you
> (τοὺς μετόχους σου)

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

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You loved	You loved
righteousness	whatever is just
lawlessness	whatever breaks God's law
has anointed	have caused … to be
God	I
God	God
{with the} oil	more powerful and joyful
of exultation	more powerful and joyful
companions	anyone else who is with you

Hebrews 1:10

ULT	UST
And "according to the beginnings, Lord, you founded the earth, and the heavens are the works of your hands.	*And {God also says this about his Son:} "You are the Lord, who powerfully created everything that exists when it all began.*

ULT And
UST And {God also says this about his Son … }
(καί)

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

Support Reference: Quotations and Quote Margins

ULT according to the beginnings, Lord, you founded the earth, and the heavens are the works of your hands
UST You are the Lord, who powerfully created everything that exists when it all began
(σὺ κατ' ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί)

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

Support Reference: Parallelism

ULT **you founded … your**
UST You … who powerfully created everything that exists
(σὺ & ἐθεμελίωσας & σού)

Since the words **you** and **your** refer to one person, the Son, **you** and **your** are singular here.

Support Reference: Forms of 'You' — Singular

ULT **according to the beginnings**
UST when it all began
(κατ' ἀρχάς)

Here, the phrase **according to the beginnings** refers to when all created things first came into being. In other words, the **beginnings** identifies the time when God created the universe. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [when everything began to exist] or [at the beginning of the creation]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Lord**
UST are the Lord
(Κύριε)

The word **Lord** directly addresses and names who **you** in the quote is. Use a form in your language that indicates direct address. Alternate translation: [O Lord]

Support Reference: Exclamations

ULT **founded the earth**
UST who powerfully created everything that exists
(τὴν γῆν ἐθεμελίωσας)

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

Support Reference: Metaphor

> ULT **of your hands**
> UST who powerfully created everything that exists
> (τῶν χειρῶν σού)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	are the Lord
earth	who powerfully created everything that exists
founded	who powerfully created everything that exists
heavens	who powerfully created everything that exists

Hebrews 1:11

ULT	UST
They themselves will perish, but you yourself will continue, and they will all wear out like a garment,	*All those things will eventually fall apart, but you keep on living forever. They are like clothing that becomes old and wears out,*

ULT **They themselves will perish … they will all wear out**
UST All those things will eventually fall apart … They are … that becomes old and wears out
(αὐτοὶ ἀπολοῦνται & πάντες & παλαιωθήσονται)

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

Support Reference: Pronouns — When to Use Them

ULT **They themselves will perish, but you yourself will continue**
UST All those things will eventually fall apart, but you keep on living forever
(αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις)

The words translated as **themselves** and **yourself** emphasize the contrast between "them" and "you." Consider using a natural way to emphasize this contrast in your language. Alternate translation: [It is they who will perish, but it is you who will continue]

Support Reference: Reflexive Pronouns

ULT **you yourself will continue**
UST you keep on living forever
(σὺ & διαμένεις)

Since the phrase **you yourself** refers to one person, the Son, **you yourself** is singular here.

Support Reference: Forms of 'You' — Singular

> ULT **they will all wear out like a garment**
> UST They are like clothing that becomes old and wears out
> (πάντες ὡς ἱμάτιον παλαιωθήσονται)

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

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They … will perish	will eventually fall apart

Hebrews 1:12

ULT	UST
and as a cloak you will roll them up, and as a garment they will be changed, but you yourself are the same, and your years will not fail."	*and you will {remove them and} roll them up as if they were old clothes. In the same way that a person changes clothes, you will change the things that you created. In contrast, you are the one who stays the same and lives at all times!"*

ULT **you will roll … up … you yourself are … your**
UST you will {remove them and} roll … up … you are … lives at all times
(ἑλίξεις & σὺ & εἶ & σου)

Since the words **you**, **yourself**, and **your** refer to one person, the Son, all forms of **you** in this verse are singular.

Support Reference: Forms of 'You' — Singular

ULT **them … they will be changed**
UST them … you will change the things that you created
(αὐτούς & ἀλλαγήσονται)

Just as in the previous verse, the words **them** and **they** here refer to the "earth" and the "heavens," which identify everything that God has created. If it would be helpful in your language, you could make what **them** and **they** refer to explicit. Alternate translation: [the earth and heavens … they will be changed] or [all created things … they will be changed]

Support Reference: Pronouns — When to Use Them

ULT **and as a cloak you will roll them up, and as a garment they will be changed**
UST and you will {remove them and} roll them up as if they were old clothes. In the same way that a person changes clothes, you will change the things that you created
(καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, ὡς ἱμάτιον καὶ ἀλλαγήσονται)

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

Support Reference: Parallelism

ULT **as a cloak you will roll them up, and as a garment they will be changed**
UST you will {remove them and} roll them up as if they were old clothes. In the same way that a person changes clothes, you will change the things that you created
(ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, ὡς ἱμάτιον καὶ ἀλλαγήσονται)

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

Support Reference: Simile

ULT **and as a garment they will be changed**
UST In the same way that a person changes clothes, you will change the things that you created
(ὡς ἱμάτιον καὶ ἀλλαγήσονται)

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

Support Reference: Active or Passive

ULT **you yourself are the same, and your years will not fail**
UST you are the one who stays the same and lives at all times
(σὺ & ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν)

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

Support Reference: Parallelism

> **ULT you yourself are**
> **UST** you are
> (σὺ & εἶ)

The word translated as **yourself** emphasizes the contrast between "they" and "you." Consider using a natural way to emphasize this contrast in your language. Alternate translation: [it is you who are]

Support Reference: Reflexive Pronouns

> **ULT your years will not fail**
> **UST** lives at all times
> (τὰ ἔτη σου οὐκ ἐκλείψουσιν)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a cloak	as if they were old clothes
years	lives at all times

Hebrews 1:13

ULT	UST
But to which of the angels has he ever said, "Sit at my right hand until I make your enemies a footstool {for} your feet"?	*God did not at any time say these words to any spiritual being: "Rule with me while I defeat all of your enemies!" {However, he did say these words to his own Son.}*

ULT **But to which of the angels has he ever said**
UST God did not at any time say these words to any spiritual being
(πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε)

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

Support Reference: Quotations and Quote Margins

ULT **But to which of the angels has he ever said, Sit at my right hand until I make your enemies a footstool {for} your feet**
UST God did not at any time say these words to any spiritual being: Rule with me while I defeat all of your enemies!" However, he did say these words to his own Son
(πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου, ὑποπόδιον τῶν ποδῶν σου)

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

Support Reference: Rhetorical Question

ULT **has he ever said**
UST God did … at any time say these words
(εἴρηκέν ποτε)

Here, **he** refers to God the Father. If it would be helpful in your language, you could make what **he** refers to explicit. Alternate translation: [has God ever said]

Support Reference: Pronouns — When to Use Them

ULT **Sit … your … your**
UST Rule with me … I defeat all of your enemies!" However, he did say these words to his own Son
(κάθου & σου & σου)

Since the words **Sit** and **your** refer to one person, the Son, all forms of "you" in this verse are singular.

Support Reference: Forms of 'You' — Singular

ULT **Sit at my right hand**
UST Rule with me
(κάθου ἐκ δεξιῶν μου)

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

Support Reference: Symbolic Action

ULT **at my right hand**
UST Rule with me
(ἐκ δεξιῶν μου)

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

Support Reference: Synecdoche

> ULT **until I make your enemies a footstool {for} your feet**
> UST while I defeat all of your enemies!" However, he did say these words to his own Son
> (ἕως ἂν θῶ τοὺς ἐχθρούς σου, ὑποπόδιον τῶν ποδῶν σου)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the angels	spiritual being
ever	at any time
enemies	I defeat all of your enemies!" However, he did say these words to his own Son
a footstool	I defeat all of your enemies!" However, he did say these words to his own Son

Hebrews 1:14

ULT	UST
Are they not all ministering spirits, being sent for service for the sake of the ones going to inherit salvation?	*The spiritual beings are all powerful beings who serve God, and God has sent them to help those whom he will soon save.*

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

UST The spiritual beings are all powerful beings who serve God, and God has sent them to help those whom he will soon save

(οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα, διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν)

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

Support Reference: Rhetorical Question

ULT **Are they**

UST The spiritual beings are

(εἰσὶν)

Here, **they** refers to the "angels" in 1:13. If it would be helpful in your language, you could refer to the "angels" explicitly. Alternate translation: [Are the angels]

Support Reference: Pronouns — When to Use Them

ULT **being sent**

UST and God has sent them

(ἀποστελλόμενα)

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

Support Reference: Active or Passive

> ULT **to inherit salvation**
> UST save
> (κληρονομεῖν σωτηρίαν)

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

Support Reference: Metaphor

> ULT **the ones going**
> UST those whom he will soon
> (τοὺς μέλλοντας)

Alternate translation: [those who are about] or [those who are destined]

> ULT **to inherit salvation**
> UST save
> (κληρονομεῖν σωτηρίαν)

If your language does not use an abstract noun for the idea of **salvation**, you could express the idea by using a verb such as “save.” In this case, you may need to find another way to express the idea behind **inherit**. Alternate translation: [to be saved as a gift from God]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ministering	who serve God
spirits	powerful beings
service	to help
to inherit	save
salvation	save

Hebrews 2

Hebrews 2 Chapter Introduction

Structure and Formatting

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

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

Religious and Cultural Concepts in This Chapter

Angels

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

Jesus as high priest

In 2:17, the author first refers to Jesus as a "priest," here specifically a "high priest." This is an important theme in Hebrews. In much of the rest of the letter, the author argues that Jesus is a high priest who offers a sacrifice in the heavenly sanctuary. The author simply introduces the title "high priest" here, but he will develop the idea later. So, do not include any extra information here, but carefully consider how to translate

"high priest" so that it fits with what the author later says about Jesus as a high priest. (See: high priest, chief priest)

Translation Issues in This Chapter

Kinship language

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

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

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

Hebrews 2:1

ULT	UST
Because of this, it is far more necessary for us to give attention to the {things that} have been heard, so that we might not drift away {from them}.	*Because {God did say those things to his Son}, we need to focus most of all on {the good news} that we learned. That way, we do not stop believing it.*

ULT **Because of this**
UST Because {God did say those things to his Son}
(διὰ τοῦτο)

The author introduces a result or implication from what he said about the Son and the angels in 1:1–14. Because God now speaks through his Son, who is greater than the angels, the audience needs to **give attention**. If it would be helpful in your language, you could use a word or phrase that draws an inference from the previous chapter. Alternate translation: [Because God is speaking through his Son] or [Because of all that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it is far more necessary for us to give attention**
UST we need to focus most of all
(δεῖ περισσοτέρως προσέχειν ἡμᾶς)

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

ULT **it is far more necessary for us to give attention**
UST we need to focus most of all
(δεῖ περισσοτέρως προσέχειν ἡμᾶς)

The phrase **far more** could modify (1) **necessary**. See the ULT. (2) **give attention**. Alternate translation: [it is necessary for us to give far more attention]

Support Reference: Information Structure

ULT **it is far more necessary for us to give attention**
UST we need to focus most of all
(δεῖ περισσοτέρως προσέχειν ἡμᾶς)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **to give attention**
UST to focus
(προσέχειν)

If your language does not use an abstract noun for the idea of **attention**, you could express the idea by using a verb such as “attend” or “focus.” Alternate translation: [to attend]

Support Reference: Abstract Nouns

ULT **to the {things that} have been heard**
UST on {the good news} that we learned
(τοῖς ἀκουσθεῖσιν)

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

Support Reference: Active or Passive

> ULT **so that we might not drift away {from them}**
> UST That way, we do not stop believing it
> (μήποτε παραρυῶμεν)

The author speaks as if the audience were boats that could **drift away** from where they were moored. In this metaphor, the place where the boats are moored is the good news about Jesus, and "drifting away" from this place refers to slowly failing to believe this good news. The author uses this metaphor to encourage the audience to remain "moored" to the good news by continuing to focus on it and firmly believe it. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: [so that we might not slide from them] or [so that we might not slowly fail to believe]

Support Reference: Metaphor

Hebrews 2:2

ULT	UST
For if the message spoken through angels became valid and every transgression and disobedience received just penalty,	*{This is important} because, when the spiritual beings gave the law {to the people of Israel}, what they said was reliable. Further, God justly punished anyone who did not listen to this law or broke it.*

ULT **For**
UST {This is important} because
(γὰρ)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **For if the message**
UST {This is important} because … the law {to the people of Israel}
(εἰ γὰρ ὁ & λόγος)

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

Support Reference: Connect — Factual Conditions

ULT **the message spoken through angels**
UST when the spiritual beings gave the law {to the people of Israel}
(ὁ δι' ἀγγέλων λαληθεὶς λόγος)

In the author's culture, people believed that God gave his law to Moses through angels. Here, **the message spoken through angels** refers to this law that Moses received from God with angels as the messengers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the message spoken through angels to Moses] or [Moses' law, which was spoken through angels,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the message spoken through angels**
UST when the spiritual beings gave the law {to the people of Israel}
(ὁ δι᾽ ἀγγέλων λαληθεὶς λόγος)

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

Support Reference: Active or Passive

ULT **every transgression and disobedience**
UST anyone who did not listen to this law or broke it
(πᾶσα παράβασις καὶ παρακοὴ)

If your language does not use abstract nouns for the ideas of **transgression** and **disobedience**, you could express the ideas by using verbs such as “transgress” and “disobey.” Alternate translation: [any person who transgressed and disobeyed]

Support Reference: Abstract Nouns

ULT **transgression and disobedience**
UST who did not listen to this law or broke it
(παράβασις καὶ παρακοὴ)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
angels	when the spiritual beings
transgression	broke it
received	God justly punished

ULT	UST
just	God justly punished

Hebrews 2:3

ULT	UST
how will we escape, having neglected so great a salvation? Which {salvation}, first having been chosen to be spoken through the Lord, was confirmed to us by the ones having heard {it};	*{Since that is true}, God will certainly punish any one of us who ignores the message about how God has acted powerfully to save us. It was the Lord {Jesus} who first spoke this message, and those who listened to him told us the same message reliably.*

ULT **how will we escape, having neglected so great a salvation**
UST {Since that is true}, God will certainly punish any one of us who ignores the message about how God has acted powerfully to save us
(πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας)

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

Support Reference: Rhetorical Question

ULT **will we escape**
UST {Since that is true}, God will … punish any one of us
(ἡμεῖς ἐκφευξόμεθα)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **will we escape, having neglected so great a salvation**
> UST {Since that is true}, God will … punish any one of us who ignores the message about how God has acted powerfully to save us
> (ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας)

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

Support Reference: Connect — Hypothetical Conditions

> ULT **so great a salvation? Which {salvation}**
> UST the message about how God has acted powerfully to save us … this message
> (τηλικαύτης & σωτηρίας? ἥτις)

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

Support Reference: Abstract Nouns

> ULT **so great a salvation? Which {salvation}**
> UST the message about how God has acted powerfully to save us … this message
> (τηλικαύτης & σωτηρίας? ἥτις)

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

Support Reference: Metonymy

> ULT **first having been chosen to be spoken through the Lord**
> UST It was the Lord {Jesus} who first spoke
> (ἀρχὴν λαβοῦσα, λαλεῖσθαι διὰ τοῦ Κυρίου)

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

Support Reference: Active or Passive

> ULT **was confirmed to us by the ones having heard {it}**
> UST and those who listened to him told us the same message reliably
> (ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a salvation	the message about how God has acted … to save us
Lord	It was the Lord {Jesus} who
was confirmed	told … the same message reliably

Hebrews 2:4

ULT	UST
God also testifying together with {them} by signs and wonders and various miracles and distributions of the Holy Spirit according to his will.	*God also has confirmed to us that this message is true by empowering believers to do powerful and amazing things. Further, he gave the Holy Spirit to believers, to each as God chose.*

ULT **by signs and wonders and various miracles**
UST by empowering believers to do powerful and amazing things
(σημείοις & καὶ τέρασιν, καὶ ποικίλαις δυνάμεσιν)

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

Support Reference: Doublet

ULT **according to his will**
UST to each as God chose
(κατὰ τὴν αὐτοῦ θέλησιν)

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

Support Reference: Abstract Nouns

ULT **his**
UST to each as God chose
(αὐτοῦ)

The word **his** could refer to: (1) **God**. Alternate translation: [God's]; (2) **the Holy Spirit**. Alternate translation: [the Spirit's] or [his own]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testifying together with {them}	has confirmed to us that this message is true
God	God also
by signs	by empowering believers to do powerful and amazing things
miracles	by empowering believers to do powerful and amazing things
of the Holy Spirit	the Holy Spirit
his will	to each as God chose

Hebrews 2:5

ULT	UST
For {it was} not to angels that {God} subjected the world that is coming, about which we are speaking.	*Now God has not put the spiritual beings in charge of the heavenly world that he will bring to earth. It is that world about which I am talking.*

ULT **For**
UST Now
(γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT **the world that is coming**
UST the heavenly world that he will bring to earth
(τὴν οἰκουμένην τὴν μέλλουσαν)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we are speaking**
> UST I am talking
> (λαλοῦμεν)

The word **we** refers to the author, who is one who "speaks." However, the author assumed that the audience was involved in the conversation by "hearing" what he "spoke," so he uses **we**. If it would be helpful in your language, you could refer to just the speaker by using a pronoun such as "I." Alternate translation: [I am speaking] or [I am telling you]

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to angels	the spiritual beings
that {God} subjected	God has … put … in charge of
world	the heavenly world

Hebrews 2:6

ULT	UST
Instead, someone somewhere testified, saying, "What is man, that you remember him, or a son of man, that you watch over him?	*Someone confirmed {what I have said} when he wrote in the Scriptures, "No humans are worthy enough for you to think about them{, God}! No human beings are important enough for you to take care of them!*

ULT **someone somewhere testified, saying**
UST Someone confirmed {what I have said} when he wrote in the Scriptures
(διεμαρτύρατο & πού τις λέγων)

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

Support Reference: Quotations and Quote Margins

ULT **What is man, that you remember him, or a son of man, that you watch over him**
UST No humans are worthy enough for you to think about them{, God}! No human beings are important enough for you to take care of them
(τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν)

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

Support Reference: Rhetorical Question

ULT **What is man, that you remember him, or a son of man, that you watch over him**
UST No humans are worthy enough for you to think about them{, God}! No human beings are important enough for you to take care of them
(τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν)

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

Support Reference: Parallelism

ULT **man … him … a son of man … him**
UST humans … them … No human beings are important enough … them
(ἄνθρωπος & αὐτοῦ & υἱὸς ἀνθρώπου & αὐτόν)

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

Support Reference: When Masculine Words Include Women

ULT **you remember … you watch over**
UST you to think about … God … you to take care of
(μιμνήσκῃ & ἐπισκέπτῃ)

Since the author of the quotation is speaking to God, the word **you** in this verse is singular.

Support Reference: Forms of 'You' — Singular

> ULT **a son of man**
> UST No human beings are important enough
> (υἱὸς ἀνθρώπου)

In the culture of the quotation's author, the phrase **son of man** was a way to refer to a person who was descended from other humans. In other words, it is another way to say **man** or "human." Jesus used this phrase to refer to himself during his earthly life, so it is possible that the author of Hebrews intended **son of man** to refer to Jesus directly. However, the author never uses **son of man** to refer to Jesus anywhere else. If it would be helpful in your language, you could: (1) use a word or phrase that refers to humans in general. Alternate translation: [a human being]; (2) use the same phrase that Jesus used to refer to himself. Alternate translation: [the Son of Man]

Support Reference: Idiom

> ULT **a son of man**
> UST No human beings are important enough
> (υἱὸς ἀνθρώπου)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testified	confirmed {what I have said}

Hebrews 2:7

ULT	UST
You made him a little lower than the angels; you crowned him with glory and honor.	*{Despite that,} you created humans to be only slightly less powerful than the spiritual beings, and you have greatly honored and empowered them.*

ULT **You made him a little lower … you crowned**
UST {Despite that,} you created humans to be only slightly less powerful … and you have greatly
(ἠλάττωσας αὐτὸν, βραχύ τι & ἐστεφάνωσας)

Since the author of the quotation is speaking to God, the word **you** in this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **him … him**
UST humans … them
(αὐτὸν & αὐτόν)

Just as in 2:6, the word **him** could primarily refer to: (1) humans in general. Alternate translation: [him or her … him or her]; (2) Jesus. Alternate translation: [him … him]

Support Reference: When Masculine Words Include Women

ULT **You made him a little lower than the angels**
UST {Despite that,} you created humans to be only slightly less powerful than the spiritual beings
(ἠλάττωσας αὐτὸν, βραχύ τι παρ' ἀγγέλους)

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

Support Reference: Metaphor

ULT **a little**
UST only slightly
(βραχύ τι)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **you crowned him with glory and honor**
UST and you have greatly honored and empowered them
(δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν)

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

Support Reference: Metaphor

ULT **with glory and honor**
UST honored and empowered
(δόξῃ καὶ τιμῇ)

If your language does not use abstract nouns for the ideas of **glory** and **honor**, you could express the ideas by using adjectives such as “glorious” and “honorable,” or you could use verbal phrases. Alternate translation: [so that he is glorious and honorable]

Support Reference: Abstract Nouns

ULT **with glory and honor**
UST honored and empowered
(δόξῃ καὶ τιμῇ)

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

Support Reference: Doublet

ULT **honor**
UST honored
(τιμῇ)

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

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angels	the spiritual beings
with glory	empowered
honor	honored
you crowned	and you have greatly

Hebrews 2:8

ULT	UST
You subjected all things under his feet." For in subjecting all the things, he left nothing not subjected to him. But now we do not yet see all the things subjected to him,	*You have put them in charge of everything {that you created}." When he wrote, "put them in charge of everything," that means that there is nothing over which they are not in charge. However, at this present time, we do not observe that humans are in charge of everything.*

ULT **You subjected**
UST You have put … in charge of
(ὑπέταξας)

Since the author of the quotation is speaking to God, here the word **you** is singular.

Support Reference: Forms of 'You' — Singular

ULT **You subjected all things under his feet**
UST You have put them in charge of everything {that you created}
(πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ)

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

Support Reference: Metaphor

ULT **his … to him … to him**
UST them … they … that humans
(αὐτοῦ & αὐτῷ & αὐτῷ)

Just as in 2:6–7, the words **his** and **him** could primarily refer to: (1) humans in general. Alternate translation: [his or her … to him or her … to him or her]; (2) Jesus. Alternate translation: [his … to him … to him]

Support Reference: When Masculine Words Include Women

ULT **For in subjecting all the things**
UST When he wrote, "put them in charge of everything
(ἐν τῷ γὰρ ὑποτάξαι τὰ πάντα)

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

Support Reference: Quotations and Quote Margins

ULT **he left**
UST that means that there is nothing
(ἀφῆκεν)

The word **he** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: [God left]

Support Reference: Pronouns — When to Use Them

ULT **he left nothing not subjected to him**
UST that means that there is nothing over which they are not in charge
(οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον)

The phrase **nothing not** means that there are no exceptions to how all things will be **subjected** to **him**. If it would be helpful in your language, you could use a form that only includes one negative. Alternate translation: [he did not omit anything that could be subjected to him]

Support Reference: Double Negatives

ULT **nothing not subjected … all the things subjected**
UST that means that there is nothing over which … are not in charge … are in charge of everything
(οὐδὲν & ἀνυπότακτον & τὰ πάντα ὑποτεταγμένα)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You subjected	You have put … in charge of
subjecting	When he wrote, “put them in charge of
subjected	are in charge of

Hebrews 2:9

ULT	UST
but we see Jesus, the one made a little lower than the angels, crowned with glory and honor because of his suffering of death, so that by the grace of God he might taste of death on behalf of everyone.	*However, we do observe Jesus. He is the one who was less powerful than the spiritual beings for a short time, and God has {now} greatly honored and empowered him. God did this because Jesus died. In this way, God graciously had him die for all people {who believe in him}.*

ULT **the one made a little lower than the angels**
UST He is the one who was less powerful than the spiritual beings for a short time
(τὸν & βραχύ τι παρ᾽ ἀγγέλους ἠλαττωμένον)

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

Support Reference: Metaphor

ULT **made a little lower**
UST who was less powerful … for a short time
(βραχύ τι & ἠλαττωμένον)

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

Support Reference: Active or Passive

> ULT **a little**
> UST for a short time
> (βραχύ τι)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **crowned with glory and honor**
> UST and God has {now} greatly honored and empowered him
> (δόξῃ καὶ τιμῇ ἐστεφανωμένον)

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

Support Reference: Metaphor

> ULT **crowned**
> UST and God has {now} greatly … him
> (ἐστεφανωμένον)

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

Support Reference: Active or Passive

> ULT **with glory and honor**
> UST honored and empowered
> (δόξῃ καὶ τιμῇ)

If your language does not use abstract nouns for the ideas of **glory** and **honor**, you could express the ideas by using adjectives such as “glorious” and “honorable,” or you could use verbal phrases. Alternate translation: [so that he is glorious and honorable]

Support Reference: Abstract Nouns

> ULT **because of his suffering of death**
> UST God did this because Jesus died
> (διὰ τὸ πάθημα τοῦ θανάτου)

The author uses the possessive form to refer to **suffering** that is the experience of **death**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [because he suffered death] or [because he experienced death]

Support Reference: Possession

> ULT **his suffering of death**
> UST Jesus died
> (τὸ πάθημα τοῦ θανάτου)

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as “die.” Alternate translation: [the fact that he died] or [his suffering that led to him dying]

Support Reference: Abstract Nouns

> ULT **by the grace of God**
> UST God graciously
> (χάριτι Θεοῦ)

If your language does not use an abstract noun for the idea of **grace**, you could express the idea by using an adjective such as “kind” or “gracious.” Alternate translation: [by God’s kind action] or [by how God acts kindly]

Support Reference: Abstract Nouns

> ULT **he might taste of death**
> UST had him die
> (γεύσηται θανάτου)

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

Support Reference: Metaphor

> ULT **he might taste of death**
> UST had him die
> (γεύσηται θανάτου)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angels	the spiritual beings
Jesus	Jesus
suffering	Jesus died
with glory	empowered
honor	honored
crowned	and God has {now} greatly … him
by the grace	God graciously
of God	God graciously

Hebrews 2:10

ULT	UST
For it was proper for him, because of whom all the things {exist} and through whom all the things {exist}, having brought many sons into glory, to perfect the founding leader of their salvation through sufferings.	*{Working in that way} was appropriate for God, who created and directs everything {that exists}. When Jesus began to make glorious everyone who believes in him, who are {like} his own siblings, God used how Jesus suffered to make him able to save them.*

ULT **For**
UST {Working in that way} was appropriate
(γὰρ)

The word **For** introduces an explanation of how and why Jesus "tastes of death on behalf of everyone." If it would be helpful in your language, you could use a phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Now] or [Here is why that happened:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **for him**
UST for God
(αὐτῷ)

The word **him** refers to God the Father, who is the one who "perfects" the **founding leader**, who is Jesus. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: [for God the Father]

Support Reference: Pronouns — When to Use Them

ULT **having brought many sons into glory, to perfect the founding leader of their salvation through sufferings**
UST When Jesus began to make glorious everyone who believes in him, who are {like} his own siblings, God used how Jesus suffered to make him able to save them
(πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν, διὰ παθημάτων τελειῶσαι)

The phrase **having brought many sons into glory** could refer to: (1) what the **founding leader**, Jesus, does. Alternate translation: [to perfect through sufferings the one who has brought many sons into glory, who is the founding leader of their salvation]; (2) what God the Father does. Alternate translation: [who has brought many sons into glory, to perfect the founding leader of their salvation through sufferings]

Support Reference: Information Structure

ULT **having brought many sons into glory**
UST When Jesus began to make glorious everyone who believes in him, who are {like} his own siblings
(πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα)

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

ULT **having brought many sons into glory**
UST When Jesus began to make glorious everyone who believes in him, who are {like} his own siblings
(πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα)

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

Support Reference: Metaphor

ULT **many sons**
UST everyone who believes in him, who are {like} his own siblings
(πολλοὺς υἱοὺς)

The phrase **many sons** refers to all those who believe in Jesus, who are **many**. The phrase includes both males and females, and it does not exclude anyone who believes. If it would be helpful in your language, you could use a word or phrase that identifies everyone who believes, both male and female. Alternate translation: [the many sons and daughters]

Support Reference: When Masculine Words Include Women

> ULT **many sons**
> UST everyone who believes in him, who are {like} his own siblings
> (πολλοὺς υἱοὺς)

The word **sons** refers to everyone who believes. Just as Jesus is a **son** of God the Father (See: 1:2), those who believe in him are also **sons** of God. While they are not **sons** eternally, like Jesus is, they are adopted as **sons** when they believe. This is an important idea in Hebrews, so preserve the language of kinship if possible. If it would be helpful in your language, you could express the idea by using an analogy. Alternate translation: [having brought believers, who are like God's sons,]

Support Reference: Kinship

> ULT **into glory**
> UST glorious
> (εἰς δόξαν)

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "glorious." Alternate translation: [into a glorious place] or [into glorious salvation]

Support Reference: Abstract Nouns

> ULT **the founding leader of their salvation**
> UST him … to save them
> (τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν)

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

Support Reference: Possession

> ULT **of their salvation**
> UST to save them
> (τῆς σωτηρίας αὐτῶν)

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: [who saves them]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
glory	glorious
founding leader	him
of … salvation	to save
sufferings	God used how Jesus suffered
to perfect	to make … able

Hebrews 2:11

ULT	UST
For both the sanctifying and the ones being sanctified {are} all from one. For this reason, he is not ashamed to call them brothers,	*Jesus, who sets his people apart for God, and those same people whom he set apart for God, all come from God himself. So, Jesus does not hesitate to refer to them as his own siblings.*

ULT **For**
(γὰρ)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **the sanctifying and the ones being sanctified**
UST Jesus, who sets his people apart for God, and those same people whom he set apart for God
(ὅ & ἁγιάζων, καὶ οἱ ἁγιαζόμενοι)

The phrase **the one who sanctifies** refers to Jesus, and the phrase **those who are being sanctified** refers to believers. If it would be helpful in your language, you could these ideas more explicit. Alternate translation: [the one who sanctifies, Jesus, and we who are being sanctified]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones being sanctified**
UST those same people whom he set apart for God
(οἱ ἁγιαζόμενοι)

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

Support Reference: Active or Passive

> ULT **{are} all from one**
> UST all come from God himself
> (ἐξ ἑνὸς πάντες)

The word **one** could refer to: (1) God the Father, who is the source of all humans and also of God the Son. Alternate translation: [all have one source, God himself] or [all have the same Father]; (2) type or common origin. Alternate translation: [all have one common origin] or [are all humans together]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he is not ashamed**
> UST Jesus does not hesitate
> (οὐκ ἐπαισχύνεται)

The word **he** refers back to the **the one who sanctifies**, who is Jesus. If it would be helpful in your language, you could make explicit that the pronoun refers to Jesus. Alternate translation: [Jesus is not ashamed]

Support Reference: Pronouns — When to Use Them

> ULT **he is not ashamed**
> UST Jesus does not hesitate
> (οὐκ ἐπαισχύνεται)

The author uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be helpful in your language, you could express the meaning positively. Alternate translation: [he is proud]

Support Reference: Litotes

> ULT **he is not ashamed to call**
> UST Jesus does not hesitate to refer
> (οὐκ ἐπαισχύνεται & καλεῖν)

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

Support Reference: Active or Passive

> ULT **brothers**
> UST as his own siblings
> (ἀδελφοὺς)

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

> ULT **to call them brothers**
> UST to refer to them as his own siblings
> (ἀδελφοὺς αὐτοὺς καλεῖν)

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

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sanctifying	sets his people apart for God
being sanctified	those same people whom he set apart for God
he is … ashamed	Jesus does … hesitate
to call	to refer

Hebrews 2:12

ULT	UST
saying, "I will proclaim your name to my brothers; I will sing praise to you in the midst of the assembly."	*{Jesus calls them his siblings} when he says, "I will declare to my siblings what you are like{, God}; I will praise you when people gather together {to worship you}."*

ULT **saying**
UST {Jesus calls them his siblings} when he says
(λέγων)

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

Support Reference: Quotations and Quote Margins

ULT **I will proclaim your name to my brothers; I will sing praise to you in the midst of the assembly**
UST I will declare to my siblings what you are like{, God}; I will praise you when people gather together {to worship you … }
(ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου; ἐν μέσῳ ἐκκλησίας ὑμνήσω σε)

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

Support Reference: Parallelism

ULT **your … you**
UST what you are like{, God} … you
(σου & σε)

Since the author of the quotation is speaking to God, here **you** is singular.

Support Reference: Forms of 'You' — Singular

> ULT **your name**
> UST what you are like{, God}
> (τὸ ὄνομά σου)

The word **name** here refers to what the person who has that **name** is like. If it would be helpful in your language, you could express the idea by referring to what a person is like. Alternate translation: [who you are]

Support Reference: Metonymy

> ULT **to my brothers**
> UST to my siblings
> (τοῖς ἀδελφοῖς μου)

Although the word **brothers** is masculine, the author of the quotation is using it to refer to all those who worship God, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [to my brothers and sisters]

Support Reference: When Masculine Words Include Women

> ULT **to my brothers**
> UST to my siblings
> (τοῖς ἀδελφοῖς μου)

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

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I will proclaim	I will declare
of the assembly	when people gather together {to worship you}

Hebrews 2:13

ULT	UST
And again, "I will be confident in him." And again, "Behold, I and the little children whom God gave me."	*{Jesus says} further: "I will rely on him." And {Jesus says} further, "Look at me and God's children whom he has entrusted to me."*

ULT And again … And again
UST {Jesus says} further … And {Jesus says} further
(καὶ πάλιν)

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

Support Reference: Quotations and Quote Margins

ULT him
UST him
(αὐτῷ)

The word **him** refers to God the Father. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: [God]

Support Reference: Pronouns — When to Use Them

ULT Behold, I
UST Look at me
(ἰδοὺ, ἐγὼ)

The word **Behold** draws attention to **I and the little children**. It asks the audience to pay special attention to what follows. If it would be helpful in your language, you could use a word or phrase that draws attention to what follows. Alternate translation: [Pay attention to me]

Support Reference: Metaphor

> ULT **the little children**
> UST God's children
> (τὰ παιδία)

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

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
confident	rely
God	he

Hebrews 2:14

ULT	UST
Therefore, since the little children share in flesh and blood, he likewise also shared in the same things so that through his death he might abolish the one having the power of death, that is, the devil,	*So, because God's children are human beings, Jesus also became a human being just like them. {He did that} so that he, by dying, could defeat Satan, who uses the fact that people die to control them.*

ULT Therefore
UST So
(οὖν)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT the little children
UST God's children
(τὰ παιδία)

The phrase **little children** refers back to the phrase as it appears in the quotation in the previous verse (See: 2:13). See how you translated it there. Alternate translation: [the people who are like God's little children]

Support Reference: Kinship

ULT flesh and blood
UST human beings
(αἵματος καὶ σαρκός)

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

Support Reference: Hendiadys

> ULT **the same things**
> UST a human being
> (τῶν αὐτῶν)

The phrase **the same things** refers back to **flesh and blood**. If it would be helpful in your language, you could make this connection explicit. Alternate translation: [the same flesh and blood]

Support Reference: Pronouns — When to Use Them

> ULT **through his death**
> UST by dying
> (διὰ τοῦ θανάτου)

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: [when he died,]

Support Reference: Abstract Nouns

> ULT **having the power of death**
> UST uses the fact that people die to control them
> (τὸ κράτος ἔχοντα τοῦ θανάτου)

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

Support Reference: Possession

> ULT **having the power of death**
> UST uses the fact that people die to control them
> (τὸ κράτος ἔχοντα τοῦ θανάτου)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he might abolish	he … could defeat

ULT	UST
devil	Satan

Hebrews 2:15

ULT	UST
and might release those {people}, as many as, in fear of death throughout all their lives, were held in slavery.	*{When he did that,} he got rid of the way that dying makes us afraid while we live.*

ULT **might release those {people}, as many as, in fear of death throughout all their lives, were held in slavery**
UST he got rid of the way that dying makes us afraid while we live
(ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου, διὰ παντὸς τοῦ ζῆν, ἔνοχοι ἦσαν δουλείας)

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

Support Reference: Metaphor

ULT **might release those {people}, as many as, in fear of death throughout all their lives, were held in slavery**
UST he got rid of the way that dying makes us afraid while we live
(ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου, διὰ παντὸς τοῦ ζῆν, ἔνοχοι ἦσαν δουλείας)

If it would be helpful in your language, you could arrange these elements in a different way. Alternate translation: [might release as many as were held in slavery to fear of death throughout all their lives]

Support Reference: Information Structure

ULT **in fear of death**
UST the way that dying … afraid
(φόβῳ θανάτου)

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

Support Reference: Abstract Nouns

> ULT **were held in slavery**
> UST makes
> (ἔνοχοι ἦσαν δουλείας)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
might release	he got rid of
in fear	afraid
slavery	makes

Hebrews 2:16

ULT	UST
For of course he does not take hold of angels, but he takes hold of the offspring of Abraham,	*{Jesus became a human being,} because he came to help those who belong to Abraham{, the ancestor of the Israelites}, not to help spiritual beings, as you know.*

ULT **For**
UST {Jesus became a human being,} because
(γὰρ)

The word **For** introduces an explanation of why the Son shared in "flesh and blood" and died. He did this because he **takes hold of** humans, not angels. If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: [He did those things because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he does not take hold of angels, but he takes hold of the offspring of Abraham**
UST he came to help those who belong to Abraham{, the ancestor of the Israelites}, not to help spiritual beings
(οὐ & ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται)

If your language would not put the negative statement before the positive statement, you could reverse them. Alternate translation: [he takes hold of the offspring of Abraham. He does not take hold of angels.]

Support Reference: Information Structure

ULT **he does not take hold of … he takes hold of**
UST he came to help … not to help
(οὐ & ἐπιλαμβάνεται & ἐπιλαμβάνεται)

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

Support Reference: Metaphor

ULT the offspring
UST those who belong to Abraham{, the ancestor of the Israelites}
(σπέρματος)

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

ULT the offspring of Abraham
UST those who belong to Abraham{, the ancestor of the Israelites}
(σπέρματος Ἀβραὰμ)

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

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
angels	spiritual beings
the offspring	those who belong to Abraham{, the ancestor of the Israelites}
of Abraham	those who belong to Abraham{, the ancestor of the Israelites}

Hebrews 2:17

ULT	UST
from which he was obligated to become like his brothers in all things, so that he would be a merciful and faithful high priest {concerning} the things pertaining to God in order to make atonement {for} the sins of the people.	*Because that {is why he came}, Jesus needed to be exactly like us, who are his siblings. That way, he can be the ruling priest who serves God in a compassionate and trustworthy way, so that God forgives what his people did wrong.*

ULT **from which**
UST Because that {is why he came}
(ὅθεν)

The phrase **from which** introduces an inference or conclusion based on what the author has argued, particularly what he wrote in 2:16. Because Jesus focuses on "the descendants of Abraham," he is **obligated to become like** them. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: [so you can see that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he was obligated**
UST Jesus needed
(ὤφειλεν)

The author does not mean that someone **obligated** or made Jesus **become like his brothers**. Rather, he means that becoming like his brothers was the correct or necessary way to accomplish the goal of making **atonement**. If it would be helpful in your language, you could use a word or phrase that refers to a necessity. Alternate translation: [it was necessary for him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his brothers**
UST us, who are his siblings
(τοῖς ἀδελφοῖς)

Although the word **brothers** is masculine, the author is using it to refer to all those who believe in Jesus, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [his brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **his brothers**
UST us, who are his siblings
(τοῖς ἀδελφοῖς)

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

Support Reference: Kinship

ULT **in order to make atonement {for} the sins of the people**
UST so that God forgives what his people did wrong
(εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
merciful	in a compassionate
faithful	trustworthy way
a … high priest	the ruling priest
God	who serves God
in order to make atonement {for}	so that God forgives
sins	what … did wrong

Hebrews 2:18

ULT	UST
For in that he himself had suffered, having been tempted, he is able to help the ones being tempted.	*{Jesus can be that kind of priest} because he endured painful things and experienced how doing what is wrong seems to be good. So, he can aid everyone who also experiences how doing what is wrong seems to be good.*

ULT **For**
UST {Jesus can be that kind of priest} because
(γὰρ)

The word **For** introduces an explanation of how Jesus functions as "a merciful and faithful high priest." If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: [He can be merciful and faithful because,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **himself**
UST he
(αὐτὸς)

The word **himself** emphasizes Jesus in order to set up the comparison with everyone else who is **tempted**. If it would be helpful in your language, you could use a word or phrase that emphasizes **he**, that is, Jesus. Alternate translation: [is one who]

Support Reference: Reflexive Pronouns

ULT **having been tempted … being tempted**
UST and experienced how doing what is wrong seems to be good … everyone who also experiences how doing what is wrong seems to be good
(πειρασθείς & πειραζομένοις)

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

Support Reference: Active or Passive

> ULT **he himself had suffered, having been tempted**
> UST he endured painful things and experienced how doing what is wrong seems to be good
> (πέπονθεν αὐτὸς, πειρασθείς)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he … had suffered	endured painful things
having been tempted	and experienced how doing what is wrong seems to be good
being tempted	everyone who also experiences how doing what is wrong seems to be good

Hebrews 3

Hebrews 3 Chapter Introduction

Structure and Formatting

1. Example of the wilderness generation (3:1–4:13)
    - Exhortation: The Son is greater than Moses (3:1–6)
    - Exhortation: Strive to enter the rest! (3:7–4:11)

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

Religious and Cultural Concepts in This Chapter

"Today"

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

Rest

The quotation from Psalm 95 includes the word "rest." In the context of the Psalm, this "rest" probably refers to the land that God promised to give to the Israelites. However, scholars debate what the author of Hebrews means when he uses the word "rest." This is important because the author speaks much more about "rest" in chapter 4. There are two major options for what "rest" could mean: (1) "rest" could refer to how people rest, that is, to the state or experience of "resting." (2) "rest" could refer to the place where people rest. For the author of Hebrews, this place of "rest" is either in heaven or on a renewed

earth. Before you choose how to translate “rest,” consider reading Hebrews 4:1–11 so that you can decide what the author means when he uses “rest.”

Translation Issues in This Chapter

The “house” in 3:1–6

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

Rhetorical questions

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

The quotation from Psalm 95

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

See the notes for places where the author refers directly to Psalm 95 or to the Old Testament stories. (See: Quotations and Quote Margins)

What does “for 40 years” modify?

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

Hebrews 3:1

ULT	UST
Therefore, holy brothers, sharers of a heavenly calling, consider carefully the apostle and high priest of our confession, Jesus,	*My fellow believers, God has set you apart for himself, and he has summoned us together from heaven. Since {I have told you what Jesus has done,} you should think about him. God sent him to us, and he is the ruling priest in whom we say we believe.*

ULT **Therefore**
UST Since {I have told you what Jesus has done … }
(ὅθεν)

The word **Therefore** introduces an inference from what the author has said about Jesus in 2:5–18. If it would be helpful in your language, you could use a word or phrase that clearly introduces an inference. Alternate translation: [As a result of all that] or [Because of those things]

Support Reference: Connect — Reason-and-Result Relationship

ULT **brothers**
UST My fellow believers
(ἀδελφοὶ)

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **sharers of a heavenly calling**
UST and he has summoned us together from heaven
(κλήσεως ἐπουρανίου, μέτοχοι)

The author uses the possessive form to indicate that believers share a **heavenly calling**. Believers could share this **calling** with: (1) other believers. Alternate translation: [who share together in a heavenly calling]; (2) Jesus. Alternate translation: [share with Jesus a heavenly calling]

Support Reference: Possession

ULT **of a heavenly calling**
UST and he has summoned us … from heaven
(κλήσεως ἐπουρανίου)

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

ULT **the apostle**
UST God sent him to us
(τὸν ἀπόστολον)

The word **apostle** refers to someone who has been sent. In this passage, it does not refer to any of the 12 "apostles." If it would be helpful in your language, you could use a descriptive phrase instead of the word you normally use for the 12 "apostles." Alternate translation: [the sent one] or [the ambassador]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the apostle and high priest of our confession**
UST God sent him to us, and he is the ruling priest in whom we say we believe
(τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν)

The author uses the possessive form to speak about the **apostle** and the **high priest** who is the main content of **our confession**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [the apostle and high priest whom we confess]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy	God has set you apart for himself
of a … calling	and he has summoned us
heavenly	from heaven
apostle	God sent him to us
high priest	he is the ruling priest
of … confession	in whom … say we believe
Jesus	him

Hebrews 3:2

ULT	UST
being faithful to the one having appointed him, as also Moses {was} in his house.	*He faithfully served God, who made him {a ruling priest}. {He is} like Moses, who also {faithfully served God} as part of God's people.*

ULT to the one having appointed
UST who made … a ruling priest
(τῷ ποιήσαντι)

The phrase **the one who appointed** refers to God the Father. If it would be helpful in your language, you could make explicit that this phrase refers to God the Father. Alternate translation: [to God, who appointed]

Support Reference: Pronouns — When to Use Them

ULT as also Moses {was} in his house
UST {He is} like Moses, who also {faithfully served God} as part of God's people
(ὡς καὶ Μωϋσῆς ἐν τῷ οἴκῳ αὐτοῦ)

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

Support Reference: When to Keep Information Implicit

ULT in his house
UST as part of God's people
(ἐν τῷ οἴκῳ αὐτοῦ)

The word **house** refers to a group of people, in this case the Israelites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [among God's tribe] or [in his clan]

Support Reference: Metaphor

> ULT **his house**
> UST as part of God's people
> (τῷ οἴκῳ αὐτοῦ)

The pronoun **his** refers to God. If this is not clear for your readers, you could use the person's name here. Alternate translation: [the house of God]

Support Reference: Pronouns — When to Use Them

> ULT **his house**
> UST as part of God's people
> (τῷ οἴκῳ αὐτοῦ)

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

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faithful	He faithfully served God
having appointed	who made … a ruling priest
Moses	Moses
house	as part of … people

Hebrews 3:3

ULT	UST
For this one has been considered worthy of greater glory than Moses, according to how much greater honor the one building it has {than} the house.	*Now each building has a builder who made it, and people rightly praise the builder more than {they praise} the building. Similarly, God is the builder who made everything. Therefore, people should praise Jesus{, who is God,} more than {they praise} Moses{, whom God made}. (vv3-4)*

Note:

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

Support Reference: Verse Bridges

ULT **this one**
UST Jesus{, who is God … }
(οὗτος)

The phrase **this one** refers to Jesus, the Son. If it would be helpful in your language, you could make explicit that the pronoun refers to Jesus. Alternate translation: [Jesus] or [this Jesus]

Support Reference: Pronouns — When to Use Them

ULT **this one has been considered worthy**
UST people should … Jesus{, who is God … }
(οὗτος & ἠξίωται)

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

Support Reference: Active or Passive

ULT **of greater glory**
UST praise … more
(πλείονος & δόξης)

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "glorious." Alternate translation: [to be declared more glorious]

Support Reference: Abstract Nouns

ULT **greater honor the one building it has**
UST and people rightly praise the builder more … is the builder who made
(πλείονα τιμὴν ἔχει & ὁ κατασκευάσας αὐτόν)

If your language does not use an abstract noun for the idea of **honor**, you could express the idea by using an adjective such as "honorable." Alternate translation: [more honorable the one building the house is]

Support Reference: Abstract Nouns

ULT **it … {than} the house**
UST the builder … than {they praise} the building
(τοῦ οἴκου & αὐτόν)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
glory	praise
Moses	they praise} Moses{, whom God made}
honor	and people rightly praise
house	than {they praise} the building

Hebrews 3:4

ULT	UST
For every house is built by someone, but God {is} the one having built all things.	*Now each building has a builder who made it, and people rightly praise the builder more than {they praise} the building. Similarly, God is the builder who made everything. Therefore, people should praise Jesus{, who is God,} more than {they praise} Moses{, whom God made}. (vv3-4)*

ULT **every house is built by someone**
UST each building has a builder who made it
(πᾶς & οἶκος κατασκευάζεται ὑπό τινος)

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

Support Reference: Active or Passive

ULT **every house**
UST each building
(πᾶς & οἶκος)

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

> ULT **the one having built all things**
> UST the builder … is the builder who made everything
> (ὁ & πάντα κατασκευάσας)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	building
God {is}	God

Hebrews 3:5

ULT	UST
And Moses {was} indeed faithful as a servant in his entire house, for a testimony of the {things that} would be spoken in the future;	*Moses faithfully served God as one who helped all God's people. In that way, he already proclaimed what God says now {about Jesus}.*

ULT **Moses {was} indeed faithful as a servant in his entire house**
UST Moses faithfully served God as one who helped all God's people
(Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων)

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

Support Reference: When to Keep Information Implicit

ULT **in his entire house**
UST all God's people
(ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ)

The word **house** refers to a group of people, in this case the Israelites. See how you translated **house** in Hebrews 3:2. Alternate translation: [among God's entire tribe] or [in his entire clan]

Support Reference: Metaphor

ULT **his**
UST God's
(αὐτοῦ)

The word **his** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: [God's]

Support Reference: Pronouns — When to Use Them

> ULT **of the {things that} would be spoken in the future**
> UST what God says now {about Jesus}
> (τῶν λαληθησομένων)

The author does not clarify what exactly is **spoken**. He may be referring: (1) specifically to what God the Father says about Jesus. Alternate translation: [of the things that would be spoken about Jesus in the future]; (2) generally to the good news about Jesus. Alternate translation: [of the good news that would be spoken in the future]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **would be spoken in the future**
> UST what God says now {about Jesus}
> (λαληθησομένων)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
was … faithful	faithfully served God
house	people
a servant	one who helped
a testimony	he already proclaimed

Hebrews 3:6

ULT	UST
but Christ, as a Son over his house (whose house we are if we hold fast to the confidence and the boasting of our hope).	*But the Messiah is God's Son, who {faithfully} rules over God's people. As long as we persist in boldly and proudly expecting {what God will give us}, we belong to those same people.*

ULT Christ, as a Son
UST the Messiah is God's Son
(Χριστὸς & ὡς Υἱὸς)

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

Support Reference: Ellipsis

ULT a Son
UST God's Son
(Υἱὸς)

The word **Son** is an important title for Jesus, the Son of God. See how you translated this word in 1:2.

Support Reference: Translating Son and Father

ULT over his house
UST who {faithfully} rules over God's people
(ἐπὶ τὸν οἶκον αὐτοῦ)

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

Support Reference: Metaphor

ULT **over his house (whose house we are**
UST who {faithfully} rules over God's people … we belong to those same people
(ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς)

The word **house** refers to a group of people, in this case God's people. See how you translated house in 3:2. Alternate translation: [over his clan (whose clan we are]

Support Reference: Metaphor

ULT **his … whose**
UST God's … those same people
(αὐτοῦ, οὗ)

The words **his** and **whose** refer to God. If it would be helpful in your language, you could make explicit that the pronouns refer to God. Alternate translation: [God's … whose]

Support Reference: Pronouns — When to Use Them

ULT **house (whose house we are if we hold fast to the confidence and the boasting of our hope**
UST people. As long as we persist in boldly and proudly expecting {what God will give us}, we belong to those same people
(τὸν οἶκον & οὗ οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατάσχωμεν)

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

Support Reference: Information Structure

ULT **are if**
UST As long as … belong to
(ἐσμεν & ἐὰν)

The author uses the conditional form to show that "holding fast" leads to being God's **house**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: [are, given that]

Support Reference: Connect — Hypothetical Conditions

ULT **we hold fast to**
UST we persist in
(κατάσχωμεν)

The author speaks of persistently doing something as if it were holding firmly onto an object. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [we continue strongly in]

Support Reference: Metaphor

ULT **we hold fast to the confidence and the boasting of our hope**
UST we persist in boldly and proudly expecting {what God will give us}
(τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατάσχωμεν)

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

Support Reference: Abstract Nouns

ULT **the confidence and the boasting of our hope**
UST boldly and proudly expecting {what God will give us}
(τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος)

The author uses the possessive form to describe **confidence** and **boasting** about or concerning **our hope**. If it would be helpful in your language, you could use a more natural construction. Alternate translation: [the confidence and the boasting concerning our hope]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
a Son	God’s Son
house	people
house	those same people
of our hope	expecting {what God will give us}

Hebrews 3:7

ULT	UST
Therefore, just as the Holy Spirit says: "Today, if you hear his voice,	*Since {we are God's people}, {we should do} what the Holy Spirit says: "This day, when you hear the Father speak {to you},*

ULT Therefore
UST Since {we are God's people}
(διό)

The word **Therefore** introduces an exhortation that is based on the claim from the previous verse that we are his "house" as long as "we hold fast" (See: 3:6). If it would be helpful in your language, you could use a word or phrase that introduces an exhortation that is based on a previous statement. Alternate translation: [So then]

Support Reference: Connect — Reason-and-Result Relationship

ULT just as the Holy Spirit says
UST {we should do} what the Holy Spirit says
(καθὼς λέγει τὸ Πνεῦμα τὸ Ἅγιον)

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

Support Reference: Quotations and Quote Margins

ULT **if**
UST when
(ἐὰν)

The author is speaking as if "hearing his voice" were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what the author is saying is not certain, then you could express the idea by using a word such as "when." Alternate translation: [whenever]

Support Reference: Connect — Factual Conditions

ULT **his**
UST the Father
(αὐτοῦ)

The word **his** refers to God the Father. This means that the **Holy Spirit** speaks about the Father's **voice**. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: [God the Father's]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Holy Spirit	the Holy Spirit

Hebrews 3:8

ULT	UST
do not harden your hearts as in the provocation, during the day of testing in the wilderness	*do not stubbornly disobey him. {That is what your ancestors did} when they rebelled against God and provoked him while they lived in the wild places.*

ULT do not harden your hearts
UST do not stubbornly disobey him
(μὴ σκληρύνητε τὰς καρδίας ὑμῶν)

When someone "hardens their heart," it means that the person becomes stubborn and refuses to listen or respond to someone else. If you have a figurative or idiomatic way to refer to this behavior, you could use it here. If you do not have a figurative way to refer to this behavior, you could express the idea plainly. Alternate translation: [do not be stubborn] or [do not be headstrong]

Support Reference: Idiom

ULT as in the provocation, during the day of testing in the wilderness
UST {That is what your ancestors did} when they rebelled against God and provoked him while they lived in the wild places
(ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ, ἐν τῇ ἐρήμῳ)

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

Support Reference: Background Information

> ULT **in the provocation**
> UST when they rebelled against God
> (ἐν τῷ παραπικρασμῷ)

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

Support Reference: Abstract Nouns

> ULT **the day of testing**
> UST and provoked him
> (τὴν ἡμέραν τοῦ πειρασμοῦ)

The author uses the possessive form to identify a **day** on which **testing** occurred. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [the day when they tested God]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … harden	do … stubbornly disobey him
provocation	they rebelled against God
day	and provoked him
of testing	and provoked him
wilderness	while they lived in the wild places

Hebrews 3:9

ULT	UST
where your fathers tested {me} by examination, and they saw my works	*{While they were} in those places, your ancestors provoked God to see what he would do. {They did that} even though they saw all the amazing things that he did {for them}*

ULT **your fathers**
UST your ancestors
(οἱ πατέρες ὑμῶν)

The phrase **your fathers** refers to the Israelites who were alive before Jesus lived on earth. The audience of the original quotation were Israelites who descended from these people. Use a word or phrase that refers to ancestors. Alternate translation: [your forefathers]

Support Reference: Kinship

ULT **your fathers**
UST your ancestors
(οἱ πατέρες ὑμῶν)

Although the word **fathers** is masculine, it refers to any ancestors, both male and female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [your fathers and mothers]

Support Reference: When Masculine Words Include Women

ULT **tested {me} by examination**
UST provoked God to see what he would do
(ἐπείρασαν & ἐν δοκιμασίᾳ)

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

Support Reference: Doublet

> ULT **and they saw my works**
> UST They did that} even though they saw all the amazing things that he did {for them}
> (καὶ εἶδον τὰ ἔργα μου)

The clause **they saw my works** could refer to: (1) how the **fathers tested** God even though they **saw** the amazing **works** that God did to rescue them and bring them through the wilderness. Alternate translation: [even though they saw my powerful deeds]; (2) how God acted to punish the **fathers** for how they **tested** him. Alternate translation: [and they saw how I punished them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tested {me}	provoked God
examination	to see what he would do

Hebrews 3:10

ULT	UST
for 40 years. Therefore, I was very angry with that generation, and I said, 'They are always going astray in their hearts, and they have not known my ways.'	*during a period of 40 years. So, he was angry with those people, and he said about them, 'They want to do what is wrong all the time. They do not understand how I want them to behave.'*

ULT **for 40 years**
UST during a period of 40 years
(τεσσεράκοντα ἔτη)

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

Support Reference: Information Structure

ULT **I said, 'They are always going astray in their hearts, and they have not known my ways**
UST he said about them, 'They want to do what is wrong all the time. They do not understand how I want them to behave
(εἶπον, ἀεὶ πλανῶνται τῇ καρδίᾳ; αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου)

If it would be helpful in your language, you could translate this direct quotation as an indirect quotation. Alternate translation: [I said that they are always going astray in their hearts, and they have not known my ways]

Support Reference: Quotes within Quotes

ULT **They are always going astray in their hearts, and they have not known my ways**
UST They want to do what is wrong all the time. They do not understand how I want them to behave
(ἀεὶ πλανῶνται τῇ καρδίᾳ; αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου)

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

Support Reference: Parallelism

> ULT **They are always going astray**
> UST to do what is wrong all the time
> (ἀεὶ πλανῶνται)

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

Support Reference: Metaphor

> ULT **in their hearts**
> UST They want
> (τῇ καρδίᾳ)

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

Support Reference: Metonymy

> ULT **my ways**
> UST how I want them to behave
> (τὰς ὁδούς μου)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	years
with … generation	with those people
have … known	do … understand

Hebrews 3:11

ULT	UST
As I swore in my wrath, '...if they will enter into my rest!'"	*So then, because he was angry with them, he solemnly declared, 'They will never participate in how I rest!'"*

ULT **As**
UST So then
(ὡς)

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

Support Reference: Connecting Words and Phrases

ULT **in my wrath**
UST because he was angry with them
(ἐν τῇ ὀργῇ μου)

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

Support Reference: Abstract Nouns

ULT **I swore in my wrath, if they will enter into my rest**
UST because he was angry with them, he solemnly declared, 'They will never participate in how I rest
(ὥμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου)

If it would be helpful in your language, you could translate this direct quotation as an indirect quotation. Alternate translation: [I swore in my wrath that … if they will enter into my rest]

Support Reference: Quotes within Quotes

> ULT **if they will enter into my rest**
> UST They will never participate in how I rest
> (εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου)

God uses the word **If** to introduce a statement that he knows will not be true. What the form means is that **they** will definitely not **enter into my rest**. If it would be helpful in your language, you could express the idea with a strong negation. Alternate translation: [They will never enter into my rest!]

Support Reference: Connect — Contrary to Fact Conditions

> ULT **if they will enter into my rest**
> UST They will never participate in how I rest
> (εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου)

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

Support Reference: Oath Formulas

> ULT **they will enter into my rest**
> UST They will … participate in how I rest
> (εἰσελεύσονται εἰς τὴν κατάπαυσίν μου)

The word **rest** could refer to: (1) the state of "resting." Alternate translation: [they will participate in the way that I rest] or [they will rest with me]; (2) the place where people rest, particularly the land that God promised to give to his people. Alternate translation: [they will enter into my resting place] or [they will enter into the land of rest]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I swore	he solemnly declared
wrath	because he was angry with them

Hebrews 3:12

ULT	UST
Watch out, brothers, so that there will not be in any of you a wicked heart of unbelief, in the falling away from the living God.	*Fellow believers, pay attention! Make sure that none of you think in evil and unbelieving ways that would lead you to become disloyal to the only real God.*

ULT **Watch out**
UST pay attention
(βλέπετε)

Alternate translation: [Be careful]

ULT **brothers**
UST Fellow believers
(ἀδελφοί)

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **in any of you a wicked heart of unbelief**
UST of you think in evil and unbelieving ways
(ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας)

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

Support Reference: Metonymy

ULT **a wicked heart of unbelief**
UST think in evil and unbelieving ways
(καρδία πονηρὰ ἀπιστίας)

The author uses the possessive form to describe a **heart** that is characterized by **unbelief**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [a wicked heart that does not believe] or [a wicked and unbelieving heart]

Support Reference: Possession

ULT **of unbelief**
UST in evil and unbelieving ways
(ἀπιστίας)

If your language does not use an abstract noun for the idea of **unbelief**, you could express the idea by using a verb such as "believe" or an adjective such as "unbelieving." Alternate translation: [that does not believe]

Support Reference: Abstract Nouns

ULT **in the falling away**
UST that would lead you to become disloyal to
(ἐν τῷ ἀποστῆναι)

The phrase **in the falling away** refers to something that happens at the same time as having **a wicked heart of unbelief**. If it would be helpful in your language, you could use a form that introduces simultaneous action. Alternate translation: [while you fall away] or [which falls away]

Support Reference: Connect — Simultaneous Time Relationship

ULT **in the falling away from**
UST that would lead you to become disloyal to
(ἐν τῷ ἀποστῆναι ἀπὸ)

The author speaks of rejecting or failing to follow God as if the person "fell away" from where God is. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in the turning away from] or [in rejecting]

Support Reference: Metaphor

> ULT **the living God**
> UST the only real God
> (Θεοῦ ζῶντος)

The phrase **the living God** identifies God as the one who "lives" and possibly as the one who gives "life." The primary point is that God actually "lives," unlike idols and other things that people call "god." If it would be helpful in your language, you could use a word or phrase that emphasizes that God really "lives." Alternate translation: [the God who lives] or [the true God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wicked	in evil and unbelieving ways
of unbelief	in evil and unbelieving ways
the … God	the only real God

Hebrews 3:13

ULT	UST
Instead, exhort one another every day, as long as it is called "today," so that no one among you is hardened by the deceitfulness of sin.	*Rather, you should encourage each other {to be loyal to God} daily, during every day that we call "this day." That way, none of you sin and thus deceive yourselves, which would make you unable to obey God.*

ULT **as long as it is called "today**
UST during every day that we call "this day
(ἄχρις οὗ, τὸ σήμερον, καλεῖται)

The author refers to **today** in such a way that the audience would know that he was referring to how the quotation used the word **today** (See: 3:7). Use a form in your language that shows that the author is referring back to the quotation. Alternate translation: [as long as it is called "today," as the psalmist wrote,]

Support Reference: Quotations and Quote Margins

ULT **as long as it is called "today**
UST during every day that we call "this day
(ἄχρις οὗ, τὸ σήμερον, καλεῖται)

The author speaks about a time that we call **today**. We call every day **today**, so this phrase means that we should **exhort one another** all the time. However, since the author of Hebrews uses **today** because the author of the quotation used it, make sure that you use the same words that you used to translate **today** in 3:7. Alternate translation: [as long as we live in the time that we call "this day"]

Support Reference: Assumed Knowledge and Implicit Information

ULT **no one among you is hardened by the deceitfulness of sin**
UST none of you sin and thus deceive yourselves, which would make you unable to obey God
(μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας)

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

Support Reference: Active or Passive

ULT **is hardened by the deceitfulness of sin**
UST sin and thus deceive yourselves, which would make you unable to obey God
(σκληρυνθῇ & ἀπάτῃ τῆς ἁμαρτίας)

The author speaks of becoming stubborn or unwilling to obey or trust in God as if the person were **hardened**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [becomes stubborn because of the deceitfulness of sin] or [stops trusting God because of the deceitfulness of sin]

Support Reference: Metaphor

ULT **by the deceitfulness of sin**
UST sin and thus deceive yourselves
(ἀπάτῃ τῆς ἁμαρτίας)

The author uses the possessive form to characterize **sin** as something that has **deceitfulness**. If it would be helpful in your language, you could express the idea more naturally. Alternate translation: [by sin deceiving you] or [by the way that sin deceives]

Support Reference: Possession

ULT **by the deceitfulness of sin**
UST sin and thus deceive yourselves
(ἀπάτῃ τῆς ἁμαρτίας)

If your language does not use an abstract noun for the idea of **deceitfulness**, you could express the idea by using a verb such as “deceive” or an adjective such as “deceitful.” Alternate translation: [by how sin deceives] or [by deceitful sin]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
exhort	you should encourage … to be loyal to God
day	daily
is called	that we call
is hardened	which would make you unable to obey God
by the deceitfulness	and thus deceive yourselves
of sin	sin

Hebrews 3:14

ULT	UST
For we have become sharers of Christ, if indeed we hold firm the beginning of our confidence until the end,	*{You should encourage each other,} because we share {in everything} with the Messiah. {That is true} as long as we persist in trusting him, from when we began to do so until we die.*

ULT **For**
UST {You should encourage each other,} because
(γὰρ)

The word **For** introduces a reason why the audience should "exhort one another" (See: 3:13). If it would be helpful in your language, you could use a word or phrase that introduces a reason for an exhortation. Alternate translation: [You should do that because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **we have become sharers of Christ**
UST we share {in everything} with the Messiah
(μέτοχοι & τοῦ Χριστοῦ γεγόναμεν)

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

Support Reference: Possession

ULT **of Christ, if indeed**
UST with the Messiah. {That is true} as long as
(τοῦ Χριστοῦ & ἐάνπερ)

The author uses the conditional form to show that "holding firm" leads to being **sharers of Christ**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: [of Christ, given that]

Support Reference: Connect — Hypothetical Conditions

ULT **we hold firm**
UST we persist in trusting him
(βεβαίαν κατάσχωμεν)

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

Support Reference: Metaphor

ULT **the beginning of our confidence**
UST from when we began to do so
(τὴν ἀρχὴν τῆς ὑποστάσεως)

If your language does not use an abstract noun for the idea of **confidence**, you could express the same idea in another way. Alternate translation: [from the time when we first believed in him]

Support Reference: Abstract Nouns

ULT **until the end**
UST until we die
(μέχρι τέλους)

The phrase **the end** could: (1) be a polite way of referring to when a person dies. Alternate translation: [until our lives end]; (2) refer to the **end** of the world, when Jesus comes back. Alternate translation: [until Jesus comes back]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Christ	with the Messiah

Hebrews 3:15

ULT	UST
while it is said, "Today, if you hear his voice, do not harden your hearts as in the rebellion."	*{You should encourage each other} while the Holy Spirit says, "This day, when you hear God speak {to you}, do not stubbornly disobey him. {That is what your ancestors did} when they rebelled against God."*

ULT **while it is said**
UST {You should encourage each other} while the Holy Spirit says
(ἐν τῷ λέγεσθαι)

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

Support Reference: Information Structure

ULT **while it is said**
UST {You should encourage each other} while the Holy Spirit says
(ἐν τῷ λέγεσθαι)

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

Support Reference: Active or Passive

ULT **while it is said**
UST {You should encourage each other} while the Holy Spirit says
(ἐν τῷ λέγεσθαι)

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

Support Reference: Quotations and Quote Margins

> ULT **Today, if you hear his voice, do not harden your hearts as in the rebellion**
> UST This day, when you hear God speak {to you}, do not stubbornly disobey him. {That is what your ancestors did} when they rebelled against God
> (σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … harden	do … stubbornly disobey him
rebellion	they rebelled against God

Hebrews 3:16

ULT	UST
For which ones, having heard, provoked {him}? {Was it} not all the ones having come out from Egypt through Moses?	*Now you know that it was all God's people, whom Moses led out of the land of Egypt, who listened to God speak and still rebelled against him.*

ULT **For**
UST Now
(γὰρ)

The word **For** introduces 3:16–19, which further explain the quotation. If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: [In the quotation,]

Support Reference: Connecting Words and Phrases

ULT **which ones, having heard, provoked {him}? {Was it} not all the ones having come out from Egypt through Moses**
UST you know that it was all God's people, whom Moses led out of the land of Egypt, who listened to God speak and still rebelled against him
(τίνες & ἀκούσαντες παρεπίκραναν? ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως)

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

Support Reference: Rhetorical Question

ULT **having heard … having come out**
UST whom … led out … listened to God speak
(ἀκούσαντες & ἐξελθόντες)

The phrases **who heard** and **who came out** introduce phrases that distinguish or identify the people that the author is speaking about. Use a form in your language which identifies, not one that simply describes. Alternate translation: [those who heard … who came out]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **having heard, provoked {him}**
UST listened to God speak and still rebelled against him
(ἀκούσαντες παρεπίκραναν)

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

ULT **the ones having come out**
UST whom … led out
(οἱ ἐξελθόντες)

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

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
provoked {him}	and still rebelled against him
Egypt	the land of Egypt
Moses	Moses

Hebrews 3:17

ULT	UST
And with whom was he very angry for 40 years? {Was it} not with the ones having sinned, whose corpses fell in the wilderness?	*You know that it was God's people, who did what was wrong, with whom God was angry for a period of 40 years. They died in the wild places.*

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

UST You know that it was God's people, who did what was wrong, with whom God was angry for a period of 40 years. They died in the wild places

(τίσιν & προσώχθισεν τεσσεράκοντα ἔτη? οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ)

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

Support Reference: Rhetorical Question

ULT **was he very angry for 40 years**

UST God was angry for a period of 40 years

(προσώχθισεν τεσσεράκοντα ἔτη)

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

> ULT **whose corpses fell in the wilderness**
> UST They died in the wild places
> (ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	for a period of 40 years
having sinned	God's people, who did what was wrong
wilderness	the wild places

Hebrews 3:18

ULT	UST
And to whom did he swear that they would not enter into his rest, if not to the ones having disobeyed?	*You know that it was God's people, who did not obey him, to whom he solemnly declared that they would never participate in how he rests.*

> ULT **to whom did he swear that they would not enter into his rest, if not to the ones having disobeyed**
>
> UST You know that it was God's people, who did not obey him, to whom he solemnly declared that they would never participate in how he rests
>
> (τίσιν & ὤμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν)

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

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
did he swear that	he solemnly declared

Hebrews 3:19

ULT	UST
And we see that they were not able to enter, because of unbelief.	*So, we can tell that they could not participate {in how God rests} because they did not trust {in him}.*

ULT **And**
UST So
(καὶ)

The word **And** introduces a summary or conclusion for the argument, especially for what the author has said in 3:16–18. If it would be helpful in your language, you could use a word or phrase that introduces a summary or conclusion. Alternate translation: [Therefore,]

Support Reference: Connecting Words and Phrases

ULT **we see that they were not able to enter, because of unbelief**
UST we can tell that they could not participate {in how God rests} because they did not trust {in him}
(βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι’ ἀπιστίαν)

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

Support Reference: Information Structure

ULT **we see**
UST we can tell
(βλέπομεν)

The author uses the phrase **we see** to refer to knowing or understanding something. If it would be helpful in your language, you could express the idea plainly. Alternate translation: [we learn] or [we know]

Support Reference: Metaphor

ULT **to enter**
UST participate {in how God rests}
(εἰσελθεῖν)

The author uses the word **enter** to refer back to the words that the quotation used. Translate **enter** the same way that you did in 3:11. If it would be helpful in your language, you could make the reference back to the quotation more explicit. Alternate translation: [to enter into God's rest]

Support Reference: Assumed Knowledge and Implicit Information

ULT **because of unbelief**
UST because they did not trust {in him}
(δι' ἀπιστίαν)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
unbelief	they did not trust {in him}

Hebrews 4

Hebrews 4 Chapter Introduction

Structure and Formatting

1. Example of the wilderness generation (3:1–4:13)
    - Exhortation: Strive to enter the rest! (3:7–4:11)
    - Exhortation: The power of God's word (4:12–13)
2. Summary statement (4:14–16)

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

Religious and Cultural Concepts in This Chapter

God's rest

The author continues to refer to "rest" in this chapter. This time, he also includes how God "rested" after he created everything. Continue to translate "rest" the way you did in chapter 3.

"Today"

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

Joshua, David, and the audience

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

Jesus the high priest

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

Translation Issues in This Chapter

The word of God as a sword

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

Who “speaks” the quotations?

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

The logic of 4:3–7

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

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

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

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

Hebrews 4:1

ULT	UST
Therefore, let us be afraid lest {while} there remains a promise to enter into his rest, any of you might seem to have failed {to attain it}.	*So, {we can tell that} God still promises that his people will participate in how he rests. Because of that, we need to make sure that every one of you really receives {what God has promised}.*

ULT **Therefore**
UST Because of that
(οὖν)

The word **Therefore** introduces an exhortation that is based on everything that the author has said about the Israelite ancestors in 3:7–19. If it would be helpful in your language, you could use a word or phrase that introduces an exhortation that is based on what has been said. Alternate translation: [Because what I have just said is true]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to enter into his rest**
UST that his people will participate in how he rests
(εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **might seem to have failed {to attain it}**
UST really receives {what God has promised}
(δοκῇ & ὑστερηκέναι)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
let us be afraid	we need to make sure
a promise	So, {we can tell that} God still promises

Hebrews 4:2

ULT	UST
For we also are having good news proclaimed {to us} just as to them also. But the message of the hearing did not benefit them, not having been joined in faith with the ones having heard {it}.	*{We need to make sure of this,} because we heard the good news just like they did. However, because they were not among those people who believed in what they heard, what they heard did not help them.*

ULT **For**

UST {We need to make sure of this,} because

(γάρ)

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

Support Reference: Connecting Words and Phrases

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

UST {We need to make sure of this,} because we heard the good news just like they did

(καὶ & ἐσμεν εὐηγγελισμένοι καθάπερ κἀκεῖνοι)

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

Support Reference: Active or Passive

> ULT **just as to them also**
> UST just like they did
> (καθάπερ κἀκεῖνοι)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: [just as they also had good news proclaimed to them]

Support Reference: Ellipsis

> ULT **to them also … them**
> UST they did … them
> (κἀκεῖνοι & ἐκείνους)

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

Support Reference: Pronouns — When to Use Them

> ULT **the message of the hearing**
> UST what they heard
> (ὁ λόγος τῆς ἀκοῆς)

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

Support Reference: Possession

> ULT **not having been joined**
> UST because they were not among
> (μὴ συνκεκερασμένους)

Here, the phrase **not having been joined** introduces the reason why **the message** did not **benefit them**. If your readers not infer this relationship, you could make this idea more explicit. Alternate translation: [since it had not been joined]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **not having been joined in faith with the ones having heard {it}**
> UST because they were not among those people who believed in what they heard
> (μὴ συνκεκερασμένους τῇ πίστει τοῖς ἀκούσασιν)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **not having been joined in faith with the ones having heard {it}**
> UST because they were not among those people who believed in what they heard
> (μὴ συνκεκερασμένους τῇ πίστει τοῖς ἀκούσασιν)

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

Support Reference: Textual Variants

> ULT **not having been joined**
> UST because they were not among
> (μὴ συνκεκερασμένους)

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

Support Reference: Active or Passive

> ULT **faith with**
> UST those people who believed
> (τῇ πίστει)

If your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as “trust” or “believe.” Alternate translation: [in trusting it] or [in believing it]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having good news proclaimed {to us}	we heard the good news
did … benefit	did … help
faith with	those people who believed

Hebrews 4:3

ULT	UST
For we, the ones having believed enter into rest, just as he said, "As I swore in my wrath, '...if they will enter into my rest!'" although his works were finished from the foundation of the world.	*{That is} because {only} we who believe {in the good news} participate in how God rests, {but those who do not believe do not participate in it}. As the Holy Spirit says, "So then, because he was angry with them, he solemnly declared, 'They will never participate in how I rest!'" {God said this} even though he stopped working {and rested} after he created the world.*

ULT **For**
UST {That is} because
(γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT **we, the ones having believed enter into rest**
UST {only} we who believe {in the good news} participate in how God rests
(εἰσερχόμεθα & εἰς κατάπαυσιν, οἱ πιστεύσαντες)

The word **rest** could refer to: (1) the state of "resting." Alternate translation: [we who have believed participate in the way that God rests] or [we who have believed rest]; (2) the place where people rest, particularly the land that God promised to give to his people. Alternate translation: [we who have believed enter into the resting place] or [we who have believed enter into the land of rest]

Support Reference: Assumed Knowledge and Implicit Information

ULT **just as he said**
UST {but those who do not believe do not participate in it}. As the Holy Spirit says
(καθὼς εἴρηκεν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **just as he said**
UST {but those who do not believe do not participate in it}. As the Holy Spirit says
(καθὼς εἴρηκεν)

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

Support Reference: Quotations and Quote Margins

ULT **he said**
UST the Holy Spirit says
(εἴρηκεν)

The word **he** could refer back to: (1) the Holy Spirit, whom the author identifies as the speaker of the quotation (See: 3:7). Alternate translation: [God's Spirit said]; (2) God considered as a unity. Alternate translation: [God said]

Support Reference: Pronouns — When to Use Them

ULT **As I swore in my wrath, if they will enter into my rest**
UST So then, because he was angry with them, he solemnly declared, 'They will never participate in how I rest
(ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου)

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

ULT **although his works**
UST {God said this} even though … working {and rested}
(καίτοι τῶν ἔργων)

The word **although** introduces something that is unexpected. God swore that the Israelite ancestors would not **enter into my rest**, but (unexpectedly) that rest has been available since **the foundation of the world**, since God's **works were finished** then. The author's point is that God's oath about how the Israelite ancestors would never **enter** does not mean that the **rest** is not available or not yet available. Instead, the **rest** has been available since God created everything. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [but despite that, his works] or [although the rest is available even now, for his works]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his works were finished**
UST he stopped working {and rested}
(τῶν ἔργων & γενηθέντων)

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

Support Reference: Active or Passive

ULT **from the foundation of the world**
UST after he created the world
(ἀπὸ καταβολῆς κόσμου)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having believed	only} we who believe {in the good news}
I swore	he solemnly declared
wrath	because he was angry with them
the foundation	he created
of the world	the world
the foundation of the world	he created the world

Hebrews 4:4

ULT	UST
For he has somewhere spoken thus about the seventh {day}: "And God rested on the seventh day from all his works."	*{You know that God rested} because of what the Holy Spirit says elsewhere about the seventh {day of the week}. {He says,} "Then, when {it was} the seventh day {of the week}, God finished working {to create everything}, and he rested."*

ULT **For**
UST {You know that God rested} because of
(γάρ)

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

Support Reference: Connecting Words and Phrases

ULT **he has somewhere spoken**
UST the Holy Spirit says elsewhere
(εἴρηκεν & που)

Here, just as in 4:3, the word **he** could refer to: (1) the Holy Spirit, whom the author identifies as the speaker of the Psalms quotation (See: 3:7). Alternate translation: [God's Spirit has somewhere spoken]; (2) God considered as a unity. Alternate translation: [God has somewhere spoken]

Support Reference: Pronouns — When to Use Them

ULT **he has somewhere spoken thus about the seventh {day}**
UST what the Holy Spirit says elsewhere about the seventh {day of the week}
(εἴρηκεν & που περὶ τῆς ἑβδόμης οὕτως)

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

Support Reference: Quotations and Quote Margins

ULT **the seventh {day} … the seventh day**
UST the seventh {day of the week} … the seventh day {of the week}
(τῆς ἑβδόμης & τῇ ἡμέρᾳ τῇ ἑβδόμῃ)

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: [day seven … day seven]

Support Reference: Ordinal Numbers

ULT **all his works**
UST finished working {to create everything}
(πάντων τῶν ἔργων αὐτοῦ)

The phrase **all his works** refers specifically to the **works** of creation. The quotation does not mean that God stopped doing everything. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [all his works of creating]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
day	the seventh day {of the week}

Hebrews 4:5

ULT	UST
And again in this {passage}, "...if they will enter into my rest!"	*But {note} again {what God says about the Israelite ancestors} in the words that I already quoted: "They will never participate in how I rest!"*

ULT **And again in this {passage}**
UST But {note} again {what God says about the Israelite ancestors} in the words that I already quoted
(καὶ ἐν τούτῳ πάλιν)

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

Support Reference: Quotations and Quote Margins

ULT **if they will enter into my rest**
UST They will never participate in how I rest
(εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου)

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

Hebrews 4:6

ULT	UST
Therefore, since it remains {for} some to enter into it, and the ones previously having had the good news proclaimed {to them} did not enter because of their disobedience,	*So then, the Israelite ancestors who heard the good news in the past did not obey God, and so they did not participate in how God rests. However, God still wants some people to participate in how he rests.*

ULT **Therefore**
UST So then
(οὖν)

The word **Therefore** introduces the conclusion to what the author has argued in 4:2–5. Use a word or phrase that introduces this kind of conclusion. Alternate translation: [Because of all that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to enter into it … did not enter**
UST they did not participate in how God rests … to participate in how he rests
(εἰσελθεῖν εἰς αὐτήν & οὐκ εἰσῆλθον)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones previously having had the good news proclaimed {to them}**
UST the Israelite ancestors who heard the good news in the past
(οἱ πρότερον εὐαγγελισθέντες)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **did not enter because of their disobedience**
UST did not obey God, and so they did not participate in how God rests
(οὐκ εἰσῆλθον δι’ ἀπείθειαν)

If your language does not use an abstract noun for the idea of **disobedience**, you could express the idea by using a verb such as “disobey” or an adjective such as “disobedient.” Alternate translation: [did not enter, because they disobeyed] or [did not enter, because they were disobedient]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having had the good news proclaimed {to them}	Israelite ancestors who heard the good news

Hebrews 4:7

ULT	UST
he again sets a certain day, calling it "Today," speaking through David after so much time, just as it has already been said, "Today, if you hear his voice, do not harden your hearts."	*{Because of that,} the Holy Spirit once more picked a time {when we can participate in how God rests}. {That time is} what we call "this day." {He did this} when he spoke through David a long time after {the Israelite ancestors disobeyed}. He said, as I have already quoted, "This day, when you hear God speak {to you}, do not stubbornly disobey him."*

ULT **he again sets**
UST {Because of that,} the Holy Spirit once more picked
(πάλιν & ὁρίζει)

Here, just as in 4:3–4, the word **he** could refer to: (1) the Holy Spirit, whom the author identifies as the speaker of the Psalms quotation (See: 3:7). Alternate translation: [God's Spirit again sets]; (2) God considered as a unity. Alternate translation: [God again sets]

Support Reference: Pronouns — When to Use Them

ULT **again**
UST once more
(πάλιν)

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

ULT **calling it "Today**
UST {That time is} what we call "this day
(σήμερον)

The author speaks about a time that we call **Today**. We call every day **Today**, so this phrase means that the rest is available right now. However, since the author uses **Today** because the author of the quotation uses it, make sure that you use the same words that you used to translate **Today** in 3:7. Alternate translation: [calling it "This day"]

Support Reference: Assumed Knowledge and Implicit Information

ULT **speaking through David**
UST {He did this} when he spoke through David
(ἐν Δαυεὶδ λέγων)

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

ULT **just as it has already been said**
UST He said, as I have already quoted
(καθὼς προείρηται)

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

Support Reference: Quotations and Quote Margins

ULT **it has already been said**
UST He said, as I have already quoted
(προείρηται)

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

Support Reference: Active or Passive

ULT **Today, if you hear his voice, do not harden your hearts**
UST This day, when you hear God speak {to you}, do not stubbornly disobey him
(σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he … sets	{Because of that,} the Holy Spirit … picked

ULT	UST
a … day	time {when we can participate in how God rests}
David	through David
time	a long time after {the Israelite ancestors disobeyed}
do … harden	do … stubbornly disobey him

Hebrews 4:8

ULT	UST
For if Joshua gave them rest, he would not have spoken about another day after these things.	*So, the Holy Spirit refers to a different day {when God's people can participate in how God rests} that comes after the day {when Joshua led the Israelite ancestors into the land that God had promised them}. This means that {when Joshua did that,} he did not help them participate in how God rests.*

ULT **For**
UST So
(γὰρ)

The word **For** introduces further explanation about the day called "Today." If it would be helpful in your language, you could use a word or phrase that introduces explanation, or you could leave it untranslated. Alternate translation: [Further,]

Support Reference: Connecting Words and Phrases

ULT **if Joshua gave them rest**
UST This means that {when Joshua did that,} he did … help them participate in how God rests
(εἰ & αὐτοὺς Ἰησοῦς κατέπαυσεν)

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

Support Reference: Connect — Contrary to Fact Conditions

ULT **Joshua gave them rest**
UST {when Joshua did that,} he did … help them participate in how God rests
(αὐτοὺς Ἰησοῦς κατέπαυσεν)

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

Support Reference: Metaphor

ULT **gave them rest**
UST did … help them participate in how God rests
(αὐτοὺς & κατέπαυσεν)

See how you translated the word **rest** in 4:1. Alternate translation: [enabled them to rest with God] or [enabled them to enter into God's resting place]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he would not have spoken**
UST the Holy Spirit refers … not
(οὐκ ἂν & ἐλάλει)

Here, just as in 4:7, the word **he** could refer to: (1) the Holy Spirit, whom the author identifies as the speaker of the Psalms quotation (See: 3:7). Alternate translation: [God's Spirit would not have spoken]; (2) God considered as a unity. Alternate translation: [God would not have spoken]

Support Reference: Pronouns — When to Use Them

ULT **day**
UST day {when God's people can participate in how God rests}
(ἡμέρας)

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

ULT **after these things**
UST that comes after the day {when Joshua led the Israelite ancestors into the land that God had promised them}
(μετὰ ταῦτα)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	{when Joshua did that,} he
day	day {when God's people can participate in how God rests}

Hebrews 4:9

ULT	UST
Therefore, there remains a Sabbath rest for the people of God.	*So, as you can see, God's people can still participate in how God rests, {just as people rest on} the Jewish day of rest.*

ULT Therefore
UST So, as you can see
(ἄρα)

The word **Therefore** introduces the conclusion to the argument in 4:3–8. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion. Alternate translation: [So then] or [In conclusion]

Support Reference: Connect — Reason-and-Result Relationship

ULT a Sabbath rest
UST participate in how God rests, {just as people rest on} the Jewish day of rest
(σαββατισμὸς)

The **Sabbath rest** could refer to: (1) keeping the **Sabbath** by "resting." Alternate translation: [rest as on the Sabbath day]; (2) celebrating the special day that is the **Sabbath**. Alternate translation: [a Sabbath celebration] or [a celebration as on the day of rest]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a Sabbath rest	participate in how God rests, {just as people rest on} the Jewish day of rest
of God	God's
for the people of God	God's people

Hebrews 4:10

ULT	UST
For the one having entered into his rest has himself also rested from his works, just as God {did} from his own {works}.	*In fact, the people who participate in how God rests also finish what they are doing and rest. {They do this} just like God finished {creating everything} and rested.*

ULT **For**
UST In fact
(γὰρ)

The word **For** introduces further explanation of **rest**. If it would be helpful in your language, you could use a word that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **the one having entered … has himself also rested**
UST the people who participate … also … and rest
(ὁ & εἰσελθὼν & καὶ αὐτὸς κατέπαυσεν)

The author uses the past tense to speak about something that is true in general. Use whatever tense you would naturally use in your language to speak about something that is generally true. Alternate translation: [the one who will enter … will himself also rest]

Support Reference: Predictive Past

ULT **the one having entered into his rest**
UST the people who participate in how God rests
(ὁ & εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ)

See how you translated “entering the rest” in 4:1. Alternate translation: [the one who rests with God] or [the one who enters into God’s resting place]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his**
UST how God rests
(αὐτοῦ)

The word **his** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: [God’s]

Support Reference: Pronouns — When to Use Them

ULT **himself … his**
UST also finish what they are doing
(αὐτὸς & αὐτοῦ)

Although the words **himself** and **his** are masculine, they refer to anyone, both male and female. If it would be helpful in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: [himself or herself … his or her]

Support Reference: When Masculine Words Include Women

ULT **himself**
UST also
(αὐτὸς)

The word translated as **himself** emphasizes the comparison between **the one who has entered** and **God**. Consider using a natural way to emphasize this comparison in your language. Alternate translation: [, in fact,]

Support Reference: Reflexive Pronouns

ULT **just as God {did} from his own {works}**
UST {They do this} just like God finished {creating everything} and rested
(ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός)

The author refers back to what he already said in 4:4 about how God "rested on the seventh day" after he created everything. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [just as God rested after he created the world] or [just as God did from his own works on the seventh day]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

Hebrews 4:11

ULT	UST
Therefore, let us be eager to enter into that rest so that no one might fall into the same example of this disobedience.	*Because of all that, we should focus on participating in how God rests. That way, none {of us} disobeys {God} like the Israelite ancestors did.*

ULT **Therefore**
UST Because of all that
(οὖν)

The word **Therefore** introduces an exhortation that is based on what the author has argued in 3:7–4:10. If it would be helpful in your language, you could use a word or phrase that introduces how readers should respond to what the author has argued. Alternate translation: [So then] or [In light of what I have said]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to enter into that rest**
UST participating in how God rests
(εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν)

See how you translated the phrase “entering the rest” in 4:1. Alternate translation: [to rest with God] or [to enter into God’s resting place]

Support Reference: Assumed Knowledge and Implicit Information

ULT **might fall into**
UST disobeys {God} like
(ἐν & πέσῃ)

The author speaks as if **disobedience** were a hole that a person could physically **fall into**. This “falling into” the hole of **disobedience** keeps a person from reaching their goal or arriving at their destination. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [might fail by following] or [might follow]

Support Reference: Metaphor

> ULT **the same example of this disobedience**
> UST disobeys {God} like the Israelite ancestors did
> (τῷ αὐτῷ & ὑποδείγματι & τῆς ἀπειθείας)

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

Support Reference: Possession

> ULT **the same example of this disobedience**
> UST disobeys {God} like the Israelite ancestors did
> (τῷ αὐτῷ & ὑποδείγματι & τῆς ἀπειθείας)

If your language does not use an abstract noun for the idea of **disobedience**, you could express the idea by using a verb such as “disobey.” Alternate translation: [disobeying in the same way that they did]

Support Reference: Abstract Nouns

Hebrews 4:12

ULT	UST
For the word of God is living and active and sharper than any two-edged sword, and piercing to the dividing of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.	*{You need to pay attention to these things,} because what God speaks {is like a person who} lives and does things, including discerning what people think and plan. {It does that as if it were} a sword with two very sharp edges that could cut apart people's bones from their tendons and that could divide up people's inner lives.*

ULT **For**
UST {You need to pay attention to these things,} because
(γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT **the word of God**
UST what God speaks
(ὁ λόγος τοῦ Θεοῦ)

The word **word** refers to what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the message of God] or [what God says]

Support Reference: Metonymy

ULT **the word of God**
UST what God speaks
(ὁ λόγος τοῦ Θεοῦ)

The author uses the possessive form to describe a **word** that: (1) **God** speaks. Alternate translation: [the word that God speaks]; (2) is **God**. Alternate translation: [the divine Word] or [God the Word]

Support Reference: Possession

ULT is living and active … piercing … and able to judge
UST {is like a person who} lives and does things, including discerning … that could cut apart
(ζῶν & καὶ ἐνεργὴς & διϊκνούμενος & καὶ κριτικὸς)

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

Support Reference: Personification

ULT sharper than any two-edged sword, and piercing to the dividing
UST {It does that as if it were} a sword with two very sharp edges that could cut apart
(τομώτερος, ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ)

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

Support Reference: Metaphor

ULT two-edged sword
UST {It does that as if it were} a sword with two … edges
(μάχαιραν δίστομον)

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

Support Reference: Translate Unknowns

ULT **and piercing to the dividing of soul and spirit, of both joints and marrow**
UST that could cut apart people's bones from their tendons and that could divide up people's inner lives
(καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν)

The author refers to things that are hard to divide: **joints** and **marrow** are difficult to separate, as are **soul** and **spirit**. His point is that the **word** can separate things that are hard to separate, just like a very sharp **sword** can separate things. If it would be helpful in your language, you could use words or phrases that refer to cutting things into pieces. Alternate translation: [and slicing apart soul and spirit, joints and marrow]

Support Reference: Translate Unknowns

ULT **of soul and spirit**
UST and that could divide up people's inner lives
(ψυχῆς καὶ πνεύματος)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **of both joints and marrow**
UST people's bones from their tendons
(ἁρμῶν τε καὶ μυελῶν)

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

Support Reference: Translate Unknowns

> ULT **the thoughts and intentions of the heart**
> UST what people think and plan
> (ἐνθυμήσεων καὶ ἐννοιῶν καρδίας)

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

Support Reference: Abstract Nouns

> ULT **of the heart**
> UST what people
> (καρδίας)

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

Support Reference: Metonymy

> ULT **of the heart**
> UST what people
> (καρδίας)

The author is speaking of "hearts" in general, not of one particular **heart**. If it would be helpful in your language, you could use a form that refers to "hearts" in general. Alternate translation: [of hearts] or [of human hearts]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word of God	what God speaks
sword	{It does that as if it were} a sword
of soul	and that could divide up people's inner lives
spirit	and that could divide up people's inner lives
able to judge	discerning

Hebrews 4:13

ULT	UST
And no creature is hidden before him. Instead, all things {are} bare and laid open to the eyes of him to whom {is} our word.	*God knows everything about every person and thing. Nothing that he created can stay secret when he wishes to examine it. He is the one about whom we are talking.*

ULT **him … of him to whom {is}**
UST God knows everything … when he wishes to examine it. He is the one about whom
(αὐτοῦ & αὐτοῦ, πρὸς ὃν)

The words **him** and **whom** could refer to: (1) God, who spoke the "word" that is referred to in the previous verse. Alternate translation: [God … of him to whom]; (2) the "word" that is referred to in the previous verse. Alternate translation: [this word … of it to which]

Support Reference: Pronouns — When to Use Them

ULT **no creature is hidden**
UST Nothing that he created can stay secret
(οὐκ ἔστιν κτίσις ἀφανὴς)

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

Support Reference: Active or Passive

ULT **all things {are} bare and laid open**
UST God knows everything about every person and thing
(πάντα & γυμνὰ καὶ τετραχηλισμένα)

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

Support Reference: Metaphor

ULT **{are} bare and laid open**
UST God knows everything
(γυμνὰ καὶ τετραχηλισμένα)

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

Support Reference: Doublet

ULT **laid open**
UST God knows everything
(τετραχηλισμένα)

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

Support Reference: Active or Passive

ULT **to the eyes of him**
UST God knows everything
(τοῖς ὀφθαλμοῖς αὐτοῦ)

The word **eyes** refers to sight or knowledge. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: [to the sight of him] or [for him to know, who is the one]

Support Reference: Metonymy

ULT **to whom {is} our word**
UST He is the one about whom we are talking
(πρὸς ὃν ἡμῖν ὁ λόγος)

This phrase could mean: (1) that God is the one whom the author is speaking about to his audience. The **word** here would refer to the "words" that the author is speaking to his audience. Alternate translation: [about whom we are speaking]; (2) that God is one to whom the audience must relate. Alternate translation: [with whom we have to do]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
creature	Nothing that he created

Hebrews 4:14

ULT	UST
Therefore, having a great high priest {who} has passed through the heavens, Jesus the Son of God, let us firmly hold to our confession.	*So, a powerful ruling priest works for us, one who ascended through the heavens. He is Jesus, God's Son. Because of that, we need to persist in believing what we say we believe.*

ULT **Therefore**
UST So
(οὖν)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **having**
UST works for us
(ἔχοντες)

The word **having** introduces a reason for the exhortation to **firmly hold**. If it would be helpful in your language, you could make this connection explicit. Alternate translation: [since we have] or [because we have]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the heavens**
UST the heavens
(τοὺς οὐρανούς)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Son of God**
UST God's Son
(τὸν Υἱὸν τοῦ Θεοῦ)

The phrase **Son of God** is an important title for Jesus. See how you translated **Son** in 1:2.

Support Reference: Translating Son and Father

ULT **let us firmly hold to our confession**
UST Because of that, we need to persist in believing what we say we believe
(κρατῶμεν τῆς ὁμολογίας)

The phrase **firmly hold** refers to continuing to consistently believe or trust something, particularly something that one has been told. If it would be helpful in your language, you could use a word or phrase that refers to continuing to believe or trust. Alternate translation: [let us tightly grasp our confession] or [let us continue to trust our confession]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … high priest	a … ruling priest
heavens	heavens
Jesus	He is Jesus
Son of God	God's Son
to our confession	what we say we believe

Hebrews 4:15

ULT	UST
For we do not have a high priest {who} is not able to sympathize with our weaknesses, but one having been tempted according to all things, according to our likeness, {yet} without sin.	*Now the ruling priest who works for us can very well understand how weak we are. In fact, he experienced many times how doing what is wrong seems to be good, just like we do. However, he never sinned.*

ULT **For**
UST Now
(γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT **we do not have a high priest {who} is not able to sympathize with our weaknesses, but one having been tempted**
UST the ruling priest who works for us can very well understand how weak we are. In fact, he experienced … how doing what is wrong seems to be good
(οὐ & ἔχομεν ἀρχιερέα μὴ δυνάμενον συνπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ)

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

Support Reference: Double Negatives

ULT **with our weaknesses**
UST how weak we are
(ταῖς ἀσθενείαις ἡμῶν)

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

Support Reference: Abstract Nouns

ULT **but one having been tempted**
UST In fact, he experienced … how doing what is wrong seems to be good
(πεπειρασμένον δὲ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: [but we have one who has been tempted]

Support Reference: Ellipsis

ULT **one having been tempted**
UST he experienced … how doing what is wrong seems to be good
(πεπειρασμένον)

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

Support Reference: Active or Passive

ULT **our likeness**
UST just like we do
(ὁμοιότητα)

If your language does not use an abstract noun for the idea of **likeness**, you could express the idea by using a word such as “like” or “similar.” Alternate translation: [what we are like] or [the ways that all humans are similar]

Support Reference: Abstract Nouns

ULT **{yet} without sin**
UST However, he never sinned
(χωρὶς ἁμαρτίας)

Alternate translation: [but who did not sin]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a high priest	the ruling priest

ULT	UST
one having been tempted	he experienced … how doing what is wrong seems to be good
sin	However, he never sinned

Hebrews 4:16

ULT	UST
Let us then approach with confidence to the throne of grace so that we may receive mercy and find grace for timely help.	*So then, we should boldly go closer to God, who rules graciously. That way, he will act mercifully and kindly toward us when we need him to help us.*

ULT Let us then approach
UST So then, we should … go closer
(προσερχώμεθα οὖν)

The word **then** introduces an exhortation that is based 4:14–15. If it would be helpful in your language, you could use a word or phrase that introduces an exhortation. Alternate translation: [Therefore, let us approach] or [Because of that, let us approach]

Support Reference: Connect — Reason-and-Result Relationship

ULT Let us then approach with confidence to the throne of grace
UST So then, we should boldly go closer to God, who rules graciously
(προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT with confidence
UST boldly
(μετὰ παρρησίας)

If your language does not use an abstract noun for the idea of **confidence**, you could express the idea by using an adverb such as "boldly" or "confidently." Alternate translation: [confidently]

Support Reference: Abstract Nouns

> ULT **to the throne**
> UST to God, who rules
> (τῷ θρόνῳ)

The word **throne** refers to the one sitting on the **throne**: God. If it would be helpful in your language, you could clarify that the word **throne** refers to God on his **throne**. Alternate translation: [to God on his throne]

Support Reference: Metonymy

> ULT **to the throne of grace**
> UST to God, who rules graciously
> (τῷ θρόνῳ τῆς χάριτος)

The author uses the possessive form to describe how **grace** comes from God on the **throne**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [to throne from which grace comes]

Support Reference: Possession

> ULT **to the throne of grace**
> UST to God, who rules graciously
> (τῷ θρόνῳ τῆς χάριτος)

If your language does not use an abstract noun for the idea of **grace**, you could express the idea by using an adjective such as “gracious” or an adverb such as “graciously.” Alternate translation: [to the gracious throne] or [to throne where God rules graciously]

Support Reference: Abstract Nouns

> ULT **we may receive mercy and find grace**
> UST he will act mercifully and kindly toward us
> (λάβωμεν ἔλεος, καὶ χάριν εὕρωμεν)

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

Support Reference: Abstract Nouns

ULT **we may receive mercy and find grace**
UST he will act mercifully and kindly toward us
(λάβωμεν ἔλεος, καὶ χάριν εὕρωμεν)

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

Support Reference: Doublet

ULT **find grace**
UST kindly toward us
(χάριν εὕρωμεν)

The author speaks as if **grace** were an object that people could find. He means that people can receive **grace** from God. If it would be helpful in your language, you could express the idea in a different way. Alternate translation: [grace] or [experience grace]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the throne	to God, who rules
of grace	graciously
we may receive	he will act mercifully
mercy	he will act mercifully
grace	kindly toward us
timely	when we need him to help us

Hebrews 5

Hebrews 5 Chapter Introduction

Structure and Formatting

1. The Son as high priest (5:1–10:18)
    - Teaching: The Son becomes high priest (5:1–10)
    - Exhortation: Make sure to persevere! (5:11–6:12)

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

Religious and Cultural Concepts in This Chapter

High priest

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

Melchizedek

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

Melchizedek. Since the author simply introduces Melchizedek here and saves his explanation for chapter 7, you also should simply refer to him here. (See: Melchizedek)

Translation Issues in This Chapter

Metaphor with "milk" and "solid food"

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

Jesus "learning obedience" and "being made perfect"

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

Hebrews 5:1

ULT	UST
For every high priest, being taken from among men on the behalf of men, is appointed {in} the things related to God so that he may offer gifts and sacrifices for sins;	*When God appoints a person to be a ruling priest, he selects that person from a group of people in order to serve God for that group. The ruling priest then presents {to God} what people give or sacrifice to take away sins.*

ULT **For**
(γὰρ)

The word **For** indicates that the author is going to explain more about high priests and about how Jesus is a high priest. It also signals that the author is beginning a new section. Use a word or phrase that indicates that a new section is beginning, or you could leave **For** untranslated. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT **being taken**
UST he selects that person
(λαμβανόμενος)

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

Support Reference: Active or Passive

ULT **from among men on the behalf of men**
UST from a group of people … for that group
(ἐξ ἀνθρώπων & ὑπὲρ ἀνθρώπων)

Although the word **men** is masculine, the author is using it to refer to all the people in a group, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [from among humans on the behalf of humans]

Support Reference: When Masculine Words Include Women

> ULT **is appointed**
> UST When God appoints
> (καθίσταται)

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

Support Reference: Active or Passive

> ULT **he may offer**
> UST presents {to God}
> (προσφέρῃ)

The word **he** refers to the **high priest** that the author is discussing. In Israelite and Jewish culture, only men could be high priests, so **he** does refer to a man. However, the author is not emphasizing that the **high priest** is male, so you can use a word that refers to both men and women if it is clearer. Alternate translation: [this person may offer]

Support Reference: When Masculine Words Include Women

> ULT **gifts and sacrifices**
> UST what people give or sacrifice
> (δῶρά καὶ θυσίας)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
high priest	a person to be a ruling priest
is appointed	When God appoints
God	in order to serve God
sacrifices	sacrifice

ULT	UST
sins	to take away sins

Hebrews 5:2

ULT	UST
being able to deal gently with the ones being ignorant and being deceived, because he also is subject to weakness.	*{Every ruling priest} is weak. Because of that, he can act patiently toward those who do not know much about God and toward those who believe and do what is wrong.*

ULT **being deceived**
UST toward those who believe and do what is wrong
(πλανωμένοις)

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

Support Reference: Active or Passive

ULT **he**
UST Every ruling priest
(αὐτὸς)

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

Support Reference: When Masculine Words Include Women

ULT **is subject to weakness**
UST is weak
(περίκειται ἀσθένειαν)

If your language does not use an abstract noun for the idea of **weakness**, you could express the idea by using an adjective such as “weak.” Alternate translation: [is weak sometimes] or [sometimes fails]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being ignorant	toward those who do not know much about God

Hebrews 5:3

ULT	UST
And because of this, he is obligated, just as for the people, so also for himself, to offer {sacrifices} for sins.	*Further, because {each ruling priest is weak}, God requires him to present a sacrifice to take away his own sins, just like {he presents sacrifices} to take away {the sins of} the rest of the people {of Israel}.*

ULT **this**
UST because {each ruling priest is weak}
(αὐτὴν)

The word **this** refers back to "weakness" in 5:2. If it would be helpful in your language, you could make explicit that **this** refers to weakness. Alternate translation: [this weakness]

Support Reference: Pronouns — When to Use Them

ULT **he is obligated**
UST God requires him
(ὀφείλει)

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

Support Reference: Active or Passive

ULT **he is obligated, just as for the people, so also for himself, to offer {sacrifices} for sins**
UST God requires him to present a sacrifice to take away his own sins, just like {he presents sacrifices} to take away {the sins of} the rest of the people {of Israel}
(ὀφείλει, καθὼς περὶ τοῦ λαοῦ οὕτως καὶ περὶ αὑτοῦ, προσφέρειν περὶ ἁμαρτιῶν)

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

Support Reference: Information Structure

> ULT **to offer {sacrifices} for sins**
> UST to present a sacrifice to take away … sins
> (προσφέρειν περὶ ἁμαρτιῶν)

The phrase **{sacrifices} for sins** refers to a specific category of sacrifice that dealt with people's **sins**. You can read more about this kind of sacrifice in Leviticus 16. If it would be helpful in your language, you could use a word or phrase that refers clearly to **sacrifices** that are meant to deal with **sins**. Alternate translation: [to offer sin offerings] or [to offer sacrifices to deal with sins]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sins	a sacrifice to take away … sins

Hebrews 5:4

ULT	UST
And no one takes this honor for himself, but {only} being called by God, just as also Aaron {was}.	*Now people cannot decide to become honorable ruling priests on their own. Rather, God chooses {each person who will be a ruling priest}, just like {he chose} Aaron{, the first ruling priest}.*

ULT **takes this honor**
UST decide to become honorable ruling priests
(λαμβάνει τὴν τιμήν)

The word **honor** refers to the position that gives the person **honor**. This position is that of high priest. If it would be helpful in your language, you could express the idea by referring to the position of high priest, if possible including the idea that this is an “honored” position. Alternate translation: [takes the honor of being a high priest]

Support Reference: Metonymy

ULT **this honor**
UST honorable ruling priests
(τὴν τιμήν)

If your language does not use an abstract noun for the idea of **honor**, you could express the idea by using an adjective such as “honorable.” Alternate translation: [becoming honorable in this way]

Support Reference: Abstract Nouns

ULT **but {only}**
UST Rather
(ἀλλὰ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: [but he receives this honor only by]

Support Reference: Ellipsis

ULT **being called**
UST chooses {each person who will be a ruling priest}
(καλούμενος)

The phrase **being called** introduces something that could: (1) give the real reason why a person becomes a high priest. Alternate translation: [because he is called]; (2) give the situation in which a person actually becomes a high priest. Alternate translation: [when he is called]

Support Reference: Connect — Reason-and-Result Relationship

ULT **but {only} being called by God, just as also Aaron {was}**
UST Rather, God chooses {each person who will be a ruling priest}, just like {he chose} Aaron{, the first ruling priest}
(ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ, καθώσπερ καὶ Ἀαρών)

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

Support Reference: Active or Passive

ULT **just as also Aaron {was}**
UST just like {he chose} Aaron{, the first ruling priest}
(καθώσπερ καὶ Ἀαρών)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: [just as also Aaron was called by God]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
this honor	honorable ruling priests
being called	chooses {each person who will be a ruling priest}
God	God
Aaron {was}	he chose} Aaron{, the first ruling priest}

Hebrews 5:5

ULT	UST
In the same way also, Christ did not glorify himself to become a high priest. Instead, the one having spoken to him {said}, "You are my Son; today I have fathered you."	*Similarly, the Messiah too did not decide to become a glorious ruling priest on his own. Rather, God the Father {chose him to be a ruling priest} when he said to him, "On this day, I have declared to everyone that I am your father, and you are my son!"*

ULT did not glorify himself to become a high priest
UST did not decide to become a glorious ruling priest on his own
(οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα)

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

ULT the one having spoken to him {said}
UST God the Father {chose him to be a ruling priest} when he said to him
(ὁ λαλήσας πρὸς αὐτόν)

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

Support Reference: Quotations and Quote Margins

ULT the one having spoken to him {said}
UST God the Father {chose him to be a ruling priest} when he said to him
(ὁ λαλήσας πρὸς αὐτόν)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: [the one who spoke to him glorified him to become a high priest, saying] or [he was glorified to become a high priest by the one who declared to him]

Support Reference: Ellipsis

> ULT **You are my Son; today I have fathered you**
> UST On this day, I have declared to everyone that I am your father, and you are my son
> (Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
did … glorify	did … decide … glorious
a high priest	a … ruling priest
Son	son

Hebrews 5:6

ULT	UST
{It is} just as he also says in another {place}, "You {are} a priest forever, after the order of Melchizedek."	*Similarly, {as you can read} in another Psalm, God the Father said {to the Messiah}: "You will never stop being a priest in the same way that Melchizedek was a priest."*

ULT **he also says in another {place}**
UST as you can read} in another Psalm, God the Father said {to the Messiah}
(καὶ ἐν ἑτέρῳ λέγει)

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

Support Reference: Quotations and Quote Margins

ULT **he also says**
UST as you can read} in another Psalm, God the Father said {to the Messiah}
(καὶ & λέγει)

The word **he** refers to God the Father, who speaks these words to his Son. If it would be helpful in your language, you could make explicit that **he** refers to God. Alternate translation: [God also says]

Support Reference: Pronouns — When to Use Them

ULT **You {are}**
UST You
(σὺ)

Because the quotation is referring to one person (Christ), **you** is singular here.

Support Reference: Forms of 'You' — Singular

> ULT **after the order of Melchizedek**
> UST in the same way that Melchizedek was a priest
> (κατὰ τὴν τάξιν Μελχισέδεκ)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a priest	a priest
of Melchizedek	Melchizedek

Hebrews 5:7

ULT	UST
He, during the days of his flesh, offered up both prayers and requests with loud cries and tears to the one being able to save him from death and he was heard because of his godly life.	*When the Messiah lived with us before he died and came back to life, he often prayed powerfully and sorrowfully to God. He did this because God could rescue him when he died. Because he honored God, God listened to him {and made him alive again}.*

ULT **He**
UST he
(ὃς)

The word **He** refers back to Christ. If it would be helpful in your language, you could make explicit that **He** refers to Christ. Alternate translation: [Christ]

Support Reference: Pronouns — When to Use Them

ULT **during the days of his flesh**
UST When the Messiah lived with us before he died and came back to life
(ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ)

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

Support Reference: Metonymy

ULT **both prayers and requests**
UST often
(δεήσεις τε καὶ ἱκετηρίας)

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

Support Reference: Doublet

> ULT **with loud cries and tears**
> UST powerfully and sorrowfully
> (μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων)

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

Support Reference: Doublet

> ULT **the one being able**
> UST He did this because God could
> (τὸν δυνάμενον)

The phrase **the one** refers to God the Father, to whom Jesus prayed. If it would be helpful in your language, you could make explicit that **the one** refers to God. Alternate translation: [God, who is able]

Support Reference: Pronouns — When to Use Them

> ULT **to save him from death**
> UST rescue him when he died
> (σῴζειν αὐτὸν ἐκ θανάτου)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **from death**
> UST when he died
> (ἐκ θανάτου)

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as “die.” Alternate translation: [from dying]

Support Reference: Abstract Nouns

> ULT **he was heard**
> UST God listened to him {and made him alive again}
> (εἰσακουσθεὶς)

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

Support Reference: Active or Passive

> ULT **he was heard**
> UST God listened to him {and made him alive again}
> (εἰσακουσθεὶς)

The phrase **was heard** could mean that: (1) God both **heard** Jesus and did what he asked. Alternate translation: [he was heard and answered]; (2) God only **heard** or listened to what Jesus asked. Alternate translation: [he was listened to]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	When the Messiah lived with us before he died and came back to life
prayers	often
to save	rescue

Hebrews 5:8

ULT	UST
Even though being a son, he learned obedience from {the things} which he suffered.	*Although he is God's Son, he learned what it means to obey God when bad things happened to him.*

ULT a son
UST God's Son
(υἱός)

The word **son** is an important title for Jesus, the Son of God. Alternate translation: [the Son of God]

Support Reference: Translating Son and Father

ULT he learned obedience
UST he learned what it means to obey God
(ἔμαθεν & τὴν ὑπακοήν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT obedience
UST what it means to obey God
(τὴν ὑπακοήν)

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

Support Reference: Abstract Nouns

> ULT **from {the things} which he suffered**
> UST when bad things happened to him
> (ἀφ᾽ ὧν ἔπαθεν)

The author does not clarify exactly what **{the things} which he suffered** are. These things probably include everything that Jesus **suffered** during his life up to and including his death. If possible, use a general phrase that could refer to all the "suffering" that Jesus experienced. Alternate translation: [from all the suffering that he experienced]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a son	God's Son
he suffered	when bad things happened to him

Hebrews 5:9

ULT	UST
And having been made perfect, he became, for all the ones obeying him, the source of eternal salvation,	*Then, when God finished making him able to do so, the Son became the one who saves forever every person who does what he requires.*

> ULT **having been made perfect**
> UST when God finished making him able to do so
> (τελειωθεὶς)

The phrase **having been made perfect** introduces something that happens before the phrase **he became**. If it would be helpful in your language, you could make this connection explicit. Alternate translation: [after having been made perfect]

Support Reference: Connect — Sequential Time Relationship

> ULT **having been made perfect**
> UST when God finished making him able to do so
> (τελειωθεὶς)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having been made perfect**
> UST when God finished making him able to do so
> (τελειωθεὶς)

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

Support Reference: Active or Passive

ULT **he became, for all the ones obeying him, the source of eternal salvation**
UST the Son became the one who saves forever every person who does what he requires
(ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου)

If the order of information here would confuse your readers, you could rearrange the sentence so that it is in a more natural order. Alternate translation: [he became the source of eternal salvation for all those who obey him]

Support Reference: Information Structure

ULT **the source of eternal salvation**
UST the one who saves forever
(αἴτιος σωτηρίας αἰωνίου)

If your language does not use abstract nouns for the ideas of **source** and **salvation**, you could express the ideas by using verbs such as “provide” and “save.” Alternate translation: [the one who provides eternal rescuing] or [the one who causes them to be saved forever]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been made perfect	when God finished making him able to do so
of … salvation	who saves
eternal	forever

Hebrews 5:10

ULT	UST
having been designated by God {as} high priest, according to the order of Melchizedek,	*{He did that} after God appointed him to be a ruling priest in the same way that Melchizedek was a priest.*

ULT **having been designated**
UST {He did that} after … appointed him
(προσαγορευθεὶς)

The phrase **having been designated** introduces action that could have taken place: (1) before Jesus "became the source of eternal salvation" (See: 5:9). Alternate translation: [after having been designated]; (2) at the same time as when Jesus "became the source of eternal salvation" (See: 5:9). Alternate translation: [at the time when he was designated]

Support Reference: Connect — Background Information

ULT **having been designated by God**
UST {He did that} after God appointed him
(προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ)

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

Support Reference: Active or Passive

ULT **according to the order of Melchizedek**
UST in the same way that Melchizedek was a priest
(κατὰ τὴν τάξιν Μελχισέδεκ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
{as} high priest	to be a ruling priest
of Melchizedek	Melchizedek

Hebrews 5:11

ULT	UST
concerning whom the message to us {is} great, but hard to speak {about} since you have become dull in your hearing.	*We have many things to talk about with regard to Melchizedek. However, since you do not listen {and understand} well, these things will be difficult to explain {to you}.*

ULT **concerning whom**
UST with regard to Melchizedek
(περὶ οὗ)

The word **whom** could refer to: (1) Melchizedek, whom the author mentioned at the end of the previous verse. Alternate translation: [about whom]; (2) the topic that the author is discussing, which is the priesthoods of Melchizedek and Jesus. Alternate translation: [concerning which topic]

Support Reference: Pronouns — When to Use Them

ULT **concerning whom the message to us {is} great**
UST We have many things to talk about with regard to Melchizedek
(περὶ οὗ πολὺς ἡμῖν ὁ λόγος)

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

ULT **you have become dull in your hearing**
UST you do not listen {and understand} well
(νωθροὶ γεγόνατε ταῖς ἀκοαῖς)

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

Support Reference: Metaphor

Hebrews 5:12

ULT	UST
For even though by this time you ought to be teachers, you again have need of someone to teach you the elementary principles of the oracles of God, and you have become ones having a need of milk, not solid food!	*{You have believed in the Messiah} for long enough that you should be teaching others {about God}. Instead, though, someone still has to teach you simple things about what God says. You are like babies who have to drink milk rather than being like adults who eat food.*

ULT **For**
(γὰρ)

The word **For** introduces an explanation about how the audience has "become dull" in their "hearing" (5:11). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **of milk, not solid food**
UST to drink milk rather than being like adults who eat food
(γάλακτος, οὐ στερεᾶς τροφῆς)

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

Support Reference: Biblical Imagery — Extended Metaphors

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
teachers	teaching others {about God}
time	{You have believed in the Messiah} for long enough
of God	about what God says

Hebrews 5:13

ULT	UST
For anyone partaking of milk {is} inexperienced {with the} message of righteousness, because he is an infant.	*All people who know very little about what is right {and what is wrong} are like people who drink only milk. In fact, they are like babies.*

ULT **For**
(γὰρ)

The word **For** introduces further development of the metaphor about milk and solid food (See: 5:12). If it would be helpful in your language, you could use a word or phrase that introduces development, or you could leave **For** untranslated. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT **partaking of milk {is} inexperienced {with the} message of righteousness, because he is an infant**
UST who know very little about what is right {and what is wrong} are like people who drink only milk. In fact, they are like babies
(ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν)

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

Support Reference: Biblical Imagery — Extended Metaphors

ULT **{ … the} message of righteousness**
UST what is right {and what is wrong}
(λόγου δικαιοσύνης)

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

Support Reference: Possession

ULT **{ … the} message of righteousness**
UST what is right {and what is wrong}
(λόγου δικαιοσύνης)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as "righteous" or "right." Alternate translation: [the message about what is righteous]

Support Reference: Abstract Nouns

ULT **he is**
UST they are like
(ἐστιν)

Although the word **he** is masculine, it refers to anyone, either male or female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [he or she is]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of righteousness	what is right {and what is wrong}

Hebrews 5:14

ULT	UST
But this solid food is for the mature ones, having through habit trained their senses for distinguishing both {what is} good and {what is} evil.	*On the other hand, people who know much about God are {like adults who eat} food. These people have consistently practiced how to recognize and then distinguish between what is right and what is wrong.*

ULT this solid food is for the mature ones
UST people who know much about God are {like adults who eat} food
(τελείων & ἐστιν ἡ στερεὰ τροφή)

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

Support Reference: Biblical Imagery — Extended Metaphors

ULT trained
UST practiced
(γεγυμνασμένα)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for the mature ones	people who know much about God
distinguishing	and then distinguish between
{what is} good	what is right
{what is} evil	what is wrong

Hebrews 6

Hebrews 6 Chapter Introduction

Structure and Formatting

1. The Son as high priest (5:1–10:18)
    - Exhortation: Make sure to persevere! (5:11–6:12)
    - Exhortation: God's promise is certain (6:13–20)

Religious and Cultural Concepts in This Chapter

The promise to Abraham (6:13–15)

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

"Swearing" and the "oath"

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

The heavenly sanctuary

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

Translation Issues in This Chapter

The farming metaphor in 6:7–8

In these verses, the author uses land that people use to grow food as an analogy for how people respond to God's gifts and his message about salvation. In 6:7, the author describes farmland that grows helpful crops when rain falls on it. This good farmland is like people who hear the good news, believe it, and then obey God. In 6:8, the author describes farmland that grows plants that are not useful and that can hurt people. A farmer will set these plants on fire to destroy them. This bad farmland is like people who hear the good news and receive gifts from God but fail to firmly believe the good news and obey God. God will punish them, much like the farmer burns the bad plants. If your readers would misunderstand this analogy, you could make the comparison more explicit in the text.

Hope as an anchor

In 6:19, the author states that "hope" has the qualities of an "anchor." An anchor is a heavy piece of metal attached to the end of a rope. The other end of the rope is tied to a boat, and the anchor is dropped over the edge so that its weight keeps the boat from moving around or drifting away. The author's point is that hope functions like an anchor for believers: it keeps them focused on Jesus and what God has promised, and they do

not “drift away” from what they believe (See: the warning in 2:1). If your readers would not know what an “anchor” is, you could compare hope to some other thing in your culture that holds things in place.

The “foundational” teachings in 6:1–2

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

(1)

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

(2)

- the foundation
    - of repentance from dead works and
    - of faith in God,
    - {of} teaching
        - about baptisms and
            - laying on of hands and

        - resurrection of the dead and
        - eternal judgment.

(3)

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

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

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

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

Hebrews 6:1

ULT	UST
So then, having left the message of the beginning of Christ, let us go forward to maturity, not laying again a foundation of repentance from dead works and of faith in God,	*Therefore, we need to learn more so that we become mature. We should not continue to focus on only the most basic things about the Messiah. {In other words,} we do not need to learn again about how to stop doing useless things or about how to trust in God.*

ULT **So then**
UST Therefore
(διὸ)

The phrase **So then** introduces what the author wants his audience to do in response to the warning he gave in 5:11–14. If it would be helpful in your language, you could use a word or phrase that introduces an application or inference. Alternate translation: [Because of that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having left the message of the beginning of Christ, let us go forward to maturity**
UST we need to learn more so that we become mature. We should not continue to focus on only the most basic things about the Messiah
(ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα)

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

Support Reference: Metaphor

ULT **the message of the beginning of Christ**
UST the most basic things about the Messiah
(τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον)

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

Support Reference: Possession

ULT **to maturity**
UST so that we become mature
(ἐπὶ τὴν τελειότητα)

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

Support Reference: Abstract Nouns

ULT **not laying again a foundation**
UST {In other words,} we do not need to learn again
(μὴ πάλιν θεμέλιον καταβαλλόμενοι)

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

Support Reference: Metaphor

ULT **of repentance from dead works and of faith**
UST about how to stop doing useless things or about how to trust
(μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως)

If your language does not use abstract nouns for the ideas of **repentance** and **faith**, you could express the ideas in another way. Alternate translation: [about repenting from dead works and about believing]

Support Reference: Abstract Nouns

> ULT **dead works**
> UST useless things
> (νεκρῶν ἔργων)

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

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Christ	about the Messiah
maturity	we become mature
a foundation	{In other words,} we do … need to learn
of repentance	about how to stop doing
of faith	about how to trust
God	in God

Hebrews 6:2

ULT	UST
teaching about baptisms and laying on of hands and resurrection of the dead and eternal judgment.	*{We should not} learn {again} about different ways to baptize people, about putting our hands on others {to help them}, about how those who have died will live again, or about how God will finally decide whether people are guilty or innocent.*

ULT **teaching about baptisms and laying on of hands and resurrection of the dead and eternal judgment**
UST {We should not} learn {again} about different ways to baptize people, about putting our hands on others {to help them}, about how those who have died will live again, or about how God will finally decide whether people are guilty or innocent
(βαπτισμῶν διδαχὴν, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου)

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

Support Reference: Information Structure

ULT **about baptisms**
UST about different ways to baptize people
(βαπτισμῶν)

The word **baptisms** is plural. It could refer to: (1) different kinds of **baptisms** that people knew about. See the discussion about "John's baptism" in Acts 19:1–7 for an example of different kinds of **baptisms**. Alternate translation: [about various baptisms] or [different kinds of baptisms]; (2) many different kinds of washing rituals. Alternate translation: [about washings] or [about kinds of washing]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **laying on of hands**
> UST about putting our hands on others {to help them}
> (ἐπιθέσεώς & χειρῶν)

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

Support Reference: Background Information

> ULT **laying on of hands and resurrection of the dead**
> UST about putting our hands on others {to help them}, about how those who have died will live again
> (ἐπιθέσεώς & χειρῶν, ἀναστάσεώς τε νεκρῶν)

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

Support Reference: Possession

> ULT **of the dead**
> UST those who have died
> (νεκρῶν)

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

Support Reference: Nominal Adjectives

ULT eternal judgment
UST about how God will finally decide whether people are guilty or innocent
(κρίματος αἰωνίου)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
resurrection	about how … will live again
judgment	about how God will … decide whether people are guilty or innocent
eternal	finally

Hebrews 6:3

ULT	UST
And this we will do, if God permits.	*At this time, as long as God wants {us to do so}, we will indeed {learn more so that we become mature}.*

ULT **this we will do**
UST we will indeed {learn more so that we become mature}
(τοῦτο ποιήσομεν)

The word **this** refers back to 6:1, where the author exhorted his audience: "let us go forward to maturity." If it would be helpful in your language, you could make what **this** refers to explicit by repeating words from 6:1. Alternate translation: [we will go forward to maturity]

Support Reference: Pronouns — When to Use Them

ULT **if God permits**
UST as long as God wants {us to do so}
(ἐάνπερ ἐπιτρέπῃ ὁ Θεός)

The phrase **if God permits** is a proper way to indicate that God is in control of what will happen. The phrase implies that it is likely that God will "permit" what the author wants to **do**. If it would be helpful in your language, you could use a comparable expression that acknowledges that God is in control. Alternate translation: [God willing] or [as long as that is what God wants]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

Hebrews 6:4

ULT	UST
For {it is} impossible—for the ones having been once enlightened and having tasted of the heavenly gift and having become sharers of the Holy Spirit	*{Let me tell you about something} that cannot happen. {Think about} people who learned about the good news at one time. They experienced what God gives {to his people} from heaven, and they received God's Spirit.*

ULT **For**
(γὰρ)

The word **For** introduces a reason why the audience needs to "go forward" (See: 6:1). If it would be helpful in your language, you could use a word that introduces a basis for an exhortation, or you could leave **For** untranslated. Alternate translation: [We need to go forward, because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For {it is} impossible—for the ones**
UST {Let me tell you about something} that cannot happen. {Think about} people
(ἀδύνατον γὰρ τοὺς)

The word **impossible** goes with the phrase "to restore {them} again" in 6:6. If it would be helpful in your language, you could move **{it is} impossible** to verse 6. If you do this, make sure that you also follow the information structure note on verse 6. Alternate translation: [For consider the ones]

Support Reference: Information Structure

ULT **for the ones having been once enlightened**
UST {Think about} people who learned about the good news at one time
(τοὺς ἅπαξ φωτισθέντας)

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

Support Reference: Metaphor

ULT **for the ones having been once enlightened and having tasted**
UST {Think about} people who learned about the good news at one time. They experienced
(τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε)

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

Support Reference: Active or Passive

ULT **having tasted of the heavenly gift**
UST They experienced what God gives {to his people} from heaven
(γευσαμένους & τῆς δωρεᾶς τῆς ἐπουρανίου)

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

Support Reference: Metaphor

ULT **having become sharers of the Holy Spirit**
UST they received God's Spirit
(μετόχους γενηθέντας Πνεύματος Ἁγίου)

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

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heavenly	from heaven
of the Holy Spirit	God's Spirit

Hebrews 6:5

ULT	UST
and having tasted the good word of God and the powers of the age to come	*They experienced how good are the things God says, and {they have already begun to experience} the powerful things that God will do when he renews the world.*

ULT **having tasted**
UST They experienced
(γευσαμένους)

The author again uses the word **tasted** figuratively. Express the meaning the same way you did in the previous verse (6:4). Alternate translation: [who had experience of] or [who participated in]

Support Reference: Metaphor

ULT **the powers of the age to come**
UST {they have already begun to experience} the powerful things that God will do when he renews the world
(δυνάμεις & μέλλοντος αἰῶνος)

The author uses the possessive form to indicate that the **powers** will be fully experienced in **the age to come**. If it would be helpful in your language, you could use a word or phrase that makes the idea clear. Alternate translation: [the powers that belong to the age to come] or [the powers that will be experienced in the age to come]

Support Reference: Possession

ULT **the powers of the age to come**
UST {they have already begun to experience} the powerful things that God will do when he renews the world
(δυνάμεις & μέλλοντος αἰῶνος)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	how good
the … word of God	are the things God says
of the age	when he renews the world

Hebrews 6:6

ULT	UST
but having fallen away—to restore {them} again to repentance {since} they are crucifying again for themselves the Son of God and exposing {him} to public shame.	*{Think about what would happen} were these people to stop believing the good news. {In that case,} they cannot repent and believe again. {That is because what they did} is like selfishly crucifying and humiliating God's Son.*

ULT **but having fallen away—to restore {them} again**
UST {Think about what would happen} were these people to stop believing the good news. {In that case,} they cannot … again
(καὶ παραπεσόντας, πάλιν ἀνακαινίζειν)

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

Support Reference: Information Structure

ULT **having fallen away**
UST {Think about what would happen} were these people to stop believing the good news
(παραπεσόντας)

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

Support Reference: Metaphor

ULT **{since} they are crucifying again**
UST {That is because what they did} is like … crucifying
(ἀνασταυροῦντας)

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

Support Reference: Metaphor

ULT **{since} they are crucifying again**
UST {That is because what they did} is like … crucifying
(ἀνασταυροῦντας)

The word translated as **they are crucifying again** could refer to: (1) causing the Son to undergo crucifixion a second time. Alternate translation: [since they are re-crucifying]; (2) nailing the Son "up" on the cross. Alternate translation: [since they are nailing up on the cross]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{since} they are crucifying again for themselves**
UST {That is because what they did} is like selfishly crucifying
(ἀνασταυροῦντας ἑαυτοῖς)

The phrase **for themselves** could mean that: (1) they are acting to benefit themselves only. Alternate translation: [since they are crucifying again for their own benefit]; (2) they do these things **themselves**. Alternate translation: [since they themselves are crucifying again]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Son of God**
UST God's Son
(τὸν Υἱὸν τοῦ Θεοῦ)

The phrase **Son of God** is an important title for Jesus that describes his relationship to God the Father.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
repentance	repent and believe
{since} they are crucifying again	{That is because what they did} is like … crucifying
Son of God	God's Son

Hebrews 6:7

ULT	UST
For a land that drinks the rain that often comes upon it and produces useful vegetation for those for whom it is also cultivated shares {in} a blessing from God,	*{Here is an example:} God blesses any field where, once rain falls on it, crops grow that people use.*

ULT **For**
UST Here is an example
(γὰρ)

The word **For** introduces an example that uses farming language to illustrate two ways in which a person could respond to the good news. If it would be helpful in your language, you could use a word or phrase that introduces an example, or you could leave **For** untranslated. Alternate translation: [For example,]

Support Reference: Connecting Words and Phrases

ULT **a land that drinks the rain that often comes upon it and produces useful vegetation for those for whom it is also cultivated shares {in} a blessing from God**
UST God blesses any field where, once rain falls on it, crops grow that people use
(γῆ & ἡ πιοῦσα τὸν ἐπ’ αὐτῆς ἐρχόμενον πολλάκις ὑετόν, καὶ τίκτουσα βοτάνην εὔθετον, ἐκείνοις δι’ οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ)

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

Support Reference: Personification

ULT **useful vegetation**
UST crops … that … use
(βοτάνην εὔθετον)

The phrase **useful vegetation** refers to plants that grow on the **land** and that benefit people. They could be plants that people eat, or they could be plants that people use for other purposes. If it would be helpful in your language, you could use a word or phrase that refers to plants that people use. Alternate translation: [helpful crops] or [edible plants]

Support Reference: Translate Unknowns

> **ULT it is also cultivated**
> **UST** people
> (καὶ γεωργεῖται)

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

Support Reference: Active or Passive

> **ULT shares {in} a blessing from God**
> **UST** God blesses
> (μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a blessing	blesses
God	God

Hebrews 6:8

ULT	UST
but producing thorns and thistles, {it is} worthless and close to a curse, the end of which {is} for burning.	*However, when a field produces plants that are useless, it helps nobody, and God will soon curse it. In the end, someone will set fire to it {to burn up all the useless plants}.*

ULT **producing**
UST when a field produces
(ἐκφέρουσα)

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

Support Reference: Connect — Hypothetical Conditions

ULT **thorns and thistles**
UST plants that are useless
(ἀκάνθας καὶ τριβόλους)

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

Support Reference: Doublet

ULT **close to a curse**
UST God will soon curse it
(κατάρας ἐγγύς)

The author could be using the phrase **close to a curse** to express the idea that: (1) the land will receive a **curse** soon. Alternate translation: [about to be cursed]; (2) the land may possibly receive a **curse**. Alternate translation: [in danger of being cursed] or [may be cursed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the end of which {is} for burning**
UST In the end, someone will set fire to it {to burn up all the useless plants}
(ἧς τὸ τέλος εἰς καῦσιν)

The phrase **the end of which {is} for burning** indicates what will finally happen to the land. Use a phrase that refers to the final destiny of something. Alternate translation: [its final destiny is to be burned] or [and eventually it will be burned]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of which**
UST In the end
(ἧς)

The word **which** could refer to: (1) the "land," which the author mentioned in 6:7. Alternate translation: [of which land]; (2) the **curse**. This would mean that the final result of the curse is that the land is "burned." Alternate translation: [of which curse]

Support Reference: Pronouns — When to Use Them

ULT **{is} for burning**
UST someone will set fire to it {to burn up all the useless plants}
(εἰς καῦσιν)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
thorns	plants that are useless
a curse	God will … curse it

Hebrews 6:9

ULT	UST
But concerning you, beloved ones, we are persuaded of things {that are} better and are accompanying salvation, even if we speak thus.	*Even though I have warned you in this way, fellow believers whom I love, I am sure that you are believing more firmly {than I have implied}. {In fact, I am sure that} God has saved you.*

ULT **we are persuaded … we speak**
UST I have warned you … I am sure
(πεπείσμεθα & λαλοῦμεν)

The author uses the first person plural (**we**), but he is referring only to himself. If it would be helpful in your language, you could use a form that more naturally refers to the author. Alternate translation: [I myself am convinced … I speak]

Support Reference: Exclusive and Inclusive 'We'

ULT **we are persuaded**
UST I am sure
(πεπείσμεθα)

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

Support Reference: Active or Passive

ULT **of things {that are} better and**
UST are believing more firmly {than I have implied}. {In fact … }
(τὰ κρείσσονα καὶ)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **are accompanying salvation**
> UST { … I am sure that} God has saved you
> (ἐχόμενα σωτηρίας)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **are accompanying salvation**
> UST { … I am sure that} God has saved you
> (ἐχόμενα σωτηρίας)

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

Support Reference: Abstract Nouns

> ULT **even if we speak thus**
> UST Even though I have warned you in this way
> (εἰ καὶ οὕτως λαλοῦμεν)

The phrase **even if we speak thus** contrasts what the author has said in this verse with the warning he has given in 5:11–6:8. If it would be helpful in your language, you could use a form that clearly indicates such a contrast. Alternate translation: [despite the fact that we speak thus] or [notwithstanding how we have spoken]

Support Reference: Connect — Contrast Relationship

> ULT **thus**
> UST in this way
> (οὕτως)

The word **thus** refers back to the warnings that the author has given in 5:11–6:8. If it would be helpful in your language, you could make what **thus** refers to explicit. Alternate translation: [with words of warning] or [such warnings]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
beloved ones	fellow believers whom I love
salvation	{ … I am sure that} God has saved you

Hebrews 6:10

ULT	UST
For God {is} not unjust, to forget your work and the love that you have demonstrated toward his name, having served the saints and continuing to serve {them}.	*Indeed, since God always acts justly, he will not overlook how you act and how you love {others}. You have proved that you do these things to honor God, particularly when you have helped and continue to help God's people.*

ULT **For**
UST Indeed
(γὰρ)

The word **For** introduces more explanation about why the author is "convinced of things that are better" concerning his audience (6:9). If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: [I am convinced of this, because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **God {is} not unjust, to forget**
UST since God always acts justly, he will not overlook
(οὐ & ἄδικος ὁ Θεὸς, ἐπιλαθέσθαι)

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

Support Reference: Litotes

ULT **the love**
UST how you love {others}
(τῆς ἀγάπης)

If your language does not use an abstract noun for the idea of **love**, you could express the same idea in another way. Alternate translation: [the way that you love]

Support Reference: Abstract Nouns

ULT **toward his name**
UST to honor God
(εἰς τὸ ὄνομα αὐτοῦ)

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

Support Reference: Metonymy

ULT **having served the saints and continuing to serve {them}**
UST particularly when you have helped and continue to help God's people
(διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες)

The ones who **serve** are the audience. The author's point is that they served **the saints** in the past, and they are still serving **the saints** in the present. If it would be helpful in your language, you could make these ideas more explicit. Alternate translation: [since you have served the saints in the past and even now]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is … unjust	acts justly
God	since God
love	how you love {others}
having served	particularly when you have helped
saints	God's people
continuing to serve {them}	continue to help

Hebrews 6:11

ULT	UST
And we long for each of you to demonstrate the same diligence toward the full assurance of your hope until the end	*I greatly desire that you all, until you die, continue to focus diligently on fully trusting {that God will give to you} what you confidently expect.*

ULT **we long for**
UST I greatly desire that
(ἐπιθυμοῦμεν)

The author uses the first person plural (**we**), but he is referring only to himself. If it would be helpful in your language, you could use a form that more naturally refers to the author. Alternate translation: [I long for]

Support Reference: Exclusive and Inclusive 'We'

ULT **the same diligence**
UST continue … diligently
(τὴν αὐτὴν & σπουδὴν)

The author could want the audience to have **diligence** that is **the same** as: (1) the **diligence** that they have shown in the past. Alternate translation: [consistent diligence]; (2) how they have "demonstrated" love (See: 6:10). Alternate translation: [diligence, just as you demonstrate love,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the same diligence toward the full assurance of your hope**
UST continue … diligently on fully trusting {that God will give to you} what you confidently expect
(τὴν αὐτὴν & σπουδὴν, πρὸς τὴν πληροφορίαν τῆς ἐλπίδος)

If your language does not use abstract nouns for the ideas of **diligence**, **assurance**, and **hope**, you could express the ideas in another way. Alternate translation: [that you strive diligently to be fully assured of what you hope for]

Support Reference: Abstract Nouns

ULT **toward the full assurance of your hope**
UST on fully trusting {that God will give to you} what you confidently expect
(πρὸς τὴν πληροφορίαν τῆς ἐλπίδος)

The author uses the possessive form to speak about **full assurance** that concerns **hope**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [toward becoming fully assured of your hope]

Support Reference: Possession

ULT **until the end**
UST until you die
(ἄχρι τέλους)

The phrase **the end** could refer to: (1) the **end** of the audience's lives. Alternate translation: [until your lives end]; (2) the **end** of the current time period, which would be when Jesus comes back. Alternate translation: [until the end of the age] or [until Jesus comes back]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of your hope	what you confidently expect

Hebrews 6:12

ULT	UST
so that you might not become dull, but imitators of the ones by faith and patience inheriting the promises.	*That way, you will not be lazy. Instead, you will do what other believers have done: they have received what God promised them, because they trusted in him and waited patiently.*

ULT **you might not become dull**
UST you will not be lazy
(μὴ νωθροὶ γένησθε)

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

Support Reference: Metaphor

ULT **but imitators**
UST Instead, you will do what other believers have done
(μιμηταὶ δὲ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: [but so that you might become imitators] or [but become imitators]

Support Reference: Ellipsis

ULT **of the ones by faith and patience inheriting**
UST they have received … because they trusted in him and waited patiently
(τῶν διὰ πίστεως καὶ μακροθυμίας, κληρονομούντων)

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

Support Reference: Abstract Nouns

ULT **of the ones by faith and patience inheriting the promises**
UST they have received what God promised them, because they trusted in him and waited patiently
(τῶν διὰ πίστεως καὶ μακροθυμίας, κληρονομούντων τὰς ἐπαγγελίας)

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

Support Reference: Metaphor

ULT **the promises**
UST what God promised them
(τὰς ἐπαγγελίας)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	they trusted in him
patience	waited patiently
inheriting	have received
promises	what God promised them

Hebrews 6:13

ULT	UST
For God, having promised to Abraham, since he had no one greater by {whom} to swear, swore by himself,	*When God said that he would do something for Abraham, he guaranteed it himself. {He did that} because every other person who could guarantee it is less powerful {than God}.*

ULT For
(γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT having promised
UST When God said that he would do something
(ἐπαγγειλάμενος)

The author does not clarify what God **promised** to Abraham because he quotes the promise itself in the following verse (6:14). If possible, leave what God **promised** vague or unclear in this verse. Alternate translation: [having made a promise]

Support Reference: When to Keep Information Implicit

ULT having promised
UST When God said that he would do something
(ἐπαγγειλάμενος)

The words **having promised** refer to something that takes place at the same time as when God **swore by himself**. If it would be helpful in your language, you could make the relationship between these two actions more explicit. Alternate translation: [at the time when he promised]

Support Reference: Connect — Simultaneous Time Relationship

ULT **he had**
UST every other person … is less powerful {than God}
(εἶχεν)

The word **he** refers back to **God**, not to **Abraham**. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: [God had]

Support Reference: Pronouns — When to Use Them

ULT **since he had no one greater by {whom} to swear, swore by himself**
UST guaranteed it himself. {He did that} because every other person who could guarantee it is less powerful {than God}
(ἐπεὶ κατ’ οὐδενὸς εἶχεν μείζονος ὀμόσαι, ὤμοσεν καθ’ ἑαυτοῦ)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Abraham	for Abraham
having promised	When God said that he would do something
God	he
to swear	who could guarantee it
swore	guaranteed it

Hebrews 6:14

ULT	UST
saying, “I will most certainly bless you and multiply you.”	*{Here is what} he promised {to Abraham}: “I will definitely bless you, and I will definitely give you many descendants.”*

ULT saying
UST Here is what} he promised {to Abraham}
(λέγων)

The author quotes what God said to Abraham. These words are recorded in Genesis 22:17. Since the author introduces this quotation as words that God said to Abraham, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: [promising] or [telling him]

Support Reference: Quotations and Quote Margins

ULT most certainly
UST definitely
(εἰ μὴν)

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

ULT you … you
UST you … you
(σε)

Because God is speaking to one person (Abraham), **you** is singular here.

Support Reference: Forms of ‘You’ — Singular

ULT **multiply you**
UST I will definitely give you many descendants
(πληθύνων, πληθυνῶ σε)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I will … bless	I will definitely bless
I will … bless	I will definitely bless
multiply	I will definitely give … many descendants
multiply	I will definitely give … many descendants

Hebrews 6:15

ULT	UST
And in this way, having patiently waited, he obtained the promise.	*Because {God guaranteed what he promised}, and because Abraham persevered in expecting it, God gave him what he had promised, {a son}.*

ULT in this way
UST Because {God guaranteed what he promised}
(οὕτως)

The phrase **in this way** could refer back to: (1) how God guaranteed what he promised (See: 6:13–14). Alternate translation: [as God promised]; (2) how Abraham had "faith and patience" (See: 6:12). Alternate translation: [as one who had faith and patience]

Support Reference: Assumed Knowledge and Implicit Information

ULT having patiently waited
UST and because Abraham persevered in expecting it
(μακροθυμήσας)

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

Support Reference: Connect — Background Information

ULT the promise
UST what he had promised, {a son}
(τῆς ἐπαγγελίας)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
promise	what he had promised, {a son}

Hebrews 6:16

ULT	UST
For men swear by one {who is} greater, and an end of all disputes to them for confirmation {is} the oath,	*Now, people have someone who is more powerful than they are guarantee {what they promise}. In fact, when someone guarantees what he or she promises in this way, it definitively concludes whatever people are arguing about.*

ULT **For**
UST Now
(γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT **men**
UST people
(ἄνθρωποι)

Although **men** is masculine, the author is using it to all people, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [men and women]

Support Reference: When Masculine Words Include Women

ULT **swear by one {who is} greater**
UST have someone who is more powerful than they are guarantee {what they promise}
(κατὰ τοῦ μείζονος ὀμνύουσιν)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **an end of all disputes to them for confirmation {is} the oath**
> UST when someone guarantees what he or she promises in this way, it definitively concludes whatever people are arguing about
> (πάσης αὐτοῖς ἀντιλογίας πέρας, εἰς βεβαίωσιν ὁ ὅρκος)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **an end of all disputes to them for confirmation**
> UST it definitively concludes whatever people are arguing about
> (πάσης αὐτοῖς ἀντιλογίας πέρας, εἰς βεβαίωσιν)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
swear	have … guarantee {what they promise}
oath	when someone guarantees what he or she promises in this way

Hebrews 6:17

ULT	UST
in which God, intending even more to show to the heirs of the promise the unchangeable quality of his purpose, mediated {it} with an oath	*In a similar way, God wanted to demonstrate very clearly to those who would receive what he promised that he would not change what he intended to do. So, he guaranteed what he promised, {just like humans do}.*

ULT **in which**
UST In a similar way
(ἐν ᾧ)

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

Support Reference: Connecting Words and Phrases

ULT **even more to show**
UST to demonstrate very clearly
(περισσότερον & ἐπιδεῖξαι)

The phrase **even more** modifies **to show**. If it would be helpful in your language, you could rearrange the elements in this sentence to make clearer what **even more** modifies. Alternate translation: [to show even more]

Support Reference: Information Structure

ULT **to the heirs of the promise**
UST to those who would receive what he promised
(τοῖς κληρονόμοις τῆς ἐπαγγελίας)

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

Support Reference: Metaphor

ULT **of the promise**
UST what he promised
(τῆς ἐπαγγελίας)

The word **promise** refers to the contents of the **promise**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **promise**. Alternate translation: [of the things from the promise] or [of the things that God promised]

Support Reference: Metonymy

ULT **the unchangeable quality of his purpose**
UST that he would not change what he intended to do
(τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
to the heirs	to those who would receive
of the promise	what he promised
with an oath	So, he guaranteed what he promised, {just like humans do}

Hebrews 6:18

ULT	UST
so that by two unchangeable things, in which things {it is} impossible for God to lie, we, the ones having fled for refuge, might have a strong encouragement to hold firmly {to} the hope set before {us};	*So, God both promised and swore an oath, and he will not lie about or change either of these things. {He did that} for us, who have trusted in him to save us. In this way, he encourages us to persist in confidently expecting what he is ready to give us.*

ULT **by two unchangeable things**
UST So, God both promised and swore an oath … or change
(διὰ δύο πραγμάτων ἀμεταθέτων)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **in which things {it is} impossible for God to lie**
UST and he will not lie about … either of these things
(ἐν οἷς ἀδύνατον ψεύσασθαι τὸν Θεόν)

Alternate translation: [concerning which God could never lie]

ULT **the ones having fled for refuge**
UST {He did that} for us, who have trusted in him to save us
(οἱ καταφυγόντες)

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

Support Reference: Metaphor

ULT **the ones having fled for refuge**
UST {He did that} for us, who have trusted in him to save us
(οἱ καταφυγόντες)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **we, the ones having fled for refuge, might have a strong encouragement**
UST {He did that} for us, who have trusted in him to save us … he encourages us
(ἰσχυρὰν παράκλησιν ἔχωμεν, οἱ καταφυγόντες)

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

Support Reference: Abstract Nouns

ULT **to hold firmly {to} the hope**
UST to persist in confidently expecting what he is ready to give us
(κρατῆσαι τῆς & ἐλπίδος)

The phrase **hold firmly** refers to continuing to consistently believe or trust something, particularly something that one has been told. If it would be helpful in your language, you could use a word or phrase that refers to continuing to believe or expect something. Alternate translation: [to tightly grasp the hope] or [to continue to expect the hope]

Support Reference: Metaphor

> ULT **{to} the hope**
> UST in confidently expecting what he is ready to give us
> (τῆς & ἐλπίδος)

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

Support Reference: Abstract Nouns

> ULT **set before {us}**
> UST what he is ready to give us
> (προκειμένης)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	he
a … encouragement	he encourages us
to … hope	in confidently expecting

Hebrews 6:19

ULT	UST
which {hope} we have as an anchor of the soul, both reliable and confirmed, and entering into the inside of the curtain,	*When we confidently expect {what God will give us}, it is as if an anchor holds us very securely {so that we do not waver from trusting God}. Further, {when we confidently expect what God will give us}, it is as if we had gone into the inner part of the {heavenly} sanctuary, behind the cloth hanging{, and already received it}.*

ULT **which {hope}**
UST When we confidently expect {what God will give us}
(ἣν)

The word **which** refers back to "the hope" that the author mentioned in the previous verse (See: 6:18). If it would be helpful in your language, you could make explicit that **which** refers "the hope." Alternate translation: [which hope]

Support Reference: Pronouns — When to Use Them

ULT **as an anchor of the soul, both reliable and confirmed**
UST it is as if an anchor holds us very securely {so that we do not waver from trusting God}
(ὡς ἄγκυραν & τῆς ψυχῆς, ἀσφαλῆ τε καὶ βεβαίαν)

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

Support Reference: Metaphor

ULT **an anchor**
UST an anchor holds
(ἄγκυραν)

An **anchor** is a heavy piece of metal attached to the end of a rope. The other end of the rope is tied to a boat, and in this way, when it is dropped down to the land under the water, the anchor keeps the boat from moving around or drifting away. If your readers would not know what **an anchor** is, you could explain it or refer to a different object that keeps something in place. Alternate translation: [a foundation stone] or [a pillar]

Support Reference: Translate Unknowns

ULT **both reliable and confirmed**
UST very securely {so that we do not waver from trusting God}
(ἀσφαλῆ τε καὶ βεβαίαν)

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

Support Reference: Doublet

ULT **entering into the inside of the curtain**
UST when we confidently expect what God will give us}, it is as if we had gone into the inner part of the {heavenly} sanctuary, behind the cloth hanging{, and already received it}
(εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος)

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

Support Reference: Personification

> ULT **the inside of the curtain**
> UST the inner part of the {heavenly} sanctuary, behind the cloth hanging
> (τὸ ἐσώτερον τοῦ καταπετάσματος)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the soul	us
of the curtain	behind the cloth hanging

Hebrews 6:20

ULT	UST
where Jesus has entered {as} a forerunner on our behalf, having become a high priest forever according to the order of Melchizedek.	*{That is the same place} where Jesus went {to serve God} for us and to open the way for us. {He went there} after he became a ruling priest who will always {serve God}, in the same way that Melchizedek was a priest.*

ULT **{as} a forerunner**
UST and to open the way for us
(πρόδρομος)

The word **forerunner** refers to a person who has gone before everyone else. The author is identifying Jesus as the first person to go to a specific place, and the implication is that he opens the way or leads others to enter that same place. If it would be helpful in your language, you could use a word or phrase that refers to a person who leads others to a place. Alternate translation: [as the one who leads others] or [as one who blazes a trail]

Support Reference: Translate Unknowns

ULT **has entered {as} a forerunner on our behalf**
UST went {to serve God} for us and to open the way for us
(πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν)

The phrase **on our behalf** could modify: (1) **entered**. In this case, Jesus has **entered** for our sake, or to help us. Alternate translation: [has entered for our sake as a forerunner]; (2) **forerunner**. In this case, Jesus opened the way **on our behalf**. Alternate translation: [has entered as a forerunner who leads us]

Support Reference: Information Structure

ULT **having become**
UST {He went there} after he became
(γενόμενος)

The phrase **having become** introduces action that could happen: (1) before Jesus **entered**. In this case, God makes him a **high priest**, and then he enters the heavenly sanctuary. Alternate translation: [already having become]; (2) at the same time as Jesus **entered**. In this case, the "entering" and the "becoming" describe the same thing or happen at the same time. Alternate translation: [when he became] or [at the same time as he became]

Support Reference: Connect — Sequential Time Relationship

> ULT **according to the order of Melchizedek**
> UST in the same way that Melchizedek was a priest
> (κατὰ τὴν τάξιν Μελχισέδεκ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
of Melchizedek	Melchizedek
a high priest	a ruling priest

Hebrews 7

Hebrews 7 Chapter Introduction

Structure and Formatting

1. The Son as high priest (5:1–10:18)
    - Teaching: Melchizedek the priest (7:1–10)
    - Teaching: The Son is high priest in the order of Melchizedek (7:11–28)

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

Religious and Cultural Concepts in This Chapter

High priests

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

Melchizedek

In this chapter, the author refers to Melchizedek as he is described in Genesis 14:18–20, including how the story does not mention his father, mother, birth, or death. Scholars

debate whether the author thought that Melchizedek was a supernatural being such as an angel, or whether the author simply describes the character Melchizedek without referring to the historical person named Melchizedek. What is clear is that the author thinks that Melchizedek was "made like" Jesus, not the other way around (See: 7:3). In other words, the author speaks about Melchizedek because the description of him in Genesis is a helpful way to think about Jesus. Since Melchizedek was greater than Abraham, Jesus, whom Melchizedek is like, is greater than Abraham's descendants who became priests. (See: Melchizedek)

Tithes

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

"Swearing" and the "oath"

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

Translation Issues in This Chapter

The “loin” of Abraham

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

Hebrews 7:1

ULT	UST
For this Melchizedek, king of Salem, priest of the Most High God, the one having met Abraham returning from the slaughter of the kings and blessed him,	*{Now I will say more about} Melchizedek. He ruled {the city of} Salem, and he served the greatest God as a priest. When Abraham was going home after defeating some of his enemies, Melchizedek met with him and blessed him.*

ULT **For**
UST Now I will say more about
(γὰρ)

The word **For** signals that the author will now go on to explain who "Melchizedek" is and why he is important. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT **of Salem**
UST {the city of} Salem
(Σαλήμ)

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

Support Reference: How to Translate Names

ULT **of the Most High God**
UST the greatest God
(τοῦ Θεοῦ τοῦ Ὑψίστου)

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

Support Reference: How to Translate Names

ULT **returning**
UST When … was going home
(ὑποστρέφοντι)

The word **returning** refers to action that happened at the same time as when Melchizedek **met Abraham**. If it would be helpful in your language, you could make this connection more explicit. Alternate translation: [when he was returning]

Support Reference: Connect — Simultaneous Time Relationship

ULT **Abraham returning from the slaughter of the kings**
UST When Abraham was going home after defeating some of his enemies
(Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων)

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

Support Reference: Background Information

ULT **of the kings**
UST some of his enemies
(τῶν βασιλέων)

The word **kings** refers to both the **kings** and their armies. If it would be helpful in your language, you could refer explicitly to their armies. Alternate translation: [of the kings and their fighting men]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Melchizedek	Melchizedek
king	He ruled
priest	and he served … as a priest
of the … God	the … God
Most High	greatest

ULT	UST
Abraham	Abraham
slaughter	after defeating
of the kings	some of his enemies
blessed	blessed

Hebrews 7:2

ULT	UST
to whom also Abraham apportioned a tenth from all things, first indeed translated as "king of righteousness," and then also "king of Salem," that is, "king of peace,"	*Then Abraham gave to him one tenth of everything {that he took when he defeated his enemies}. {The name "Melchizedek"} means "just king" {in Hebrew}. {The title} "ruler of {the city of} Salem" means "peaceful ruler," {since "Salem" sounds like the Hebrew word for "peaceful"}.*

ULT **to whom**
UST to him
(ᾧ)

The word **whom** refers back to Melchizedek. If it would be helpful in your language, you could make explicit that the pronoun refers to Melchizedek. Alternate translation: [to whom—that is, Melchizedek—]

Support Reference: Pronouns — When to Use Them

ULT **from all things**
UST of everything {that he took when he defeated his enemies}
(ἀπὸ πάντων)

The phrase **all things** refers to the things that Abraham took from the kings that he had defeated. This would have included what the kings took from their enemies and things that they themselves had. If it would be helpful in your language, you could make explicit what **all things** refers to. Alternate translation: [from all that he had plundered from the kings] or [from everything that he took after defeating the kings]

Support Reference: Assumed Knowledge and Implicit Information

ULT **first indeed translated as**
UST {The name "Melchizedek"} means … in Hebrew
(πρῶτον μὲν ἑρμηνευόμενος)

The author does not state what is **translated**. The word **first** implies that it is the first name for this person: "Melchizedek." If it would be helpful in your language, you could clarify that the author is translating the name "Melchizedek." Alternate translation: [his name first being translated as] or [first indeed the name "Melchizedek" being translated as]

Support Reference: Assumed Knowledge and Implicit Information

ULT **first indeed translated as “king of righteousness,” and then also “king of Salem,” that is, “king of peace**
UST The name “Melchizedek”} means “just king” {in Hebrew}. {The title} “ruler of {the city of} Salem” means “peaceful ruler,” {since “Salem” sounds like the Hebrew word for “peaceful … }
(πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὅ ἐστιν, βασιλεὺς εἰρήνης)

The author provides translations of Melchizedek’s name (“Melchizedek”) and his title (**king of Salem**) from Hebrew, the language that Abraham spoke. The name “Melchizedek” means **king of righteousness**, and the name **Salem** sounds like the Hebrew word for **peace**. If it would be helpful in your language, you could use a form in your language that gives the meaning of names. Alternate translation: [first, indeed, his name means “king of righteousness,” and then also “Salem” means “peace,” so “king of Salem” means “king of peace]

Support Reference: How to Translate Names

ULT **first indeed translated as**
UST {The name “Melchizedek”} means … in Hebrew
(πρῶτον μὲν ἑρμηνευόμενος)

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

Support Reference: Active or Passive

ULT **king of righteousness … king of peace**
UST just king … peaceful ruler
(βασιλεὺς δικαιοσύνης & βασιλεὺς εἰρήνης)

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

Support Reference: Possession

> ULT **of righteousness … of peace**
> UST just … peaceful
> (δικαιοσύνης & εἰρήνης)

If your language does not use abstract nouns for the ideas of **righteousness** and **peace**, you could express the ideas in another way. Alternate translation: [who does what is righteous … who does what is peaceful] or [who makes things righteous … who makes things peaceful]

Support Reference: Abstract Nouns

> ULT **of Salem**
> UST of {the city of} Salem
> (Σαλήμ)

The word **Salem** refers to the same city that the author mentioned in 7:1. Translate it the same way you did there.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a tenth	one tenth
Abraham	Abraham
king	king
of righteousness	just
king	ruler
king	ruler
of peace	peaceful

Hebrews 7:3

ULT	UST
without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.	*{When Moses wrote about Melchizedek, he did not say anything about} his father, his mother, his other ancestors, when he was born, or when he died. So, {Moses} described him as if he were similar to God's Son and as if he always served as a priest.*

ULT **without father, without mother, without genealogy, having neither beginning of days nor end of life**
UST {When Moses wrote about Melchizedek, he did not say anything about} his father, his mother, his other ancestors, when he was born, or when he died
(ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **having neither beginning of days nor end of life**
UST when he was born, or when he died
(μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων)

The phrase **beginning of days** refers to when a person is born. The phrase **end of life** refers to when a person dies. If it would be helpful in your language, you could use comparable expressions. Alternate translation: [having neither a day of birth nor a day of death] or [having no birth or death]

Support Reference: Idiom

ULT **made like**
UST {Moses} described him as if he were similar
(ἀφωμοιωμένος)

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

Support Reference: Active or Passive

ULT **the Son of God**
UST to God's Son
(τῷ Υἱῷ τοῦ Θεοῦ)

The phrase **Son of God** is an important title for Jesus that describes his relationship to God the Father.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of days	when he was born
Son of God	to God's Son
a priest	as a priest

Hebrews 7:4

ULT	UST
But notice how great this one {was}, to whom the patriarch Abraham gave a tenth from the best plunder.	*You can tell how important Melchizedek was from how Abraham, the ancestor of all the Israelites, offered him one tenth of the most valuable things {that he took when he defeated his enemies}.*

ULT But
(δὲ)

The word **But** introduces the next thing that the author wants to say about Melchizedek. It does not introduce a contrast with the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces further development, or you could leave **But** untranslated. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT notice
UST You can tell
(θεωρεῖτε)

Alternate translation: [observe] or [see]

ULT this one {was}
UST Melchizedek was
(οὗτος)

The phrase **this one** refers to Melchizedek. If it would be helpful in your language, you could make explicit that the phrase refers to Melchizedek. Alternate translation: [this Melchizedek was]

Support Reference: Pronouns — When to Use Them

ULT **to whom the patriarch Abraham gave a tenth from the best plunder**
UST from how Abraham, the ancestor of all the Israelites, offered him one tenth of the most valuable things {that he took when he defeated his enemies}
(ᾧ δεκάτην Ἀβραὰμ, ἔδωκεν ἐκ τῶν ἀκροθινίων, ὁ πατριάρχης)

The audience would have agreed that the person who is "greater" would receive the **tenth** from the person who is not as **great**. If your readers would not make this inference or agree that this is true, you may need to make the reasoning explicit. Alternate translation: [to whom the patriarch Abraham gave a tenth from the best plunder, which is what people do for a greater person]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a tenth	one tenth
Abraham	from how Abraham
patriarch	the ancestor of all the Israelites

Hebrews 7:5

ULT	UST
And the ones indeed from the sons of Levi having received the priesthood, have a command according to the law to collect a tithe from the people, that is, {from} their brothers, even though they have come from the loin of Abraham.	*In Moses' law, {God spoke to} the men who are part of the clan of Levi and who serve as priests. He commanded them to receive one tenth of what the rest of the Israelites, who are their relatives, {earned or grew}. {God commanded this} despite the fact that all the Israelites are descendants of Abraham.*

ULT **And the ones indeed**
UST {God spoke to} the men
(καὶ οἱ μὲν)

The word **indeed** indicates that the author is introducing the first half of a contrast (the second half of the contrast is in 7:6). If it would be helpful in your language, you could use a word that introduces the first half of a contrast, or you could leave **Indeed** untranslated. Alternate translation: [And on the one hand, those]

Support Reference: Connecting Words and Phrases

ULT **from the sons of Levi**
UST who are part of the clan of Levi
(ἐκ τῶν υἱῶν Λευεὶ)

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

ULT **the sons of Levi**
UST who are part of the clan of Levi
(τῶν υἱῶν Λευεὶ)

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

Support Reference: Kinship

ULT **of Levi having received the priesthood**
UST who are part of the clan of Levi and who serve as priests
(Λευεὶ τὴν ἱερατείαν λαμβάνοντες)

The phrase **who receive the priesthood** identifies the specific **sons of Levi** that the author is speaking about. Use a form which in your language identifies, not one that simply describes. Alternate translation: [of Levi, specifically those who receive the priesthood]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **having received the priesthood**
UST and who serve as priests
(τὴν ἱερατείαν λαμβάνοντες)

If your language does not use an abstract noun for the idea of **priesthood**, you could express the idea in another way. Alternate translation: [who are called to be priests] or [who act as priests]

Support Reference: Abstract Nouns

ULT **have a command according to the law**
UST In Moses' law … He commanded them
(ἐντολὴν ἔχουσιν & κατὰ τὸν νόμον)

The author refers specifically to the law that God gave through Moses. He probably is thinking about the **command** about Levites and tithes in Numbers 18:21–24. If it would be helpful in your language, you could make it more explicit that the author is referring to a specific part of Moses' law. Alternate translation: [are commanded in Moses' law] or [are told by God in the law of Moses]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{from} their brothers**
UST their relatives
(τοὺς ἀδελφοὺς αὐτῶν)

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

Support Reference: Kinship

ULT **{from} their brothers**
UST their relatives
(τοὺς ἀδελφοὺς αὐτῶν)

Although the word **brothers** is masculine, it refers to any relative, both male and female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [from their relatives] or [from their brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **even though**
UST {God commanded this} despite the fact that
(καίπερ)

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

Support Reference: Connect — Contrast Relationship

ULT **they have come from the loin of Abraham**
UST all the Israelites are descendants of Abraham
(ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ)

The author refers to the descendants of Abraham as if they had come directly **from the loin of Abraham**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they have Abraham as a common ancestor]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Levi	who are part of the clan of Levi
priesthood	as priests
having received	and who serve
to collect a tithe	to receive one tenth of what … earned or grew
law	In Moses' law
loin	all the Israelites are descendants of Abraham
of Abraham	all the Israelites are descendants of Abraham

Hebrews 7:6

ULT	UST
But this one not being from their genealogy, has collected tithes from Abraham, and has blessed the one having the promises.	*Now Melchizedek is not part of the clan of Levi. Despite that, he received one tenth of what Abraham {took when he defeated his enemies}. Further, he blessed Abraham, the man to whom God had promised {that he would give him many descendants}.*

ULT **But**
UST Now
(δὲ)

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

Support Reference: Connecting Words and Phrases

ULT **this one**
UST Melchizedek
(ὁ)

The phrase **this one** refers to Melchizedek. If it would be helpful in your language, you could make explicit that the phrase refers to Melchizedek. Alternate translation: [Melchizedek,]

Support Reference: Pronouns — When to Use Them

ULT **the one having the promises**
UST Abraham, the man to whom God had promised {that he would give him many descendants}
(τὸν ἔχοντα τὰς ἐπαγγελίας)

The phrase **the one having the promises** refers to **Abraham** again. It does not refer to another person. Express the idea in such a way that your readers know that **the one having the promises** is Abraham. Alternate translation: [him, the one having the promises]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has collected tithes from Abraham	Despite that, he received one tenth

ULT	UST
	of what Abraham {took when he defeated his enemies}
promises	God had promised {that he would give him many descendants}
has blessed	he blessed

Hebrews 7:7

ULT	UST
But without any dispute, the lesser is blessed by the greater.	*Now everyone agrees that more important people bless less important people. {So, because he blessed Abraham, Melchizedek is more important than Abraham.}*

ULT **But**
UST Now everyone agrees that
(δὲ)

The word **But** introduces a further development concerning how Melchizedek blessed Abraham. If it would be helpful in your language, you could use a word or phrase that introduces further development, or you could leave **But** untranslated. Alternate translation: [Concerning blessings,]

Support Reference: Connecting Words and Phrases

ULT **the lesser is blessed by the greater**
UST more important people bless less important people. {So, because he blessed Abraham, Melchizedek is more important than Abraham … }
(τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται)

The author assumes that his audience would apply this general principle to what he has said about Melchizedek blessing Abraham. If your readers would not naturally make this application, you could make it explicit. Alternate translation: [the lesser, in this case Abraham, is blessed by the greater, in this case Melchizedek]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the lesser is blessed by the greater**
UST more important people bless less important people. {So, because he blessed Abraham, Melchizedek is more important than Abraham … }
(τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the greater blesses the lesser]

Support Reference: Active or Passive

> ULT **the lesser … the greater**
> UST more important people … less important people … Melchizedek is more important than Abraham
> (τὸ ἔλαττον & τοῦ κρείττονος)

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

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is blessed	bless … So, because he blessed Abraham

Hebrews 7:8

ULT	UST
And indeed here mortal men receive tithes, but there he is testified about that he lives on.	*In Moses' law, we learn about how priests receive one tenth {of what the rest of the Israelites earn or grow}, but these priests all die. In the story about Melchizedek, we learn that he {also received one tenth of what Abraham took from his enemies}, but he continues to live.*

ULT **indeed here … but there**
UST In Moses' law, we learn about … In the story about Melchizedek
(ὧδε μὲν & ἐκεῖ δὲ)

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

Support Reference: Information Structure

ULT **mortal men**
UST but these priests all die
(ἀποθνῄσκοντες ἄνθρωποι)

The phrase **mortal men** refers specifically to the priests descended from Levi. The author is emphasizing that all these priests die. If it would be helpful in your language, you could make clearer to whom **mortal men** refers. Alternate translation: [priests who will die]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he is testified about that he lives on**
UST we learn that he {also received one tenth of what Abraham took from his enemies}, but he continues to live
(μαρτυρούμενος ὅτι ζῇ)

The word **he** refers to Melchizedek. If it would be helpful in your language, you could make clear to whom **he** refers. Alternate translation: [Melchizedek is testified about that he lives on]

Support Reference: Pronouns — When to Use Them

ULT **he is testified about that he lives on**
UST we learn that he {also received one tenth of what Abraham took from his enemies}, but he continues to live
(μαρτυρούμενος ὅτι ζῇ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **he is testified about**
UST we learn
(μαρτυρούμενος)

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

Support Reference: Active or Passive

ULT **he is testified about that he lives on**
UST we learn that he {also received one tenth of what Abraham took from his enemies}, but he continues to live
(μαρτυρούμενος ὅτι ζῇ)

Here, just as in 7:3, the author is describing the character “Melchizedek” as he appears in Genesis 14:18–20. The author of that story does not mention anything about Melchizedek’s death. If it would be helpful in your language, you could make it explicit that the author is referring to what the Old Testament tells us about Melchizedek. Alternate translation: [he is testified about that he lives on, since there is no record of his death in the Scriptures] or [the lack of any record of his death testifies that he lives on]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tithes	

ULT	UST
	one tenth {of what the rest of the Israelites earn or grow}
receive	how priests receive
he is testified about	we learn

Hebrews 7:9

ULT	UST
And, so to speak, Levi, the one collecting tithes, also had paid a tithe through Abraham,	*In fact, in a way, Levi {and the priests from his clan} gave one tenth {of what they had to Melchizedek} when Abraham {gave him one tenth}. {This is true even though} they are the ones who receive one tenth {from what the Israelites have}.*

ULT Levi, the one collecting tithes
UST Levi {and the priests from his clan} … This is true even though} they are the ones who receive one tenth {from what the Israelites have}
(Λευεὶς, ὁ δεκάτας λαμβάνων)

The name **Levi** refers to the descendants of **Levi** who were priests and collected **tithes**. If it would be helpful in your language, you could make it explicit that **Levi** stands for the descendants of **Levi**. Alternate translation: [Levi's descendants, the ones collecting tithes]

Support Reference: Metonymy

ULT had paid a tithe through Abraham
UST gave one tenth {of what they had to Melchizedek} when Abraham {gave him one tenth}
(δι' Ἀβραὰμ & δεδεκάτωται)

The author refers to how Abraham **paid a tithe** to Melchizedek, an event the author has already mentioned (See: 7:4). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [had paid a tithe to Melchizedek through Abraham after Abraham defeated his enemies]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abraham	when Abraham {gave him one tenth}
Levi	Levi {and the priests from his clan}
tithes	one tenth {from what the Israelites have}
collecting	receive
had paid a tithe	gave one tenth {of what they had to Melchizedek}

Hebrews 7:10

ULT	UST
because he was still in the loin of his father when Melchizedek met him.	*{What I have said makes sense} because Levi {had not yet been born} and was{, in a way,} still inside Abraham, his great-grandfather, when he and Melchizedek met together.*

ULT he was still in the loin of his father
UST Levi {had not yet been born} and was{, in a way,} still inside Abraham, his great-grandfather
(ἔτι & ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν)

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

Support Reference: Metaphor

ULT of his father
UST Abraham, his great-grandfather
(τοῦ πατρὸς)

The author uses the word **father** to refer in general to a male ancestor. Abraham was more specifically Levi's great-grandfather on his father's side. Use an appropriate word for this relationship in your culture. Alternate translation: [of his ancestor]

Support Reference: Metaphor

ULT him
UST he
(αὐτῷ)

The word **him** refers to Abraham. If it would be helpful in your language, you could make explicit that the pronoun refers to Abraham. Alternate translation: [Abraham]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loin	inside
Melchizedek	and Melchizedek

Hebrews 7:11

ULT	UST
If indeed then, perfection was through the Levitical priesthood (for on the basis of it the people had been given {the law}), what further need {was there} for another priest to arise according to the order of Melchizedek and to not be said {to be} according to the order of Aaron?	*Now God made the law that he gave to the Israelites depend on having the descendants of Levi serve as priests. So, suppose that people could become what God wanted them to be through what these priests did to serve God. {In that case,} God would never have appointed another priest to serve in the way that Melchizedek was a priest instead of in the way that Aaron was a priest. {However, God did appoint this kind of priest.}*

ULT **indeed then**
UST So
(μὲν οὖν)

The word **then** shows the audience that the author is continuing the argument about Melchizedek and the priests descended from Levi. The word **indeed** signals the first part of a contrast. The second part is the question in the second half of this verse. If it would be helpful in your language, you could use words or phrases that introduce a development in the argument that takes the form of a contrast. Alternate translation: [therefore] or [then on the one hand]

Support Reference: Connecting Words and Phrases

ULT **If indeed then, perfection was through the Levitical priesthood**
UST So, suppose that people could become what God wanted them to be through what these priests did to serve God
(εἰ μὲν οὖν τελείωσις διὰ τῆς Λευειτικῆς ἱερωσύνης ἦν)

The author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **perfection** did not happen **through the Levitical priesthood**. He proves that the conditional statement is not true by reminding the audience that God did indeed appoint **another priest** who is **according to the order of Melchizedek**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [If indeed then, perfection had actually been through the Levitical priesthood]

Support Reference: Connect — Contrary to Fact Conditions

ULT **perfection was**
UST people could become what God wanted them to be
(τελείωσις & ἦν)

If your language does not use an abstract noun for the idea of **perfection**, you could express the idea by using an adjective such as "perfect." Alternate translation: [people could become perfect] or [what is perfect was]

Support Reference: Abstract Nouns

ULT **the Levitical priesthood**
UST what these priests did to serve God
(τῆς Λευειτικῆς ἱερωσύνης)

The phrase **the Levitical priesthood** refers to the people, the system, and the practices that were connected with how the descendants of Levi served as priests to God for the rest of the Israelites. If it would be helpful in your language, you could use a word or phrase that refers to all these components. Alternate translation: [the way that the descendants of Levi served as priests] or [the priesthood that the descendants of Levi practiced]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Levitical priesthood**
UST what these priests did to serve God
(τῆς Λευειτικῆς ἱερωσύνης)

If your language does not use an abstract noun for the idea of **priesthood**, you could express the idea in another way. Alternate translation: [how the Levites served as priests]

Support Reference: Abstract Nouns

ULT **for**
UST Now
(γὰρ)

The word **for** introduces a clarification or explanation of what the author just said. In other words, he speaks about **perfection** and the **Levitical priesthood** because this **priesthood** was the **basis** for the whole **law**. He wishes his audience to know that what he says about **perfection** and **priesthood** applies to the whole **law**. If it would be helpful in your language, you could use a word or phrase that introduces a clarification or explanation. Alternate translation: [now] or [in fact,]

Support Reference: Connecting Words and Phrases

ULT **If indeed then, perfection was through the Levitical priesthood (for on the basis of it the people had been given {the law}**
UST Now God made the law that he gave to the Israelites depend on having the descendants of Levi serve as priests. So, suppose that people could become what God wanted them to be through what these priests did to serve God
(εἰ μὲν οὖν τελείωσις διὰ τῆς Λευειτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ᾽ αὐτῆς νενομοθέτηται)

The author provides a clarification after he makes his claim. If it would be helpful in your language, you could put the clarification before the claim. Alternate translation: [Now on the basis of the Levitical priesthood, the people had been given the law. If indeed then, perfection was through the Levitical priesthood,]

Support Reference: Information Structure

ULT **the people had been given {the law}**
UST the law that he gave to the Israelites
(ὁ λαὸς & νενομοθέτηται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **people** who were **given the law** rather than on the person doing the giving. If you must state who did the action, the author implies that God did it. Alternate translation: [God had given the law to the people]

Support Reference: Active or Passive

ULT **what further need {was there} for another priest to arise according to the order of Melchizedek and to not be said {to be} according to the order of Aaron**
UST In that case,} God would never have appointed another priest to serve in the way that Melchizedek was a priest instead of in the way that Aaron was a priest. {However, God did appoint this kind of priest … }
(τίς ἔτι χρεία κατὰ τὴν τάξιν Μελχισέδεκ, ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι)

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question implies that the answer is “there was no further need.” If it would be helpful in your language, you could express the idea by using a strong negation. Alternate translation: [there was no further at all for another priest to arise according to the order of Melchizedek and not be said to be according to the order of Aaron.]

Support Reference: Rhetorical Question

ULT **for another priest to arise according to the order of Melchizedek and to not be said {to be} according to the order of Aaron**
UST another priest to serve in the way that Melchizedek was a priest instead of in the way that Aaron was a priest. {However, God did appoint this kind of priest … }
(κατὰ τὴν τάξιν Μελχισέδεκ, ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι)

The author is referring back to the words that he quoted in 5:6 from Psalm 110:4: "You are a priest forever, after the order of Melchizedek." It is these words that "say" that Jesus is a priest **according to the order of Melchizedek** and not **according to the order of Aaron**. If it would be helpful in your language, you could make it more explicit that the author is referring to the quotation. Alternate translation: [for another to arise who, according to the psalm, serves according to the order of Melchizedek and is not said to serve according to the order of Aaron]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to arise**
UST to serve
(ἀνίστασθαι)

The word **arise** refers to someone taking a position as if they were standing up to do something. The author speaks in this way to show that **another priest** has "stood up" to do his task as priest. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to appear] or [to begin serving]

Support Reference: Metaphor

ULT **according to the order of Melchizedek … according to the order of Aaron**
UST in the way that Melchizedek was a priest … in the way that Aaron was a priest. {However, God did appoint this kind of priest … }
(κατὰ τὴν τάξιν Μελχισέδεκ & κατὰ τὴν τάξιν Ἀαρὼν)

The word **order** refers to requirements and duties that go along with a specific office or position. If someone serves **according to the order of** someone else, that means that he or she meets the same requirements and performs the same duties which that person did. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: [in the same way that Melchizedek was a priest … in the same way that Aaron was a priest] or [with a priesthood just like Melchizedek's priesthood … having a priesthood just like Aaron's priesthood]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to not be said {to be}**
> UST instead of
> (οὐ & λέγεσθαι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the one who is not **said** rather than on what does not do the saying. If you must state who does not speak, the author implies that God did not say this when he spoke in Psalm 110:4. Alternate translation: [for the psalm not to identify him to be] or [for God not to say that he is]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
perfection	what God wanted them to be
Levitical	what these priests did to serve God
priesthood	what these priests did to serve God
had been given {the law}	the law that he gave
of Melchizedek	in the way that Melchizedek was a priest
priest	priest
of Aaron	in the way that Aaron was a priest. {However, God did appoint this kind of priest … }

Hebrews 7:12

ULT	UST
For {when} the priesthood is changed, from necessity a change of the law also takes place.	*{You can tell that God made the law depend on having the descendants of Levi serve as priests,} because the law must change whenever the way that people serve as priests changes.*

ULT For
UST {You can tell that God made the law depend on having the descendants of Levi serve as priests,} because
(γὰρ)

The word **For** introduces further explanation and support for the idea that the "basis" of the **law** is the **priesthood** (See: 7:11). The author's point is that, because a **change of the law** occurs whenever the **priesthood is changed**, that means that the **priesthood** must be the basis for the **law**. If it would be helpful in your language, you could use a word or phrase that introduces further support for a previous claim. Alternate translation: [You can tell that the priesthood is the basis of the law, because] or [Indeed,]

Support Reference: Connect — Reason-and-Result Relationship

ULT {when} the priesthood is changed
UST whenever the way that people serve as priests changes
(μετατιθεμένης & τῆς ἱερωσύνης)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **changed** rather than on the person doing the changing. If you must state who does the action, the author implies that God does it. Alternate translation: [when God changes the priesthood]

Support Reference: Active or Passive

ULT the priesthood
UST whenever the way that people serve as priests
(τῆς ἱερωσύνης)

If your language does not use an abstract noun for the idea of **priesthood**, you could express the idea in another way. Alternate translation: [how people act as priests]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
priesthood	whenever the way that people serve as priests
of the law	the law

Hebrews 7:13

ULT	UST
For he about whom these things are said belongs to another tribe, from which no one has officiated at the altar.	*{You can tell that God has changed how people serve as priests,} because Jesus, whom God has called {a priest}, is not one of the descendants of Levi but is a descendant of one of Levi's brothers. No descendant of this man has served as a priest.*

ULT **For**
UST {You can tell that God has changed how people serve as priests,} because
(γὰρ)

The word **For** introduces support for what the author has implied: there has indeed been a change in the priesthood (See: 7:11–12). If it would be helpful in your language, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: [Now the priesthood has been changed, since]

Support Reference: Connecting Words and Phrases

ULT **he about whom these things are said belongs to**
UST Jesus, whom God has called {a priest}, is not one of the descendants of Levi but is a descendant of one of Levi's brothers
(ἐφ' ὃν & λέγεται ταῦτα & μετέσχηκεν)

The words **he** and **whom** both refer to Jesus, to whom the author has applied the words of Psalm 110:4. The author does not refer to Jesus by name here, because he uses "the Lord" in the next verse and because he emphatically uses Jesus' name in 7:22. If possible, refer to Jesus here as indirectly as the author does. If you must clarify to whom **he** and **whom** refer, you could use a word or phrase that directly identifies Jesus. Alternate translation: [the Lord about whom these things are said belongs to] or [Jesus, about whom these things are said, belongs to]

Support Reference: Pronouns — When to Use Them

ULT **about whom these things are said**
UST whom God has called {a priest}
(ἐφ᾽ ὃν & λέγεται ταῦτα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **said** rather than on the person doing the saying. If you must state who did the "saying," the author implies that God did it in the words of Psalm 110:4. Alternate translation: [about whom God said these things] or [about whom we read these things in the psalm]

Support Reference: Active or Passive

ULT **another tribe**
UST Jesus … is not one of the descendants of Levi but is a descendant of one of Levi's brothers
(φυλῆς ἑτέρας)

The phrase **tribe** refers to all those people who are descended from one of Jacob's twelve sons. The author refers to **another tribe** to show that Jesus is not from the **tribe** of Levi. He will state which tribe Jesus is from in the next verse, so do not identify of whose **tribe** the author speaks until the next verse. Alternate translation: [one of the other tribes] or [a tribe that is not connected with Levi]

Support Reference: When to Keep Information Implicit

ULT **has officiated at the altar**
UST has served as a priest
(προσέσχηκεν τῷ θυσιαστηρίῳ)

The phrase **officiated at the altar** is another way to say that someone has served or functioned as a priest. If it would be helpful in your language, you could use a word or phrase that refers to acting as a priest. Alternate translation: [has functioned as priest] or [has done priestly work at God's altar]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tribe	Jesus … is not one of the descendants of Levi but is a descendant of one of Levi's brothers
altar	has served as a priest

Hebrews 7:14

ULT	UST
For {it is} obvious that our Lord has sprung up from Judah, a tribe in regard to which Moses said nothing concerning priests.	*In fact, we all know that our Lord {Jesus} is a descendant of {Levi's brother} Judah, and Moses did not write down anything about descendants of Judah serving as priests.*

ULT **For**
UST In fact
(γὰρ)

The word **For** introduces further, more specific explanation of what the author claimed in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces more specific information. Alternate translation: [More specifically,]

Support Reference: Connecting Words and Phrases

ULT **{it is} obvious**
UST we all know
(πρόδηλον)

The phrase **{it is} obvious** indicates that what follows is common knowledge, that is, information that the author assumes his audience already knows. If it would be helpful in your language, you could use a comparable phrase that introduces common knowledge. Alternate translation: [everyone knows] or [it is commonly known]

ULT **has sprung up from Judah**
UST is a descendant of {Levi's brother} Judah
(ἐξ Ἰούδα ἀνατέταλκεν)

The author describes Jesus' birth as if he were the sun that "sprang up" above the horizon at sunrise. He speaks in this way to refer to Jesus' birth as a descendant of **Judah** but also to indicate that Jesus' birth was not completely normal. Since Jesus was born by the power of the Holy Spirit without a human father, the author uses a less common phrase to refer to the person from whom he is descended. If possible, use a comparable phrase in your language that refers to human descent but that also indicates that Jesus' birth was not totally normal. Alternate translation: [has come from Judah] or [has sprouted from Judah]

Support Reference: Metaphor

ULT Moses said nothing
UST and Moses did not write down anything
(οὐδὲν Μωϋσῆς ἐλάλησεν)

The author refers to the law that **Moses** received from God and gave to the people of Israel. This law contained instructions about who would serve as priests, and the only instructions that Moses received were about how people from the tribe of Levi would serve as priests. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [Moses wrote nothing in the law] or [God gave Moses nothing to say in the law]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	{Levi's brother} Judah
Lord	Lord {Jesus}
a tribe	descendants of Judah
priests	serving as priests
Moses	and Moses

Hebrews 7:15

ULT	UST
And this is still even more obvious if another priest emerges according to the likeness of Melchizedek,	*Further, {you can tell} even more clearly {that God has changed how people serve as priests,} since God has appointed a different kind of priest{, Jesus,} who serves God like Melchizedek did.*

ULT **this is**
UST you can tell … that God has changed how people serve as priests
(ἐστιν)

The word **this** could refer to: (1) the author's claim that God changed the priesthood. Alternate translation: [the change in priesthood is] or [the fact that God has changed the priesthood is]; (2) more generally to what the author is arguing about Jesus and the priests who are descended from Levi. Alternate translation: [what I am arguing is] or [what I have said is]

Support Reference: Pronouns — When to Use Them

ULT **And this is still even more obvious**
UST Further, {you can tell} even more clearly {that God has changed how people serve as priests … }
(καὶ περισσότερον ἔτι κατάδηλόν ἐστιν)

The phrase **still even more obvious** is a stronger form of the phrase "{it is} obvious" in 7:14. The author's point is that everyone must acknowledge that **this** (See: the previous note) is true, given that the following **if** statement is also true. If it would be helpful in your language, you could use a word or phrase that introduces something that everyone must agree with. Alternate translation: [And everyone must agree that this is true] or [And everyone knows that this is surely correct]

ULT **if another priest emerges**
UST since God has appointed a different kind of priest{, Jesus … }
(εἰ & ἀνίσταται ἱερεὺς ἕτερος)

The author is speaking as if **another priest** "emerging" were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what the author is saying is not certain, then you could express the idea by using a word such as "because" or "since." Alternate translation: [now that another priest has emerged] or [because another priest has emerged]

Support Reference: Connect — Factual Conditions

ULT **another priest**
UST a different kind of priest{, Jesus … }
(ἱερεὺς ἕτερος)

The phrase **another priest** refers to Jesus, who is a different kind of **priest** than the priests who are descended from Levi. If it would be helpful in your language, you could make explicit that the phrase refers to Jesus. Alternate translation: [Jesus, who is a different priest,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **emerges**
UST God has appointed
(ἀνίσταται)

The author speaks of how Jesus has become a priest as if he were a person "emerging" from underneath a covering or screen. He speaks in this way to indicate that Jesus became a **priest** at a specific point in time. If it would be helpful in your language, you could use a word or phrase that refers to becoming a priest. Alternate translation: [takes office] or [begins to serve]

Support Reference: Metaphor

> ULT **according to the likeness of Melchizedek**
> UST who serves God like Melchizedek did
> (κατὰ τὴν ὁμοιότητα Μελχισέδεκ)

The phrase **according to the likeness of** means something very similar to "according to the order of." See how you translated that phrase in 7:11. If possible, use similar but not identical words here. The word **likeness** emphasizes similar behavior and identity, while "order" emphasizes similar requirements and duties. Alternate translation: [much like how Melchizedek was a priest] or [with a priesthood much like Melchizedek's priesthood]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **according to the likeness of Melchizedek**
> UST who serves God like Melchizedek did
> (κατὰ τὴν ὁμοιότητα Μελχισέδεκ)

If your language does not use an abstract noun for the idea of **likeness**, you could express the idea by using an adjective such as "like" or "similar." Alternate translation: [who is like Melchizedek] or [who is similar to Melchizedek]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Melchizedek	Melchizedek did
priest	a different kind of priest{, Jesus … }

Hebrews 7:16

ULT	UST
who has become {a priest} not according to a law of a fleshly command, but according to the power of an indestructible life.	*He serves as a priest because nothing can keep him from living, which makes him a powerful {priest}. {As this kind of priest,} he does not depend on what God commanded in Moses' law about how human priests {are descendants of Levi}.*

ULT **who has become {a priest}**
UST He serves as a priest
(ὃς & γέγονεν)

The word **who** refers back to the phrase "another priest" in the previous verse (7:15). If it would be helpful in your language, you could make explicit that the pronoun refers to "another priest." If you use the following alternate translation, you may need to add a period before it. Alternate translation: [That priest has become one]

Support Reference: Pronouns — When to Use Them

ULT **not according to a law of a fleshly command, but according to the power of an indestructible life**
UST because nothing can keep him from living, which makes him a powerful {priest}. {As this kind of priest,} he does not depend on what God commanded in Moses' law about how human priests {are descendants of Levi}
(οὐ κατὰ νόμον ἐντολῆς σαρκίνης & ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου)

If your language would not put the negative statement before the positive statement, you could reverse them. Alternate translation: [according to the power of an indestructible life, not according to a law of a fleshly command]

Support Reference: Information Structure

ULT **a law of a fleshly command**
UST what God commanded in Moses' law about how human priests {are descendants of Levi}
(νόμον ἐντολῆς σαρκίνης)

The author uses the possessive form to indicate that **a law** includes **a fleshly command**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [according to a fleshly command in the law]

Support Reference: Possession

> ULT **of a fleshly command**
> UST what God commanded … about how human priests {are descendants of Levi}
> (ἐντολῆς σαρκίνης)

The phrase **fleshly command** refers to a **command** that could: (1) deal with what is **fleshly**, specifically how humans have children. In other words, the **command** relates to how priests need to be descended from Levi. Alternate translation: [of a command about physical descent]; (2) apply to people who are **fleshly**, that is, those who are alive now and who do not have resurrected bodies. Alternate translation: [of command that deals with this life]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **according to the power of an indestructible life**
> UST because nothing can keep him from living, which makes him a powerful {priest}
> (κατὰ δύναμιν ζωῆς ἀκαταλύτου)

The author uses the possessive form to indicate that **power** comes from or is based in the **indestructible life**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [according to the power that comes from an indestructible life]

Support Reference: Possession

> ULT **according to the power of an indestructible life**
> UST because nothing can keep him from living, which makes him a powerful {priest}
> (κατὰ δύναμιν ζωῆς ἀκαταλύτου)

If your language does not use abstract nouns for the ideas of **power** and **life**, you could express the ideas in another way. Alternate translation: [according to how powerful he is because he never stops living]

Support Reference: Abstract Nouns

ULT **of an indestructible life**
UST nothing can keep him from living
(ζωῆς ἀκαταλύτου)

The phrase **indestructible life** refers to how Jesus died but then resurrected and is alive again. The phrase also explains what being a priest "forever" (See: Psalm 110:4) means. The author will cite this psalm again in the following verse. If it would be helpful in your language, you could make what **indestructible life** refers to more explicit. Alternate translation: [of a life that death could not destroy]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a law	in Moses' law

Hebrews 7:17

ULT	UST
For it is being testified: "You are a priest forever according to the order of Melchizedek."	*{You can tell that this is true about him}, because God the Father said {to him}: "You will never stop being a priest in the same way that Melchizedek was a priest."*

ULT **For**
UST {You can tell that this is true about him}, because
(γὰρ)

The word **For** introduces the evidence or proof that Jesus has become a priest "according to the power of an indestructible life" (See: 7:16). If it would be helpful in your language, you could use a word or phrase that introduces evidence or proof. Alternate translation: [You know that is true because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it is being testified**
UST God the Father said {to him}
(μαρτυρεῖται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **testified** rather than on who or what does the testifying. If you must state who did the action, the author implies that God did it when he spoke Psalm 110:4. Alternate translation: [God is testifying] or [the psalm is testifying]

Support Reference: Active or Passive

ULT **it is being testified**
UST God the Father said {to him}
(μαρτυρεῖται)

The author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that has been **testified**. However, the audience would have understood that these were words from the Old Testament, specifically from Psalm 110:4. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: [it is being testified in the Scriptures]

Support Reference: Quotations and Quote Margins

ULT **You are a priest forever according to the order of Melchizedek**
UST You will never stop being a priest in the same way that Melchizedek was a priest
(σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it is being testified	God the Father said {to him}
a priest	a priest
of Melchizedek	Melchizedek

Hebrews 7:18

ULT	UST
For on the one hand, there is an annulment of the former commandment because it {is} weak and useless	*What this means is that God withdrew what he had first commanded {about priests}. {He did this because} that way of doing things was ineffective.*

ULT **For on the one hand**
UST What this means is that
(μὲν γὰρ)

The word **For** introduces an explanation of what the quote in the previous verse means. The phrase **on the one hand** signals to the audience that this explanation has two parts. The second part begins with "on the other hand" in 7:19b. If it would be helpful in your language, you could use words that introduce a two-part explanation. If you use the following alternate translation, you will need to make sure that your translation of the phrase "on the other hand" in 7:19b fits with what you choose here. Alternate translation: [First then]

Support Reference: Connecting Words and Phrases

ULT **there is an annulment of the former commandment**
UST God withdrew what he had first commanded {about priests}
(ἀθέτησις & γίνεται προαγούσης ἐντολῆς)

If your language does not use abstract nouns for the ideas of **annulment** and **commandment**, you could express the ideas by using verbs such as "annul" and "command." Alternate translation: [what was formerly commanded is annulled]

Support Reference: Abstract Nouns

ULT **of the former commandment**
UST what he had first commanded {about priests}
(προαγούσης ἐντολῆς)

The phrase **the former commandment** identifies what God commanded Moses to tell the people about how the descendants of Levi would serve as priests and what they would do. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [of the former commandment about the Levitical priesthood] or [of the former commandment concerning priests in Moses' law]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **{is} weak and useless**
> UST was ineffective
> (ἀσθενὲς, καὶ ἀνωφελές)

These two terms mean basically the same thing and are used together to emphasize how ineffective the “former commandment” was. If your language does not use repetition to do this, or if you do not have two words for these attributes, you could use one phrase and provide emphasis in another way. Alternate translation: [is very weak] or [cannot accomplish anything]

Support Reference: Doublet

Hebrews 7:19

ULT	UST
(for the law perfected nothing), and on the other hand {is} the introduction of a better hope, through which we come near to God.	*{That way was ineffective} because people could not become what God wanted them to be by doing what God previously commanded. Now what this also means is that God provided something better for us to confidently expect. When we confidently expect this, we go closer to God.*

ULT **for**
UST {That way was ineffective} because
(γὰρ)

The word **for** introduces support for how the "former commandment" is "weak and useless" (See: 7:18). If it would be helpful in your language, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: [indeed,] or [that is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the law perfected nothing**
UST people could not become what God wanted them to be by doing what God previously commanded
(οὐδὲν & ἐτελείωσεν ὁ νόμος)

The author speaks of **the law** as if it were a person who was ineffective and could "perfect" nothing. He speaks in this way to indicate that the system of laws that God gave through Moses, particularly the laws about priests, did not lead to people or things becoming "perfect." If it would be helpful in your language, you could express the idea in another way. Alternate translation: [the law was not something that people could follow to become perfect] or [nothing was perfected through Moses' law]

Support Reference: Personification

ULT **and on the other hand**
UST Now what this also means is that
(δὲ)

The phrase **on the other hand** introduces the second part of the author's explanation. Make sure you translate this phrase so that it works well with how you translated "on the one hand" in 7:18. Alternate translation: [and second, there]

Support Reference: Connecting Words and Phrases

ULT **{is} the introduction of a better hope**
UST God provided something better for us to confidently expect
(ἐπεισαγωγὴ & κρείττονος ἐλπίδος)

If your language does not use abstract nouns for the ideas of **introduction** and **hope**, you could express the idea by using verbs such as “introduce” and “hope.” Alternate translation: [God introduces something better for which we hope]

Support Reference: Abstract Nouns

ULT **of a better hope**
UST something better for us to confidently expect
(κρείττονος ἐλπίδος)

The word **hope** refers to the contents of the **hope**, or what believers confidently expect. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **hope**. Alternate translation: [of the better things that we hope for]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
perfected	become what God wanted them to be
law	by doing what God previously commanded
of a … hope	for us to confidently expect
to God	to God

Hebrews 7:20

ULT	UST
And by as much as not without swearing an oath,—for indeed they without swearing an oath are become priests,	*Now God did not guarantee what he said when he made some of the descendants of Levi to be priests. However, he did guarantee what he said {when he made} the Messiah {to be a priest}. Here is what God said to him: "The Lord has guaranteed what he says, and he will not do something else: 'You will never stop being a priest!'" So, just as {Jesus serves as a greater priest because} God guaranteed what he said {when he made him a priest}, (vv20-21)*

Note:

To help your readers understand the author's main point in this verse and the next one, you could combine both verses into a verse bridge. You could put in a first sentence the background information about how the Israelite priests were not appointed with an oath, while Jesus was appointed with an oath. Then, you could put the comparison between how Jesus was appointed with an oath and how he is the guarantor of a better covenant in a second sentence. Alternate translation: [For indeed they, without swearing an oath, are become priests, but he with an oath-taking, through God saying to him, "The Lord swore and will not change his mind: 'You are a priest forever.'" So, by as much as not without swearing an oath,]

Support Reference: Verse Bridges

ULT **by as much as**
UST just as
(καθ' ὅσον)

The phrase **by as much as** introduces the first half a comparison that the author will complete in 7:22. The point is that, just as **swearing an oath** is more guaranteed than not using an oath, so Jesus' priesthood and covenant are better than the priesthood of the descendants of Levi. If it would be helpful in your language, you could use a form that introduces a comparison between two situations or concepts. Alternate translation: [just as it was] or [in the same way that it was]

Support Reference: Connecting Words and Phrases

> ULT **not without swearing an oath**
> UST he did guarantee what he said … not … Jesus serves as a greater priest because} God guaranteed what he said {when he made him a priest}
> (οὐ χωρὶς ὁρκωμοσίας)

The phrase **not without swearing an oath** uses two negative words to emphasize that there was definitely an **oath** involved. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **swearing an oath**. Alternate translation: [with swearing an oath]

Support Reference: Double Negatives

> ULT **not without swearing an oath**
> UST he did guarantee what he said … not … Jesus serves as a greater priest because} God guaranteed what he said {when he made him a priest}
> (οὐ χωρὶς ὁρκωμοσίας)

The author again refers to Psalm 110:4, which states that the Lord "swears" that "you are a priest forever." The author quotes this psalm again in the following verse. If it would be helpful in your language, you could make the content of the **oath** explicit. Alternate translation: [not without swearing an oath about the priesthood of the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **swearing an oath,—for indeed they without swearing an oath are become priests**
> UST Now God did not guarantee what he said when he made some of the descendants of Levi to be priests … he did guarantee what he said … Jesus serves as a greater priest because} God guaranteed what he said {when he made him a priest}
> (ὁρκωμοσίας, οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες)

The author begins a comment about the **oath** and priests. This comment continues to the end of 7:21. The ULT has used em-dashes to make it clear that these words are extra information that explain **not without swearing an oath**. If it would be helpful in your language, you could use a form that indicates that the author is about to give extra explanatory information. If you do, make sure that you properly signal the end of this extra information at the end of 7:22. Alternate translation: [swearing an oath—by the way, they indeed without swearing an oath are become priests]

Support Reference: Information Structure

ULT **for indeed**
UST Now
(μὲν γὰρ)

The word **for** introduces an explanation of about why it is important that there was an **oath**. The word **indeed** signals to the audience that this explanation has two parts. The second part begins with "but" in 7:21a. If it would be helpful in your language, you could use words that introduce a two-part explanation. Alternate translation: [now on the one hand]

Support Reference: Connecting Words and Phrases

ULT **they**
UST some of the descendants of Levi
(οἱ)

The word **they** refers to the priests who are descended from Levi, about whom God gave laws through Moses. If it would be helpful in your language, you could make explicit that the pronoun refers to Levitical priests. Alternate translation: [the Levitical priests] or [the Levites]

Support Reference: Pronouns — When to Use Them

ULT **without swearing an oath are become priests**
UST God did not guarantee what he said when he made … to be priests
(χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες)

The author points out that God did not "swear" an **oath** when he appointed the descendants of Levi to be priests. Instead, he gave laws and regulations through Moses. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [are appointed priests by God without him swearing an oath]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
swearing an oath	he did guarantee what he said … Jesus serves as a greater priest because} God guaranteed what he said {when he made him a priest}
swearing an oath	God did … guarantee what he said
priests	when he made … to be priests

Hebrews 7:21

ULT	UST
but he with an oath-taking, through the one saying to him, “The Lord swore and will not change his mind: ‘You {are} a priest forever’”—	*Now God did not guarantee what he said when he made some of the descendants of Levi to be priests. However, he did guarantee what he said {when he made} the Messiah {to be a priest}. Here is what God said to him: “The Lord has guaranteed what he says, and he will not do something else: ‘You will never stop being a priest!’” So, just as {Jesus serves as a greater priest because} God guaranteed what he said {when he made him a priest}, (vv20-21)*

ULT **but**
UST However
(δὲ)

The word **but** introduces the second part of the author’s explanation. Make sure you translate this word so that it works well with how you translated “indeed” in 7:20. Alternate translation: [but on the other hand,]

Support Reference: Connecting Words and Phrases

ULT **he with**
UST he did guarantee what he said {when he made} the Messiah {to be a priest}
(ὁ & μετὰ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the end of the previous verse (7:20). Alternate translation: [he became a priest with]

Support Reference: Ellipsis

> ULT **he with an oath-taking, through the one saying to him**
> UST he did guarantee what he said {when he made} the Messiah {to be a priest}. Here is what God said to him … Jesus serves as a greater priest because} God guaranteed what he said {when he made him a priest}
> (ὁ & μετὰ ὁρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν)

The words **he** and **him** refer to Jesus the Son. The phrase **the one saying** refers to God the Father. If it would be helpful in your language, you could make explicit that the pronouns refer to Jesus. Alternate translation: [the Son with an oath-taking, through God the Father saying to him]

Support Reference: Pronouns — When to Use Them

> ULT **through the one saying to him**
> UST Here is what God said to him
> (διὰ τοῦ λέγοντος πρὸς αὐτόν)

The author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as words that God has spoken to Christ. However, the audience would have understood that this was a quotation from the Old Testament, specifically from Psalm 110:4. Since the author introduces the quotation as words that God has said to Christ, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: [through the one speaking these words to him]

Support Reference: Quotations and Quote Margins

> ULT **The Lord swore and will not change his mind**
> UST The Lord has guaranteed what he says, and he will not do something else … So … Jesus serves as a greater priest because} God guaranteed what he said {when he made him a priest}
> (ὤμοσεν Κύριος, καὶ οὐ μεταμεληθήσεται)

God speaks the quotation, but the **Lord** in the quotation is God. If it would be helpful in your language, you could use the first person instead. Alternate translation: [I, the Lord, swore and will not change my mind]

Support Reference: First, Second or Third Person

> ULT **will not change his mind: You {are} a priest forever**
> UST he will not do something else: You will never stop being a priest … Jesus serves as a greater priest because} God guaranteed what he said {when he made him a priest}
> (οὐ μεταμεληθήσεται, σὺ ἱερεὺς εἰς τὸν αἰῶνα)

If it would be helpful in your language, you could translate the this direct quotation as an indirect quotation. Alternate translation: [will not change his mind, swearing that you are a priest forever]

Support Reference: Quotes within Quotes

> ULT **You {are} a priest forever**
> UST You will never stop being a priest
> (σὺ ἱερεὺς εἰς τὸν αἰῶνα)

Since the author repeats here the same words that he quoted in 7:17 (although he does not include the phrase “according to the order of Melchizedek”), you should translate these words in exactly the same way as you did in that verse.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an oath-taking	he did guarantee what he said … Jesus serves as a greater priest because} God guaranteed what he said {when he made him a priest}
swore	has guaranteed what he says
The Lord	The Lord
will … change his mind	he will … do something else
a priest	a priest

Hebrews 7:22

ULT	UST
and according to so much more, Jesus has become a guarantor of a better covenant.	*so also there is a better agreement, which Jesus guarantees.*

ULT **according to so much more**
UST so
(κατὰ τοσοῦτο)

The phrase **according to so much more** introduces the second half of the comparison that the author began in the first part of 7:20. The comparison indicates that the difference in greatness between a priesthood with an oath and a priesthood without an oath is comparable to the difference in greatness between the covenants of which these priesthoods are a part. In other words, the covenant that Jesus "guarantees" is greater than the covenant that God gave through Moses, just like his priesthood that is guaranteed by an oath is greater than the priesthood that God gave to the descendants of Levi. If it would be helpful in your language, you could use a form that expresses a comparison between two situations or concepts. Alternate translation: [by that much] or [by so much]

Support Reference: Connecting Words and Phrases

ULT **of a better covenant**
UST there is a better agreement
(κρείττονος διαθήκης)

The audience would have inferred that the **covenant** is **better** than the "old covenant," the one that God gave through Moses to the Israelites. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [of a covenant that is better than the covenant that God gave through Moses]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of a … covenant	there is a … agreement
Jesus	Jesus

Hebrews 7:23

ULT	UST
And the ones, on the one hand, having become priests are many, since by death they are prevented {from} continuing,	*Further, each one {of the descendants of Levi} died and so could not continue {to serve as a priest}. Because of that, there have been many {descendants of Levi} who have served as priests.*

ULT **And the ones, on the one hand, having become**
UST Further … {descendants of Levi} who have
(καὶ οἱ μὲν & γεγονότες)

The word **And** indicates that the author is adding a new point or topic to what he is discussing. The phrase **on the one hand** signals to the reader that this new point occurs in two contrasting parts. If it would be helpful in your language, you could use words or phrases that more clearly introduce a new point in two contrasting parts. Make sure that you express the second half of the contrast in 7:24 so that it fits with what you do here. Alternate translation: [Now on the one hand, the ones having become] or [First, the ones having become]

Support Reference: Connecting Words and Phrases

ULT **by death they are prevented {from} continuing**
UST each one {of the descendants of Levi} died and so could not continue {to serve as a priest}. Because of that
(τὸ θανάτῳ κωλύεσθαι παραμένειν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **prevented** rather than on what does the preventing. Alternate translation: [death prevents them from continuing]

Support Reference: Active or Passive

ULT **by death**
UST each one {of the descendants of Levi} died and so … Because of that
(τὸ θανάτῳ)

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as “die.” Alternate translation: [by how they die]

Support Reference: Abstract Nouns

> ULT **{from} continuing**
> UST continue {to serve as a priest}
> (παραμένειν)

The author implies that they **are prevented {from} continuing** to be priests. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [from continuing to be priests] or [from continuing to act as priests]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
priests	served as priests

Hebrews 7:24

ULT	UST
but he, on the other hand, since he remains forever, has the permanent priesthood,	*However, Jesus will never die. Because of that, he will always serve as a priest.*

ULT **but he, on the other hand**
UST However … he
(ὁ δὲ)

The words **but** and **on the other hand** introduce the second part of the contrast that the author began in 7:23. Make sure you express the idea here in a way that matches how you introduced the first half of the contrast in the previous verse. Alternate translation: [and on the other hand, he] or [but second, he]

Support Reference: Connecting Words and Phrases

ULT **he**
UST he
(ὁ)

The word **he** refers to Jesus. If it would be helpful in your language, you could make explicit that the pronoun refers to Jesus. Alternate translation: [the Son] or [Jesus the Son]

Support Reference: Pronouns — When to Use Them

ULT **he remains forever**
UST Jesus will never die. Because of that
(τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα)

The phrase **remains forever** means something similar to the phrase “indestructible life” in 7:16: Jesus lives forever, that is, he will never die. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [he remains alive forever] or [he lives without end]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **has the permanent priesthood**
> UST will always serve as a priest
> (ἀπαράβατον ἔχει τὴν ἱερωσύνην)

If your language does not use an abstract noun for the idea of **priesthood**, you could express the idea by using a verb such as "imitate." Alternate translation: [is permanently a priest] or [permanently acts as a priest]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
priesthood	will … serve as a priest

Hebrews 7:25

ULT	UST
because of which he is also able to save completely the ones approaching God through him, always living to intercede on behalf of them.	*Because {he always serves as a priest}, he can fully rescue anyone who, because of what he has done, goes closer to God. {He can do that because} he will never die and thus can always ask God to help them.*

ULT **because of which**
UST Because {he always serves as a priest}
(ὅθεν)

The phrase **because of which** introduces a conclusion based on the fact that Jesus has "the permanent priesthood" (7:24). If it would be helpful in your language, you could use a natural form that introduces a conclusion. Alternate translation: [as a result of which] or [so that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the ones approaching God**
UST anyone who … goes closer to God
(τοὺς προσερχομένους & τῷ Θεῷ)

The word **approach** refers implicitly to getting close to something but not necessarily being right next to it. The author speaks of people **approaching God**. This means that they enter into God's presence. If it would be helpful in your language, you could use a word or phrase that refers to being in someone's presence. See how you translated the similar clause in 4:16. Alternate translation: [the ones going before God]

Support Reference: Go and Come

ULT **always living**
UST {He can do that because} he will never die
(πάντοτε ζῶν)

The phrase **always living** could introduce: (1) another reason why he is **able to save completely**. Alternate translation: [because he always lives]; (2) something that happens as part of or during his "saving" of those **approaching God through him**. Alternate translation: [as one who always lives] or [part of which is how he always lives]

Support Reference: Connect — Simultaneous Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to save	rescue
God	to God
to intercede	and thus can always ask God to help

Hebrews 7:26

ULT	UST
For such a high priest was indeed suitable for us: holy, innocent, pure, separated from the sinners, and having become higher than the heavens;	*Jesus is exactly the kind of ruling priest that we need. He honors God, he does not think about what is evil, and he does not do what would defile him. He is not one of the people who sin, and he now lives in the highest heaven.*

ULT **For**
(γὰρ)

The word **For** introduces further explanation of the way in which Jesus serves as a priest. If it would be helpful in your language, you could use a comparable word or phrase that introduces more explanation, or you could leave **For** untranslated. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT **such a high priest**
UST Jesus is exactly the kind of ruling priest
(τοιοῦτος & ἀρχιερεύς)

The word **such** could refer: (1) back to what the author said in the previous verses about how Jesus has a “permanent priesthood” and can “save completely” (See: 7:24–25). Alternate translation: [that kind of high priest]; (2) ahead to what the author will say in this and the following verses about the kind of high priest that Jesus is. Alternate translation: [the kind of high priest I am about to describe]

Support Reference: Pronouns — When to Use Them

ULT **holy, innocent, pure**
UST He honors God, he does not think about what is evil, and he does not do what would defile him
(ὅσιος, ἄκακος, ἀμίαντος)

The three words **holy**, **innocent**, and **pure** mean very similar things and emphasize that Jesus did not sin or do anything wrong. The word **holy** emphasizes how Jesus honored and pleased God. The word **innocent** identifies Jesus as a person who did not think about or plan evil deeds. The word **pure** indicates that Jesus did not do anything that would defile him or make him repulsive to God. If your language does not have words that fit with these three distinct ideas, you could express these three words with one or two words or with a phrase. Alternate translation: [sinless and perfect] or [without sin or evil]

Support Reference: Doublet

ULT **separated from the sinners**
UST He is not one of the people who sin
(κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν)

The phrase **separated from the sinners** could refer to: (1) how Jesus is distinct from or different than **the sinners**. Alternate translation: [not one of the sinners] or [distinct from the sinners]; (2) how Jesus does not come into contact with **sinners** because he is now **higher than the heavens**. Alternate translation: [dwelling far away from sinners] or [not coming into contact with the sinners]

ULT **having become higher than the heavens**
UST he now lives in the highest heaven
(ὑψηλότερος τῶν οὐρανῶν γενόμενος)

Many people in the author's culture believed that the space that they called "heaven" contained multiple layers or spheres of individual heavens. The author has already used the plural **heavens** in 4:14. Here, the author uses this language without clarifying how many heavens there are. The main point is that Jesus is **higher than the heavens**. This could mean that: (1) Jesus is in the highest heaven, **higher** than all the other **heavens**. Alternate translation: [having come to the highest place in the heavens]; (2) Jesus has gone beyond all the **heavens**. This could be a metaphor for how greatly God has honored him, or it could mean that Jesus has left the creation. Alternate translation: [having become more exalted than the heavens] or [having gone beyond the heavens]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a high priest	of ruling priest
holy	He honors God
innocent	he does not think about what is evil
sinners	one of the people who sin
heavens	in the highest heaven

Hebrews 7:27

ULT	UST
who does not have each day a need, even as the high priests, to offer up sacrifices, first on behalf of his own sins {and} then {on behalf of} those of the people, for he did this, having offered himself once and never again.	*Now each {descendant of Levi who serves as a} ruling priest has to present sacrifices {to God} every day. First, he presents a sacrifice to take away his own sins, and after that he presents a sacrifice to take away the sins of the rest of the Israelites. However, Jesus {took away everyone's sins} when he presented himself {as a sacrifice} one time, so he does not need {to present many sacrifices}.*

ULT **each day a need, even as the high priests, to offer up sacrifices, first on behalf of his own sins {and} then {on behalf of} those of the people**

UST Now each {descendant of Levi who serves as a} ruling priest has to present sacrifices {to God} every day. First, he presents a sacrifice to take away his own sins, and after that he presents a sacrifice to take away the sins of the rest of the Israelites … does … need {to present many sacrifices}

(καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ)

If it would be helpful in your language, you could rearrange the elements in this sentence. Alternate translation: [a need each day to offer up sacrifices, first on behalf of his own sins and then on behalf of the those of the people, even as the high priests do]

Support Reference: Information Structure

ULT **even as the high priests**

UST Now each {descendant of Levi who serves as a} ruling priest

(ὥσπερ οἱ ἀρχιερεῖς)

The phrase **high priests** refers to other **high priests** besides Jesus, more specifically those who are descended from Levi and Aaron. If it would be helpful in your language, you could make it more explicit which **high priests** these are. Alternate translation: [even as the other high priests] or [even as the Levitical high priests]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to offer up sacrifices, first on behalf of his own sins {and} then {on behalf of} those of the people**
UST present sacrifices {to God} … First, he presents a sacrifice to take away his own sins, and after that he presents a sacrifice to take away the sins of the rest of the Israelites
(πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ)

The author uses words and ideas that are very similar to what he used in 5:3. They are not the same words, but the main idea is very similar. Consider referring to that verse when you translate these words.

ULT **first … {and} then**
UST First … and after that
(πρότερον & ἔπειτα)

The words **first** and **then** indicate sequence in time. In other words, only after making an offering **on behalf of his own sins** does the high priest do so **{on behalf of} those of the people**. If it would be helpful in your language, you could use words or phrases that introduce two actions in a sequence. Alternate translation: [in the first place … and in the second place] or [first … and second]

Support Reference: Connect — Sequential Time Relationship

ULT **his own … he did … himself**
UST he presents a sacrifice to take away his own sins … Jesus {took away everyone's sins} … himself
(τῶν ἰδίων & ἐποίησεν & ἑαυτὸν)

The phrase **his own** refers to any one of the **high priests**. The words **he** and **himself** refer to Jesus. If it would be helpful in your language, you could make to whom these words refer more explicit. Alternate translation: [the high priest's own … Jesus did … himself]

Support Reference: Pronouns — When to Use Them

ULT **for**
UST However
(γὰρ)

The word **for** introduces the reason why Jesus did not **have each day a need** to do what the **high priests** did. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [because] or [since]

Support Reference: Connect — Reason-and-Result Relationship

> **ULT he did this**
> UST Jesus {took away everyone's sins}
> (τοῦτο & ἐποίησεν)

The word **this** refers to the result of the **sacrifices** that the author mentioned earlier in the verse. He means that Jesus successfully dealt with or removed sins, which is what those **sacrifices** were meant to do. If it would be helpful in your language, you could make what **this** refers to more explicit. Alternate translation: [he successfully took away sins] or [he did what these priests were supposed to do]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	every day
high priests	Now each {descendant of Levi who serves as a} ruling priest
sins	he presents a sacrifice to take away his own sins
sacrifices	sacrifices {to God}

Hebrews 7:28

ULT	UST
For the law appoints {as} high priests men having weakness, but the word of the swearing of an oath, which {came} after the law, {appoints} a Son, having been made perfect forever.	*In the end, God commanded through Moses that some people should serve as priests, but these priests are weak {and die}. In contrast, when God guaranteed what he said, which he did after he had commanded {those things through Moses}, he enabled his Son {to serve} always as the most effective {priest}.*

ULT **For**
UST In the end
(γὰρ)

The word **For** introduces a summary statement for what the author has argued in 7:18–27. If it would be helpful in your language, you could use a comparable word or phrase that introduces a summary statement. Alternate translation: [As you can see,] or [So,]

Support Reference: Connecting Words and Phrases

ULT **the law appoints**
UST God commanded through Moses
(ὁ νόμος & καθίστησιν)

The author speaks of **the law** as if it were a person who could "appoint" people as high priests. He speaks in this way to indicate that these high priests fulfill what is written in the law about high priests. If it would be helpful in your language, you could refer to the one who gave **the law** as the one who **appoints**, or you could express the idea in another natural way. Alternate translation: [in the law it is written that someone should appoint] or [according to the law, one must appoint]

Support Reference: Personification

ULT **the law … the word of the swearing of an oath, which {came} after the law**
UST God … through Moses … when God guaranteed what he said, which he did after he had commanded {those things through Moses}
(ὁ νόμος & ὁ λόγος & τῆς ὁρκωμοσίας, τῆς μετὰ τὸν νόμον)

The phrase **the law** refers to the **law** that God gave to Israel through Moses. The phrase **the word of the swearing of an oath** refers to what God had the author of Psalm 110:4 write down. The psalm was written **after** the law, which means that it can overrule what the **law** required. If it would be helpful in your language, you could make explicit to which **law** and **oath** the author is referring. Alternate translation: [the law of Moses … but the psalm that records the swearing of an oath, which was written after the law]

Support Reference: Assumed Knowledge and Implicit Information

ULT **men**
UST that some people
(ἀνθρώπους)

In Israelite and Jewish culture, only **men** could be high priests, so the author is referring to **men** here. However, he is not emphasizing that the high priests were male, so you can use a word that refers to both men and women if it is clearer. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

ULT **men having weakness**
UST that some people … but these priests are weak {and die}
(ἀνθρώπους & ἔχοντας ἀσθένειαν)

If your language does not use an abstract noun for the idea of **weakness**, you could express the idea by using an adjective such as “weak.” Alternate translation: [men who are weak] or [men who fail]

Support Reference: Abstract Nouns

ULT **the word of the swearing of an oath, which {came} after the law, {appoints} a Son**
UST when God guaranteed what he said, which he did after he had commanded {those things through Moses}, he enabled his Son {to serve} … as the … priest
(ὁ λόγος & τῆς ὁρκωμοσίας, τῆς μετὰ τὸν νόμον, Υἱόν)

Just as with **law**, the author speaks of **the word of the swearing of an oath** as if it were a person who could "appoint" someone. He speaks in this way to indicate that the **Son** fulfill what God "swore" in Psalm 110:4. If it would be helpful in your language, you could refer to the one who swore **the oath** as the one who **{appoints}**, or you could express the idea in another natural way. Alternate translation: [in the word of the swearing of an oath, which came after the law, it is written that God appoints a Son]

Support Reference: Personification

ULT **the word of the swearing of an oath**
UST when God guaranteed what he said
(ὁ λόγος & τῆς ὁρκωμοσίας)

The author uses the possessive form to describe a **word** that records how God "swore" **an oath**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [the word that records how God swore an oath]

Support Reference: Possession

ULT **the word of the swearing of an oath**
UST when God guaranteed what he said
(ὁ λόγος & τῆς ὁρκωμοσίας)

The word **word** refers to what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the message concerning the swearing of an oath] or [what God said about the swearing of an oath]

Support Reference: Metonymy

ULT **{appoints} a Son**
UST he enabled his Son {to serve} … as the … priest
(Υἱόν)

The word **Son** is an important title for Jesus, the Son of God.

Support Reference: Translating Son and Father

ULT **having been made perfect forever**
UST always … most effective
(εἰς τὸν αἰῶνα τετελειωμένον)

The phrase **having been made perfect forever** could refer to: (1) who the **Son** is. Alternate translation: [who has been made perfect forever]; (2) something that happened before the **Son** became a high priest. Alternate translation: [after he was made perfect forever]

ULT **having been made perfect**
UST most effective
(τετελειωμένον)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	God … through Moses
appoints	commanded
{as} high priests	should serve as priests
of the swearing of an oath	when God guaranteed
law	he had commanded {those things through Moses}
{appoints} a Son	he enabled his Son {to serve} … as the … priest
having been made perfect	most effective

Hebrews 8

Hebrews 8 Chapter Introduction

Structure and Formatting

1. The Son as high priest (5:1–10:18)
    - Teaching: The ministry of the Son (8:1–6)
    - Teaching: The new covenant (8:7–13)

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

Religious and Cultural Concepts in This Chapter

New covenant

In 8:6–13, the author refers to a "second," "better," and "new" covenant. All these phrases refer to the same covenant, the one that God promised in the words that the author quotes from Jeremiah 31:31–34. This new covenant is "mediated" through Jesus the Son (8:6), and when God initiated this covenant, the "first covenant" (the one God made with the Israelites through Moses) became "old" or "obsolete" (8:13). In your translation, use words or phrases that refer to an agreement or formal contract between people or groups. (See: covenant)

The heavenly sanctuary

In 8:1–2, the author refers to how Jesus sat down at the right side of God's throne and is a "servant of the holy place and the true tabernacle." Most likely, the author considers the throne where Jesus sat down to be inside this heavenly sanctuary. Scholars debate whether "holy place" and "true tabernacle" are two different names for the same thing or whether the "holy place" is the most sacred area inside the "true tabernacle." Either way, these names refer to the sanctuary in heaven where Jesus acts as a high priest. You

should refer to the heavenly sanctuary with the same words that you use to refer to the earthly sanctuary. (See: tabernacle; and holy, holiness, unholy, sacred)

Translation Issues in This Chapter

The "house" of Israel or Judah

In 8:8 and 8:10, the quotation refers to the "house" of Israel or of Judah. In this context, "house" refers figuratively to a group of people who are connected because they are all descended from the same person or because they are all ruled by the same leader. In this case, both are true: The "house" refers to the people who are descended from Abraham and are ruled by a king. In 8:10, the "house of Israel" refers to all the Israelites. In 8:8, the "house of Israel" and the "house of Judah" refer to the two different kingdoms that the original kingdom of Israel split into. In both cases, the quotation is referring to all the Israelites. Consider using a natural way to refer to a group of people who belong together. (See: house)

Was Jesus a priest when he lived and died on earth?

In 8:4, the author argues that Jesus would not be a priest if he were on earth. His basis for this claim seems to be that God has already appointed priests to offer sacrifices on earth. Scholars frequently debate whether the author of Hebrews claims that Jesus served as a priest when he obeyed God during his earthly life and when he died on the cross or whether he only served as a priest after he came back to life and ascended to heaven. Either way, the author's point in this verse is that Jesus would not be a priest if he were on earth right now. See the notes on this verse for ways to translate the contrary-to-fact condition. (See: Connect — Contrary to Fact Conditions)

What is the "fault" in the first covenant?

In 8:7, the author implies that the "first covenant" was not "faultless." However, in 8:8, he claims that God finds "fault" with "them," that is, the Israelites who received that covenant. Most likely, the "fault" in the first covenant was that it did not enable the Israelites to keep the covenant and so they failed. This contrasts with the "new covenant," in which God will put his laws in the minds and hearts of his people. Since

the people are the “fault” in the first covenant, there is no need to harmonize these two verses.

Hebrews 8:1

ULT	UST
Now the point concerning the things being said {is this}: We have such a high priest who sat down at the right hand of the throne of the Majesty in the heavens,	*Here is the main idea that I am writing about: a ruling priest like the one I have described is serving for us. He has gone to be with God {the Father} in the heavenly places, and he has begun to rule.*

ULT **Now**
(δὲ)

The word **Now** introduces a new section in the author's argument. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: [Next,]

Support Reference: Connecting Words and Phrases

ULT **the point concerning the things being said {is this}**
UST Here is the main idea that I am writing about
(κεφάλαιον & ἐπὶ τοῖς λεγομένοις)

The author could be referring implicitly to the **point** or most significant idea in: (1) everything he is writing, including what follows. Alternate translation: [the most significant thing in what I am saying is this]; (2) what he has already said, not including what follows. Alternate translation: [the most significant thing in what I have said is this]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the things being said {is this}**
UST that I am writing about
(τοῖς λεγομένοις)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **being said** rather than on the person doing the saying. If you must state who did the action, the author implies that he himself did it. Alternate translation: [the things that I am saying is this] or [the things that I have said is this]

Support Reference: Active or Passive

> ULT **such a high priest**
> UST a ruling priest like the one I have described
> (τοιοῦτον & ἀρχιερέα)

The word **such** refers back to what the author has already said about how Jesus is a priest, particularly the words in 7:26–28. If it would be helpful in your language, you could make the reference of **such** more explicit. Alternate translation: [the kind of high priest I have described, one]

Support Reference: Pronouns — When to Use Them

> ULT **sat down at the right hand**
> UST has gone to be with … and he has begun to rule
> (ἐκάθισεν ἐν δεξιᾷ)

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

Support Reference: Symbolic Action

> ULT **at the right hand of the throne**
> UST and he has begun to rule
> (ἐν δεξιᾷ τοῦ θρόνου)

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

Support Reference: Metonymy

ULT **of the Majesty**
UST God {the Father}
(τῆς Μεγαλωσύνης)

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

Support Reference: Euphemism

ULT **in the heavens**
UST in the heavenly places
(ἐν τοῖς οὐρανοῖς)

Many people in the author's culture believed that the space that they called "heaven" contained multiple layers or spheres of individual heavens. Here, the author refers to how God's throne can be found **in the heavens**. Since the author does not include details about **the heavens**, translate **heavens** with a word or phrase that refers to all of heavenly space, including the idea of multiple heavens if possible. Alternate translation: [in the heavenly realm] or [in the heavenly spaces]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a high priest	a ruling priest
of the throne	and he has begun to rule
of the Majesty	God {the Father}
heavens	in the heavenly places

Hebrews 8:2

ULT	UST
a servant of the holy {place} and the true tabernacle that the Lord, not a man, set up.	*He serves in the Most Holy Place and in the most real sacred tent. The Lord {God}, not any human, made {this sanctuary}.*

ULT **a servant of the holy {place} and the true tabernacle**
UST He serves in the Most Holy Place and in the most real sacred tent
(τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς)

The author uses the possessive form to refer to **a servant** who serves in **the holy {place} and the true tabernacle**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [a servant who belongs to the holy place and the true tabernacle] or [a servant in the holy place and the true tabernacle]

Support Reference: Possession

ULT **of the holy {place} and the true tabernacle**
UST in the Most Holy Place and in the most real sacred tent
(τῶν ἁγίων & καὶ τῆς σκηνῆς τῆς ἀληθινῆς)

The phrases **holy {place}** and **true tabernacle** could describe: (1) the inner room of the sanctuary (**holy {place}**) and the entire sanctuary (**true tabernacle**). Alternate translation: [of the holy place in the true tabernacle]; (2) the whole sanctuary from two different perspectives. Alternate translation: [of the holy place, that is, the true tabernacle]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the true tabernacle**
UST in the most real sacred tent
(τῆς σκηνῆς τῆς ἀληθινῆς)

The word **true** contrasts this **tabernacle** with the tabernacle that God had Moses build. The author does not mean that Moses' tabernacle was "false" or wrong. Rather, he means that this (heavenly) **tabernacle** is more real and effective than Moses' tabernacle. If it would be helpful in your language, you could use a word or phrase that identifies this **tabernacle** as most real or effective. Alternate translation: [most effective tabernacle] or [the tabernacle that is closest to God]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **a man**
> UST any human
> (ἄνθρωπος)

Although the word **man** is masculine, the author is using it to refer to any human, whether male or female. If it would be helpful in your language, you could use a word that applies to both men and women, or you could refer to both genders. Alternate translation: [a man or woman]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the holy {place}	in the Most Holy Place
a servant	He serves
tabernacle	in the … sacred tent
Lord	The Lord {God}

Hebrews 8:3

ULT	UST
For every high priest is appointed to offer both gifts and sacrifices, because of which {it is} necessary also for this one to have something that he might offer.	*Now God makes people ruling priests so that they can present sacrifices. Because {that is what ruling priests do}, Jesus too needed to present a sacrifice.*

ULT **For every**
UST Now … people
(πᾶς γὰρ)

The word **For** introduces an explanation of what the author has said in 8:1–2 about how Christ is a high priest. This explanation continues in the following verses and compares and contrasts Christ with the Levitical priests. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Further, every] or [Now I will say more about high priests: Every]

Support Reference: Connecting Words and Phrases

ULT **every high priest**
UST people ruling priests
(πᾶς & ἀρχιερεὺς)

The phrase **every high priest** refers to all the descendants of Levi and Aaron who served as high priests. It does not refer to every high priest in every culture. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [every Israelite high priest]

Support Reference: Assumed Knowledge and Implicit Information

ULT **every high priest is appointed**
UST God makes people ruling priests
(πᾶς & ἀρχιερεὺς & καθίσταται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **appointed** rather than on the person doing the appointing. If you must state who did the action, the author implies that God did it. Alternate translation: [God appoints every high priest]

Support Reference: Active or Passive

ULT **both gifts and sacrifices**
UST sacrifices
(δῶρά τε καὶ θυσίας)

The words **gifts** and **sacrifices** function together to refer to anything that an Israelite would have offered to God. It is probable that **sacrifices** refers to animals that would be killed and offered to God, while **gifts** identifies anything else that a person would give to God. If you do not have two words for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God. See you how you translated the same phrase in 5:1. Alternate translation: [sacrifices] or [things presented to God]

Support Reference: Doublet

ULT **{it is} necessary also for this one to have**
UST Jesus too needed to … a sacrifice
(ἀναγκαῖον ἔχειν & καὶ τοῦτον)

Alternate translation: [this one also must have] or [God requires this one also to have]

ULT **this one**
UST Jesus
(τοῦτον)

The phrase **this one** refers back to Jesus, whom the author described in 8:1–2. If it would be helpful in your language, you could make explicit that the pronoun refers to Jesus. Alternate translation: [this high priest] or [Jesus, our high priest,]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
high priest	ruling priests
sacrifices	sacrifices
is appointed	God makes

Hebrews 8:4

ULT	UST
Now if indeed he were on earth, he would not be a priest at all, {since} there are the ones offering the gifts according to the law;	*So, because the priests {who are descendants of Levi already} present sacrifices {on earth} as God commanded, Jesus would not be serving as a priest were he on earth {right now}.*

ULT **Now**
UST So
(οὖν)

The word **Now** introduces an inference based on the claim that priests offer **gifts and sacrifices** (8:3). The author's point is that God has already set up a priesthood **on earth** that offers the necessary **gifts**. Because Jesus does not belong to that priesthood (since he is not descended from Levi), he is not **a priest** on earth, but only in heaven. If it would be helpful in your language, you could use a word or phrase that introduces an inference or a development. Alternate translation: [As you can see,] or [Therefore,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he were … he would not be a priest at all**
UST Jesus would not be serving as a priest were he
(ἦν & οὐδ' ἂν ἦν ἱερεύς)

The pronoun **he** refers to Jesus. If it would be helpful in your language, you could use the name Jesus in place of that pronoun. Alternate translation: [Jesus were … he would not be a priest at all]

Support Reference: Pronouns — When to Use Them

ULT **if indeed he were on earth**
UST were he on earth {right now}
(εἰ μὲν & ἦν ἐπὶ γῆς)

The author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that Jesus is not really **on earth** right now. He uses the statement that he knows is not true to show that Jesus can only be a high priest in heaven and not on earth. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [if indeed he were actually on earth]

Support Reference: Connect — Contrary to Fact Conditions

ULT **he were on earth**
UST were he on earth {right now}
(ἦν ἐπὶ γῆς)

The author does not mean that Jesus was never **on earth** or will never be **on earth**. Rather, he means that Jesus is not **on earth** right now, because he has ascended into heaven (See: 8:1). If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: [he were currently on earth] or [he were now on earth instead of in heaven]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{since} there are the ones offering the gifts according to the law**
UST because the priests {who are descendants of Levi already} present sacrifices {on earth} as God commanded
(ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα)

The phrase **{since} there are** introduces the reason why Jesus **would not be a priest at all** if he were **on earth** right now. The author's point is that God has already appointed priests who serve on earth and Jesus is not one of them. Therefore, he is not a priest **on earth**. If it would be helpful in your language, you could make it clearer that the phrase **{since} there are the ones offering** gives the reason for the author's claim. Alternate translation: [because the ones offering the gifts according to the law already exist]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{since} there are the ones offering the gifts according to the law**
UST because the priests {who are descendants of Levi already} present sacrifices {on earth} as God commanded
(ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα)

The author is referring to the priests who are descended from Levi who offer **gifts** and "sacrifices" as God commanded them to do through Moses. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: [since the Levitical priests offer the gifts according to Moses' law]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
earth	on earth {right now}
a priest	serving as a priest
the law	as God commanded

Hebrews 8:5

ULT	UST
who serve an example and a shadow of the heavenly things, just as Moses had been warned, being about to complete the tabernacle, for he says, "See that you will make everything according to the type that was shown to you on the mountain."	*Those priests do what God requires {in a sanctuary that} models the heavenly {sanctuary}. {You can tell that this is true,} because God revealed it to Moses when Moses was going to have the Israelites construct the sacred tent. {At that time,} God spoke to him, "Make sure that everything {about the sacred tent} matches the original {sanctuary} that I revealed to you {when you were with me} on Mount Sinai!"*

ULT **an example and a shadow**
UST {in a sanctuary that} models
(ὑποδείγματι καὶ σκιᾷ)

The words **example** and **shadow** function together to describe something that is based on something else. It is probable that **example** emphasizes the way that the "copy" illustrates what the "original" is like, while **shadow** emphasizes how the "copy" is not as real or good as the "original." If you do not have two words for these categories, you could use a single word or phrase to refer to something that is based on something else. Alternate translation: [a copy] or [an imperfect version]

Support Reference: Doublet

ULT **of the heavenly things**
UST the heavenly {sanctuary}
(τῶν ἐπουρανίων)

The phrase **heavenly things** refers specifically to the heavenly sanctuary, "the true tabernacle" that the author referred to in 8:2. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: [of the heavenly tabernacle]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Moses had been warned, being about**
> UST God revealed it to Moses when Moses was going
> (κεχρημάτισται Μωϋσῆς, μέλλων)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Moses** who was **warned** rather than on the person doing the warning. If you must state who did the action, the author implies that God did it. Alternate translation: [God warned Moses when he was about]

Support Reference: Active or Passive

> ULT **being about**
> UST when Moses was going
> (μέλλων)

The phrase **being about** introduces something that happened at the same time as **Moses** was **warned**. If it would be helpful in your language, you could make this relationship clearer. Alternate translation: [at the time when he was about]

Support Reference: Connect — Simultaneous Time Relationship

> ULT **being about to complete the tabernacle**
> UST when Moses was going to have the Israelites construct the sacred tent
> (μέλλων ἐπιτελεῖν τὴν σκηνήν)

The author refers to how God revealed to Moses what the **tabernacle**, the sanctuary that the Israelites used when they were in the desert, should be like. Moses then told the Israelites how to **complete the tabernacle**. You can read the instructions that God gave to Moses about the tabernacle and its service in Exodus 25–30. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: [when he and the Israelites were going to construct the tabernacle]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **for he says**
> UST {At that time,} God spoke to him
> (γάρ φησίν)

The author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that God said to Moses. However, the audience would have understood that these were words from the Old Testament, specifically from Exodus 25:40. If your readers would not know that this quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: [as God says]

Support Reference: Quotations and Quote Margins

> ULT **See that you will make … to you**
> UST Make sure … matches … to you
> (ὅρα & ποιήσεις & σοι)

Because God is speaking to one person (Moses), **you** is singular here.

Support Reference: Forms of 'You' — Singular

> ULT **See that**
> UST Make sure
> (ὅρα)

God was using the phrase **See that** to call attention to the command that followed. God did not mean that Moses was literally supposed to **See** with his eyes. If it would be helpful in your language, you could use a comparable phrase that draws attention to a command. Alternate translation: [Be sure that]

Support Reference: Metaphor

> ULT **everything**
> UST that everything {about the sacred tent}
> (πάντα)

The word **everything** identifies all the features of the tabernacle. It does not refer to **everything** that exists or **everything** that Moses did. If it would be helpful in your language, you could make it clear that the word **everything** refers to **everything** about the tabernacle. Alternate translation: [the whole tabernacle]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that was shown**
UST that I revealed
(τὸν δειχθέντα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **type** that was **shown** rather than on the person doing the showing. If you must state who did the action, the author implies that God did it. Alternate translation: [that I showed]

Support Reference: Active or Passive

ULT **on the mountain**
UST {when you were with me} on Mount Sinai
(ἐν τῷ ὄρει)

The word **mountain** refers to Mount Sinai. Moses climbed up this mountain to meet God and receive God's promises and commands for the Israelites. You can read about Moses climbing up Mount Sinai in Exodus 19 and Exodus 24. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [on Mount Sinai] or [when I spoke to you on Mount Sinai]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
serve	do what God requires
of the heavenly things	the heavenly {sanctuary}
Moses	to Moses
tabernacle	the sacred tent

Hebrews 8:6

ULT	UST
But now he has obtained a far superior ministry, in as much as he is also the mediator of a better covenant, which has been legislated on better promises.	*But here is what is true {about Jesus}: he serves in a much better way {than the descendants of Levi do}. In the same way, the agreement that God has made with his people through Jesus is greater {than the agreement that God made with the Israelites}. That is because God promised greater things when he made this new agreement.*

ULT **But now**
UST But here is what is true {about Jesus}
(νυνὶ δὲ)

The phrase **But now** introduces what is true, in contrast to the hypothetical situation the author offered in 8:4. The word **now** does not refer to time here. If it would be helpful in your language, you could use a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: [In reality, though,] or [As it really is,]

Support Reference: Connect — Contrast Relationship

ULT **a far superior ministry**
UST he serves in a much better way {than the descendants of Levi do}
(διαφορωτέρας & λειτουργίας)

If your language does not use an abstract noun for the idea behind **ministry**, you could express the idea by using a verb such as “minister” or “serve.” Alternate translation: [how he ministers in a far superior way]

Support Reference: Abstract Nouns

ULT **a far superior ministry … of a better covenant … better promises**
UST he serves in a much better way {than the descendants of Levi do} … the agreement … is greater {than the agreement that God made with the Israelites} … God promised greater things
(διαφορωτέρας & λειτουργίας & κρείττονός & διαθήκης & κρείττοσιν ἐπαγγελίαις)

The audience would have inferred that the **ministry**, **covenant**, and **promises** are **superior** or **better** than the old ministry, covenant, and promises, the ones that God gave through Moses to the Israelites. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [a ministry far superior to the ministry of the Levites … of a covenant that is better than the one God made with the Israelites … promises that are better than those that God made through Moses]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in as much as he is also the mediator of a better covenant**
UST In the same way, the agreement that God has made with his people through Jesus is greater {than the agreement that God made with the Israelites}
(ὅσῳ καὶ κρείττονός ἐστιν διαθήκης μεσίτης)

The phrase **in as much as** indicates that the difference between Jesus' **far superior ministry** and the ministry of the Levitical priests is the same as the difference between the **better covenant** and the covenant that God made with Israel. If it would be helpful in your language, you could use a word or phrase that introduces a comparison. Alternate translation: [as far superior as the covenant of which he is the mediator is better]

Support Reference: Connecting Words and Phrases

ULT **the mediator of a better covenant**
UST the agreement … through Jesus is greater {than the agreement that God made with the Israelites}
(κρείττονός & διαθήκης μεσίτης)

The author uses the possessive form to describe how Jesus functions as the **mediator** for the **better covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [the one who mediates a better covenant]

Support Reference: Possession

> ULT **which has been legislated**
> UST That is because … when he made this new agreement
> (ἥτις & νενομοθέτηται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **covenant** that **has been legislated** rather than on the person doing the legislating. If you must state who did the action, the author implies that God did it. Alternate translation: [which God has legislated]

Support Reference: Active or Passive

> ULT **on better promises**
> UST God promised greater things
> (ἐπὶ κρείττοσιν ἐπαγγελίαις)

If your language does not use an abstract noun for the idea behind **promises**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: [on the better things that God has pledged]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … ministry	he serves
of a … covenant	the agreement
the mediator	through Jesus
promises	God promised greater things

Hebrews 8:7

ULT	UST
For if that first {covenant} would have been faultless, no place would have been sought {for} a second one.	*Now {you can tell that} the agreement that God made with the Israelites was not perfect, because God chose to make another agreement.*

ULT **For**
UST Now {you can tell that}
(γὰρ)

The word **For** introduces support for what the author has claimed about how the covenant that Jesus mediates is "better" (See: 8:6). If it would be helpful in your language, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: [You can tell that the second covenant is greater because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **if that first {covenant} would have been faultless**
UST the agreement that God made with the Israelites was not perfect
(εἰ & ἡ πρώτη ἐκείνη ἦν ἄμεμπτος)

The author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that the **first {covenant}** was not **faultless**. He proves that the conditional statement is not true by pointing out that God set up a **second** covenant. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [if that first covenant had really been faultless]

Support Reference: Connect — Contrary to Fact Conditions

ULT **first {covenant} … {for} a second one**
UST the agreement that God made with the Israelites … another agreement
(ἡ πρώτη & δευτέρας)

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: [covenant one … for a covenant two] or [earlier covenant … for a later covenant]

Support Reference: Ordinal Numbers

ULT **that first {covenant} … {for} a second one**
UST the agreement that God made with the Israelites … another agreement
(ἡ πρώτη ἐκείνη & δευτέρας)

The words **first** and **second** refer to two covenants that God made. The **first** covenant is the one that God made with the Israelites through Moses. It was made before the **second** covenant, which is the one that God makes with his people through Jesus. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the covenant that God made with his people at first … for another, later covenant]

Support Reference: Assumed Knowledge and Implicit Information

ULT **no place would have been sought {for} a second one**
UST because God chose to make another agreement
(οὐκ ἂν δευτέρας ἐζητεῖτο τόπος)

The author is speaking as if God would have literally looked for a **place** to put a **second** covenant. He means that God would not have made a second covenant. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [God would not have made a second one]

Support Reference: Metaphor

ULT **no place would have been sought**
UST because God chose to make
(οὐκ ἂν & ἐζητεῖτο τόπος)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **place** that is **sought** rather than on the person doing the seeking. If you must state who did the action, you could use an indefinite subject. Alternate translation: [no one would have sought a place]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faultless	perfect
would have been sought	because God chose to make

Hebrews 8:8

ULT	UST
For finding fault with them, he says, "Behold, days are coming, says the Lord, {when} I will complete a new covenant with the house of Israel and with the house of Judah;	*{You can tell that the first agreement was not perfect,} because God declared that the Israelites did not perfectly keep that agreement when he said, "Here is what I say to you: Pay attention! Soon I will make a new agreement with all my people from both the kingdom of Israel and the kingdom of Judah.*

ULT **For**
UST {You can tell that the first agreement was not perfect,} because
(γὰρ)

The word **For** introduces support for what the author has claimed about how the first covenant was not "faultless" (See: 8:7). If it would be helpful in your language, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: [We know that the first covenant was not faultless because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **with them**
UST the Israelites
(αὐτοῖς)

The word **them** refers to the people with whom God made the "first covenant": the people of Israel. The author may be referring specifically to the people whom God led out of Egypt, or he may be referring to all the people who lived under the "first covenant." If it would be helpful in your language, you could clarify to whom **them** refers. Alternate translation: [with the Israelite ancestors] or [with the people of Israel]

Support Reference: Pronouns — When to Use Them

> ULT **he says**
> UST when he said
> (λέγει)

Here and in the following four verses, the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as words that God has spoken. However, the audience would have understood that this was a quotation from the Old Testament, specifically from Jeremiah 31:31–34. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: [God spoke]

Support Reference: Quotations and Quote Margins

> ULT **Behold, days**
> UST Pay attention! Soon
> (ἰδοὺ, ἡμέραι)

The **Lord** is using the term **Behold** to focus the audience's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Listen! Days]

Support Reference: Metaphor

> ULT **days are coming**
> UST Soon
> (ἡμέραι ἔρχονται)

The clause **days are coming** indicates that some event is going to happen soon. If it would be helpful in your language, you could use a word or phrase that anticipates that something is about to happen. Alternate translation: [the time will soon be here] or [it is almost the moment]

Support Reference: Idiom

> ULT **says the Lord**
> UST Here is what I say to you
> (λέγει Κύριος)

The author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: [I, the Lord, say]

Support Reference: First, Second or Third Person

> ULT **the house of Israel and with the house of Judah**
> UST with all my people from both the kingdom of Israel and the kingdom of Judah
> (τὸν οἶκον Ἰσραὴλ, καὶ ἐπὶ τὸν οἶκον Ἰούδα)

The word **house** refers to a group of people. The **house of Israel** refers to the group of people who lived in the country of Israel, and the **house of Judah** refers to the group of people who lived in the country of Judah. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people of Israel and with the people of Judah]

Support Reference: Metaphor

> ULT **the house of Israel and with the house of Judah**
> UST with all my people from both the kingdom of Israel and the kingdom of Judah
> (τὸν οἶκον Ἰσραὴλ, καὶ ἐπὶ τὸν οἶκον Ἰούδα)

God refers to the two kingdoms that the Israelites lived in. The northern area was called **Israel** and the southern area was called **Judah**. When David and Solomon ruled as kings, these two areas together made up one kingdom. After Solomon died, the northern area rebelled and created its own kingdom. God refers to both kingdoms because he wants the audience to know that he is making this **new covenant** with all of his people. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the houses of both Israel and Judah] or [with all my people, including the house of Israel and the house of Judah]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	Soon
the Lord	Here is what I say to you
house	with all my people from both the kingdom
of Israel	of Israel
house	the kingdom
of Judah	of Judah
a … covenant	a new agreement

Hebrews 8:9

ULT	UST
not according to the covenant that I made with their fathers on the day {when} I grasped their hand to lead them out of the land of Egypt, because they did not continue in my covenant, and I did not care about them, says the Lord.	*{That agreement will} not be like the agreement that I made with their ancestors when I lovingly delivered them from the land of Egypt. Here is what I say: {It will not be like that agreement,} because they did not keep it, so I abandoned them.*

ULT **with their fathers**
UST with their ancestors
(τοῖς πατράσιν αὐτῶν)

The phrase **their fathers** refers to the Israelites who were alive before Jesus lived on earth. The audience of the original quotation was Israelites who descended from these people. Use a word or phrase that refers to ancestors. Alternate translation: [with their ancestors]

Support Reference: Kinship

ULT **on the day {when} I grasped**
UST when … lovingly
(ἐν ἡμέρᾳ ἐπιλαβομένου μου)

The phrase **on the day** refers to a specific and important time period. It does not necessarily refer to only one period of 24 hours. If it would be helpful in your language, you could use a word or phrase that refers to a specific time period. Alternate translation: [during the time when I grasped]

Support Reference: Idiom

ULT **{ … when} I grasped their hand to lead them out of the land of Egypt**
UST I lovingly delivered them from the land of Egypt
(ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου)

God refers to how he delivered the Israelites from slavery in Egypt. You can read the story in Exodus 5–14. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [when I grasped their hand to lead them out of the land of Egypt, where they were enslaved]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{ … when} I grasped their hand to lead them**
UST I lovingly delivered them
(ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς)

God speaks as if he held the **hand** of all the Israelites and "led them" out of Egypt. The author speaks in this way to emphasize how God took care of the Israelites, just like a parent leads a child by the **hand** to make sure that the child does not get lost. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when I picked them up and carried them] or [when I tenderly rescued them]

Support Reference: Metaphor

ULT **their hand**
UST lovingly
(τῆς χειρὸς αὐτῶν)

The word **hand** is a singular noun that refers to the "hands" of all the Israelites. It may be more natural in your language to use a plural form. Alternate translation: [their hands] or [each of their hands]

ULT **because**
UST {It will not be like that agreement,} because
(ὅτι)

The word **because** introduces the reason why the "new covenant" will not be like the old one. If it would be helpful in your language, you could make clearer what **because** supports. Alternate translation: [the reason for which is that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they did not continue in my covenant**
UST they did not keep it
(αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου)

The phrase **continue in my covenant** refers to doing what the **covenant** requires. If it would be helpful in your language, you could use a phrase that refers to keeping the terms of an agreement. Alternate translation: [they did not do what the covenant required]

Support Reference: Idiom

> ULT **and I did not care about them**
> UST so I abandoned them
> (κἀγὼ ἠμέλησα αὐτῶν)

The clause **I did not care about them** refers to how God stopped taking care of the Israelite ancestors. The point is that he did not help or assist them. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: [and I stopped helping them] or [I did not assist them]

Support Reference: Idiom

> ULT **says the Lord**
> UST Here is what I say
> (λέγει Κύριος)

Here, just as in 8:8, the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: [I, the Lord, say]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenant	the agreement
the day	when
of Egypt	of Egypt
covenant	it
the Lord	Here is what I say

Hebrews 8:10

ULT	UST
For this {is} the covenant that I will covenant with the house of Israel after those days, says the Lord, putting my laws into their mind, and I will write them on their hearts, and I will be to them as God, and they will be to me as a people.	*This is the kind of agreement that I will make with my people, the Israelites, very soon. Here is what I say: I will enable them to understand and obey my laws. I will be the God whom they worship, and they will be the people whom I care for.*

ULT **For**
(ὅτι)

The word **For** introduces a description of the new covenant in contrast to the old covenant that God described in 8:9. This description of the new covenant continues through 8:11–12. If it would be helpful in your language, you could use a comparable word or phrase that introduces a description that contrasts with a previous description. Alternate translation: [But] or [Now]

Support Reference: Connecting Words and Phrases

ULT **I will covenant**
UST I will make
(διαθήσομαι)

Alternate translation: [I will set up]

ULT **with the house of Israel**
UST with my people, the Israelites
(τῷ οἴκῳ Ἰσραὴλ)

The word **house** refers to a group of people. The phrase **the house of Israel** thus refers to everyone whom God considers to be part of the people of **Israel**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with the people of Israel]

Support Reference: Metaphor

ULT **after those days**
UST very soon
(μετὰ τὰς ἡμέρας ἐκείνας)

The phrase **after those days** identifies something happens after a certain period of time. That period of time could be long or short, not necessarily just several **days**. Here, God's point is that he will make this new covenant in the future. If it would be helpful in your language, you could use a word or phrase that refers to action that will happen at some point in the future. Alternate translation: [in the future] or [after that time]

Support Reference: Idiom

ULT **says the Lord**
UST Here is what I say
(λέγει Κύριος)

Here, just as in 8:8–9, the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: [I, the Lord, say]

Support Reference: First, Second or Third Person

ULT **putting my laws into their mind, and I will write them on their hearts**
UST I will enable them to understand and obey my laws
(διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς)

The quotation includes two statements that mean almost the same thing. One statement uses "putting" and **mind** language, and the other uses "writing" and **heart** language. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: [writing my laws on their hearts] or [putting my laws inside them]

Support Reference: Parallelism

ULT **putting my laws into their mind**
UST I will enable them to understand … my laws
(διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν)

God speaks as if his **laws** were objects that could be placed somewhere, in this case, in the **mind** pictured as a place. By speaking in this way, God means that he will make his **laws** part of how people naturally think and act instead of something that they must learn and then struggle to do. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: [helping them fully understand my laws] or [making my laws part of how they think]

Support Reference: Metaphor

ULT **their mind**
UST them to understand
(τὴν διάνοιαν αὐτῶν)

The word **mind** is a singular noun that refers to the "minds" of all God's people. It may be more natural in your language to use a plural form. Alternate translation: [their minds] or [each of their minds]

Support Reference: Collective Nouns

ULT **I will write them on their hearts**
UST obey
(ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς)

God speaks as if his **laws** were words that he could **write** on something, in this case the people's hearts. By speaking in this way, God means that he will make keeping his **laws** something that people naturally desire to do instead of something that they must struggle to do. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will help them desire to keep them] or [I will make my laws part of who they are]

Support Reference: Metaphor

ULT **on their hearts**
UST obey
(ἐπὶ καρδίας αὐτῶν)

In the author's culture, **hearts** are the places where humans think and plan. If it would be helpful in your language, you could use your own culture's description of where humans think or express the idea plainly. Alternate translation: [on their desires] or [on how people think]

Support Reference: Metonymy

ULT **I will be to them as God, and they will be to me as a people**
UST I will be the God whom they worship, and they will be the people whom I care for
(ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν)

God uses two clauses that refer to relationships between people or groups. When he says **as**, he is not drawing a comparison and saying that it will be as if he is their God and they are his people. Instead, he means that they will act towards each other as God and his people do. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: [I will act as their God, and they will act as my people] or [I will be their God, and they will be my people]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenant	is the kind of agreement
with the house	with my people
of Israel	the Israelites
days	very soon
the Lord	Here is what I say
laws	laws
mind	them to understand
God	the God
to me as a people	the people whom I care for

Hebrews 8:11

ULT	UST
And they will certainly not teach each one his fellow citizen, and each one his brother, saying, 'Know the Lord,' for they will all know me, from the least of them to the greatest.	*No one will ever have to instruct another Israelite, 'Trust and worship the Lord God.' {That is} because all my people will trust and worship me, no matter how important or unimportant they are.*

ULT **certainly not**
UST No one … ever
(οὐ μὴ)

The words translated as **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 **each one his fellow citizen, and each one his brother**
UST another Israelite
(ἕκαστος τὸν πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ)

The quotation includes two phrases that mean almost the same thing. One phrase refers to a **fellow citizen**, and the other refers to a **brother**. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two phrases. Alternate translation: [each one his brother] or [each one the person closest to him]

Support Reference: Parallelism

ULT **his … his brother**
UST another Israelite
(αὐτοῦ & τὸν ἀδελφὸν αὐτοῦ)

Although **his** and **brother** are masculine, they refer to anyone, whether male or female. If it would be helpful in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: [his or her … his or her sibling]

Support Reference: When Masculine Words Include Women

> ULT **saying, ‘Know the Lord**
> UST Trust and worship the Lord God
> (λέγων, γνῶθι τὸν Κύριον)

If a direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: [saying that he should know the Lord]

Support Reference: Quotes within Quotes

> ULT **Know**
> UST Trust and worship
> (γνῶθι)

Because **each one** is speaking to one person, the imperative **Know** is singular here.

Support Reference: Forms of ‘You’ — Singular

> ULT **from the least of them to the greatest**
> UST no matter how important or unimportant they are
> (ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν)

God speaks figuratively, using **the least** and **the greatest** in order to include both extremes and every person in between. By speaking in this way, he includes every person who is part of his people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [every single one of them] or [including people of every status]

Support Reference: Merism

> ULT **the least … the greatest**
> UST no matter how important or unimportant
> (μικροῦ & μεγάλου)

The author is using the adjectives **least** and **greatest** as nouns in order to refer to people who have the least and the most importance and power in a society. Your language may use adjectives in the same way. If not, you could translate these with noun phrases. Alternate translation: [the least important person … the most important person]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fellow citizen	another Israelite
Know	Trust and worship
Lord	the Lord God

ULT	UST
they will … know	will trust and worship

Hebrews 8:12

ULT	UST
For I will be merciful toward their unrighteousness, and their sins I will certainly not remember any longer.”	*{That will happen} because I will mercifully forgive them for the wrong things that they have done. I will never again punish them for the sins that they have committed.”*

ULT **For**
UST {That will happen} because
(ὅτι)

The word **For** introduces the basis on which God establishes this new covenant. If it would be helpful in your language, you could use a comparable word or phrase that introduces the basis for a claim. Alternate translation: [In making this new covenant,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I will be merciful toward their unrighteousness, and their sins I will certainly not remember any longer**
UST I will mercifully forgive them for the wrong things that they have done. I will never again punish them for the sins that they have committed
(ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι)

The quotation includes two statements that mean almost the same thing. This was considered good poetry in the author’s culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: [I will mercifully forgive their sins and unrighteousness] or [I will never remember their unrighteousness and their sins]

Support Reference: Parallelism

ULT **I will be merciful toward their unrighteousness**
UST I will mercifully forgive them for the wrong things that they have done
(ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν)

Alternate translation: [I will mercifully deal with their unrighteousness]

ULT **toward their unrighteousness**
UST them for the wrong things that they have done
(ταῖς ἀδικίαις αὐτῶν)

If your language does not use an abstract noun for the idea behind **unrighteousness**, you could express the idea by using an adjective such as "unrighteous" or an adverb such as "unrighteously." Alternate translation: [toward the unrighteous things they have done] or [toward how they have acted unrighteously]

Support Reference: Abstract Nouns

ULT **I will certainly not remember**
UST I will never … punish
(οὐ μὴ μνησθῶ)

The phrase **I will certainly not remember** refers to how God chooses not to bring up or act on **their sins**. If it would be helpful in your language, you could express the idea with a word or phrase that makes this idea explicit. Alternate translation: [I will certainly not act on] or [I will certainly not consider]

Support Reference: Idiom

ULT **certainly not**
UST never
(οὐ μὴ)

The words translated as **certainly not** are two negative words. In the author's culture, two negative words made the statement even more negative. English speakers would think that the two negatives form a positive, so the ULT expresses the idea with one strong negative. If your language can use two negatives as the author's culture did, you could use a double negative here. If your language does not use two negatives in this way, you could translate with one strong negative as the ULT does. Alternate translation: [by no means]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
merciful	I will mercifully forgive
toward … unrighteousness	for the wrong things that they have done
sins	for the sins that they have committed

Hebrews 8:13

ULT	UST
By saying "new," he has made the first obsolete, and {what} is being made obsolete and growing old {is} near disappearing.	*When God uses the word "new," he means that the earlier {agreement with the Israelites} is now old. Further, what is old will soon cease to exist.*

ULT **By saying "new**
UST When God uses the word "new
(ἐν τῷ λέγειν, καινὴν)

The author refers back to how the quotation used the word **new** to describe the "new covenant" (See: 8:8). Use a natural form in your language for referring back to a specific word that was quoted. Alternate translation: [By using the word "new" for this new covenant,]

Support Reference: Quotations and Quote Margins

ULT **he has made the first obsolete**
UST he means that the earlier {agreement with the Israelites} is now old
(πεπαλαίωκεν τὴν πρώτην)

The word **he** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: [God has made the first obsolete]

Support Reference: Pronouns — When to Use Them

ULT **the first**
UST the earlier {agreement with the Israelites}
(τὴν πρώτην)

The phrase **the first** refers specifically to "the first covenant," the one that God made with the Israelites through Moses. If it would be helpful in your language, you could make it explicit that the author is referring to this "first covenant." Alternate translation: [the first covenant]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **{what} is being made obsolete and growing old**
> UST what is old
> (τὸ & παλαιούμενον καὶ γηράσκον)

The phrases **being made obsolete** and **growing old** mean almost the same thing. The author uses both words to emphasize that **the first** covenant is no longer the current covenant. If you do not have two phrases that express this particular meaning and repeating the same phrase would be confusing, you could use one phrase here. Alternate translation: [what is becoming obsolete] or [what is old and obsolete]

Support Reference: Doublet

> ULT **{is} near disappearing**
> UST will soon cease to exist
> (ἐγγὺς ἀφανισμοῦ)

Alternate translation: [is going to disappear soon]

Hebrews 9

Hebrews 9 Chapter Introduction

Structure and Formatting

1. The Son as high priest (5:1–10:18)
    - Teaching: Old and new ministries (9:1–10:18)

Religious and Cultural Concepts in This Chapter

The earthly tabernacle

In 9:1–10, the author describes and evaluates the earthly tabernacle. When the author wrote this letter, there was a temple in Jerusalem, and the tabernacle no longer existed. So his descriptions are based on the Old Testament only, not on personal experience. The tabernacle was a large tent divided into two parts: the outer Holy Place and the inner Most Holy Place. This tabernacle contained an "ark," in which God had the people store important objects. God was present in a special way where the ark was. The tabernacle also contained a lampstand that burned continually, a table on which the priests laid bread in God's presence, and an altar for burning incense. Priests frequently went into the Holy Place, but only the high priest would enter the Most Holy Place on one special day in the year. The author does not describe everything about the tabernacle, and he sometimes words things differently than what you might read in the Old Testament. Make sure to translate what the author actually says. (See: tabernacle)

The heavenly sanctuary

In 9:11, the author refers again to a "tabernacle" and "holy places." As in the case of 8:1–2, scholars debate what these two names identify. Most likely the "tabernacle" refers to the entire heavenly sanctuary that Jesus passes "through" in order to enter into the inner section, the "holy places." However, the two names could each refer to the entire sanctuary from two different perspectives. The author mentions the heavenly sanctuary again in 9:23–24. However, there he refers simply to "the things in the heavens," "the

heavenly things," and the "true ones." The meaning of these general terms depend on how you understand the more specific words in 8:1–2 and 9:11–12. See the specific verses for translation options. Make sure that you refer to the heavenly sanctuary with the same or similar words that you use to refer to the earthly sanctuary. (See tabernacle; and heaven, sky, heavens, heavenly)

Old covenant offerings and rituals

The author refers to multiple different rituals and offerings that God commanded Moses and the Israelites to perform.

- In 9:6, he refers generally to "service" that the priests would perform in the first section of the tabernacle.
- In 9:7, he refers to the Day of Atonement, the special day on which the high priest would enter the inner part of the tabernacle. You can read about the Day of Atonement in Leviticus 16.
- In 9:13, the author refers to blood of "bulls and goats," which may be a general statement about animal sacrifices, or it may be another specific reference to the Day of Atonement, which included sacrifices of bulls and goats. He also refers to a "heifer," which identifies a ceremony related to purification. You can read about this ceremony in Numbers 19:1–10.
- In 9:19–21, the author describes how Moses inaugurated the covenant and the tabernacle. You can read about what he did in Exodus 24:1–8.

Covenant

The author speaks about "covenants" throughout this chapter. The "new" covenant refers to the agreement that God has made with his people through Jesus. The "first" covenant refers to the agreement that God made with the Israelites through Moses. In the author's culture, the word translated as "covenant" could also be used to refer to a "will," a document that a person composes to tell others what to do with that person's belongings when he or she dies. Scholars debate whether the author focuses on this specific meaning of "covenant" in 9:16–17. The UST follows the interpretation that the author uses the

specific meaning “will” as an analogy to help readers better understand “covenant.” See the notes on those verses for translation options. (See: covenant)

Blood

Throughout this chapter, the author refers to “blood.” This blood always comes from someone or something that has died. Scholars debate what blood symbolizes or represents: the death of the sacrifice, the life of the sacrifice, or something else. Whatever the meaning, the author argues from the sacrifices that God required in the Old Testament that blood is required for both “cleansing” and “forgiveness.” This is true for both the old covenant and the new covenant. In your translation, you should refer to shed blood, since the blood always comes from someone or something that has died. Also, you should refer directly to “blood,” not to what it might symbolize or represent.

Translation Issues in This Chapter

The “parable” in 9:8–9

In these verses, the author explains what meaning the “Spirit” gives to the earthly tabernacle. While the exact details about what the author means by the “first tent” and the “holy places” are not perfectly clear, what is clear is that the first section of the earthly tabernacle, or perhaps the earthly tabernacle as a whole, indicates how people could not go to the “holy places.” Whether the “holy places” refers to the heavenly sanctuary as a whole, to the second section of the earthly tabernacle, or to the inner part of the heavenly sanctuary, it indicates a place where God is present in a special way. What the author is saying, then, is that the use of the “first tent” signifies lack of access to God. The “parable” in 9:9 further explains that this lack of access applies to “the present time,” which is when sacrifices are offered. The details of these two verses are debated by scholars, so for more details, see the notes. If possible, translate these two verses in such a way as to allow for the various possible views.

Where does the altar of incense belong?

In 9:3–4, the author places the “incense altar” inside the Most Holy Place. However, Exodus 30:6 seems to place the incense altar outside the curtain, in the Holy Place. There are many theories about why the author describes the “incense altar” inside the

Most Holy Place. However, it is not necessary to try to harmonize your translation with Exodus' description. If you think your readers would recognize and be confused by the difference, you could include a footnote with some possible solutions. It is possible that the author interpreted Exodus 30:6 to mean that the altar was in the Most Holy Place, and it is possible that he knew a tradition that put the altar there. It is also possible that he places the altar there for the sake of his argument. (See: altar; and incense)

Did Moses sprinkle the scroll?

In 9:19 the author states that Moses sprinkled a scroll, which is the roll or book on which Moses wrote everything that God had told him. You can read about this scroll in Exodus 24:1–8. These verses do not directly mention Moses sprinkling **the scroll**, but the author knew more about this than we do. Your translation should clearly express what the author says, which does not contradict Exodus 24 but simply gives more details about some things.

Cleansing the heavenly things

In 9:23, the author refers to how the "heavenly things" need to be cleansed with "better sacrifices" than those used to cleanse the earthly things. Some scholars think that the heavenly things are perfect and cannot be made impure, so they argue that the "cleansing" refers to inauguration, or they suggest that the "heavenly things" refer to human consciences. Other scholars think that the heavenly sanctuary could be defiled by people's sin, just as the earthly sanctuary was, so it too needed to be cleansed. This is most likely what the author means. However, no matter which interpretation you choose, you should translate the verse with a word or phrase that refers to the removal of defilement or impurity.

Hebrews 9:1

ULT	UST
Now indeed the first {covenant} had regulations for worship and the earthly holy {place},	*As for the earlier {agreement that God made with Israel}, it required people to worship God in a specific way in a sanctuary on earth.*

ULT **Now**
UST As for
(οὖν)

The author uses the word **Now** to introduce background information about the tabernacle of the **first covenant** that will help readers understand the argument he is making that Jesus is the "high priest" of a "greater and more perfect tabernacle." In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **indeed**
UST As for
(μὲν)

The word **indeed** signals to the audience that this argument has two parts. The first part begins here, and the second part begins with "But" in 9:11. If it would be helpful in your language, you could use words that introduce a two-part development. Alternate translation: [on the one hand]

Support Reference: Connecting Words and Phrases

ULT **the first {covenant}**
UST the earlier {agreement that God made with Israel}
(ἡ πρώτη)

See how you translated **first covenant** in Hebrews 8:7.

> ULT **had regulations for worship and**
> UST it required people to worship God in a specific way in a sanctuary
> (εἶχε & δικαιώματα λατρείας & τε)

If your language does not use abstract nouns for the ideas behind **regulations** and **worship**, you could express the ideas by using verbs such as "regulate" and "worship." Alternate translation: [regulated how people worshiped and included]

Support Reference: Abstract Nouns

> ULT **the earthly holy {place}**
> UST in a sanctuary on earth
> (τό & ἅγιον κοσμικόν)

The phrase **earthly holy {place}** refers to the entire earthly sanctuary, which the author will define as a "tabernacle" in the following verse (9:2). If it would be helpful in your language, you could refer more clearly to the entire earthly sanctuary. Alternate translation: [the earthly holy sanctuary]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
regulations	in a specific way
for worship	to worship God
holy {place}	in a sanctuary
earthly	on earth

Hebrews 9:2

ULT	UST
for a tabernacle was prepared, the first one, in which {were} both the lampstand and the table, and the presentation of the loaves, which is called "Holy,"	*The sanctuary that the Israelites set up was a sacred tent {that had two sections}. They called the outer section the Holy Place. In it, {they put} a stand for lamps and a table on which they laid out {special} bread.*

ULT **for**
UST The sanctuary that
(γὰρ)

The word **for** introduces a further explanation of "the earthly holy place" (See: 9:1). If it would be helpful in your language, you could use a word that introduces a further explanation, or you could leave **for** untranslated. Alternate translation: [for which purpose]

Support Reference: Connecting Words and Phrases

ULT **a tabernacle was prepared**
UST the Israelites set up was a sacred tent {that had two sections}
(σκηνὴ & κατεσκευάσθη)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **tabernacle** that **was prepared** rather than on the person doing the preparing. If you must state who did the action, the author implies that "the Israelites" did it. Alternate translation: [the Israelites prepared a tabernacle]

Support Reference: Active or Passive

ULT **the first one**
UST In it
(ἡ πρώτη)

The phrase **the first one** identifies which part of the **tabernacle** the author is speaking about. The **tabernacle** structure was made up of two rooms or sections. The word **first** refers to the **first** part that a person would enter. The author will describe the second part in 9:3–5. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the outer room]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the first one**
> UST In it
> (ἡ πρώτη)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [section one] or [room one]

Support Reference: Ordinal Numbers

> ULT **both the lampstand and the table, and the presentation of the loaves**
> UST {they put} a stand for lamps and a table on which they laid out {special} bread
> (ἥ τε λυχνία καὶ ἡ τράπεζα, καὶ ἡ Πρόθεσις τῶν ἄρτων)

To provide background about the "first covenant," here the author refers to some things that God had the Israelites put in the first section of the **tabernacle**. The **loaves** were "presented" on the **table**. You can read God's instructions about the **lampstand**, **table**, and **loaves** in Exodus 25:23–40. If your language has a translation of Exodus, you could use the same words here. If you do not have a translation of Exodus, you could make it clear that these are holy or special items that the priests used when they were serving God. Alternate translation: [both the holy lampstand and the special table with the presentation of God's loaves]

Support Reference: Background Information

> ULT **and the presentation of the loaves**
> UST on which they laid out {special} bread
> (καὶ ἡ Πρόθεσις τῶν ἄρτων)

If your language does not use an abstract noun for the idea behind **presentation**, you could express the idea by using a verb such as "present" or "display." Alternate translation: [on which they displayed the loaves]

Support Reference: Abstract Nouns

> ULT **which**
> UST the outer section
> (ἥτις)

The word **which** refers to the **first** part of the **tabernacle**. If it would be helpful in your language, you could make explicit that the pronoun refers to the **first** part. Alternate translation: [which first part]

Support Reference: Pronouns — When to Use Them

> ULT **is called**
> UST They called
> (λέγεται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what **is called** rather than on the person doing the calling. If you must state who did the action, you could use an indefinite subject. Alternate translation: [people called] or [they named]

Support Reference: Active or Passive

> ULT **Holy**
> UST the Holy Place
> (Ἁγία)

The author uses another name for the **first** part of the **tabernacle**. He does not use this exact name to refer to **first** part of the **tabernacle** again, and it is likely that here he uses the name that he found in his version of the Old Testament. Make sure that your readers know that the author is quoting a name that he knew about. Alternate translation: [by the name ‘Holy Room’]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a tabernacle	was a sacred tent {that had two sections}
lampstand	{they put} a stand for lamps
of the loaves	{special} bread
is called	They called
Holy	the Holy Place

Hebrews 9:3

ULT	UST
and behind the second curtain {was} a tent which is called "the Holy of Holies,"	*The inner section was on the other side of an inner cloth hanging. They called this {inner section} the Most Holy Place.*

ULT **behind the second curtain {was} a tent**
UST The inner section was on the other side of an inner cloth hanging
(μετὰ & τὸ δεύτερον καταπέτασμα σκηνὴ)

The author has not mentioned a first **curtain**, but he implies that the first **curtain** was at the entrance to the first part of the tabernacle. The **second curtain** separated the outer and inner sections of the tabernacle. The **tent** here must therefore be the **second** or inner part of the tabernacle, since it is **behind the second curtain**. If it would be helpful in your language, you could clarify that this is the **curtain** in front of the second or inner **tent**. Alternate translation: [behind a curtain was the second tent] or [behind the curtain was the inner part of the tent]

Support Reference: Assumed Knowledge and Implicit Information

ULT **second curtain**
UST an inner cloth hanging
(δεύτερον καταπέτασμα)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [curtain two]

Support Reference: Ordinal Numbers

ULT **which is called**
UST They called this {inner section}
(ἡ λεγομένη)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what **is called** rather than on the person doing the calling. If you must state who did the action, you could use an indefinite subject. Alternate translation: [which people called] or [which they named]

Support Reference: Active or Passive

> ULT **the Holy of Holies**
> UST the Most Holy Place
> (Ἅγια Ἁγίων)

The author uses another name for the inner part of the **tent**. He does not use this exact name to refer to the second part of the **tent** again, and it is likely that here he uses the name that he found in his version of the Old Testament. Make sure that your readers know that the author is quoting a name that he knew about. Alternate translation: [by the name ‘Most Holy Room’]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
curtain	an inner cloth hanging
{was} a tent	The inner section
is called	They called this {inner section}
the Holy	the Most Holy Place
of Holies	the Most Holy Place

Hebrews 9:4

ULT	UST
having a golden incense altar and the ark of the covenant, having been covered completely all around with gold, in which {was} a golden jar holding the manna, and the rod of Aaron that budded, and the tablets of the covenant,	*In it, they put the altar for incense and the sacred chest, both of which they completely coated with gold. In the sacred chest, {they put} a gold container with manna inside{, the food that God gave the Israelites while they lived in the desert}. {They also put in it} Aaron's staff that God caused to produce leaves. {They also put in it} the stone slabs {on which Moses wrote the most important parts} of the agreement with God.*

ULT **a golden incense altar**
UST the altar for incense … both of which they completely coated with gold
(χρυσοῦν & θυμιατήριον)

To provide further background about the "first covenant," here the author refers to the **altar** in the tabernacle. It was a small structure on which priests would burn **incense**, which is a substance that gives off a sweet smell when someone burns it. This altar was coated in "gold." You can read about the **golden incense altar** in Exodus 30:1–10. Use a phrase that refers to a structure or object that someone would use to offer things to God. Alternate translation: [a sacred table for burning incense, covered in gold,]

Support Reference: Background Information

ULT **the ark of the covenant, having been covered completely all around with gold**
UST the sacred chest, both of which they completely coated with gold
(τὴν κιβωτὸν τῆς διαθήκης, περικεκαλυμμένην πάντοθεν χρυσίῳ)

The author also refers to the **ark of the covenant** by way of background. It was a box or chest in the tabernacle where God was present in a special way. This chest was coated in **gold** and symbolized God's **covenant** with Israel. You can read about the design of the **ark of the covenant** in Exodus 25:10–22. Use a phrase that refers to a chest or box that has special meaning and importance. Alternate translation: [the special covenantal box that was completely covered all around with gold]

Support Reference: Background Information

> ULT **having been covered completely all around with gold**
> UST both of which they completely coated with gold
> (περικεκαλυμμένην πάντοθεν χρυσίῳ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **ark** that was **covered** rather than the person doing the covering. If you must state who did the action, you could use an indefinite subject. Alternate translation: [which someone covered completely all around with gold]

Support Reference: Active or Passive

> ULT **having been covered completely all around**
> UST both of which they completely coated with gold
> (περικεκαλυμμένην πάντοθεν)

The words **completely** and **all around** mean almost the same thing. The author uses these words to emphasize that every part of the **ark** was covered **with gold**. If you do not have two words that express this particular meaning, and if repeating the same word would be confusing, you could use one word or phrase here. Alternate translation: [having been covered completely] or [having been covered on every side]

Support Reference: Doublet

> ULT **in which {was}**
> UST In the sacred chest
> (ἐν ᾗ)

The word **which** refers to the **ark**, not the “tent.” If it would be helpful in your language, you could make explicit that the pronoun refers to the **ark**. Alternate translation: [in which ark was]

Support Reference: Pronouns — When to Use Them

> ULT **a golden jar holding the manna**
> UST they put} a gold container with manna inside{, the food that God gave the Israelites while they lived in the desert}
> (στάμνος χρυσῆ ἔχουσα τὸ μάννα)

To provide further background about the "first covenant," here the author refers to the **golden jar** in the **ark** that held **manna**, which was the food that God miraculously provided for his people while they traveled through the wilderness. God told Moses to keep some **manna** as a reminder of how he provided for them. You can read about Moses and Aaron putting a **jar** of **manna** in the **ark** in Exodus 16:32–34. It is not clear what kind of **jar** this was, so use a general word if possible. Alternate translation: [a golden vessel containing the manna that God provided for his people]

Support Reference: Background Information

> ULT **the manna**
> UST with manna inside{, the food that God gave the Israelites while they lived in the desert}
> (τὸ μάννα)

The word **manna** is a Hebrew word that the Israelites used to describe the special food that God provided for them. The author spells it out using Greek letters so his readers will know how it sounds. In your translation you could spell it the way it sounds in your language, or you could use a general expression that explains its meaning. Alternate translation: [the special food that God provided for his people]

Support Reference: Copy or Borrow Words

> ULT **the rod of Aaron that budded**
> UST Aaron's staff that God caused to produce leaves
> (ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα)

The author refers to a story about how some people wanted to be priests instead of **Aaron**. God had the leaders of each of the twelve tribes put a **rod** or walking stick in the tabernacle. God then made the **rod of Aaron** "bud" as proof that God had chosen him to be priest. You can read the story about **the rod of Aaron** in Numbers 17:1–11. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [Aaron's staff that budded, which proved that God had chosen him as priest]

Support Reference: Assumed Knowledge and Implicit Information

ULT the tablets of the covenant
UST the stone slabs {on which Moses wrote the most important parts} of the agreement with God
(αἱ πλάκες τῆς διαθήκης)

The author refers to two stone **tablets** on which Moses wrote the most important parts of God's **covenant** with the Israelites. You can read about the **tablets** in Exodus 34:1–28. The words on these tablets were the Ten Commandments, which you can find in Exodus 20:1–17. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the stone plaques on which Moses wrote the Ten Commandments]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
golden	both of which they completely coated with gold
a … incense altar	the altar for incense
ark	the sacred chest
of the covenant	the sacred chest
with gold	both of which they completely coated with gold
golden	gold
manna	with manna inside{, the food that God gave the Israelites while they lived in the desert}
rod	staff
of Aaron	Aaron's
of the covenant	{on which Moses wrote the most important parts} of the agreement with God

Hebrews 9:5

ULT	UST
and above it, cherubim of glory overshadowing the atonement lid, about which things it is not now {the time} to speak according to {each} part.	*On top of the sacred chest, {they put two statues of} glorious spiritual beings with wings. {These statues} cast shadows on the lid for the sacred chest. {However,} now is not the right time to carefully discuss each of these objects.*

ULT **above it**
UST On top of the sacred chest
(ὑπεράνω & αὐτῆς)

The phrase **above it** places the **cherubim** on top of the "ark of the covenant." They were not floating above the ark but were built on top of the ark. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: [set on the ark] or [built on top of the ark]

Support Reference: Assumed Knowledge and Implicit Information

ULT **cherubim of glory overshadowing the atonement lid**
UST {they put two statues of} glorious spiritual beings with wings. {These statues} cast shadows on the lid for the sacred chest
(Χερουβεὶν δόξης κατασκιάζοντα τὸ ἱλαστήριον)

The word **cherubim** here refers to figures or statues of winged beings. The author describes them as **overshadowing the atonement lid** because God commanded the Israelites to make them so that their wings spread over the top of the ark. You can read about the **cherubim** and the **atonement lid** in Exodus 25:17–22. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [statues of glorious cherubim spreading their wings over the lid of the ark]

Support Reference: Translate Unknowns

> ULT **cherubim**
> UST they put two statues of … spiritual beings with wings
> (Χερουβεὶν)

The word **cherubim** is a Hebrew word that the author spelled out in Greek letters. It is a plural word referring to more than one "cherub." In your translation, you can spell it the way it sounds, or you can express what it means: powerful beings with wings. Alternate translation: [winged beings]

Support Reference: Copy or Borrow Words

> ULT **cherubim of glory**
> UST {they put two statues of} glorious spiritual beings with wings
> (Χερουβεὶν δόξης)

The author uses the possessive form to show that the **cherubim** are characterized by **glory**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [cherubim that are glorious] or [glorious cherubim]

Support Reference: Possession

> ULT **cherubim of glory**
> UST {they put two statues of} glorious spiritual beings with wings
> (Χερουβεὶν δόξης)

If your language does not use an abstract noun for the idea behind **glory**, you could express the idea by using an adjective such as "glorious" or "great." Alternate translation: [very great cherubim]

Support Reference: Abstract Nouns

> ULT **which things**
> UST each of these objects
> (ὧν)

The phrase **which things** refers to everything about the "tabernacle" that the author has described in 9:2–5. If it would be helpful in your language, you could make explicit what **which things** refers to. Alternate translation: [all of which] or [about which things concerning the tabernacle and its furnishings]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cherubim	they put two statues of … spiritual beings with wings
of glory	glorious
atonement lid	the lid for the sacred chest

Hebrews 9:6

ULT	UST
And {when} these things had been thus prepared, the priests always enter into the first tabernacle, performing their services;	*After they had set up all those things, the priests went into the outer section of the sacred tent every day to serve God.*

ULT **{when} these things had been thus prepared**
UST After they had set up all those things
(τούτων & οὕτως κατεσκευασμένων)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **things** that are **prepared** rather than on the people doing the preparing. If you must state who did the action, you could use an indefinite subject. Alternate translation: [when people had thus prepared these things]

Support Reference: Active or Passive

ULT **{when} these things had been thus prepared**
UST After they had set up all those things
(τούτων & οὕτως κατεσκευασμένων)

The phrase **these things** refers to all the objects and structures the author has mentioned in 9:1–5. The word **thus** refers to what the author has said about how these objects and structures were created and arranged. If it would be helpful in your language, you could make what these words refer to more explicit. Alternate translation: [when what I have described had been prepared as I have described it]

Support Reference: Pronouns — When to Use Them

ULT **always**
UST every day
(διὰ παντὸς)

The word **always** indicates that the **priests** would **enter** consistently, usually twice a day. It does not mean that some priest was **always** entering at every moment. If it would be helpful in your language, you could express the idea with a form that refers to something that happens frequently and consistently. Alternate translation: [very frequently]

Support Reference: Hyperbole

> ULT **the first tabernacle**
> UST the outer section of the sacred tent
> (τὴν πρώτην σκηνὴν)

The phrase **first tabernacle** refers to the **first** or outer section of the **tabernacle**. See how you translated the similar phrase in 9:2. Alternate translation: [the outer room of the tabernacle]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the first tabernacle**
> UST the outer section of the sacred tent
> (τὴν πρώτην σκηνὴν)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [tabernacle one] or [tent one]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tabernacle	the outer section of the sacred tent
priests	the priests
services	to serve God

Hebrews 9:7

ULT	UST
but into the second {tent}, once {in} the year only the high priest {enters}, {and} not without blood that he offers on behalf of himself and of the unintentional sins of the people.	*On the other hand, on only one day a year does the {current} ruling priest go into the inner section {of the sacred tent}. He has to take blood {from an animal with him}, which he presents {to God} to take away his own {sins} and the sins that the rest of the Israelites committed by accident.*

ULT **into the second {tent}, once {in} the year only the high priest {enters}, {and} not without blood that he offers on behalf of himself and of the unintentional sins of the people**
UST on only one day a year does the {current} ruling priest go into the inner section {of the sacred tent}. He has to take blood {from an animal with him}, which he presents {to God} to take away his own {sins} and the sins that the rest of the Israelites committed by accident
(εἰς & τὴν δευτέραν, ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων)

In this verse, the author assumes that his readers will understand that he refers to the festival called the Day of Atonement. On this day, the high priest would enter the most sacred part of the tabernacle and present blood from an animal sacrifice there to atone for the sins of all the Israelites, including himself. You can read about the Day of Atonement in Leviticus 16. If it would be helpful in your language, you could make this idea more explicit, or you could use a footnote to give extra information. Alternate translation: [into the second tent, once in the year, only on the Day of Atonement, the high priest enters, and not without blood from a sacrifice that he offers on behalf of himself and of the unintentional sins of the people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the second {tent}**
UST the inner section {of the sacred tent}
(τὴν δευτέραν)

The phrase **second {tent}** refers to the **second** or inner section of the tabernacle. See how you translated the similar phrase in 9:3. Alternate translation: [the inner room of the tabernacle]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the second {tent}**
UST the inner section {of the sacred tent}
(τὴν δευτέραν)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [tent two]

Support Reference: Ordinal Numbers

ULT **{enters}, {and} not without blood**
UST He has to take blood {from an animal with him}
(οὐ χωρὶς αἵματος)

The phrase **not without blood** uses two negative words to emphasize that **blood** is required. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **blood**. Alternate translation: [enters, and always with blood]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{in} the year	a year
high priest	the {current} ruling priest

Hebrews 9:8

ULT	UST
This {is what} the Holy Spirit is making clear, that the way of the holy {places} {is} not yet to be revealed, the first tabernacle still having a place,	*The Holy Spirit shows {through what the priests do in the sacred tent} that God did not reveal how to enter the {heavenly} Most Holy Place during the time when he required people to use the first section of the {earthly} sacred tent.*

ULT **This {is what}**
UST that
(τοῦτο)

The word **this** could refer: (1) forward to what the author is about to say about **the way of the holy {places}**. Alternate translation: [The following is what]; (2) back to what the author has said about when and how the priests enter each part of the earthly tabernacle (See: 9:6–7). Alternate translation: [All those things are what]

Support Reference: Pronouns — When to Use Them

ULT **This {is what} the Holy Spirit is making clear**
UST The Holy Spirit shows {through what the priests do in the sacred tent} that
(τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ Ἁγίου)

The author's point is that the **Holy Spirit** explains or clarifies what it means for the priests to serve in a tabernacle in the way that the author has described in 9:6–7. If it would be helpful in your language, you could use a clause that indicates that the Holy Spirit explains the meaning of what the author has discussed. Alternate translation: [From those things, the Holy Spirit signifies this] or [The Holy Spirit shows that those things mean this]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that the way of the holy {places}**
UST how to enter the {heavenly} Most Holy Place
(τὴν τῶν ἁγίων ὁδὸν)

The author uses the possessive form to describe a **way** that leads into the **holy {places}**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [that the way into the holy places]

Support Reference: Possession

ULT **of the holy {places}**
UST how to enter the {heavenly} Most Holy Place
(τῶν ἁγίων)

The phrase **the holy {places}** could refer to: (1) the inner section of the heavenly sanctuary. Alternate translation: [of the Most Holy Place in heaven]; (2) the entire heavenly sanctuary. Alternate translation: [of the heavenly sanctuary]; (3) the inner section of the earthly sanctuary. Alternate translation: [of the earthly Most Holy Place]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that the way of the holy {places} {is} not yet to be revealed**
UST God did not reveal how to enter the {heavenly} Most Holy Place
(μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **way** that is **not yet to be revealed** rather than on the person who is not revealing. If you must state who does not do the action, the author implies that God does not do it. Alternate translation: [that God had not yet revealed the way of the holy places]

Support Reference: Active or Passive

ULT **the first tabernacle still having a place**
UST during the time when he required people to use the first section of the {earthly} sacred tent
(ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν)

The phrase **the first tabernacle still having a place** identifies something that happens at the same time as the **way of the holy {places}** being **not yet to be revealed**. In other words, it is during the time that the **first tabernacle** has a **place** that the **way** is not **revealed**. If it would be helpful in your language, you could make the connection explicit. Alternate translation: [as long as the first tabernacle still has a place] or [during the period when the first tabernacle still has a place]

Support Reference: Connect — Simultaneous Time Relationship

ULT **the first tabernacle**
UST the first section of the {earthly} sacred tent
(τῆς πρώτης σκηνῆς)

The phrase **the first tabernacle** could refer to: (1) the outer section of the earthly tabernacle. Alternate translation: [the first room of the tabernacle on earth]; (2) the entire earthly tabernacle, in contrast to the "second," heavenly tabernacle. Alternate translation: [the former, earthly tabernacle]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the first tabernacle**
UST the first section of the {earthly} sacred tent
(τῆς πρώτης σκηνῆς)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [tabernacle one]

Support Reference: Ordinal Numbers

ULT **having a place**
UST he required people to use
(ἐχούσης στάσιν)

The author refers to how the **first tabernacle** has a **place**. By speaking in this way, he could be referring to: (1) how the **first tabernacle** has legal standing. In other words, when the **first tabernacle** has a **place**, that means that people are required to use it when they worship God. Alternate translation: [still having cultic standing] or [functioning as part of God's sanctuary]; (2) how the **first tabernacle** exists in a **place**. In other words, when the **first tabernacle** has a **place**, that means that it still exists. Alternate translation: [continuing to exist]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Holy Spirit	The Holy Spirit
of the holy {places}	how to enter the {heavenly} Most Holy Place
tabernacle	the first section of the {earthly} sacred tent

Hebrews 9:9

ULT	UST
which {is} a parable for the present time, according to which both gifts and sacrifices are being offered, not being able according to the conscience to perfect the worshiper,	*This {first section of the earthly sacred tent} figuratively describes the time in which those Israelites lived. In that time, priests presented offerings that could not enable the people who brought the offerings to distinguish properly between what is right and what is wrong.*

ULT **which {is}**
UST This {first section of the earthly sacred tent}
(ἥτις)

The word **which** could refer to: (1) the "first tabernacle" (9:8). Alternate translation: [which first tabernacle is]; (2) everything about the earthly "tabernacle" that the author has discussed. Alternate translation: [all of which is]

Support Reference: Pronouns — When to Use Them

ULT **for the present time**
UST the time in which those Israelites lived
(εἰς τὸν καιρὸν τὸν ἐνεστηκότα)

The phrase **the present time** could refer to: (1) the period during which the earthly tabernacle functioned as God's sanctuary on earth. In this case, the **parable** is true during **the present time**. Alternate translation: [for the time during which it functioned]; (2) the period between Jesus' first and second comings. In this case, the **parable** is true until **the present time**. Alternate translation: [for the time up to the present] or [for the period of time until Jesus came]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **according to which**
> UST In that time
> (καθ’ ἣν)

The word **which** could refer to: (1) the **parable**. In this case, the way that the **gifts and sacrifices** cannot **perfect the worshiper** is part of the **parable**. Alternate translation: [according to which parable]; (2) the “first tabernacle” in 9:8. In this case, the **gifts and sacrifices** are offered in a way that matches the nature of the “first tabernacle.” Alternate translation: [according to which tabernacle]

Support Reference: Pronouns — When to Use Them

> ULT **both gifts and sacrifices**
> UST offerings
> (δῶρά τε καὶ θυσίαι)

The words **gifts** and **sacrifices** function together to refer to anything that an Israelite would have offered to God. It is probable that **sacrifices** refers to animals that would be killed and offered to God, while **gifts** identifies anything else that a person would give to God. If you do not have two words for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God. See you how you translated the same phrase in 8:3. Alternate translation: [sacrifices] or [things presented to God]

Support Reference: Doublet

> ULT **both gifts and sacrifices are being offered**
> UST priests presented offerings
> (δῶρά τε καὶ θυσίαι προσφέρονται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **being offered** rather than on the people doing the offering. If you must state who did the action, the author implies that the Israelites, or more specifically the priests, did it. Alternate translation: [the priests offer both gifts and sacrifices] or [they offer both gifts and sacrifices]

Support Reference: Active or Passive

ULT **the worshiper**
UST the people who brought the offerings
(τὸν λατρεύοντα)

The author is speaking of "worshipers" in general, not of one particular **worshiper**. If it would be helpful in your language, you could use a form that refers to "worshipers" in general. Alternate translation: [the worshipers] or [any worshiper]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	the time in which those Israelites lived
sacrifices	offerings
the conscience	to distinguish … between what is right and what is wrong
to perfect	properly
worshiper	the people who brought the offerings

Hebrews 9:10

ULT	UST
only concerning foods and drinks and different baptisms, regulations of the body, being imposed until a time of new order.	*They also followed rules that were only about bodily things, {including rules} about what to eat and drink and how to wash with water often. God gave them these rules to follow until he made a new agreement with his people.*

ULT **only concerning**
UST only … {including rules} about
(μόνον ἐπὶ)

The phrase **only concerning** introduces what the old covenant could actually accomplish, since the author claimed in the previous verse that it was not able "according to the conscience to perfect the worshiper" (9:9). If it would be helpful in your language, you could make it clearer that the author is introducing a contrast with not being able to "perfect the worshiper according to the conscience." Alternate translation: [but only having to do with] or [but instead dealing with]

Support Reference: Connect — Contrast Relationship

ULT **foods and drinks and different baptisms**
UST what to eat and drink and how to wash with water often
(βρώμασιν, καὶ πόμασιν, καὶ διαφόροις βαπτισμοῖς)

The words **foods**, **drinks**, and **baptisms** refer to some of the topics that the law of Moses covered. There were laws about what **foods** the Israelites could eat and what **drinks** they could consume. There were also laws about **baptisms**, or washing rituals, that accomplished **different** goals, all related to cleansing. If it would be helpful in your language, you could make what the author is referring to more explicit. Alternate translation: [what one could eat or drink and how one should wash oneself in various ways]

Support Reference: Assumed Knowledge and Implicit Information

ULT **regulations of the body**
UST They also followed rules that were … about bodily things
(δικαιώματα σαρκὸς)

The author uses the possessive form to describe **regulations** that have to do with **the body**. In other words, these **regulations** deal only with bodily matters. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [regulations concerning the body] or [regulations that deal with the body]

Support Reference: Possession

ULT **being imposed**
UST God gave them these rules to follow
(ἐπικείμενα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **regulations** that are **imposed** rather than on the person doing the imposing. If you must state who did the action, the author implies that God did it. Alternate translation: [which God imposed]

Support Reference: Active or Passive

ULT **until a time of new order**
UST until he made a new agreement with his people
(μέχρι καιροῦ διορθώσεως)

The phrase **new order** refers to the new covenant that God gives his people through Jesus. The words **new order** imply that this covenant is better than the previous covenant, although they do not imply that the previous covenant was bad. If it would be helpful in your language, you could use a word or phrase that refers to the time when God gave the new covenant. Alternate translation: [until the time of the new covenant] or [until God gave his people a new way of doing things]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
regulations	They also followed rules that were … about
a time	he made a new agreement with his people

Hebrews 9:11

ULT	UST
But Christ, having come as a high priest of the good things having come into existence, through the greater and more perfect tabernacle not made by human hands, that is, not of this creation;	*In contrast, when the Messiah began to serve as a ruling priest, {he gave us} the good things that we now have. He passed through the {heavenly} sacred tent that functions better {than the earthly one}. God, not humans, made this sacred tent, and it does not belong on the earth.*

ULT **But**
UST In contrast
(δὲ)

The word **But** introduces the second half of the contrast whose first half is in 9:1–10. If it would be helpful in your language, you could use a word that introduces the second half of a contrast, or you could leave **But** untranslated. Alternate translation: [On the other hand,]

Support Reference: Connecting Words and Phrases

ULT **having come as a high priest**
UST when … began to serve as a ruling priest
(παραγενόμενος ἀρχιερεὺς)

The phrase **having come** could implicitly refer to: (1) Jesus ascending into heaven. Alternate translation: [having come to heaven as a high priest]; (2) Jesus assuming a specific role or position. Alternate translation: [having assumed the position of a high priest]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the good things**
UST {he gave us} the good things that we now have
(τῶν & ἀγαθῶν)

The author does not clarify what **the good things** are. The phrase probably refers to everything that believers receive through **Christ**, including rest, redemption, forgiveness, and eternal life. Since the author leaves the idea vague here, if possible you also should use a general expression without specifying what the **things** are. Alternate translation: [of the blessings] or [of the good gifts]

Support Reference: When to Keep Information Implicit

ULT **having come into existence**
UST {he gave us} the good things that we now have
(γενομένων)

Instead of the phrase **that have come into existence**, many ancient manuscripts have the phrase "that are coming". The phrase that the ULT uses identifies the **good things** as things that believers already have, while the phrase "that are coming" identifies the **good things** as things that believers are still waiting for. The majority of scholars think that the phrase in the ULT is the correct one. If a translation of the Bible exists in your region, you may wish to use the reading that it has. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT.

Support Reference: Textual Variants

ULT **the greater and more perfect tabernacle**
UST the {heavenly} sacred tent that functions better {than the earthly one}
(τῆς μείζονος καὶ τελειοτέρας σκηνῆς)

The phrase **the greater and more perfect tabernacle** refers to the heavenly **tabernacle** that Jesus has entered. The phrase could refer more specifically: (1) to the entire heavenly sanctuary. Alternate translation: [the whole greater and more perfect tabernacle]; (2) to the first section of the heavenly sanctuary. Alternate translation: [the greater and more perfection first section of the tabernacle]

Support Reference: Assumed Knowledge and Implicit Information

ULT **greater and more perfect**
UST that functions better {than the earthly one}
(μείζονος καὶ τελειοτέρας)

The words **greater** and **more perfect** function together to identify the heavenly **tabernacle** as superior to the earthly one. It is probable that **greater** identifies the heavenly **tabernacle** as more important, while **more perfect** identifies it as more able to accomplish what it was intended to do. If you do not have two words for these categories, you could use a single word or phrase to refer to identify the heavenly **tabernacle** as more important and effective than the earthly one. Alternate translation: [better] or [more powerfully effective]

Support Reference: Doublet

ULT **not made by human hands, that is, not of this creation**
UST God, not humans, made this sacred tent, and it does not belong on the earth
(οὐ χειροποιήτου τοῦτ’ ἔστιν, οὐ ταύτης τῆς κτίσεως)

The phrase **not made by human hands** means that God, not humans, made this **tabernacle**. The phrase **not of this creation** means that the **tabernacle** is not part of the earthly world. If it would be helpful in your language, you could make that idea more explicit. This could mean: (1) that it belongs to the heavenly world, that is, it is not of this creation but of another creation. Alternate translation: [made not by humans but by God, that is, of the heavenly creation]; (2) that it is uncreated. Alternate translation: [not made by people, that is, not created at all]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not made by human hands, that is, not**
UST God, not humans, made this sacred tent, and it does not belong
(οὐ χειροποιήτου τοῦτ’ ἔστιν, οὐ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus the **tabernacle** that is **not made** rather than on the **human hands** that did not make it. Alternate translation: [that human hands did not make, that is, that is not]

Support Reference: Active or Passive

ULT **made by human hands**
UST God, not humans, made this sacred tent
(χειροποιήτου)

The phrase **human hands** refers to main part of the body that people use to make things. So the phrase refers to the whole person who makes things. If it would be helpful in your language, you could clarify that **human hands** refers to “humans” in general, not just their hands. Alternate translation: [made by humans] or [made by people]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
a high priest	to serve as a ruling priest
of the good things	{he gave us} the good things that we now have
more perfect	that functions better {than the earthly one}
tabernacle	{heavenly} sacred tent

ULT	UST
of … creation	on the earth

Hebrews 9:12

ULT	UST
and not by the blood of goats and calves, but by his own blood, he entered into the holy {places} once and never again, having himself obtained eternal redemption.	*Then, when he went into the {heavenly} Most Holy Place only one time, he did not present blood from animals that someone sacrificed{, like the priests who are descendants of Levi do}. Instead, he presented his own blood and freed {his people} from their sins forever.*

ULT **and not by the blood of goats and calves, but by his own blood**
UST he did not present blood from animals that someone sacrificed{, like the priests who are descendants of Levi do}. Instead, he presented his own blood
(οὐδὲ δι’ αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος)

The author refers to how a high priest would enter the sanctuary, taking with him **blood** from a sacrifice. He would present the **blood** to God and then apply it to various parts of the sanctuary, the altar, and the ark. In this verse, the author contrasts how those priests presented **blood** from animals with how Jesus presented **his own blood**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [and not by the blood from slaughtered goats and calves, which is what the Levitical priests use, but by his own blood]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of goats and calves**
UST from animals that someone sacrificed{, like the priests who are descendants of Levi do}
(τράγων καὶ μόσχων)

The author refers to **goats** and **calves** as two examples of animals that could be sacrificed so that the Levitical high priest could enter the sanctuary with their **blood**. These were not the only animals that could be sacrificed. If it would be helpful in your language, you could use a form in your language that refers generally to animals that are sacrificed. Alternate translation: [of sacrificed animals]

Support Reference: Doublet

> ULT **the holy {places}**
> UST the {heavenly} Most Holy Place
> (τὰ ἅγια)

Here, much as in 9:8, the phrase **the holy {places}** could refer to: (1) the inner section of the heavenly sanctuary. Alternate translation: [the Most Holy Place in heaven]; (2) the entire heavenly sanctuary. Alternate translation: [the heavenly sanctuary]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having himself obtained**
> UST and freed {his people} from their sins
> (εὑράμενος)

The phrase **having himself obtained** could introduce action: (1) that happened at the same as **he entered**. Alternate translation: [which is when he obtained]; (2) that happened before **he entered**. Alternate translation: [after he obtained]; (3) that happened after **he entered**. Alternate translation: [with the result that he obtained]

Support Reference: Connect — Simultaneous Time Relationship

> ULT **having himself obtained eternal redemption**
> UST and freed {his people} from their sins forever
> (αἰωνίαν λύτρωσιν εὑράμενος)

When the author says that Jesus **obtained eternal redemption** for his people, he is speaking as if Jesus literally paid a price to free them from someone or something that owned or controlled them. He means that Jesus has obtained forgiveness for his people's sins and forever kept those sins from controlling them. Though he speaks as if Jesus paid a price, the author's emphasis here is particularly on how Jesus freed his people from sin. This is an important biblical image, and so you may wish to preserve the metaphor in your translation even if your language does not ordinarily use figures of speech. Alternatively, you could express it as a comparison. Alternate translation: [as if he had paid a price to set his people free from sin forever]

Support Reference: Metaphor

ULT **having himself obtained eternal redemption**
UST and freed {his people} from their sins forever
(αἰωνίαν λύτρωσιν εὑράμενος)

If your language does not use an abstract noun for the idea behind **redemption**, you could express the idea by using a verb such as “redeem” or “free.” If you do, you may need to clarify that the **redemption** is for believers. Alternate translation: [having himself redeemed his people forever]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
calves	from animals that someone sacrificed{, like the priests who are descendants of Levi do}
holy {places}	the {heavenly} Most Holy Place
eternal	forever
redemption	and freed {his people} from their sins

Hebrews 9:13

ULT	UST
For if the blood of goats and bulls and sprinkling ashes of a heifer on the ones that had been defiled sanctifies {them} for the cleansing of their flesh,	*Now {those priests present} blood from animals that someone sacrificed, and they scatter ashes from a female cow, which they have burned, on unclean people. {When the priests do these things,} they really do cleanse the outside of a person.*

ULT **For**
UST Now
(γὰρ)

The word **For** introduces a further explanation of what Jesus accomplishes with his blood and how he does it. The explanation is in the form of a comparison between what the Levitical priests did (this verse) and what Jesus does (9:14). If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: [He can obtain eternal redemption because,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **if**
UST {those priests present} blood
(εἰ)

The author is speaking as if it is a hypothetical possibility that **blood** and **sprinkling ashes** can sanctify people, but he means that this is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what the author is saying is not certain, then you could express the idea by using a word such as “since.” Alternate translation: [since]

Support Reference: Connect — Factual Conditions

> ULT **of goats and bulls**
> UST from animals that someone sacrificed
> (τράγων, καὶ ταύρων)

The author refers to **goats** and **bulls** as two examples of animals that could be sacrificed so that the Levitical high priest could enter the sanctuary with their **blood**. These were not the only animals that could be sacrificed, and the author is not trying to be exhaustive, which is clear since he refers to "goats and calves" in 9:12 in the same context. If it would be helpful in your language, you could use a form that refers generally to animals that are sacrificed. Alternate translation: [of sacrificed animals]

Support Reference: Doublet

> ULT **sprinkling ashes of a heifer on the ones that had been defiled**
> UST they scatter ashes from a female cow, which they have burned, on unclean people
> (σποδὸς δαμάλεως, ῥαντίζουσα τοὺς κεκοινωμένους)

The author assumes that his readers will understand that he is alluding to a ceremony that was intended to make special water for purifying people who had become ritually unclean. In this ceremony, a priest would offer and burn a **heifer**, and the priests would mix the ashes with water and sprinkle it on people who had become unclean. You can read about this ceremony in Numbers 19:1–10. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [sprinkling on the ones who had become defiled water mixed with ashes from a heifer that had been sacrificed and burned]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of a heifer**
> UST from a female cow, which they have burned
> (δαμάλεως)

The word **heifer** refers to a young female cow. Often, a **heifer** had not yet given birth to any calves. If it would be helpful in your language, you could use a word or phrase that refers to a young female cow. Alternate translation: [of a young female cow]

Support Reference: Translate Unknowns

> ULT **for the cleansing of their flesh**
> UST cleanse the outside of a person
> (πρὸς τὴν τῆς σαρκὸς καθαρότητα)

The author uses the possessive form to describe **cleansing** that purifies the **flesh**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [for cleansing their flesh]

Support Reference: Possession

> ULT **for the cleansing of their flesh**
> UST cleanse the outside of a person
> (πρὸς τὴν τῆς σαρκὸς καθαρότητα)

The phrase **cleansing of their flesh** is intended to contrast with the phrase "cleanse your conscience" in 9:14. The author's point is that what the Levitical priests did could effectively cleanse only the **flesh** or outer parts of a person. In contrast, Jesus' work cleanses the "conscience" or inner part of a person. If it would be helpful in your language, you could use a word or phrase that refers to external or partial **cleansing**. Alternate translation: [for outward cleansing] or [for the cleansing of part of a person]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of goats	from animals that someone sacrificed
sanctifies {them}	{When the priests do these things,} they really do
cleansing	cleanse

Hebrews 9:14

ULT	UST
how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse yourconscience from dead works to serve the living God!	*{Since that is true,} what the Messiah does with his blood cleanses people much more! He presented himself as a perfect sacrifice to God, and the Spirit who lives forever enabled him to do so. He cleanses the inside of you all, removing what you do that accomplishes nothing and enabling you to do what the only real God requires.*

ULT **how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God**
UST {Since that is true,} what the Messiah does with his blood cleanses people much more! He presented himself as a perfect sacrifice to God, and the Spirit who lives forever enabled him to do so. He cleanses the inside of you all, removing what you do that accomplishes nothing and enabling you to do what the only real God requires
(πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου, ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι)

The author uses a long exclamation to emphasize **how much more** the **blood of Christ** cleanses people. If it would be helpful in your language, you could express the idea as a strong positive statement. Alternate translation: [the blood of Christ, who through the eternal Spirit offered himself without blemish to God, will cleanse your conscience far more from dead works to serve the living God]

Support Reference: Exclamations

ULT **through the eternal Spirit**
UST and the Spirit who lives forever enabled him to do so
(διὰ Πνεύματος αἰωνίου)

The phrase **the eternal Spirit** could mean implicitly: (1) the Holy Spirit. In this case, the Holy Spirit, who is so effective because he is **eternal**, enables or empowers **Christ** as he cleanses his people. Alternate translation: [through the eternal Holy Spirit]; (2) Christ's own spirit, which is **eternal**. In this case, the author is making a point similar to what he said in 7:16 about Jesus' "indestructible life." Alternate translation: [by means of his spirit that lives forever]

Support Reference: Assumed Knowledge and Implicit Information

ULT **offered himself without blemish to God**
UST presented himself as a perfect sacrifice to God
(ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ)

This could refer to: (1) Jesus' death. Alternate translation: [offered himself on the cross without blemish to God]; (2) what Jesus did when he ascended into heaven after his resurrection. Alternate translation: [offered himself to God in heaven without blemish]

Support Reference: Assumed Knowledge and Implicit Information

ULT **without blemish**
UST as a perfect sacrifice
(ἄμωμον)

The author refers to Jesus as if he were an animal that was **without blemish**. By speaking in this way, he identifies Jesus as a person who never sinned or disobeyed God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [without sin or fault] or [without imperfection]

Support Reference: Metaphor

ULT **your conscience**
UST He cleanses the inside of you all
(τὴν συνείδησιν ὑμῶν)

Here, in contrast to the word "flesh" in 9:13, the word **conscience** refers to inner part of a person. If it would be helpful in your language, you could use a word or phrase that refers to internal cleansing. Alternate translation: [your inner part]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your**
UST of you all
(ὑμῶν)

Many early manuscripts have "our" instead of **your** here. The author does not mean to exclude himself or others, so the meaning is very similar in both cases. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT.

Support Reference: Textual Variants

ULT **your conscience**
UST He cleanses the inside of you all
(τὴν συνείδησιν ὑμῶν)

The word **conscience** is a singular noun that refers to the "consciences" of all the audience members. It may be more natural in your language to use a plural form. Alternate translation: [your consciences] or [each of your consciences]

ULT **dead works**
UST what you do that accomplishes nothing
(νεκρῶν ἔργων)

The author speaks of **works** as if they were **dead**. By speaking in this way, he could mean: (1) **works** that do not accomplish anything, just as **dead** people do not do anything. Alternate translation: [ineffective works] or [useless works]; (2) **works** that eventually cause people to die. Alternate translation: [works that lead to death]

Support Reference: Metaphor

ULT **the living God**
UST the only real God
(Θεῷ ζῶντι)

Here, much as in 3:12, the phrase **the living God** identifies God as the only God who actually "lives," unlike idols and other things that people call "god." If it would be helpful in your language, you could say this explicitly. Alternate translation: [the only true God]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Christ	what the Messiah does
the … Spirit	and the Spirit who lives forever enabled him to do so
eternal	and the Spirit who lives forever enabled him to do so
without blemish	as a perfect sacrifice
to God	to God
conscience	He cleanses the inside
serve	to do what … requires
the … God	the only real God

Hebrews 9:15

ULT	UST
And for this reason, he is a mediator of a new covenant, so that, a death having happened for redemption of the transgressions {related} to the first covenant, the ones called might receive the promise of the eternal inheritance.	*Because {the Messiah cleanses the inside of people}, God has made a new agreement through him. That way, God gives to those whom he chose what he promised that they would receive forever. {That can happen because Jesus} died to free {his people} from what they did wrong when they disobeyed the agreement that God made with Israel.*

ULT **for this reason, he is a mediator of a new covenant, so that**
UST Because {the Messiah cleanses the inside of people}, God has made a new agreement through him. That way
(διὰ τοῦτο, διαθήκης καινῆς μεσίτης ἐστίν, ὅπως)

The phrase **for this reason** could refer: (1) back to what Christ has accomplished, which the author described in 9:14. Alternate translation: [since he has done those things, he is a mediator of a new covenant, so that] or [because of that, he is a mediator of a new covenant, so that]; (2) forward to the idea that **so that** introduces. Alternate translation: [he is a mediator of a new covenant for this reason: so that] or [he is a mediator of a new covenant so that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he is**
UST through him
(ἐστίν)

The word **he** refers to Christ. It may be helpful to clarify this for your readers. Alternate translation: [Christ is]

Support Reference: Pronouns — When to Use Them

ULT **he is a mediator of a new covenant**
UST God has made a new agreement through him
(διαθήκης καινῆς μεσίτης ἐστίν)

The author uses the possessive form to describe how Jesus functions as the **mediator** for **a new covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [he mediates a new covenant]

Support Reference: Possession

ULT **so that, a death having happened for redemption of the transgressions {related} to the first covenant, the ones called might receive the promise of the eternal inheritance**
UST That way, God gives to those whom he chose what he promised that they would receive forever. {That can happen because Jesus} died to free {his people} from what they did wrong when they disobeyed the agreement that God made with Israel
(ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας)

The phrase **a death having happened** introduces something that occurs before **the ones called** receive **the promise**. In fact, the **death** allows or enables them to receive it. It may be more natural in your language to put the information about what believers receive before the information about what enables them to receive it. Alternate translation: [so that the ones called might receive the promise of the eternal inheritance, a death having happened for redemption of the transgressions related to the first covenant]

Support Reference: Information Structure

ULT **a death having happened**
UST {That can happen because Jesus} died
(θανάτου γενομένου)

The author is referring to Jesus' **death** on the cross. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [Jesus having died on the cross]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for redemption of the transgressions**
UST to free {his people} from what they did wrong when they disobeyed
(εἰς ἀπολύτρωσιν τῶν & παραβάσεων)

If your language does not use an abstract noun for the idea behind **redemption**, you could express the idea by using a verb such as "redeem." Alternate translation: [in order to redeem the transgressions]

Support Reference: Abstract Nouns

ULT **for redemption of the transgressions**
UST to free {his people} from what they did wrong when they disobeyed
(εἰς ἀπολύτρωσιν τῶν & παραβάσεων)

See how you translated the image of **redemption** in 9:12. Alternate translation: [as if he had paid a price to free his people from the transgressions]

Support Reference: Metaphor

> ULT **the first covenant**
> UST the agreement that God made with Israel
> (τῇ πρώτῃ διαθήκῃ)

The phrase **first covenant** refers to the agreement that God made with the Israelites through Moses. If it would be helpful in your language, you could make this idea more explicit. See how you translated the similar phrase in 8:7. Alternate translation: [the covenant that God made with his people at first]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the first covenant**
> UST the agreement that God made with Israel
> (τῇ πρώτῃ διαθήκῃ)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [covenant one or the earlier covenant]

Support Reference: Ordinal Numbers

> ULT **the ones called**
> UST to those whom he chose
> (οἱ κεκλημένοι)

The author is speaking as if God has literally **called** by name those whom he has chosen to be his people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the ones God has chosen to be his people]

Support Reference: Metaphor

> ULT **the ones called**
> UST to those whom he chose
> (οἱ κεκλημένοι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **the ones** who are **called** rather than on the person doing the calling. If you must state who did the action, the author implies that God did it. Alternate translation: [the ones whom God called]

Support Reference: Active or Passive

ULT **might receive**
UST God gives
(λάβωσιν)

Here the author may be indicating that **the ones called** are able to **receive the promise**: (1) at least partially right now. Alternate translation: [are receiving]; (2) in the future. Alternate translation: [will receive]

ULT **the promise of the eternal inheritance**
UST what he promised that they would receive forever
(τὴν ἐπαγγελίαν & τῆς αἰωνίου κληρονομίας)

The author uses the possessive form to describe a **promise** whose content is **the eternal inheritance**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [the promise, that is, the eternal inheritance] or [the promised eternal inheritance]

Support Reference: Possession

ULT **of the eternal inheritance**
UST that they would receive forever
(τῆς αἰωνίου κληρονομίας)

The author speaks as if believers were children who would inherit property that a parent passes on to his or her child when the parent dies. He is not suggesting that believers will receive this **inheritance** after God dies, since God will never die. Rather, he speaks in this way to indicate that believers will receive what God promised. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of what God gives his people forever]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of a … covenant	God has made a … agreement
a mediator	through him
redemption	to free {his people}
covenant	the agreement that God made with Israel
of the transgressions	from what they did wrong when they disobeyed
promise	what he promised
might receive	God gives
called	to those whom he chose
eternal	that they would receive forever

ULT	UST
of the … inheritance	that they would receive forever

Hebrews 9:16

ULT	UST
For where {there is} a covenant, {there is} a necessity for the death of the one having covenanted {it} to be proven.	*Now when someone sets up a will, {which is a type of agreement,} that person needs to die before the will becomes effective.*

ULT **For**
UST Now
(γὰρ)

The word **For** introduces a further explanation of what the author said in the previous verse (9:15) about "a death" and "a mediator of a new covenant." If it would be helpful in your language, you could use a word or phrase that introduces a further explanation. Alternate translation: [Indeed,] or [Regarding covenants and deaths,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{there is} a covenant**
UST someone sets up a will, {which is a type of agreement … }
(διαθήκη)

The word **covenant** could refer to: (1) a specific type of agreement in which people declare or write what should be done with their possessions when they die. If this is the case, then as the introduction to this chapter discusses, the author would be using the word **covenant** in a slightly different sense in this verse and the next verse than in the rest of the letter. Alternate translation: [there is a last testament]; (2) the same kind of **covenant** that the author has been speaking about throughout the letter. Alternate translation: [there is any covenant]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the death of the one having covenanted {it} to be proven**
UST that person … to die before the will becomes effective
(θάνατον & φέρεσθαι τοῦ διαθεμένου)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **the death** that is **proven** rather than on the person doing the proving. If you must state who did the action, you could use an indefinite subject. Alternate translation: [for someone to prove the death of the one having covenanted it]

Support Reference: Active or Passive

ULT **to be proven**
UST before the will becomes effective
(φέρεσθαι)

The exact meaning of the word translated as **to be proven** depends on the meaning of the word **covenant** here: (1) If the word **covenant** refers to a will or last testament, the author means that the will is not valid or effective until everyone knows that the person who made the will is dead. Alternate translation: [to have taken place] or [to be publicly shown]; (2) If the word **covenant** refers to any **covenant**, the author means that the **covenant** is not valid or effective unless the person who made it has sworn or promised that he or she will keep the **covenant** or die. Alternate translation: [to be presented as guarantee] or [to be stated as the consequence for breaking the covenant]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{there is} a covenant	someone sets up a will, {which is a type of agreement … }

Hebrews 9:17

ULT	UST
For a covenant {is} in force on the basis of the dead, because it never has force when the one covenanting {it} lives.	*In fact, every will is valid only because of a dead person. {That is} because a will is not effective while the person who set it up is alive.*

ULT **For**
UST In fact
(γὰρ)

The word **For** introduces a further explanation of what the author said in the previous verse (9:16) about covenants and death. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: [As you can see,] or [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **a covenant**
UST every will
(διαθήκη)

See how you translated the word **covenant** in 9:16. Alternate translation: (1) [a last testament] or (2) [every covenant]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the dead**
UST only because of a dead person
(νεκροῖς)

The author is using the adjective **dead** as a noun in order to refer to people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: [people who are dead]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a covenant	every will

Hebrews 9:18

ULT	UST
So not even the first {covenant} had been inaugurated without blood.	*Much like that, God definitely required {the Israelites to use} blood when he made the agreement with them.*

ULT **So**
UST Much like that
(ὅθεν)

The word **So** introduces the ways in which the **first {covenant}** fits with what the author has said about covenants and death in 9:16–17. In other words, he uses **So** to introduce the application of the principle he discussed in those verses. If it would be helpful in your language, you could use a word or phrase that introduces an inference or application. Alternate translation: [Because of that,] or [In much the same way,]

Support Reference: Connecting Words and Phrases

ULT **not even the first {covenant} had been inaugurated without blood**
UST God definitely required {the Israelites to use} blood when he made the agreement with them
(οὐδ᾽ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **first {covenant}** that was **inaugurated** rather than on the person doing the inaugurating. If you must state who did the action, the author implies that God did it through Moses (See: 9:19). Alternate translation: [God had not even inaugurated the first covenant without blood]

Support Reference: Active or Passive

ULT **not even the first {covenant} had been inaugurated without blood**
UST God definitely required {the Israelites to use} blood when he made the agreement with them
(οὐδ᾽ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται)

The phrases **not even** and **without blood** together use two negative words to emphasize that **blood** is required. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **blood**. Alternate translation: [even the first covenant had been inaugurated with blood]

Support Reference: Double Negatives

ULT **first {covenant}**
UST the agreement with them
(πρώτη)

See how you translated this phrase in 8:7 and 9:15. Alternate translation: [the covenant that God made with his people at first]

Support Reference: Assumed Knowledge and Implicit Information

ULT **blood**
UST God definitely required {the Israelites to use} blood
(αἵματος)

The author assumes that his audience knows that the use of **blood** also requires the "death" that he has been speaking about. If your readers would not make this inference, you could make it explicit that **blood** requires someone or something to die. Alternate translation: [blood from sacrificed animals]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
had been inaugurated	when he made

Hebrews 9:19

ULT	UST
For every command having been spoken according to the law by Moses to all the people, having taken the blood of the calves and the goats, with water and red wool and hyssop, he sprinkled both the scroll itself and all the people,	*Indeed, after Moses declared everything that God commanded in his law to the Israelites, he picked up {a bowl containing} blood from animals that someone had sacrificed. Then, also using water, red cloth, and parts of a hyssop plant, he scattered the blood on the book {in which he wrote what God commanded} and on all the Israelites.*

ULT For

UST Indeed

(γὰρ)

The word **For** introduces an important example of what the author said in the previous verse (9:18) about how the "first covenant" was "inaugurated" with "blood." If it would be helpful in your language, you could use a word or phrase that introduces an example. Alternate translation: [For example,]

Support Reference: Connecting Words and Phrases

ULT **every command having been spoken according to the law by Moses to all the people, having taken the blood of the calves and the goats, with water and red wool and hyssop, he sprinkled both the scroll itself and all the people**
UST after Moses declared everything that God commanded in his law to the Israelites, he picked up {a bowl containing} blood from animals that someone had sacrificed. Then, also using water, red cloth, and parts of a hyssop plant, he scattered the blood on the book {in which he wrote what God commanded} and on all the Israelites
(λαληθείσης & πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων, καὶ τῶν τράγων, μετὰ ὕδατος, καὶ ἐρίου κοκκίνου, καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν, ἐράντισεν)

The author assumes that his audience will be familiar with a story from the Old Testament. In this story, Moses spoke **the law** and then sprinkled the people with **blood**. You can read the story in Exodus 24:1–8. In these verses, the Israelites agreed to follow the law and keep the covenant. If it would be helpful in your language, you could make it more explicit that the author is speaking about how Moses cleansed the people when they heard and agreed to the covenant with God. It may be helpful to make this more than one sentence. Alternate translation: [every command having been spoken according to the law by Moses to all the people, they agreed to keep the commands. Then, Moses took the blood of calves and goats that had been sacrificed, and he mixed it with water and red wool and hyssop. Then, he sprinkled both the scroll of the law itself and all the people with the mixture]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with water and red wool and hyssop**
UST Then, also using water, red cloth, and parts of a hyssop plant
(μετὰ ὕδατος, καὶ ἐρίου κοκκίνου, καὶ ὑσσώπου)

When the author describes how Moses used **red wool** and **hyssop**, he could be referring to the instructions for cleansing a person from a skin disease, which you can find in Leviticus 14:1–7. However, it is more likely that the author is referring to the **red wool** and **hyssop** that the priest burned along with a "heifer" to make "ashes" that could be mixed with water and used for cleansing. You can read about this ritual in Numbers 19:1–10; the author has already mentioned it in 9:13. The author's point here is that when Moses cleansed the people when they agreed to the covenant, the law indicated that cleansing would require **blood**, **water**, **red wool**, and **hyssop**. Alternate translation: [with water and red wool and hyssop, as the Law required]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **every command having been spoken according to the law by Moses**
> UST after Moses declared everything that God commanded in his law
> (λαληθείσης & πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **every command** that was **spoken** rather than on the person doing the speaking. Alternate translation: [Moses having spoken every command according to the law]

Support Reference: Active or Passive

> ULT **of the calves and the goats**
> UST from animals that someone had sacrificed
> (τῶν μόσχων, καὶ τῶν τράγων)

The author refers to **calves** and **goats** as two examples of animals that could be sacrificed so that a priest could use their blood. These were not the only animals that could be sacrificed, and the story about Moses speaking the commands only mentions **bulls**. If it would be helpful in your language, you could use a form in your language that refers generally to animals that are sacrificed. Alternate translation: [of sacrificed animals]

Support Reference: Doublet

> ULT **with water and red wool and hyssop**
> UST Then, also using water, red cloth, and parts of a hyssop plant
> (μετὰ ὕδατος, καὶ ἐρίου κοκκίνου, καὶ ὑσσώπου)

The author does not state how **Moses** used the **water**, **red wool**, and **hyssop**. The story in Exodus 24:1–8 mentions that Moses mixed the blood with **water**, but it does not mention the other two things. If it would be helpful to your readers, you could indicate how Moses used them. The author may be implying that: (1) Moses tied stalks of **hyssop** plants together with the **red wool** to create a brush that he used to sprinkle the **blood** and **water**. That is what **hyssop** and **red wool** are used for in Leviticus 14:1–7. Alternate translation: [mixing it with water and dipping hyssop tied with red wool in it]; (2) Moses burned the **red wool** and **hyssop** and mixed them in with the **blood** and **water**. That is what **hyssop** and **red wool** are used for in Numbers 19:1–10. Alternate translation: [mixing it with water and ashes from red wool and hyssop]

Support Reference: Assumed Knowledge and Implicit Information

ULT **red wool**
UST red cloth
(ἐρίου κοκκίνου)

The phrase **red wool** refers to cloth or string made from the fur of animals, especially sheep, that is dyed **red** or scarlet. If your readers would not be familiar with **red wool**, in your translation you could use the name of a comparable object in your culture, or you could use a general expression. Alternate translation: [scarlet cloth] or [fabric colored red]

Support Reference: Translate Unknowns

ULT **hyssop**
UST parts of a hyssop plant
(ὑσσώπου)

The word **hyssop** refers to a woody plant with small leaves that can be used for sprinkling liquids by dipping the leaves in the liquid and then shaking them or brushing them over the target. If your readers would not be familiar with **hyssop**, in your translation you could use the name of a comparable plant in your culture, or you could use a general expression. Alternate translation: [part of a plant with small branches and many leaves]

Support Reference: Translate Unknowns

ULT **the scroll itself**
UST on the book {in which he wrote what God commanded}
(αὐτό & τὸ βιβλίον)

The word translated as **itself** emphasizes **the scroll**. Consider using a natural way to emphasize **the scroll** in your language. Alternate translation: [that very scroll]

Support Reference: Reflexive Pronouns

ULT **the scroll**
UST on the book {in which he wrote what God commanded}
(τὸ βιβλίον)

The word **scroll** refers to the roll or book on which Moses wrote everything that God told him. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: [the scroll of God's words] or [the scroll of the covenant]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law by Moses	Moses … in his law
of the calves	from animals that someone had sacrificed
goats	from animals that someone had sacrificed

Hebrews 9:20

ULT	UST
saying, "This {is} the blood of the covenant that God commanded for you."	*{When he scattered the blood,} he said to them, "This blood signifies {that} the agreement that God made with you {is now effective}."*

ULT **saying**
UST {When he scattered the blood,} he said to them
(λέγων)

The author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that Moses said to the people. However, he assumes that his audience would have understood that these were words from the Old Testament, specifically from Exodus 24:8. If your readers would not know that the quotation is from the Old Testament, you could include that information in a footnote or use some other means to identify it more explicitly. Alternate translation: [saying, as the Scriptures record]

Support Reference: Assumed Knowledge and Implicit Information

ULT **This {is}**
UST This
(τοῦτο)

The word **This** refers to the blood that Moses "sprinkled" (See: 9:19). If it would be helpful in your language, you could make explicit that the pronoun refers to the blood. Alternate translation: [This blood is] or [What I have sprinkled is]

Support Reference: Pronouns — When to Use Them

ULT **the blood of the covenant**
UST blood signifies {that} the agreement … is now effective
(τὸ αἷμα τῆς διαθήκης)

The author uses the possessive form to describe how **the blood** inaugurates or confirms **the covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [the blood that confirms the covenant] or [the blood that inaugurates the covenant]

Support Reference: Possession

ULT commanded for you
UST made with you
(ἐνετείλατο πρὸς ὑμᾶς)

Alternate translation: [commanded you to keep]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the covenant	signifies {that} the agreement … is now effective
God	God

Hebrews 9:21

ULT	UST
And in a similar way, he sprinkled with the blood both the tabernacle and all the containers of the service.	*Moses likewise scattered blood on the sacred tent and on every tool {that the priests used} to serve God.*

ULT **in a similar way**
UST likewise
(ὁμοίως)

The phrase **in a similar way** refers back to 9:19 and the **way** in which Moses sprinkled blood on the scroll and the people. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [as he did with the scroll and the people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all the containers of the service**
UST on every tool {that the priests used} to serve God
(πάντα τὰ σκεύη τῆς λειτουργίας)

The author assumes that his audience will understand that by **containers of the service**, he means the objects and tools that the priests used in the **service** of God. These included forks, bowls, incense burners, and many other similar objects. If it would be helpful in your language, you could clarify that this phrase means all the tools and objects the priests used for serving God. Alternate translation: [all the objects that the priests used when they served God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tabernacle	on the sacred tent
of the service	{that the priests used} to serve God

Hebrews 9:22

ULT	UST
And according to the law, almost everything is cleansed with blood, and without shedding of blood there is no forgiveness.	*Further, God commanded in Moses' law that the priests should use blood almost every time they cleansed {people or things}. In fact, God does not forgive anyone unless a priest presents blood {from an animal that someone has sacrificed}.*

ULT **almost everything is cleansed**
UST almost every time they cleansed {people or things}
(σχεδὸν & πάντα καθαρίζεται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **cleansed** rather than on the one who does the cleansing. If you must state who did the action, the author implies that the priests did it. Alternate translation: [the priests cleanse almost everything]

Support Reference: Active or Passive

ULT **without shedding of blood there is no forgiveness**
UST God does not forgive anyone unless a priest presents blood {from an animal that someone has sacrificed}
(χωρὶς αἱματεκχυσίας, οὐ γίνεται ἄφεσις)

The author presents this clause as a statement of what is generally true. Use a form in your language that presents a general truth or something that everyone knows. Alternate translation: [as we know, there is no forgiveness without shedding of blood]

ULT **without shedding of blood there is no forgiveness**
UST God does not forgive anyone unless a priest presents blood {from an animal that someone has sacrificed}
(χωρὶς αἱματεκχυσίας, οὐ γίνεται ἄφεσις)

The author uses two negative words to emphasize how necessary **blood** is for **forgiveness**. If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative preposition **without** and the negative particle **not**. Alternate translation: [there is forgiveness only with shedding of blood]

Support Reference: Double Negatives

> ULT **shedding of blood**
> UST unless a priest presents blood {from an animal that someone has sacrificed}
> (αἱματεκχυσίας)

The author assumes that his audience will understand, even though he is using a rare word, that by **shedding** he means the "pouring out" of **blood**. The phrase **shedding of blood** thus refers to the process by which a priest kills an animal, pours its blood into a bowl, and then "pours it out" in a specific location near God's presence. If it would be helpful in your language, you could use a phrase that refers to the collection and presentation of blood. Alternate translation: [shedding and presenting blood]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **there is no forgiveness**
> UST God does not forgive anyone
> (οὐ γίνεται ἄφεσις)

If your language does not use an abstract noun for the idea behind **forgiveness**, you could express the idea by using a verb such as "forgive." If you need to express who does the forgiving, the author implies that it is God. Alternate translation: [no one is forgiven] or [God does not forgive anyone]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	God commanded in Moses' law
forgiveness	God does … forgive anyone

Hebrews 9:23

ULT	UST
Therefore {it is} necessary on the one hand {for} the examples of the things in the heavens to be cleansed with these, but on the other hand, the heavenly things themselves, with better sacrifices than these,	*So then, the priests had to sacrifice animals to purify the {earthly} copy of the heavenly {Most Holy Place}. Much like that, {Jesus had to} present an even greater offering {to purify} the heavenly {Most Holy Place} itself.*

ULT **Therefore**
UST So then
(οὖν)

The word **Therefore** introduces a conclusion that is based on what the author has said in 9:18–22 about blood and cleansing. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion or an inference. Alternate translation: [Because of all that,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the examples of the things in the heavens to be cleansed with these**
UST sacrifice animals to purify the {earthly} copy of the heavenly {Most Holy Place}
(τὰ & ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **examples** that are **cleansed** rather than on the people doing the cleansing. If you must state who did the action, the author implies that "the priests" did it. Alternate translation: [the priests to cleanse the examples of the things in the heavens with these]

Support Reference: Active or Passive

ULT **examples of the things in the heavens**
UST the {earthly} copy of the heavenly {Most Holy Place}
(ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς)

The phrase **examples of the things in the heavens** could refer to: (1) the earthly tabernacle, which is an "example" of the "tabernacle" **in the heavens**. Alternate translation: [example of the tabernacle in the heavens]; (2) the earthly tabernacle, its priesthood, its sacrifices, and all the objects associated with it, which are **examples** of the same things **in the heavens**. Alternate translation: [examples of the tabernacle, priesthood, and service in the heavens] or [examples of the heavenly things]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **with these … these**
> UST sacrifice animals … even
> (τούτοις & ταύτας)

In both instances, the word **these** refers back to the sacrifices and blood that the author has discussed in 9:18–22. If it would be helpful in your language, you could make this reference more explicit. Alternate translation: [with those sacrifices … those sacrifices] or [with the blood of animals … the blood of animals]

Support Reference: Pronouns — When to Use Them

> ULT **the heavenly things themselves, with better sacrifices than these**
> UST {Jesus had to} present an even greater offering {to purify} the heavenly {Most Holy Place} itself
> (αὐτὰ & τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the verse. Alternate translation: [it is necessary for the heavenly things themselves to be cleansed with better sacrifices than these]

Support Reference: Ellipsis

> ULT **the heavenly things themselves, with better sacrifices than these**
> UST {Jesus had to} present an even greater offering {to purify} the heavenly {Most Holy Place} itself
> (αὐτὰ & τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας)

What the author says about how the **heavenly things themselves** need to **be cleansed** could mean: (1) that when people sin, they defile the heavenly sanctuary, that is, they make it impure. Thus, the heavenly sanctuary needs **to be cleansed** from this impurity. Alternate translation: [the heavenly things themselves need to be cleansed from impurity with better sacrifices than these]; (2) that the heavenly sanctuary needs to be “inaugurated” or “consecrated.” In this case, “cleansing” refers primarily to making a place ready to function as a tabernacle, not to purifying sin from it. Alternate translation: [the heavenly things themselves need to be consecrated with better sacrifices than these]

ULT **the heavenly things themselves**
UST {to purify} the heavenly {Most Holy Place} itself
(αὐτὰ & τὰ ἐπουράνια)

The phrase **the heavenly things themselves** could refer to: (1) the heavenly tabernacle. Alternate translation: [the heavenly tabernacle itself]; (2) the heavenly tabernacle, its priesthood, its sacrifices, and all the objects associated with it. Alternate translation: [the heavenly tabernacle, priesthood, and service themselves] or [the things in heaven]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the heavenly things themselves**
UST {to purify} the heavenly {Most Holy Place} itself
(αὐτὰ & τὰ ἐπουράνια)

The word translated as **themselves** emphasizes **the heavenly things**. Consider using a natural way to emphasize **the heavenly things** in your language. Alternate translation: [the very things in heaven]

Support Reference: Reflexive Pronouns

ULT **with better sacrifices**
UST {Jesus had to} present an … greater offering
(κρείττοσι θυσίαις)

The author refers to **better sacrifices** in general to make a contrast with the earthly sacrifices. However, he knows that Jesus only offered one “sacrifice.” If it would be helpful in your language, you could use a form that indicates that **better sacrifices** refers to what is generally true rather than to the details of what Jesus did, or you could use a singular form instead. Alternate translation: [with a better sacrifice]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heavens	of the heavenly {Most Holy Place}
heavenly things	to purify} the heavenly {Most Holy Place}
with … sacrifices	{Jesus had to} present an … offering

Hebrews 9:24

ULT	UST
for Christ did not enter into holy {places} made with hands—copies of the true ones—but into heaven itself, to be made visible now in the presence of God on our behalf,	*{When he presented that offering,} the Messiah went into the highest heaven, where he reveals himself right now before God to help us. He did not go into a Most Holy Place that humans have made, which is a model of the most real Most Holy Place.*

ULT **for**
UST When he presented that offering
(γὰρ)

The word **for** introduces a further explanation of what the author said in the previous verse (9:23) about the "heavenly things" and the "better sacrifices." The explanation continues through 9:25–26. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation. Alternate translation: [which is why] or [and so]

Support Reference: Connecting Words and Phrases

ULT **holy {places} made with hands—copies of the true ones**
UST a Most Holy Place that humans have made, which is a model of the most real Most Holy Place
(χειροποίητα & ἅγια & ἀντίτυπα τῶν ἀληθινῶν)

The phrases **holy {places}** and **copies** refer to the earthly Most Holy Place. The phrase **the true ones** refers to the heavenly Most Holy Place. If it would be helpful in your language, you could make the ideas more explicit. Alternate translation: [a Most Holy Place made with hands —a copy of the true heavenly one]

Support Reference: Assumed Knowledge and Implicit Information

ULT **made with hands**
UST that humans have made
(χειροποίητα)

The word **hands** refers to main part of the body that people use to make things. So the phrase refers to the whole person who makes things. If it would be helpful in your language, you could clarify that **hands** refers to humans in general, not just their **hands**. Alternate translation: [made by humans] or [made by people]

Support Reference: Synecdoche

ULT **made with hands**
UST that humans have made
(χειροποίητα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **holy {places}** that are **made** rather than on the **hands** that **made** them. Alternate translation: [that hands made]

Support Reference: Active or Passive

ULT **heaven itself**
UST the highest heaven
(αὐτὸν τὸν οὐρανόν)

The phrase **heaven itself** is singular. In this letter, the author usually uses the plural form "heavens." So it is likely that the author uses the phrase **heaven itself** to refer to the highest of multiple heavens, which is where the heavenly sanctuary and God's throne are. If it would be helpful in your language, you could use a word or phrase that refers to the highest or most important heaven. Alternate translation: [the heaven that is above all the others] or [the most important heaven]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to be made visible**
UST where he reveals himself
(ἐμφανισθῆναι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author's point is that Jesus is currently **visible** to God, so use a form that would express that idea well. Alternate translation: [to appear] or [to become visible]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy {places}	a Most Holy Place
Christ	He
heaven	the highest heaven
of God	God

Hebrews 9:25

ULT	UST
and not in order to offer himself many times, even as the high priest enters into the holy {places} each year with blood {that is} not his own;	*Further, he {went into the highest heaven} to present himself as an offering only once. That is not what the {earthly} ruling priests do. They go into the Most Holy Place every year {and present} blood from an animal {that someone has sacrificed}.*

ULT **and not**
UST only
(οὐδ’)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the previous verse (“enter” in 9:24). Alternate translation: [and he entered not]

Support Reference: Ellipsis

ULT **the high priest enters into the holy {places} each year with blood {that is} not his own**
UST the {earthly} ruling priests do. They go into the Most Holy Place every year {and present} blood from an animal {that someone has sacrificed}
(ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ’ ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ)

The author refers to how the **high priest** was required to enter the Most Holy Place every single year to offer blood from sacrifices. You can read about what God required for this Day of Atonement in Leviticus 16. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the high priest enters into the Most Holy Place on the Day of Atonement each year with blood that comes from a sacrificed animal, not from himself]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the holy {places}**
UST the Most Holy Place
(τὰ ἅγια)

The phrase **the holy {places}** could refer to: (1) the Most Holy Place, the inner part of the earthly sanctuary that the **high priest** entered once a year. Alternate translation: [the Most Holy Place]; (2) the entire earthly sanctuary, which the high priest entered many times in the year but especially on the Day of Atonement. Alternate translation: [the sanctuary]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **with blood {that is} not his own**
> UST and present} blood from an animal {that someone has sacrificed}
> (ἐν αἵματι ἀλλοτρίῳ)

The **blood** is **not his own** because it comes from an animal that someone has sacrificed. The author expresses the idea in this way because he is contrasting the **high priest** with Jesus, who did offer his own blood (See: 9:12). If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: [with another being's blood] or [with blood from an animal]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
high priest	the {earthly} ruling priests do
holy {places}	the Most Holy Place
year	every year

Hebrews 9:26

ULT	UST
since it was necessary for him to suffer many times from the foundation of the world. But now he has been revealed once at the end of the ages for the annulment of sin through the sacrifice of himself.	*{If Jesus had actually needed to present himself as an offering more than once,} then he would have needed to die very often since the time when God created everything. But here is what is true {about Jesus}: during this final time period, he presented himself one time only as an offering to make sin powerless.*

ULT **since it was necessary for**
UST {If Jesus had actually needed to present himself as an offering more than once,} then … would have needed
(ἐπεὶ ἔδει)

The author does not directly state the basis for his inference (**since**). Instead, he implies that it is a positive version of the negative statement "not in order to offer himself many times" in 9:25. In other words, the point is that Christ could not make an offering many times, **since** then it would be **necessary for him to suffer many times**. If it would be helpful in your language, you could include some of the implied words to make the idea clearer. Alternate translation: [since if he had offered himself many times, it would have been necessary for] or [since otherwise it would have been necessary for]

Support Reference: Ellipsis

ULT **him**
UST he
(αὐτὸν)

The word **him** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: [Jesus] or [Christ]

Support Reference: Pronouns — When to Use Them

ULT **to suffer**
UST to die
(παθεῖν)

The author uses the word **suffer** to refer to everything painful that Jesus experienced, but he is especially focusing on Jesus' death on the cross. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: [to suffer and die] or [to be crucified]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **But now**
> UST But here is what is true {about Jesus}
> (νυνὶ δὲ)

The phrase **But now** could introduce (1) a contrast to the hypothetical situation the author offered in the first half of the verse. In this case, the word **now** does not refer to time but identifies what is actually true. See the similar construction in 8:6, which contrasts with the hypothetical situation in 8:4. Alternate translation: [In reality, though,] or [As it really is,]; (2) a contrast with the hypothetical situation earlier in the verse and between the past (what the priests did) and the present (**now**). In this case, the word **now** does refer to time. Alternate translation: [But in the present]

Support Reference: Connect — Contrast Relationship

> ULT **he has been revealed**
> UST he presented
> (πεφανέρωται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on Jesu, who **has been revealed** rather than on the person doing the revealing. If you must state who did the action, the author implies that Jesus himself did it. Alternate translation: [he has revealed himself]

Support Reference: Active or Passive

> ULT **he has been revealed**
> UST he presented
> (πεφανέρωται)

The phrase **he has been revealed** could refer to: (1) Jesus being “made visible” in the heavenly sanctuary (9:24). Alternate translation: [he has appeared in heaven]; (2) Jesus’ appearance on earth when he became human and died. Alternate translation: [he has appeared on earth]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **at the end of the ages**
> UST during this final time period
> (ἐπὶ συντελείᾳ τῶν αἰώνων)

The phrase **the end of the ages** refers to the last period in the history of the world, which began when Jesus lived, died, and came alive again. It also means that this last period has been the goal of all the previous events. Alternate translation: [in this last period in the history of the world]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to suffer	to die
the foundation	since the time when God created everything
of the world	since the time when God created everything
the foundation of the world	since the time when God created everything
of the ages	during this final time period
of sin	sin
sacrifice	as an offering

Hebrews 9:27

ULT	UST
And just as it is appointed to men to die once, and after that, the judgment,	*Humans will each die one time only, and then God will decide whether they are guilty or innocent.*

ULT And just as
(καὶ καθ’ ὅσον)

The phrase **And just as** introduces further information (**And**) that includes a two-part comparison. The first part is introduced here by **just as**, while the second part is introduced at the beginning of 9:28 by “so also.” If it would be helpful in your language, you could use a word or phrase that introduces further information and the first part of a comparison. Alternate translation: [Further, in the same way that]

Support Reference: Connecting Words and Phrases

ULT it is appointed to men to die
UST Humans will each die
(ἀπόκειται τοῖς ἀνθρώποις & ἀποθανεῖν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **appointed** rather than on the person doing the appointing. If you must state who did the action, the author implies that God did it. Alternate translation: [God has appointed men to die] or [God has made it so that men die]

Support Reference: Active or Passive

ULT to men
UST Humans
(τοῖς ἀνθρώποις)

Although the word **men** is masculine, the author is using it to refer to all people, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women, or you could refer to both genders. Alternate translation: [to people] or [to men and women]

Support Reference: When Masculine Words Include Women

ULT **after that**
UST and then
(μετὰ & τοῦτο)

The author does not specify how soon **judgment** comes **after** people die. If possible, express the idea with a word or phrase that refers to an event that comes later without specifying how much later. Alternate translation: [once that happens] or [some time after that]

Support Reference: When to Keep Information Implicit

ULT **the judgment**
UST God will decide whether they are guilty or innocent
(κρίσις)

The word **judgment** refers to how God will judge everyone when Jesus comes back based on what they have done. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [God will judge everyone]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the judgment	God will decide whether they are guilty or innocent

Hebrews 9:28

ULT	UST
so also, Christ, having been offered once to bear the sins of many {people}, will appear for a second time, apart from sin, for salvation to the ones eagerly waiting {for} him.	*Much like that, the Messiah presented himself one time only as an offering to take away many people's sins. Then, he will come again {to earth}, not {to take away} sins, but to rescue his people, who are persistently expecting him.*

ULT **so also**
UST Much like that
(οὕτως καὶ)

The phrase **so also** introduces what the author will compare with humans dying and being judged (9:27). The comparison between humans and **Christ** is about two primary things. First, both die **once**. Second, God's final decision, either judgment or **salvation**, follows this death at some point. If it would be helpful in your language, you could use a word or phrase that introduces the second part of a comparison. "likewise" or "in much the same way"

Support Reference: Connecting Words and Phrases

ULT **having been offered**
UST presented himself … as an offering
(προσενεχθεὶς)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, the author implies that Christ did it himself. Alternate translation: [having offered himself]

Support Reference: Active or Passive

ULT **to bear the sins**
UST to take away … sins
(εἰς τὸ & ἀνενεγκεῖν ἁμαρτίας)

The author speaks as if Jesus would literally **bear** the sins of others, as if they were a weight that Jesus would take off of them and carry himself. He speaks in this way to indicate that Jesus eliminates the guilt and the power of these **sins** over people by receiving on himself the punishment for them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to remove the sins] or [to take on himself the punishment from the sins]

Support Reference: Metaphor

> ULT **will appear**
> UST Then, he will come … to earth
> (ὀφθήσεται)

The phrase **will appear** refers to how Jesus will be seen by everyone on earth when comes back to earth from heaven. If it would be helpful in your language, you could use a word or phrase that refers to Jesus coming back to earth. Alternate translation: [will appear to everyone on earth]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **for a second time**
> UST again
> (ἐκ δευτέρου)

The author refers to **a second time** because Jesus already appeared on earth for a "first time" when he became human, lived, and died. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: [one more time] or [again]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **for a second time**
> UST again
> (ἐκ δευτέρου)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [for time two]

Support Reference: Ordinal Numbers

> ULT **apart from sin**
> UST not {to take away} sins
> (χωρὶς ἁμαρτίας)

The phrase **apart from sin** means that Jesus will not return to deal with **sin** once again. (The phrase does not refer to how Jesus himself does not have **sin**, although that is true; see 4:15). If it would be helpful in your language, you could use a word or phrase that indicates this. Alternate translation: [not to deal with sin]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **for salvation to the ones**
> UST but to rescue his people, who are persistently expecting him
> (τοῖς & εἰς σωτηρίαν)

If your language does not use an abstract noun for the idea behind **salvation**, you could express the idea by using a verb such as "save." Alternate translation: [to save those]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
the sins	sins
sin	not {to take away} sins
salvation	but to rescue

Hebrews 10

Hebrews 10 Chapter Introduction

Structure and Formatting

1. The Son as high priest (5:1–10:18)
    - Teaching: Old and new ministries (9:1–10:18)
2. Summary statement (10:19–25)
3. Faith and endurance (10:26–12:29)
    - Exhortation: Endure in the faith! (10:26–39)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 10:5–7, 16–17, 37–38, which are words from the Old Testament.

Religious and Cultural Concepts in This Chapter

The sacrifices that Moses' law required

In 10:1–11, the author points out several reasons why it is clear that the sacrifices that God required the Israelites to offer did not take away sins on their own. First, he states that these sacrifices are a "shadow" of the coming good things. It is the real thing, not the shadow, that takes away sins. Second, these sacrifices needed to be repeated. If they actually took away sin, the author reasons, they would only need to be done once. Third, he argues from the Scriptures that God replaces these sacrifices with Jesus doing God's will. In this chapter, the author does not spend much time speaking about what those sacrifices actually did accomplish. He only says that they are a "reminder" of sins (See: 10:3). See 9:13 for more information on what the sacrifices actually could accomplish. (See: sacrifice, offering)

“Once” versus “repeatedly”

Throughout this chapter, the author states that Christ offered himself once and that his sacrifice has eternal effects. In contrast, he states that the sacrifices that the earthly priests offered happened repeatedly and had limited effects. In your translation, be sure to use words that emphasize the contrast between a single, effective sacrifice and multiple, ineffective sacrifices.

The “former days”

In 10:32, the author refers to the “former days,” which he then goes on to describe in 10:32–34. This phrase refers to a period of time in the audience’s past, a time when they had just been “enlightened,” which means they had recently believed in Jesus. During this time, they suffered but also persevered and rejoiced in knowing God. The author wishes them to continue to show the endurance and joy they showed during these “former days.” In these verses, use verb tenses and forms that you would normally use for describing what happened in a person’s past.

“The one coming” in 10:37

In 10:37, the “one coming” refers to the Messiah, whom the author knows is Jesus. In this context, the Messiah “coming” refers to Jesus’ second coming, not his incarnation. Use words here that could be understood as a reference to Jesus’ second coming.

Translation Issues in This Chapter

“Shadow” and “image” in 10:1

In this verse, the law has a “shadow” of the coming good things, which means that the law of Moses gives an outline or vague image of those good things. A “shadow” is not bad, but it is not the thing that casts the shadow. Instead, it just gives a foretaste or a hint of what that thing is. The author uses the word “image” to refer to the thing itself. The author’s point, then, is that the law of Moses provides a hint or foretaste of the coming good things, which are what Christ offers to those who believe in him. That means that the law is good, but if people can have the “image” itself (what Christ gives), they do not need the “shadow” (the law) anymore. See the notes on this verse for translation ideas.

“The curtain, that is, his flesh” in 10:20

In this verse, the phrase “that is, his flesh” can be understood in three main ways.

(1) it could go with “curtain,” in which case the author is stating that Jesus’ “flesh” is somehow like this “curtain.” It could mean that he needed to live his life in the “flesh” before he could enter the heavenly sanctuary, just like a priest needed to pass through the “curtain” before he could enter the Most Holy Place. Or, it could mean that his “flesh” needed to die before he could enter the heavenly sanctuary, just like a priest needed to penetrate through the curtain to enter the Most Holy Place.

(2) it could go with the whole clause “which he has inaugurated for us as a fresh and living way.” In this case, the word “through” is implied with “flesh” as well as “curtain,” and the author is saying that Jesus “inaugurated” this way “through” (or “by means of”) his “flesh.”

(3) it could go with “way,” in which case the author is stating that Jesus’ “way” was his “flesh.” This would most likely mean that the path or “way” that Jesus took to get to the heavenly sanctuary was his earthly life in the “flesh.”

The first option makes the most sense of the way the author wrote the words in the sentence, but some scholars argue that the idea it expresses does not match the rest of what the author says. Consider using a construction that could modify either “curtain” or “way” to preserve the ambiguity.

What sins are those for which there is no longer a sacrifice?

In 10:26–31, the author refers to sin which no sacrifice can take away and which God will punish with “fire.” Scholars debate what sin or sins the author is speaking about and whether the people who commit the sin or sins are really Christians or not. What is clear is that this is very serious sin: it involves “trampling” Christ and insulting the Holy Spirit. No one could commit this kind of sin by accident. Further, the word for “sinning” in 10:26 indicates that the author is thinking about more than one individual act. In your translation, make sure that you refer to a pattern or repeated behavior of sinning. (See: sin, sinful, sinner, sinning)

Old Testament quotations

When the author quotes from the Old Testament, he uses a Greek translation that is sometimes different than the original Hebrew version that most modern translations use for the Old Testament. This is particularly obvious in 10:5–7, which quotes from a Greek version of Psalm 40:6–8, and in 10:37–38, which quotes from a Greek version of Habakkuk 2:3–4. Since the author chose to use these forms of the quotations, you should represent the words the author uses, not the words that may be found in an Old Testament you are familiar with. (See: Quotations and Quote Margins)

Hebrews 10:1

ULT	UST
For the law, having a shadow of the good things that are coming—not the image itself of those things—is never able to make perfect the ones approaching with the same sacrifices that they continually bring every year.	*The law {that God gave through Moses} is not itself one of the wonderful things that God will give to his people. Rather, it only points to those wonderful things. So, even though the people who go closer to God always present offerings year after year, doing so never enables them to be what God wants them to be.*

ULT **For**
(γὰρ)

The word **For** introduces a new development in the argument that is based on what the author has said in 9:23–28. If it would be helpful in your language, you could use a word or phrase that introduces development, or you could leave **For** untranslated. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT **having a shadow of the good things**
UST Rather, it only points to those wonderful things
(σκιὰν & ἔχων & τῶν & ἀγαθῶν)

The author speaks as if the **law** has a **shadow** that is cast by **the good things that are coming**. He speaks in this way to indicate that the **law** is not one of **the good things that are coming**, but that it does "foreshadow" or give an outline or forecast of what those **good things** are like. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [foreshadowing the good things] or [only pointing to the good things]

Support Reference: Metaphor

ULT **of the good things that are coming**
UST to those wonderful things
(τῶν μελλόντων ἀγαθῶν)

The author does not clarify exactly what these **good things** are. What is clear is that God gives them to believers as gifts or blessings. If possible, express the idea without including specifics about what the **things** are. Alternate translation: [of the good gifts that are coming] or [of the blessings that are coming from God]

Support Reference: When to Keep Information Implicit

> ULT **that are coming**
> UST to those wonderful things
> (μελλόντων)

The author speaks as if **the good things** were a person who could "come" or arrive at a destination. He means that believers will certainly and quickly receive these **good things**, as surely as someone who is "coming" will soon arrive. If it would be helpful in your language, you could express the idea plainly. Alternate translation: [that believers will receive soon] or [that we will certainly experience]

Support Reference: Personification

> ULT **that are coming**
> UST to those wonderful things
> (μελλόντων)

The author could mean that the **good things**: (1) are **coming** for believers, although believers do experience them some now. Alternate translation: [that will come]; (2) were **coming** from the perspective of those who received the law but which believers have now received. Alternate translation: [that were to come]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the law, having … is never able to make perfect**
> UST The law {that God gave through Moses} … Rather, it only points … doing so never enables them to be what God wants them to be
> (ἔχων ὁ νόμος & οὐδέποτε δύναται & τελειῶσαι)

The author speaks as if **the law** were a person who could **make perfect** other people. He speaks in this way to indicate that the regulations and rituals that God required in the law do not enable people to become "perfect." If it would be helpful in your language, you could express the idea plainly. Alternate translation: [keeping the law, which has … cannot ever make perfect] or [doing what the law requires, which law has … never gives perfection to]

Support Reference: Personification

> ULT **the ones approaching**
> UST So, even though the people who go closer to God
> (τοὺς προσερχομένους)

The phrase **those who approach** could refer to: (1) the Israelites who brought the sacrifices to God. Alternate translation: [the people who approach]; (2) the priests who serve in the sanctuary. Alternate translation: [the priests who approach]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	The law {that God gave through Moses}
of the good things	to those wonderful things
year	year after year
with the … sacrifices	offerings
to make perfect	to be what God wants them to be

Hebrews 10:2

ULT	UST
Otherwise, would they not have ceased being offered, because the ones serving would no longer have consciousness of sins, having been cleansed once?	*Suppose that {those offerings} actually purified the people who worship God. {In that case,} they would never feel guilty about their sins, and they would stop presenting offerings.*

ULT **Otherwise**
UST Suppose
(ἐπεὶ)

The word **Otherwise** introduces a hypothetical situation that is contrary to what the author claimed in the previous verse. The author introduces this hypothetical situation to further support his argument. If it would be helpful in your language, you could use a word or phrase that introduces something that is contrary to fact. Alternate translation: [If that were not the case] or [Were that not so]

Support Reference: Connecting Words and Phrases

ULT **would they not have ceased being offered, because the ones serving would no longer have consciousness of sins, having been cleansed once**
UST that {those offerings} actually purified the people who worship God. {In that case,} they would never feel guilty about their sins, and they would stop presenting offerings
(οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ & μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν, τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους)

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question implies that the answer is “yes, they would have ceased being offered.” If it would be helpful in your language, you could express the idea by using a strong affirmation. Alternate translation: [they would certainly have ceased being offered, because the ones serving would no longer have consciousness of sins, having been cleansed once.]

Support Reference: Rhetorical Question

ULT **would they not have ceased being offered, because the ones serving would no longer have consciousness of sins, having been cleansed once**
UST that {those offerings} actually purified the people who worship God. {In that case,} they would never feel guilty about their sins, and they would stop presenting offerings
(οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ & μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν, τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους)

The author expresses the conclusion before he gives his reasons. This was a natural order of information in his language. If your readers would find this order confusing, you could express the reasons before the conclusion, or you could use some other natural order. Alternate translation: [since the ones serving, having been cleansed once, would no longer have consciousness of sins, would they not have ceased being offered?]

Support Reference: Information Structure

ULT **would they not have ceased being offered**
UST and they would stop presenting offerings
(οὐκ ἂν ἐπαύσαντο προσφερόμεναι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the sacrifices, which have not **ceased being offered**, rather than on the person who would "cease offering" them. If you must state who would do the action, the author implies that the "priests" or the "Israelites" would. Alternate translation: [would the priests not have ceased offering them] or [would the Israelites not have ceased offering them]

Support Reference: Active or Passive

ULT **would they not have ceased**
UST and they would stop
(οὐκ ἂν ἐπαύσαντο)

The word **they** refers to the "sacrifices" (See: 10:1). If it would be helpful in your language, you could make explicit that the pronoun refers to the "sacrifices." Alternate translation: [would the sacrifices not have ceased]

Support Reference: Pronouns — When to Use Them

ULT **the ones serving**
UST the people who worship God
(τοὺς λατρεύοντας)

The phrase **the ones serving** refers to everyone who worshiped God, not just to those acting as priests. If it would be helpful in your language, you could make it clear that it refers to all the worshipers. Alternate translation: [the worshipers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **would no longer have consciousness of sins**
UST {In that case,} they would never feel guilty about their sins
(μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν)

If your language does not use an abstract noun for the idea of **consciousness**, you could express the idea by using an adjective such as "conscious" or a verb such as "recognize." Alternate translation: [would no longer be conscious of sins] or [no longer recognize their sins]

Support Reference: Abstract Nouns

ULT **having been cleansed once**
UST that {those offerings} actually purified
(ἅπαξ κεκαθαρισμένους)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **cleansed** rather than on the person or thing doing the cleansing. If you must state who did the action, the author implies that "the sacrifices," or God working through these sacrifices, did it. Alternate translation: [would have become clean once] or [being those whom God has cleansed once]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
consciousness	{In that case,} they would never feel guilty
of sins	about their sins
serving	the people who worship God

Hebrews 10:3

ULT	UST
But with those {sacrifices} {there is} a reminder of sins every year.	*But {here is what is true about those offerings}: they remind people year after year of their sins.*

ULT But
UST But {here is what is true about those offerings}
(ἀλλ᾽)

The word **But** introduces what is true, in contrast to the hypothetical situation the author offered in 10:2. If it would be helpful in your language, you could use a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: [In reality, though,] or [As it really is,]

Support Reference: Connect — Contrast Relationship

ULT with those {sacrifices} {there is} a reminder of sins
UST they remind people … of their sins
(ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν)

If your language does not use an abstract noun for the idea of **reminder**, you could express the idea by using a verb such as “remind” or “remember.” Alternate translation: [whenever they offer those sacrifices, people remember their sins] or [with those sacrifices people are reminded of their sins]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of sins	of their sins
year	year after year

Hebrews 10:4

ULT	UST
For {it is} impossible {for} blood of bulls and goats to take away sins.	*{Those offerings can only do that,} because blood from animals that someone sacrificed cannot remove people's sins.*

ULT **For**
UST {Those offerings can only do that,} because
(γὰρ)

The word **For** introduces support for the author's claim that the sacrifices give a "reminder of sins every year" (10:3). His point here is that the sacrifices cannot **take away sins**, so all they can do is function as a "reminder" of the sins that they do not **take away**. If it would be helpful in your language, you could use a word or phrase that introduces support for a claim. Alternate translation: [That is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **blood of bulls and goats to take away sins**
UST blood from animals that someone sacrificed … remove people's sins
(αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας)

The phrase **blood of bulls and goats** may refer specifically to the offerings performed on the Day of Atonement (See: Leviticus 16). However, the author is also referring in general to **blood** from any sacrifice. You should express the idea in general terms, as the author does. Alternate translation: [blood from animal sacrifices to take away sins]

Support Reference: Assumed Knowledge and Implicit Information

ULT **blood of bulls and goats to take away sins**
UST blood from animals that someone sacrificed … remove people's sins
(αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας)

The word **blood** refers to offering the **blood**, and the word **sins** refers to the consequences of sin that people experience, including guilt, impurity, and alienation from God. If it would be helpful in your language, you could express the ideas with short phrases. Alternate translation: [the offering of the blood of bulls and goats to take away the consequences of sins]

Support Reference: Metonymy

ULT **of bulls and goats**
UST from animals that someone sacrificed
(ταύρων καὶ τράγων)

The author refers to **bulls and goats** as two examples of animals that were sacrificed so that the high priest could enter the sanctuary with their **blood**. These were not the only animals that could be sacrificed, and the author is not trying to be exhaustive. If it would be helpful in your language, you could use a form in your language that refers generally to animals that are sacrificed. Alternate translation: [of sacrificed animals] or [of animals from flock or herd]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
goats	from animals that someone sacrificed
sins	people’s sins

Hebrews 10:5

ULT	UST
Therefore, entering into the world, he says, "Sacrifice and offering you did not desire, but a body you prepared for me;	*That is why, when the Messiah came to earth, he spoke {to his Father}, "You did not want {people to present} offerings. Instead, you made a human body ready for me.*

ULT Therefore
UST That is why
(διὸ)

The word **Therefore** introduces an inference based on what the author has said about how "blood of bulls and goats" does not "take away sins" (See: 10:4). Because that is true, Jesus speaks the words that the author quotes. If it would be helpful in your language, you could use a word or phrase that introduces an inference. Alternate translation: [So then] or [Because of that]

Support Reference: Connect — Reason-and-Result Relationship

ULT entering
UST when the Messiah came
(εἰσερχόμενος)

The word **entering** introduces an action that could happen (1) at the same as he **says** the quotation that follows. Alternate translation: [as he enters]; (2) before he **says** the quotation that follows. Alternate translation: [as he was about to enter]

Support Reference: Connect — Simultaneous Time Relationship

ULT entering into the world
UST when the Messiah came to earth
(εἰσερχόμενος εἰς τὸν κόσμον)

The phrase **entering into the world** refers to Jesus' incarnation, when he became human and lived in the **world**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [becoming human and entering into the world] or [entering into the world as a man]

Support Reference: Assumed Knowledge and Implicit Information

ULT he says
UST he spoke {to his Father}
(λέγει)

Here and in the following two verses, the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that Christ the Son said to God the Father. However, the audience would have understood that these were words from the Old Testament, specifically from Psalm 40:6–8. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: [he says to God]

Support Reference: Quotations and Quote Margins

ULT Sacrifice and offering
UST {people to present} offerings
(θυσίαν καὶ προσφορὰν)

These two terms mean basically the same thing. The author of the quotation uses both of them to show that he is referring to animal sacrifices in general. If your language does not use repetition to do this or if you do not have two words for these ideas, you could use one phrase and make it general in another way. Alternate translation: [Sacrifices] or [Any kind of offering]

Support Reference: Doublet

ULT you did not desire … you prepared
UST You did not want … you made … ready
(οὐκ ἠθέλησας & κατηρτίσω)

Because Christ is speaking to one person (God the Father), **you** is singular here.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	earth
Sacrifice	{people to present} offerings
offering	{people to present} offerings
you prepared	you made … ready

Hebrews 10:6

ULT	UST
{in} whole burnt {offerings} and concerning sin {offerings} nor were you well-pleased {with them}.	*You did not enjoy the sacrifices that people present to take away their sins.*

ULT in} whole burnt {offerings} and concerning sin {offerings}
UST the sacrifices that people present to take away their sins
(ὁλοκαυτώματα καὶ περὶ ἁμαρτίας)

The phrases **whole burnt {offerings}** and **concerning sin {offerings}** function together to refer to sacrifices that the Israelites offered. The **whole burnt {offering}** refers to how a cow, goat, sheep, or bird would be killed and then completely burned before God. The **concerning sin {offering}** refers to how a bull, goat, lamb, or birds would be killed and the blood from the animal would be sprinkled in specific places. The author refers to both types of offerings in order to refer in general to sacrifices related to sin and atoning for that sin. If you do not have two descriptions for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God to take care of sin. Alternate translation: [in sacrifices concerning sin] or [in animals that people offer to deal with sins]

Support Reference: Doublet

ULT concerning sin {offerings}
UST the sacrifices that people present to take away their sins
(περὶ ἁμαρτίας)

The author assumes that his audience will understand that by **concerning sin {offerings}**, he means a specific type of sacrifice that people would offer when they sinned. An important part of this offering was how the priest sprinkled blood from the animal in specific places within the tabernacle. You can read about this offering in Leviticus 4:1–5:13. If it would be helpful in your language, you could use a word or phrase that describes sacrifices offered to deal with sin. Alternate translation: [sin offerings] or [offerings to take away sin]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **nor were you well-pleased {with them}**
> UST You did not enjoy
> (οὐκ εὐδόκησας)

Because Christ is speaking to one person (God the Father), **you** is singular here.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in} whole burnt {offerings}	the sacrifices that people present to take away their sins
sin {offerings}	the sacrifices that people present to take away their sins
were you well-pleased {with them}	You did … enjoy

Hebrews 10:7

ULT	UST
Then I said, ‘Behold, I have come— {as} it is written about me in a section of a scroll— to do your will, God.’”	*So, I spoke {these words}: ‘Here I am! Someone wrote about me in the Scriptures. I will do what you want {me to do}, my God.’”*

ULT **Then**
UST So
(τότε)

The word **Then** introduces an inference or conclusion based on what the author of the quotation has said about how God does not desire sacrifices. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: [Because of that,] or [Therefore]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I said**
UST I spoke {these words}
(εἶπον)

The word **I** refers to Christ, who is speaking the quotation. It may be helpful to clarify this for your readers. Alternate translation: [I, Christ, said]

Support Reference: Pronouns — When to Use Them

ULT **I said**
UST I spoke {these words}
(εἶπον)

The author of the quotation reports something that he himself has said. If it would be helpful in your language, you could use a form for when someone quotes what they have already said. Alternate translation: [I myself said what follows:]

Support Reference: Quotations and Quote Margins

ULT **{ … I said, ‘Behold, I have come— as} it is written about me in a section of a scroll— to do your will, God**
UST I spoke {these words}: ‘Here I am! Someone wrote about me in the Scriptures. I will do what you want {me to do}, my God
(εἶπον, ἰδοὺ, ἥκω (ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ) τοῦ ποιῆσαι ὁ Θεός τὸ θέλημά σου)

If a direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: [I said that I had certainly come—as it is written about me in a section of a scroll—to do God’s will]

Support Reference: Quotes within Quotes

ULT **Behold, I have come**
UST Here I am
(ἰδοὺ, ἥκω)

The author of the quotation is using the word **Behold** to focus attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Listen! I have come] or [Pay attention! I have come]

Support Reference: Metaphor

ULT **{ … I have come— as} it is written about me in a section of a scroll— to do your will, God**
UST Here I am! Someone wrote about me in the Scriptures. I will do what you want {me to do}, my God
(ἥκω (ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ) τοῦ ποιῆσαι ὁ Θεός τὸ θέλημά σου)

The clause **as it is written about me in a section of a scroll** adds additional information. If it would disrupt the natural flow of the sentence in your language, you could rearrange the pieces of the verse so that it is in a place that is natural for additional information in your language. Alternate translation: [I have come to do your will, God, as it is written about me in a section of a scroll]

Support Reference: Information Structure

> ULT **I have come**
> UST Here I am
> (ἥκω)

The phrase **I have come** refers to back to what the author said about Jesus "entering the world" in 10:5. However, this phrase is primarily a reference to who he is rather than on where he is or is going. If it would be helpful in your language, you could use a word or phrase that introduces who a person is or what he or she does. Alternate translation: [I am a person who desires] or [I intend]

Support Reference: Idiom

> ULT **{as} it is written**
> UST Someone wrote
> (γέγραπται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the words that are **written** rather than on the person doing the writing. If you must state who did the action, you could use an indefinite subject. Alternate translation: [as they wrote] or [as the authors of Scripture wrote]

Support Reference: Active or Passive

> ULT **in a section of a scroll**
> UST in the Scriptures
> (ἐν κεφαλίδι βιβλίου)

The phrase **a section of a scroll** refers to a document that is in the form of a roll or scroll. The phrase could refer specifically to: (1) the entire Old Testament scriptures. Alternate translation: [in all the Scriptures]; (2) the first five books of the Old Testament, the Pentateuch or Law. Alternate translation: [in the Law]

Support Reference: Translate Unknowns

> ULT **your will**
> UST what you want {me to do}
> (τὸ θέλημά σου)

If your language does not use an abstract noun for the idea behind **will**, you could express the idea by using a verb such as “want” or “desire.” Alternate translation: [what you desire] or [what you wish]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of a scroll	the Scriptures
God	my God
your will	what you want {me to do}

Hebrews 10:8

ULT	UST
{When} he says above, "Sacrifices and offerings and whole burnt offerings and sin offerings you did not desire, nor did you take pleasure in them" (which things are offered according to the law),	*Here is what the Messiah said {to God} first: "You did not want or enjoy the offerings {that people present} or the sacrifices that people present to take away their sins." Those offerings and sacrifices are the ones that the Israelites present {to God} as he required in the laws {that he gave through Moses}.*

ULT **{When} he says above**
UST Here is what the Messiah said {to God} first
(ἀνώτερον λέγων)

The author uses **When he says above** to requote a part of the quotation that he introduced earlier (See: 10:5–7). The word **above** refers to the first part or parts of the quotation. If your readers would misunderstand that the author is requoting the previous quotation to focus on a specific portion of it, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: [As he says at the beginning of the quotation]

Support Reference: Quotations and Quote Margins

ULT **Sacrifices and offerings … you did not desire**
UST You did not want … the offerings {that people present}
(θυσίας, καὶ προσφορὰς & οὐκ ἠθέλησας)

These are the same words that the author of the quotation used in 10:5, although the author of Hebrews has mixed them together with words from 10:6. Also, he has expressed **Sacrifices and offerings** in plural form instead of singular form. Allowing for these differences, translate these words the same way you did in 10:5.

ULT **whole burnt offerings and sin offerings … nor did you take pleasure in them**
UST or enjoy … the sacrifices that people present to take away their sins
(ὁλοκαυτώματα, καὶ περὶ ἁμαρτίας & οὐδὲ εὐδόκησας)

These are the same words that the author of the quotation used in 10:6, although the author of Hebrews has put them together with words from 10:5. Translate these words the same way you did in 10:6.

> ULT **are offered**
> UST that the Israelites present {to God}
> (προσφέρονται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the sacrifices that are **offered** rather than on the people doing the offering. If you must state who did the action, the author implies that the Israelites or the priests did it. Alternate translation: [the people offer] or [the priests offer]

Support Reference: Active or Passive

> ULT **according to the law**
> UST as he required in the laws {that he gave through Moses}
> (κατὰ νόμον)

The phrase **according to the law** indicates that the "offerings" are done the way that God commanded in the **law**. If it would be helpful in your language, you could use a phrase that indicates that the **law** contains the commands for these "offerings." Alternate translation: [as God commanded in the law] or [as the law requires]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sacrifices	the offerings {that people present}
offerings	the offerings {that people present}
whole burnt offerings	the sacrifices that people present to take away their sins
sin offerings	the sacrifices that people present to take away their sins
did you take pleasure in them	enjoy
the law	as he required in the laws {that he gave through Moses}

Hebrews 10:9

ULT	UST
then he had said, “Behold, I have come to do your will.” He takes away the first in order to establish the second.	*Then, the Messiah said this second: “Here I am! I will do what you want {me to do}.” He abolishes {what he spoke about} first in order to set up {what he spoke about} second.*

ULT **then he had said**
UST Then, the Messiah said this second
(τότε εἴρηκεν)

The author uses **then he had said** to requote a part of the quotation that he introduced earlier (See: 10:5–7). The word **then** refers to the later part or parts of the quotation. If it would be helpful in your language, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: [then he says at the end of the quotation]

Support Reference: Quotations and Quote Margins

ULT **Behold, I have come to do your will**
UST Here I am! I will do what you want {me to do}
(ἰδοὺ, ἥκω τοῦ ποιῆσαι τὸ θέλημά σου)

These are the same words that the author of the quotation used in 10:7, although the author of Hebrews omitted some of the words to focus on his point. Translate these words the same way you did in 10:7.

ULT **He takes away**
UST He abolishes
(ἀναιρεῖ)

The word **He** could refer to: (1) the Messiah, who is the one who speaks the quotation. Alternate translation: [The Messiah takes away] or [The one who is speaking takes away]; (2) God the Father. Alternate translation: [God takes away]

Support Reference: Pronouns — When to Use Them

ULT **He takes away**
UST He abolishes
(ἀναιρεῖ)

The author speaks as if **the first** were an object that **He** could "take away." By speaking in this way, he means that **He** has removed the power or efficacy of **the first**, as surely as if he took it from a place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [He removes] or [He nullifies]

Support Reference: Metaphor

ULT **the first … the second**
UST {what he spoke about} first … {what he spoke about} second
(τὸ πρῶτον & τὸ δεύτερον)

The phrases **the first** and **the second** could refer to: (1) the parts of the quotation that the author has identified. Alternate translation: [the first thing he talked about … the second thing he talked about]; (2) the systems or arrangements of the two different covenants. Alternate translation: [the first system … the second system]; (3) the two covenants themselves. Alternate translation: [the first covenant … the second covenant]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the first … the second**
UST {what he spoke about} first … {what he spoke about} second
(τὸ πρῶτον & τὸ δεύτερον)

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: [number one … number two] or [the one … the other]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your will	what you want {me to do}

Hebrews 10:10

ULT	UST
By that will we have been sanctified through the offering of the body of Jesus Christ once and never again.	*Here is what God wanted: Jesus the Messiah presented his body as an offering one time only, and by that {offering}, God set us apart for himself.*

> ULT **By that will**
> UST Here is what God wanted
> (ἐν ᾧ θελήματι)

The phrase **that will** refers to the word "will" in the quotation (See: "I have come to do your will" in 10:9). The phrase **that will** could refer to: (1) God's will, which Christ accomplishes or does. Alternate translation: [By God's will that Jesus has done,]; (2) Christ doing God's **will** by offering his **body**. Alternate translation: [By Christ's obedience to God's will,]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we have been sanctified**
> UST God set us apart for himself
> (ἡγιασμένοι ἐσμὲν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **sanctified** rather than on the person doing the saving. If you must state who did the action, the author implies that God did through Jesus' work. Alternate translation: [God has sanctified us]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we have been sanctified	God set us apart for himself
offering	presented … as an offering
of Jesus	Jesus
Christ	the Messiah

Hebrews 10:11

ULT	UST
And indeed, every priest stands every day serving and repeatedly offering the same sacrifices that never are able to take away sins.	*Now all {earthly} priests have to stand up day after day while they worship God and present many offerings of the same kind. These offerings cannot remove {people's} sins.*

ULT And indeed
UST Now
(καὶ & μὲν)

The word **And** introduces a new development in the argument. The word **indeed** indicates that this development occurs in two contrasting parts. The second part begins with the word "But" at the beginning of 10:12. If it would be helpful in your language, you could use words that introduce a new section or idea that it is in two parts. Alternate translation: [On the one hand,] or [Now first,]

Support Reference: Connecting Words and Phrases

ULT stands every day serving
UST have to stand up day after day while they worship God
(ἕστηκεν καθ' ἡμέραν λειτουργῶν)

The phrase **each day** could modify: (1) **stands**. Alternate translation: [stands every day, serving]; (2) **serving**. Alternate translation: [stands, serving every day]

Support Reference: Information Structure

ULT sacrifices that never are able to take away sins
UST offerings … These offerings cannot remove {people's} sins
(θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας)

The word **that** refers to offering the **sacrifices**, not just to the **sacrifices** themselves. The word **sins** refers to the consequences of sin that people experience, including guilt, impurity, and alienation from God. If it would be helpful in your language, you could express the ideas with short phrases. Alternate translation: [sacrifices. When people offer these sacrifices, they cannot take away the consequences of their sins]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
priest	{earthly} priests

ULT	UST
day	day after day
serving	while they worship God
sacrifices	offerings
sins	{people's} sins

Hebrews 10:12

ULT	UST
But he, having offered for all time one sacrifice for sins, sat down at the right hand of God,	*In contrast, the Messiah presented a single offering that is always effective in taking away sins. Then, he went to be with God {the Father}, where he sits {on the throne} and rules.*

ULT **But**
UST In contrast
(δὲ)

The word **But** introduces the second half of the contrast that the author introduced in 10:11. If it would be helpful in your language, you could use a word or phrase that introduces the second part of a contrast. Alternate translation: [On the other hand,] or [But second,]

Support Reference: Connect — Contrast Relationship

ULT **he**
UST the Messiah
(οὗτος)

The word **he** refers to Christ. If it would be helpful in your language, you could make explicit that the pronoun refers to Christ. Alternate translation: [Christ]

Support Reference: Pronouns — When to Use Them

ULT **having offered**
UST presented
(προσενέγκας)

The phrase **having offered** could introduce an action: (1) that occurs before he **sat down**. Alternate translation: [after having offered]; (2) that is the means by which or the reason why he **sat down**. Alternate translation: [because he offered] or [by means of having offered]

Support Reference: Connect — Sequential Time Relationship

ULT **for all time one sacrifice for sins, sat down**
UST a single offering that is always effective in taking away sins. Then, he went to be with
(μίαν ὑπὲρ ἁμαρτιῶν & θυσίαν, εἰς τὸ διηνεκὲς, ἐκάθισεν)

The phrase **for all time** could modify: (1) **offered**. Alternate translation: [one sacrifice for sins for all time, sat down]; (2) **sat down**. Alternate translation: [one sacrifice for sins, sat down for all time]

Support Reference: Information Structure

ULT **sat down at the right hand of God**
UST Then, he went to be with God {the Father}, where he sits {on the throne} and rules
(ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ)

When someone sits **at the right hand of God**, it symbolizes that person's honor, authority, and ability to rule. If it would be helpful in your language, you could express the idea explicitly. See how you translated the similar phrase in 8:1. Alternate translation: [sat down to rule at the right hand of God] or [took the place of honor and authority at the right hand of God]

Support Reference: Symbolic Action

ULT **at the right hand of God**
UST God {the Father}, where he sits {on the throne} and rules
(ἐν δεξιᾷ τοῦ Θεοῦ)

The phrase **at the right hand** refers to the place next to a person's **right hand**, which would be the "right side." In the author's culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the "right side." Make sure that your readers understand that this side indicates that Jesus has honor and authority when he sits there. See how you translated the similar phrase in 8:1. Alternate translation: [at the right side of God] or [in the honorable place next to God]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sins	in taking away sins
sacrifice	offering
of God	God {the Father}

Hebrews 10:13

ULT	UST
waiting from then until his enemies might be made a footstool {for} his feet.	*Right now, he remains {there} until God defeats all of his enemies.*

ULT **waiting**
UST he remains {there}
(ἐκδεχόμενος)

The author does not clarify what Jesus is **waiting** for. He implies that it is his return to earth, which the author has already mentioned in 9:28. If it would be helpful in your language, you could make it more explicit. Alternate translation: [waiting to return to earth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from then**
UST Right now
(τὸ λοιπὸν)

The phrase **from then** refers to a span of time from a previous action (in this case, Jesus "sitting down" as described in 10:12) up to and including the present. If it would be helpful in your language, you could use a form that refers to this span of time. Alternate translation: [from that time on]

Support Reference: Connect — Sequential Time Relationship

ULT **his enemies might be made**
UST God defeats all of his enemies
(τεθῶσιν οἱ ἐχθροὶ αὐτοῦ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **enemies** that are **made a footstool** rather than on the person who makes them the **footstool**. If you must state who did the action, the author implies that God did it. Alternate translation: [God makes his enemies]

Support Reference: Active or Passive

ULT **until his enemies might be made a footstool {for} his feet**
UST until God defeats all of his enemies
(ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ)

The author speaks as if the Son's **enemies** could become a **footstool** on which he puts his **feet**. In the author's culture, something that is under **feet** has been conquered and is powerless and shamed, so the point is that God will conquer and shame all the enemies of the Son. If it would be helpful in your language, you could state the meaning plainly. See how you translated the similar clause in 1:13. Alternate translation: [until his enemies might be made to kneel before him] or [until his enemies might be conquered and shamed]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
enemies	God defeats all of his enemies
a footstool	God defeats all of his enemies

Hebrews 10:14

ULT	UST
For by one offering he has perfected for all time the ones being sanctified.	*{The Messiah remains there,} because he presented a single offering, by which he always makes the people whom God is setting apart for himself to be what God wants them to be.*

ULT **For**
UST {The Messiah remains there,} because
(γὰρ)

The word **For** introduces one reason why Jesus is currently "waiting" (10:13). If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [He can wait because] or [That is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he has perfected for all time the ones being sanctified**
UST always makes the people whom God is setting apart for himself to be what God wants them to be
(τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους)

The author indicates that the Messiah has **perfected** believers once and in the past. He indicates that **being sanctified** is something that believers are still experiencing and that is not yet finished. In your translation, preserve the timing of these two actions. Alternate translation: [he perfected for all time those who are currently being sanctified]

ULT **for all time**
UST always
(εἰς τὸ διηνεκὲς)

The phrase **for all time** identifies that something is always true or effective. In other words, there will never be a time when it is not true or effective. If it would be helpful in your language, you could express the idea with a comparable phrase. Alternate translation: [forever] or [permanently]

Support Reference: Idiom

> ULT **the ones being sanctified**
> UST the people whom God is setting apart for himself
> (τοὺς ἁγιαζομένους)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **sanctified** rather than on the person doing the sanctifying. If you must state who did the action, the author implies that God did it. Alternate translation: [those whom God is sanctifying]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
offering	he presented a … offering, by which he
he has perfected	makes … to be what God wants them to be
being sanctified	the people whom God is setting apart for himself

Hebrews 10:15

ULT	UST
And the Holy Spirit also testifies to us, for after having said,	*God's Spirit too confirms to us {that this is true}. Here is what he said first {in the words that I have already quoted}:*

ULT **testifies to us**
UST confirms to us {that this is true}
(μαρτυρεῖ & ἡμῖν)

The author does not state what the **Holy Spirit** is "testifying" about. He implies that it is what he said in the previous verses about how Jesus' offering effectively removes sin and leads to holiness and perfection (See: 10:12–14). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [testifies to us that Christ takes away sins] or [testifies to us that Christ perfects his people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for after having said**
UST Here is what he said first {in the words that I have already quoted}
(μετὰ γὰρ τὸ εἰρηκέναι)

The author introduces a quote from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that **the Holy Spirit** has **said** to **us**. However, the audience would have understood that these were words from the Old Testament, specifically from Jeremiah 31:33. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: [for after he spoke]

Support Reference: Quotations and Quote Margins

> ULT **after having said**
> UST he said first {in the words that I have already quoted}
> (μετὰ & τὸ εἰρηκέναι)

The word **after** indicates that the author will refer to something that was **said** before something else was **said**. The first thing that was **said** could be: (1) all of 10:16. The second thing is introduced by "And {then}" at the beginning of 10:17. Alternate translation: [after he said these words from the Lord]; (2) the first part of 10:16, up to "says the Lord." The second is introduced by "says the Lord" and continues to the end of 10:17. Alternate translation: [after the Holy Spirit said]

Support Reference: Connect — Sequential Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testifies	confirms … that this is true
Holy Spirit	God's Spirit

Hebrews 10:16

ULT	UST
“This {is} the covenant that I will covenant with them after those days, says the Lord, putting my laws in their hearts, and I will write them on their mind.”	*“This is the kind of agreement that I will make with them, very soon. Here is what I say: I will enable them to obey and understand my laws.”*

ULT **This {is} the covenant that I will covenant with them after those days, says the Lord, putting my laws in their hearts, and I will write them on their mind**

UST This is the kind of agreement that I will make with them, very soon. Here is what I say: I will enable them to obey and understand my laws

(αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς)

These words are part of the quotation from Jeremiah 31:33 that the author already quoted in 8:10. Here, the author repeats the words he used there almost exactly. He changes “with the house of Israel” to “with them,” and he reverses the order in which “hearts” and “mind” appear. Repeat the words you used in 8:10, but make these two minor changes.

ULT **those days, says the Lord, putting**

UST very soon. Here is what I say: I will enable

(τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς)

The phrase **says the Lord** could be: (1) part of the quotation that the Holy Spirit says. Alternate translation: [those days, so the Lord says, putting]; (2) the introduction to what **the Lord** says after the Spirit speaks other words (See: “after having said” in 10:15). In this case, **says the Lord** is not part of the quotation but introduces the second half of the quotation, which continues to the end of 10:17. Alternate translation: [those days,” then the Lord says, “putting]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenant	is the kind of agreement
days	very soon
the Lord	Here is what I say
laws	laws
mind	understand

Hebrews 10:17

ULT	UST
And {then}, "Their sins and their lawless deeds I will certainly not still remember."	*Then{, God's Spirit said this second in the words I have already quoted}: "I will never again punish them for the sinful and disobedient things that they have done."*

ULT And {then}, Their sins
UST Then{, God's Spirit said this second in the words I have already quoted} … for the sinful
(καὶ τῶν ἁμαρτιῶν αὐτῶν)

The phrase **And {then}** could be: (1) the introduction to what the Spirit says "after" the Spirit speaks other words (See: "after having said" in 10:15). In this case, **And {then}** is not part of the quotation but introduces the second half of the quotation. Alternate translation: [And then he says]; (2) part of the quotation that the "Lord" says. Alternate translation: ['And their sins]

Support Reference: Connect — Sequential Time Relationship

ULT Their sins and their lawless deeds I will certainly not still remember
UST I will never again punish them for the sinful and disobedient things that they have done
(τῶν ἁμαρτιῶν αὐτῶν, καὶ τῶν ἀνομιῶν αὐτῶν, οὐ μὴ μνησθήσομαι ἔτι)

These words are part of the quotation from Jeremiah 31:34 that the author already quoted in 8:12. Here, the author repeats the words he used there almost exactly. He adds **and their lawless deeds** after **sins**, probably to represent the previous clause in 8:12: "I will be merciful toward their unrighteousness." Further, he makes "remember" from 8:12 future tense. Repeat the words you used in 8:10, but make these two changes.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sins	for the sinful
lawless deeds	disobedient things that they have done

Hebrews 10:18

ULT	UST
Now where {there is} forgiveness {for} these things, {there is} no longer sacrifice on behalf of sin.	*When God forgives people for the {sinful and disobedient} things that they have done, no one again presents sacrifices to take away sins.*

ULT Now
(δὲ)

The word **Now** introduces an explanation of the words that the author has quoted in 10:16–17. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **Now** untranslated. Alternate translation: [As you can see,] or [So,]

Support Reference: Connecting Words and Phrases

ULT {there is} forgiveness {for} these things
UST God forgives people for the {sinful and disobedient} things that they have done
(ἄφεσις τούτων)

If your language does not use an abstract noun for the idea behind **forgiveness**, you could express the idea by using a verb such as “forgive” or “release.” Alternate translation: [people are forgiven for these things] or [God releases people from these things]

Support Reference: Abstract Nouns

ULT {for} these things
UST for the {sinful and disobedient} things that they have done
(τούτων)

The word **these** refers to the “sins” and “lawless deeds” that the author mentioned in 10:17. If it would be helpful in your language, you could make explicit that the pronoun refers to “sins” and “lawless deeds.” Alternate translation: [for sins and lawless deeds]

Support Reference: Pronouns — When to Use Them

ULT **{there is} no longer sacrifice**
UST no one again presents sacrifices
(οὐκέτι προσφορὰ)

If your language does not use an abstract noun for the idea behind **sacrifice**, you could express the idea by using a verb such as "sacrifice" or "offer." Alternate translation: [people no longer sacrifice] or [nothing is offered any longer]

Support Reference: Abstract Nouns

ULT **on behalf of sin**
UST to take away sins
(περὶ ἁμαρτίας)

The phrase **on behalf of sin** means that the **sacrifice** is intended to deal with **sin**. It does not mean that the **sacrifice** allows the **sin** or encourages the **sin**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to deal with sin] or [for the forgiveness sin]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{there is} forgiveness	God forgives people
sacrifice	presents sacrifices
sin	to take away sins

Hebrews 10:19

ULT	UST
Therefore, brothers, having confidence to enter the holy {places} by the blood of Jesus,	*So then, fellow believers, we can be totally sure that there is a way into the heavenly Most Holy Place {for us}, because of Jesus' blood.*

ULT Therefore
UST So then
(οὖν)

The word **Therefore** introduces an exhortation that is based on at least 8:1–10:18, and perhaps all of 5:1–10:18. If it would be helpful in your language, you could use a word that introduces how someone applies what they have taught. Alternate translation: [Because of all that]

Support Reference: Connect — Reason-and-Result Relationship

ULT brothers
UST fellow believers
(ἀδελφοί)

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT having
UST we can be
(ἔχοντες)

The word **having** introduces a basis or reason for the author's exhortation to "approach" in 10:22. If it would be helpful in your language, you could use a word or phrase that clearly introduces a basis or reason. Alternate translation: [since we have] or [because we have]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **having confidence**
> UST we can be totally sure
> (ἔχοντες & παρρησίαν)

If your language does not use an abstract noun for the idea of **confidence**, you could express the idea by using an adjective such as "confident" or "authorized." Alternate translation: [being confident] or [being authorized]

Support Reference: Abstract Nouns

> ULT **to enter**
> UST that there is a way into
> (εἰς τὴν εἴσοδον)

The word translated as **to enter** could refer primarily to: (1) the "entry-way" or "entrance" that belongs to the heavenly sanctuary. This option is more likely if you consider the phrase **the holy {places}** to refer to a sanctuary that is in heaven. Alternate translation: [with regard to the entrance of] or [concerning the entry-way of]; (2) the act of "entering" the heavenly sanctuary. This option is more likely if you consider the phrase **the holy {places}** to refer primarily to God's presence. Alternate translation: [for entering into]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the holy {places}**
> UST the heavenly Most Holy Place {for us}
> (τῶν ἁγίων)

The phrase **the holy {places}** could refer to: (1) the inner section of the heavenly sanctuary. Alternate translation: [the Most Holy Place in heaven]; (2) the entire heavenly sanctuary. Alternate translation: [the heavenly sanctuary]; (3) God's presence, metaphorically. Alternate translation: [God's holy presence]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **by the blood of Jesus**
> UST because of Jesus' blood
> (ἐν τῷ αἵματι Ἰησοῦ)

Scholars debate what **the blood of Jesus** represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on what Jesus' blood refers to. Since **blood** is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: [by Jesus' blood, which is his sacrifice] or [by the blood of Jesus, that is, his death]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy {places}	the heavenly Most Holy Place {for us}
of Jesus	Jesus

Hebrews 10:20

ULT	UST
which has inaugurated for us a fresh and living way through the curtain, that is, his flesh,	*Jesus established that new and effective way for us, which passes through the cloth hanging {into the Most Holy Place}. This {cloth hanging figuratively} represents Jesus {while he lived} on earth.*

ULT **which**
UST that
(ἣν)

The word **which** refers to the place of "entering" that the author mentioned in 10:19. If it would be helpful in your language, you could make explicit that the pronoun refers to the place of "entering." Alternate translation: [which entrance]

Support Reference: Pronouns — When to Use Them

ULT **a fresh and living way**
UST new and effective way
(ὁδὸν πρόσφατον καὶ ζῶσαν)

The author describes the **way** as if it were a person or thing that was **living**. By speaking in this way, he could be identifying the **way** as: (1) something that is effective at accomplishing what it intends, just like a **living** person can do or accomplish things. Alternate translation: [a fresh and powerful way] or [a fresh and effectual way]; (2) something that leads to "life." Alternate translation: [a fresh way that leads to life]; (3) something that is related to Jesus, who is **living** when he "inaugurates" this way. Alternate translation: [a fresh way given by the living Jesus]

Support Reference: Metaphor

ULT **through the curtain**
UST which passes through the cloth hanging {into the Most Holy Place}
(διὰ τοῦ καταπετάσματος)

The phrase **the curtain** refers to the cloth hanging that separates the Most Holy Place from the Holy Place. Scholars debate whether the author considers the **curtain** to be a barrier, a means of access, or simply a dividing line. However you understand the curtain, you should translate the phrase much like you did in 6:19. Alternate translation: [through the dividing curtain]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that is, his flesh**
UST This {cloth hanging figuratively} represents Jesus {while he lived} on earth
(τοῦτ’ ἔστιν τῆς σαρκὸς αὐτοῦ)

The phrase **that is, his flesh** could modify: (1) the **curtain**. In this case, the author is identifying the **curtain** and the **flesh**, which is metaphor. The author’s point is that Jesus had to go through the **curtain** to enter the Most Holy Place, and similarly he had to live and die in **his flesh** before he entered the Most Holy Place. Alternate translation: [which is his flesh]; (2) the whole previous clause. In this case, the word **through** is implied, and **his flesh** is the means by which he **inaugurated** the **way**. In this case, the word **through** with **curtain** refers to where Jesus went, while the implied **through** with **his flesh** refers to the means by which he went there. Alternate translation: [that is, through his flesh] or [that is, by means of his flesh]; (3) the word **way**. In this case, the author is describing the **way** as what Jesus did in **his flesh** or as the **flesh** itself. Alternate translation: [that is, the way of his flesh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his flesh**
UST Jesus {while he lived} on earth
(τῆς σαρκὸς αὐτοῦ)

The word **flesh** could refer to: (1) Jesus’ earthly life. In other words, the phrase **his flesh** refers to Jesus as he lived on earth before his death and resurrection. Alternate translation: [his earthly life]; (2) Jesus’ body offered to God in obedience up to and including death. Alternate translation: [the body that he offered] or [his sacrificial death]; (3) Jesus’ humanity in general. Alternate translation: [his humanity]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has inaugurated	Jesus established
curtain	the cloth hanging {into the Most Holy Place}

Hebrews 10:21

ULT	UST
and a great priest over the house of God,	*Further, {the Messiah is} a ruling priest {who} works for us, God's people.*

ULT **a great priest**
UST {the Messiah is} a ruling priest
(ἱερέα μέγαν)

The author implies that the **great priest** is Jesus. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: [a great priest, Jesus,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a great priest**
UST {the Messiah is} a ruling priest
(ἱερέα μέγαν)

The phrase **great priest** could be: (1) a synonym for "high priest." Alternate translation: [a high priest]; (2) a description of the **priest** as **great**, or important and powerful. Alternate translation: [a priest who is great]

ULT **over the house**
UST {who} works for us, God's people
(ἐπὶ τὸν οἶκον)

The phrase **over the house** is a spatial metaphor that indicates that the **great priest** rules or is in charge of the **house**. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar phrase in 3:6. Alternate translation: [in charge of the house]

Support Reference: Metaphor

ULT **the house of God**
UST us, God's people
(τὸν οἶκον τοῦ Θεοῦ)

The word **house** refers to a group of people, here all God's people. If it would be helpful in your language, you could state the meaning plainly. See how you translated **house** in 3:2. Alternate translation: [God's tribe] or [God's clan]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … priest	{the Messiah is} a ruling priest
house	us, God’s people
of God	us, God’s people
house of God	us, God’s people

Hebrews 10:22

ULT	UST
let us approach with a true heart in full assurance of faith, our hearts having been sprinkled clean from a wicked conscience and our body having been washed with pure water.	*{Because those things are true,} we should go closer {to God}, completely serving him and fully believing in him now that he has purified us on the inside and on the outside so that we no longer feel guilty about evil things {that we have done}.*

ULT let us approach with a true heart
UST {Because those things are true,} we should go closer {to God}, completely serving him
(προσερχώμεθα μετὰ ἀληθινῆς καρδίας)

The author does not mean that he and his audience would **approach** with only one **heart** among them. He means that each of them would approach with a **true heart**. It may be helpful to clarify this for your readers. Alternate translation: [let each of us approach with a true heart]

ULT let us approach
UST Because those things are true,} we should go closer {to God}
(προσερχώμεθα)

The word **approach** refers implicitly to getting close to something but not necessarily being right next to it. Here, the author wants believers to **approach** the heavenly sanctuary (See: 10:19). This means that they enter into God's presence. It does not mean that they enter into heaven to be within the sanctuary itself. If it would be helpful in your language, you could use a word or phrase that refers to being in someone's presence. See how you translated the similar construction in 4:16. Alternate translation: [let us enter into God's presence]

Support Reference: Assumed Knowledge and Implicit Information

ULT a true heart … our hearts
UST completely serving him … on the inside
(ἀληθινῆς καρδίας & τὰς καρδίας)

In the author's culture, the word **heart** refers to the place where humans think and plan. If it would be helpful in your language, you could refer to the place where humans think in your culture or express the idea plainly. Alternate translation: [true desire … our desires] or [true thoughts … our thoughts]

Support Reference: Metonymy

> ULT **in full assurance of faith**
> UST and fully believing in him
> (ἐν πληροφορίᾳ πίστεως)

If your language does not use abstract nouns for the ideas of **assurance** and **faith**, you could express the ideas by using an adjective such as "confident" and a verb such as "believe." Alternate translation: [that very confidently believes] or [and by confidently trusting]

Support Reference: Abstract Nouns

> ULT **our hearts having been sprinkled clean from a wicked conscience and our body having been washed**
> UST now that he has purified us on the inside and on the outside so that we no longer feel guilty about evil things {that we have done}
> (ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ σῶμα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **sprinkled** and **washed** rather than on the person doing the "sprinkling" and "washing". If you must state who did the action, the author implies that God did it. Alternate translation: [God having sprinkled our hearts clean from a wicked conscience and having washed our body]

Support Reference: Active or Passive

> ULT **having been sprinkled clean**
> UST now that he has purified us
> (ῥεραντισμένοι)

The author is probably referring back to the "sprinkling" of blood in 9:18–22. There, the "sprinkling" inaugurates the covenant and cleanses people and things. The author speaks as if the audience has **been sprinkled** in order to identify them as people who are part of the covenant and who have been purified. If it would be helpful in your language, you could explain what the "sprinkling" means. Alternate translation: [having been made pure as if they were sprinkled clean]

Support Reference: Symbolic Action

> ULT **having been washed**
> UST on the outside
> (λελουμένοι)

The author is probably referring to how Israelites and their priests were required to wash with **water** in certain situations. Some scholars suggest that the author is also alluding to Christian baptism here. The author speaks as if the audience has **been washed** in order to identify them as people who have been purified or cleansed. If it would be helpful in your language, you could explain what the "washing" means. Alternate translation: [having been cleansed as if it were washed]

Support Reference: Symbolic Action

> ULT **our body**
> UST on the outside
> (τὸ σῶμα)

The author does not mean that he and his audience have only one **body** among them that should be **washed**. He means that the body of each of them should be washed. It may be helpful to clarify this for your readers. Alternate translation: [each of our bodies]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of faith	and fully believing in him
a … conscience	so that we no longer feel guilty about evil things {that we have done}
wicked	so that we no longer feel guilty about evil things {that we have done}
pure	on the outside

Hebrews 10:23

ULT	UST
Let us hold tightly the confession of our hope without wavering, because the one having promised {is} faithful.	*{God,} who promised {these things to us,} will do what he has said. So, we need to persist in fully believing what we say we confidently expect.*

ULT **Let us hold tightly**
UST we need to persist in … believing
(κατέχωμεν)

The phrase **hold tightly** refers to continuing to firmly believe or trust something, particularly something that one has been told. If it would be helpful in your language, you could use a word or phrase that refers to continuing to believe or trust. See how you translated the phrase “hold fast” in 3:6. Alternate translation: [Let us tightly grasp] or [Let us remain in]

Support Reference: Metaphor

ULT **the confession of our hope**
UST what we say we confidently expect
(τὴν ὁμολογίαν τῆς ἐλπίδος)

The author uses the possessive form to describe a **confession** that affirms or “confesses” **our hope**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [the confession about our hope]

Support Reference: Possession

ULT **the confession of our hope**
UST what we say we confidently expect
(τὴν ὁμολογίαν τῆς ἐλπίδος)

If your language does not use abstract nouns for expressing the ideas of **confession** and **hope**, you could express the ideas by using verbs such as “confess” and “hope.” Alternate translation: [what we confess that we hope for]

Support Reference: Abstract Nouns

ULT **of our hope**
UST we confidently expect
(τῆς ἐλπίδος)

The word **hope** refers to the contents of the **hope**, or what believers confidently expect. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **hope**. Alternate translation: [of the things that we hope for]

Support Reference: Metonymy

ULT **without wavering**
UST fully
(ἀκλινῆ)

The phrase **without wavering** describes what the **confession** should be like as Christians **hold tightly** to it. The phrase refers to something that does not move or sway from side to side. In other words, something that stays firmly in one place is **without wavering**. The author speaks in this way to encourage the audience to maintain the **confession** in such a way that it does not change or vary. If it would be helpful in your language, you could use a word or phrase that refers to something that does not change or that is constant. Alternate translation: [steadfast] or [so that it stays the same]

Support Reference: Metaphor

ULT **the one having promised**
UST God,} who promised {these things to us … }
(ὁ ἐπαγγειλάμενος)

The word **one** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: [the one having promised, God,]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
confession	what we say
of our hope	we confidently expect
{is} faithful	will do what he has said
having promised	God,} who promised {these things to us … }

Hebrews 10:24

ULT	UST
And let us consider one another to stimulate love and good deeds,	*Further, we need to think about each other, particularly how to encourage each other to love others and to do what is right.*

ULT **love and good deeds**
UST to love others and to do what is right
(ἀγάπης καὶ καλῶν ἔργων)

If your language does not use abstract nouns to express the ideas of **love** and **deeds**, you could express the ideas by using verbs such as “love” and “do.” Alternate translation: [loving and doing good] or [each other to love and to do good]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	to love others
good	what is right

Hebrews 10:25

ULT	UST
not abandoning our own meeting together, just as {is} the habit for some {people}, but exhorting {one another}, and so much more in as much as you see that day approaching.	*{We can do that by} always continuing to gather together {to worship God} and encouraging each other, even though some people often do not {do this}. Since we know that Jesus is coming back soon, we should be very eager to do those things.*

ULT **not abandoning … but exhorting {one another}**
UST {We can do that by} always continuing … and encouraging each other
(μὴ ἐγκαταλείποντες & ἀλλὰ παρακαλοῦντες)

The phrases **not abandoning** and **exhorting {one another}** introduce two ways in which the audience can accomplish what the author has encouraged them to do in 10:24. If it would be helpful in your language, you could express the relationship more explicitly. Alternate translation: [by not abandoning … and by exhorting one another] or [not by means of abandoning … but by means of exhorting one another]

ULT **our own meeting together**
UST to gather together {to worship God}
(τὴν ἐπισυναγωγὴν ἑαυτῶν)

The phrase **our own meeting together** refers to how the Christian group the author is writing to would gather together and participate in worship and meals. If it would be helpful in your language, you could use a word or phrase that refers to a regular gathering for specific purposes. Alternate translation: [our own congregation] or [our assembling as a group]

Support Reference: Assumed Knowledge and Implicit Information

ULT **just as {is} the habit for some {people}**
UST even though some people often do not {do this}
(καθὼς ἔθος τισίν)

If your language does not use an abstract noun for the idea behind **habit**, you could express the idea by using an adverb such as “customarily” or “frequently.” Alternate translation: [just as some people frequently do] or [as some people do customarily]

Support Reference: Abstract Nouns

> ULT **that day**
> UST that Jesus is coming back
> (τὴν ἡμέραν)

The word **day** refers to the event of Jesus' return back to earth (See: 9:28). In the Old Testament, the phrase "the day of the Lord" refers to the time when God will judge his enemies and save his people. Here, the author applies that idea of the **day** to Jesus' return. If it would be helpful in your language, you could either refer to "the day of the Lord," or you could more clearly explain that the author is referring to Jesus' return. Alternate translation: [the day of the Lord] or [the day when Jesus returns]

Support Reference: Metonymy

> ULT **you see that day approaching**
> UST we know that Jesus is coming back soon
> (βλέπετε ἐγγίζουσαν τὴν ἡμέραν)

The author speaks as if a **day** were a person that the audience could **see** as he or she was **approaching**. The author speaks in this way to indicate that the audience can know that the **day** will happen soon. If it would be helpful in your language, you could use a phrase that naturally refers to something in the future that will happen soon. Alternate translation: [you recognize that that day will happen soon] or [you observe that day getting closer]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
exhorting {one another}	encouraging each other
day	that Jesus is coming back

Hebrews 10:26

ULT	UST
For if we deliberately keep on sinning after we receive the full knowledge of the truth, a sacrifice on behalf of sins no longer remains,	*{We should do all those things,} because whenever we intentionally and habitually sin once we have completely understood the true {message about Christ}, no one can present any offering that will take away our sins.*

ULT **For**
UST {We should do all those things,} because
(γὰρ)

The word **For** introduces a reason why the author wants the audience to "hold tightly" to the "confession" (10:23), "stimulate" one another to "love and good works" (10:24), and "meet together" and "exhort one another" (See: 10:25). If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [I want you to do those things because,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **if we deliberately keep on sinning**
UST whenever we intentionally and habitually sin
(ἑκουσίως & ἁμαρτανόντων ἡμῶν)

The word **if** introduces a situation in which the second half of the verse (**a sacrifice on behalf of sins no longer remains**) is true. The author does not mean that **we** have "deliberately kept on sinning" or not. Rather, he uses **if** to introduce the situation as a possibility. If it would be helpful in your language, you could use a word or phrase that introduces a possible situation. Alternate translation: [were we to keep on sinning deliberately] or [supposing that we deliberately keep on sinning]

Support Reference: Connect — Hypothetical Conditions

ULT **keep on sinning**
UST whenever … habitually sin
(ἁμαρτανόντων)

The author wrote the word **sinning** in a form that implies that the person is sinning in the present and doing it more than once. That is why the ULT uses the words **keep on**. If it would be helpful in your language, you could use a word or phrase that refers to present, continuing sin. Alternate translation: [continue to sin] or [make a habit of sinning]

ULT **we receive the full knowledge of the truth**
UST we have completely understood the true {message about Christ}
(τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας)

If your language does not use abstract nouns for the ideas behind **knowledge** and **truth**, you could express the ideas by using a verb such as "know" and an adjective such as "true." Alternate translation: [we have fully known what is true]

Support Reference: Abstract Nouns

ULT **a sacrifice on behalf of sins no longer remains**
UST no one can present any offering that will take away our sins
(οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία)

The author means that, once Christ has offered himself as a sacrifice, there are no other effective offerings (See: 10:18). Further, Christ has offered himself "once," so he will not do so again. Because other offerings do not take away **sins** and because Christ will not offer himself again, **a sacrifice on behalf of sins no longer remains**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [no sacrifice can take away our sins any longer] or [there are no longer any sacrifices to take away sins]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on behalf of sins**
UST that will take away our sins
(περὶ ἁμαρτιῶν)

The phrase **on behalf of sins** means that the sacrifice is intended to deal with **sins**. It does not mean that the sacrifice allows the **sins** or encourages the **sins**. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: [to deal with sins] or [for the forgiveness of sins]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
keep on sinning	whenever … habitually sin
we receive	we have
full knowledge	completely understood
sins	that will take away our sins
a sacrifice	any offering

Hebrews 10:27

ULT	UST
but a certain fearful expectation of judgment and of fire of zeal {that is} going to consume the adversaries.	*{If we did go on sinning}, all we could do is fearfully wait for God to declare us guilty and, soon after, forcefully punish us as his enemies, {which would be like} flames burning us up.*

ULT **but a certain fearful expectation**
UST {If we did go on sinning}, all we could do is fearfully wait for
(φοβερὰ δέ τις ἐκδοχὴ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the second half of the previous verse (10:26). Alternate translation: [but what does remain is a certain fearful expectation]

Support Reference: Ellipsis

ULT **a certain fearful expectation of judgment and of fire of zeal**
UST fearfully wait for God to declare us guilty and … forcefully … {which would be like} flames burning us up
(φοβερὰ & τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος)

If your language does not use abstract nouns to express the ideas of **expectation**, **judgment**, and **zeal**, you could express the ideas by using verbs such as "expect" and "judge" and an adjective such as "zealous." Alternate translation: [but fearfully expecting that God will judge and that he will send zealous fire]

Support Reference: Abstract Nouns

ULT **of judgment**
UST God to declare us guilty
(κρίσεως)

The word **judgment** refers to how God will "judge" everyone based on what they have done when Jesus comes back. If it would be helpful in your language, you could make this idea more explicit. See how you translated **judgment** in 9:27. Alternate translation: [of the final judgment] or [of God's judgment of everyone at the end]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of fire of zeal {that is} going to consume the adversaries**
UST soon after, forcefully punish us as his enemies, {which would be like} flames burning us up
(πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους)

The author speaks of God's punishment on his **adversaries** as if it were **fire** that would **consume** them. The word **consume** is a normal word for what **fire** does to things when it burns them. Scholars debate whether the author thought that God's punishment of his enemies would actually include **fire** or not. Find a natural way to express the idea that God will punish his **adversaries**, and it will either involve or be like **fire**. Alternate translation: [of zeal that is, like fire, about to consume the adversaries] or [of God's fiery punishment that will burn up the adversaries]

Support Reference: Metaphor

ULT **of fire of zeal**
UST forcefully … {which would be like} flames burning us up
(πυρὸς ζῆλος)

The author could be using the form **of fire of zeal** to: (1) identify the **fire** as God's **zeal**. Alternate translation: [of fire, that is, God's zeal,]; (2) describe the **fire** as characterized by **zeal**, that is, very hot and powerful. Alternate translation: [of furious fire] or [of hot and powerful fire]

Support Reference: Possession

ULT **the adversaries**
UST as his enemies
(τοὺς ὑπεναντίους)

The word **adversaries** refers to anyone who disobeys or opposes God. The author's point is that those who "go on sinning" will be included among these **adversaries**. If it would be helpful in your language, you could use a word or phrase that refers to anyone who disobeys and opposes God. Alternate translation: [those who disobey God] or [God's opponents]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of judgment	God to declare us guilty
of zeal	forcefully
to consume	punish us

ULT	UST
adversaries	as his enemies

Hebrews 10:28

ULT	UST
Anyone having rejected the law of Moses dies without mercy at {the testimony of} two or three witnesses.	*The Israelites would kill any person who completely stopped obeying the laws that God gave through Moses, as long as at least two or three people confirmed that the person had done that. They would not be merciful to that person.*

ULT **Anyone having rejected the law of Moses dies without mercy at {the testimony of} two or three witnesses**

UST The Israelites would kill any person who completely stopped obeying the laws that God gave through Moses, as long as at least two or three people confirmed that the person had done that. They would not be merciful to that person

(ἀθετήσας τις νόμον Μωϋσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνῄσκει)

The author is referring to Deuteronomy 17:2–7, which provides regulations concerning people who completely reject God's covenant and worship other gods. The specific phrasing here comes from Deuteronomy 17:6. The phrase **without mercy** probably comes from Deuteronomy 13:8, which similarly refers to how people who participate in idolatry should be put to death. If it would be helpful in your language, you could be more specific about what "rejecting" means and what punishment the author is referring to. Alternate translation: [Anyone having set aside the law of Moses to worship another God dies without mercy when two or three witnesses testify to it]

Support Reference: Assumed Knowledge and Implicit Information

ULT **dies**

UST The Israelites would kill

(ἀποθνῄσκει)

The word **dies** is in present tense because the author is referring to what was generally and consistently true. If it would be helpful in your language, you could use a tense that naturally identifies something that was generally true. Alternate translation: [died]

Support Reference: Predictive Past

ULT **dies**
UST The Israelites would kill
(ἀποθνήσκει)

The word **dies** means "is put to death." It does not refer to a natural or spontaneous death. If it would be helpful in your language, you could use a word or phrase that refers to someone being killed. Alternate translation: [is put to death] or [is killed]

Support Reference: Metonymy

ULT **without mercy**
UST They would not be merciful to that person
(χωρὶς οἰκτιρμῶν)

If your language does not use an abstract noun for the idea of **mercy**, you could express the idea in another natural way. Alternate translation: [without anyone being merciful] or [without hesitation]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having rejected	who completely stopped obeying
the law of Moses	the laws that God gave through Moses
mercy	They would not be merciful to that person
witnesses	people confirmed that the person had done that

Hebrews 10:29

ULT	UST
How much worse punishment do you think will deserve the one having trampled underfoot the Son of God and having considered the blood of the covenant—by which he was sanctified—{as} profane and having insulted the Spirit of grace!	*But now consider people who shame God's Son. They treat his blood as if it were ordinary, even though God used that blood to make his covenant and set them apart for himself. They make fun of God's Spirit, who acts graciously. God will rightly punish those people more than {he punished anyone who completely stopped obeying the laws that God gave through Moses}.*

ULT **How much worse punishment do you think will deserve the one having trampled underfoot the Son of God and having considered the blood of the covenant—by which he was sanctified—{as} profane and having insulted the Spirit of grace**

UST But now consider people who shame God's Son. They treat his blood as if it were ordinary, even though God used that blood to make his covenant and set them apart for himself. They make fun of God's Spirit, who acts graciously. God will rightly punish those people more than {he punished anyone who completely stopped obeying the laws that God gave through Moses}

(πόσῳ δοκεῖτε χείρονος, ἀξιωθήσεται τιμωρίας, ὁ τὸν Υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας)

The author uses a long exclamation to emphasize **how much worse** the **punishment** will be for the people he describes in this verse. If it would be helpful in your language, you could express the idea as a strong positive statement or as a rhetorical question. Alternate translation: [So you know that certainly much worse punishment will deserve the one having trampled underfoot the Son of God and having considered the blood of the covenant—by which he was sanctified—as profane and having insulted the Spirit of grace.] or [How much worse punishment do you think will deserve the one having trampled underfoot the Son of God and having considered the blood of the covenant—by which he was sanctified—as profane and having insulted the Spirit of grace?]

Support Reference: Exclamations

> ULT **having trampled underfoot the Son of God**
> UST shame God's Son
> (τὸν Υἱὸν τοῦ Θεοῦ καταπατήσας)

The author speaks as if a person could "trample" **the Son of God** under his or her feet. The author speaks in this way to refer to how someone can disrespect or shame someone else. If it would be helpful in your language, you could use a comparable phrase that refers to disrespecting or shaming someone. Alternate translation: [having dishonored the Son of God] or [having treated the Son of God with great disrespect]

Support Reference: Metaphor

> ULT **the Son of God**
> UST God's Son
> (τὸν Υἱὸν τοῦ Θεοῦ)

Son of God is an important title for Jesus.

Support Reference: Translating Son and Father

> ULT **the blood of the covenant**
> UST his blood … to make his covenant
> (τὸ αἷμα τῆς διαθήκης)

The author uses the possessive form to describe how **the blood** of Jesus inaugurates or confirms **the covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. See how you translated the similar phrase in 9:20. Alternate translation: [the blood that confirms the covenant] or [the blood that inaugurates the covenant]

Support Reference: Possession

> ULT **the blood of the covenant**
> UST his blood … to make his covenant
> (τὸ αἷμα τῆς διαθήκης)

The word **blood** refers to Jesus' blood. Scholars debate what **the blood** of Jesus represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on what Jesus' **blood** refers to. Since blood is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: [Jesus' blood of the covenant]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **by which he was sanctified**
> UST even though God used that blood … and set them apart for himself
> (ἐν ᾧ ἡγιάσθη)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **the blood** by which one was **sanctified** rather than on the person doing the sanctifying. If you must state who did the action, the author implies that God did by means of **the blood**. Alternate translation: [by which God sanctified him]

Support Reference: Active or Passive

> ULT **he was sanctified**
> UST and set them apart for himself
> (ἡγιάσθη)

Although the word **he** is masculine, the author is using it to refer to any person, either a man or a woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [that person was sanctified] or [he or she was sanctified]

Support Reference: When Masculine Words Include Women

> ULT **the Spirit of grace**
> UST God's Spirit, who acts graciously
> (τὸ Πνεῦμα τῆς χάριτος)

The word **Spirit** refers to God's **Spirit**, the Holy Spirit. The author describes the Holy Spirit as **of grace** because the **Spirit** gives **grace**. If it would be helpful in your language, you could more clearly refer to the Holy Spirit, who gives **grace**. Alternate translation: [the Holy Spirit who gives grace]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
punishment	God will … punish those people
Son of God	God's Son
of the covenant	to make his covenant
he was sanctified	and set them apart for himself
Spirit	God's Spirit

ULT	UST
of grace	who acts graciously

Hebrews 10:30

ULT	UST
For we know the one having said, "Vengeance {is} mine; I will pay back." And again, "The Lord will judge his people."	*{We know that is true,} because we have encountered God, who spoke, "I am the one who will punish people when they act against me. I will do so in a way that they deserve." Further, {he} also {spoke}, "I, the Lord, will decide whether my people are guilty or innocent."*

ULT **For**
UST {We know that is true,} because
(γὰρ)

The word **For** introduces support for what the author has said about how God will punish those who shame and dishonor the Son and the Spirit (See: 10:29). If it would be helpful in your language, you could use a word or phrase that introduces support for a claim. Alternate translation: [You can tell that is true, because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the one having said … And again**
UST God, who spoke … Further, {he} also {spoke}
(τὸν εἰπόντα & καὶ πάλιν)

The author quotes from the Old Testament Scriptures. He does not introduce the words as quotations but instead introduces them as words that God has **said**. However, the audience would have understood that these were words from the Old Testament. The first quotation comes from Deuteronomy 32:35, and the second quotation comes from Deuteronomy 32:36. The words **And again** are a normal way to include a closely related quotation. See how you translated **And again** in 1:5 and 2:13. If your readers would not know that these quotations are from the Old Testament, you could include a footnote or use some other form to identify them. Alternate translation: [the one who said … And he also said]

Support Reference: Quotations and Quote Margins

ULT **Vengeance {is} mine**
UST I am the one who will punish people when they act against me
(ἐμοὶ ἐκδίκησις)

If your language does not use an abstract noun to express the idea of **Vengeance**, you could express the idea by using a verb such as "avenge." Alternate translation: [I will avenge] or [Avenging is what I will do]

Support Reference: Abstract Nouns

ULT **I will pay back**
UST I will do so in a way that they deserve
(ἐγὼ ἀνταποδώσω)

God speaks as if he were going to **pay** people **back** for what he owed them. God speaks in this way to indicate that the way he will punish people will match what they have done wrong, just like a repayment matches a debt. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will give people what they deserve] or [I will fittingly punish people]

Support Reference: Metaphor

ULT **The Lord will judge his people**
UST I, the Lord, will decide whether my people are guilty or innocent
(κρινεῖ Κύριος τὸν λαὸν αὐτοῦ)

The author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God, and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: [I am the Lord; I will judge my people]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we know	we have encountered
Vengeance	who will punish people when they act against me
will judge	will decide whether … are guilty or innocent
The Lord	I, the Lord
people	my people

Hebrews 10:31

ULT	UST
{It is} a fearful thing to fall into the hands of the living God!	*Those who deserve the only real God to punish them should be afraid!*

> **ULT to fall into the hands**
> UST Those who deserve … to punish them
> (τὸ ἐμπεσεῖν εἰς χεῖρας)

The phrase **to fall into** the **hands** of someone indicates that the person who "falls" is in the power of the other person. In other words, the person with the **hands** has total control over the person who "falls." In the context, the author implies that God will use the power or control to punish the person who "falls into" his **hands**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to be in the power of] or [to be under the judgment]

Support Reference: Metaphor

> **ULT into the hands**
> UST Those who deserve … to punish them
> (εἰς χεῖρας)

The word **hands** refers to the "power" or "actions" of a person. If it would be helpful in your language, you could express the idea plainly. Alternate translation: [into the power] or [under the control]

Support Reference: Metonymy

> **ULT of the living God**
> UST the only real God
> (Θεοῦ ζῶντος)

Here, much as in 3:12 and 9:14, the phrase **the living God** identifies **God** as the one who "lives" and possibly as the one who gives "life." The primary point is that **God** actually "lives," unlike idols and other things that people call "god." If it would be helpful in your language, you could use a word or phrase that emphasizes that God really "lives." Alternate translation: [of the God who lives] or [of the true God]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{It is} a fearful thing	should be afraid
of the … God	God

Hebrews 10:32

ULT	UST
But remember the former days, in which, having been enlightened, you endured a great struggle of sufferings,	*On the other hand, I want you to think about what it was like when you first learned about the good news. During that time, you continued {to trust God} while you firmly withstood what you suffered.*

ULT **But**
UST On the other hand
(δὲ)

The word **But** introduces a contrast with the warning that the author has given in 10:26–31. While the author does give a stern warning, he contrasts that here with confidence that they were and will remain faithful. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: [In contrast,] or [But as for you,]

Support Reference: Connect — Contrast Relationship

ULT **having been enlightened**
UST when you first learned about the good news
(φωτισθέντες)

The author speaks of receiving and understanding the good news as if it were light shining on a person. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. See how you translated the similar phrase in 6:4. Alternate translation: [having understood the message about the Messiah]

Support Reference: Metaphor

ULT **having been enlightened**
UST when you first learned about the good news
(φωτισθέντες)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who were **enlightened** rather than on the person doing the enlightening. If you must state who did the action, the author implies that God did it. Alternate translation: [God having enlightened you]

Support Reference: Active or Passive

> ULT **a great struggle of sufferings**
> UST while you firmly withstood what you suffered
> (πολλὴν ἄθλησιν & παθημάτων)

The author uses the possessive form to describe a **struggle** which is made up of **sufferings**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [a great struggle, which was your sufferings]

Support Reference: Possession

> ULT **a great struggle of sufferings**
> UST while you firmly withstood what you suffered
> (πολλὴν ἄθλησιν & παθημάτων)

The word **struggle** refers to an athletic competition or contest. The author describes the **sufferings** of the audience as an athletic competition because he wishes to show them that their **sufferings** will bring them gain as long as they "endure" the **struggle**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a great contest with your sufferings] or [a great trial of sufferings]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	what it was like
you endured	you continued {to trust God}
of sufferings	what you suffered

Hebrews 10:33

ULT	UST
at {times} indeed being publicly exposed both to reproach and persecution, but at other {times} having become partners of the ones being treated in this way.	*In some cases, people publicly insulted and hurt you. In other cases, you helped other people who experienced those same things.*

ULT **at {times} indeed … but at other {times}**
UST In some cases … In other cases
(τοῦτο μὲν & τοῦτο δὲ)

The phrases **at {times} indeed** and **but at other {times}** introduce two different aspects of the sufferings that the audience endured in the past. The two halves of this sentence are not contrasting but rather identify two kinds of suffering. If it would be helpful in your language, you could words or phrases that introduce two components or aspects of a thing. Alternate translation: [on some occasion … and on other occasions]

Support Reference: Connecting Words and Phrases

ULT **being publicly exposed both to reproach and persecution**
UST people publicly insulted and hurt you
(ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **publicly exposed** rather than on the people doing the exposing. If you must state who did the action, you could use an indefinite subject. Alternate translation: [publicly experiencing both reproach and persecution] or [others publicly exposing you both to reproach and persecution]

Support Reference: Active or Passive

> ULT **of the ones being treated in this way**
> UST other people who experienced those same things
> (τῶν οὕτως ἀναστρεφομένων)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **being treated in this way** rather than on the people "treating" them in this way. If you must state who did the action, you could use an indefinite subject. Alternate translation: [of the ones experiencing this kind of treatment] or [of those whom others treated in this way]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to reproach	insulted
persecution	hurt you
being publicly exposed	people publicly

Hebrews 10:34

ULT	UST
For you also sympathized with the prisoners, and you welcomed with joy the seizure of your possessions, knowing yourselves to have a better and abiding possession.	*More specifically, you acted compassionately toward those in jail. Also, you rejoiced even when people took away what you owned. {You did that} because you recognized that God has something greater and more lasting for you.*

ULT **For**
UST More specifically
(γὰρ)

The word **For** introduces an explanation of how the audience did what the author described in the previous verse (10:33). They became "partners" of those who were persecuted by "sympathizing" **with the prisoners**, and they themselves suffered persecution when people "seized" their **possessions**. If it would be helpful in your language, you could use a word or phrase that introduces an explanation or specific examples of a general statement. Alternate translation: [Indeed,] or [In fact,]

Support Reference: Connecting Words and Phrases

ULT **the prisoners**
UST toward those in jail
(τοῖς δεσμίοις)

Instead of **with the prisoners**, some early manuscripts have **with my chains**. This phrase would indicate that the audience **sympathized** with the author while he was in prison. The evidence supports **with the prisoners**, however, so it is best to use the text that the ULT uses here.

Support Reference: Textual Variants

ULT **with joy**
UST you rejoiced
(μετὰ χαρᾶς)

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using an adverb such as "joyfully." Alternate translation: [joyfully]

Support Reference: Abstract Nouns

ULT **knowing**
UST {You did that} because you recognized
(γινώσκοντες)

The word **knowing** introduces a reason or cause for why the audience **welcomed with joy the seizure** of their **possessions**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or cause. Alternate translation: [since you know]

Support Reference: Connect — Reason-and-Result Relationship

ULT **knowing yourselves to have**
UST {You did that} because you recognized that God has … for you
(γινώσκοντες ἔχειν ἑαυτοὺς)

Alternate translation: [knowing that you have]

ULT **a better and abiding possession**
UST something greater and more lasting
(κρείσσονα ὕπαρξιν, καὶ μένουσαν)

The phrase **better and abiding possession** refers to what God has promised to give his people. The author does not specify exactly what this **possession** is, but he states that it is **better** than the **possessions** that were taken from them, and it is **abiding**, which means it will last forever. If it would be helpful in your language, you could make the contrast with the earthly **possessions** that were "seized" more clear. Alternate translation: [something better and more eternal than those possessions]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you … sympathized with	you acted compassionately
of … possessions	what you owned
joy	you rejoiced
you welcomed	you rejoiced
knowing	{You did that} because you recognized
a … possession	something

Hebrews 10:35

ULT	UST
So you must not throw away your confidence, which has a great reward.	*Therefore, continue to be confident {that God will do what he has promised}. God greatly rewards those who are confident in this way.*

ULT **So**
UST Therefore
(οὖν)

The word **So** introduces an inference or exhortation based on what the author has said in 10:32–34 about what the audience did and experienced in the past. If it would be helpful in your language, you could use a word or phrase that naturally introduces an inference or exhortation. Alternate translation: [Because of that,] or [So then,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you must not throw away your confidence**
UST continue to be confident {that God will do what he has promised}
(μὴ ἀποβάλητε & τὴν παρρησίαν ὑμῶν)

The author speaks as if **confidence** were an object that the audience **throw away** and lose. The author speaks in this way to urge the audience to remain firmly confident, as firmly as they would hold onto a valuable possession. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [let go of your confidence] or [must not cease being confident]

Support Reference: Metaphor

ULT **your confidence**
UST to be confident {that God will do what he has promised}
(τὴν παρρησίαν ὑμῶν)

The author does not state explicitly what the **confidence** is in. He implies that the **confidence** is in God and in what God has promised to do. If it would be helpful in your language, you could make the object of **confidence** more explicit. Alternate translation: [your confidence in God] or [your confidence in what God has said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your confidence**
UST to be confident {that God will do what he has promised}
(τὴν παρρησίαν ὑμῶν)

If your language does not use an abstract noun for the idea of **confidence**, you could express the idea by using an adjective such as "confident" or an adverb such as "confidently." Alternate translation: [how confident you are] or [the way you confidently trust God]

Support Reference: Abstract Nouns

ULT **which has a great reward**
UST God greatly rewards those who are confident in this way
(ἥτις ἔχει μεγάλην μισθαποδοσίαν)

The author speaks as if **confidence** were a person who could "have" a **great reward**. The author speaks in this way to indicate that people who have this kind of **confidence** will receive that **great reward** from God. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: [which God will greatly reward] or [since those with this confidence will receive a great reward]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … reward	God greatly rewards

Hebrews 10:36

ULT	UST
For you have need of endurance so that, having done the will of God, you might obtain the promise.	*As you can see, you need to continue {to trust God}. That way, once you have done what God desires, you will receive what he has promised {to give to you}.*

ULT **For**
UST As you can see
(γὰρ)

The word **For** introduces a further explanation or development of what the author said in the previous verse (10:35). If it would be helpful in your language, you could use a word or phrase that introduces further development, or you could leave **For** untranslated. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **you have need of endurance**
UST you need to continue {to trust God}
(ὑπομονῆς & ἔχετε χρείαν)

If your language does not use abstract nouns for the ideas of **need** and **endurance**, you could express the ideas by using verbs such as “need” and “endure” or “persevere.” Alternate translation: [you must persevere]

Support Reference: Abstract Nouns

ULT **having done**
UST once you have done
(ποιήσαντες)

The phrase **having done** could introduce: (1) an action which occurs before “obtaining the promise.” Alternate translation: [after having done]; (2) the basis or reason for “obtaining the promise.” Alternate translation: [because you have done]

Support Reference: Connect — Sequential Time Relationship

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

If your language does not use an abstract noun for the idea behind **will**, you could express the idea by using a verb such as "want" or "desire." Alternate translation: [what God wants]

Support Reference: Abstract Nouns

ULT **the promise**
UST what he has promised {to give to you}
(τὴν ἐπαγγελίαν)

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

Support Reference: Metonymy

ULT **the promise**
UST what he has promised {to give to you}
(τὴν ἐπαγγελίαν)

If your language does not use an abstract noun for the idea of **promise**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: [what God pledged]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of endurance	to continue {to trust God}
of God	God
will of God	what God desires
you might obtain	you will receive
promise	what he has promised {to give to you}

Hebrews 10:37

ULT	UST
“For yet {in} a very little {while}, the one coming will come and will not delay.	*Here is what a prophet wrote: “Very soon, the person who is going to arrive will arrive. He will not wait a long time.*

ULT **For yet {in} a very little {while}, the one coming**
UST Here is what a prophet wrote: Very soon, the person who is going to arrive
(ἔτι γὰρ μικρὸν ὅσον, ὅσον ὁ ἐρχόμενος)

The words of the quotation could begin with: (1) **yet**. Alternate translation: [For “yet in a very little while, the one coming]; (2) **{in} a very little {while}**. Alternate translation: [For yet “in a very little while, the one coming]; (3) **the one coming**. Alternate translation: [For yet in a very little while, “the one coming]

Support Reference: Quote Markings

ULT **For**
UST Here is what a prophet wrote
(γὰρ)

The author uses the word **For** to introduce a quotation from the Old Testament, which continues in the following verse. This quotation supports what he has said about how the audience needs “endurance” (See: 10:37). The quotation is from Habakkuk 2:3–4, although the author rearranges some clauses in the following verse. Further, the phrase **yet {in} a very little {while}** paraphrases the beginning of Habakkuk 2:3, and it sounds much like part of Isaiah 26:20. However, the author introduces these words as one quotation, so you should also do that. If it would be helpful in your language, you could make it explicit that the author is quoting from an important text. Alternate translation: [For in the Scriptures it says,] or [For someone wrote in the Scriptures,]

Support Reference: Quotations and Quote Margins

> ULT **the one coming will come and will not delay**
> UST the person who is going to arrive will arrive. He will not wait a long time
> (ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονίσει)

The author of the quotation makes the same point with both a positive and a negative statement. This was considered good poetry in his culture. If it would not be considered good poetry in your culture, and if it would be helpful in your language, you could express the idea with one strong statement. Alternate translation: [the one coming will certainly come] or [the one coming will not delay coming]

Support Reference: Parallelism

> ULT **will not delay**
> UST He will not wait a long time
> (οὐ χρονίσει)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **delay**. Alternate translation: [will hurry] or [will arrive quickly]

Support Reference: Double Negatives

Hebrews 10:38

ULT	UST
But my righteous one will live by faith, and if he would shrink back, my soul is not well-pleased with him."	*Further, those who serve me righteously will trust {in me} while they are alive. But suppose they stop {trusting in me}. Then, they will not please me."*

ULT **my righteous one … he would shrink back … with him**
UST those who serve me righteously … they stop {trusting in me} … they
(ὁ & δίκαιός μου & ὑποστείληται & ἐν αὐτῷ)

The author is speaking of **righteous** people in general, not of one particular **righteous** person. If it would be helpful in your language, you could use a form that refers to "worshipers" in general. Alternate translation: [my righteous ones … they would shrink back … with them]

Support Reference: Generic Noun Phrases

ULT **my**
UST me
(μου)

The word **my** refers to God, who is speaking here. If it would be helpful in your language, you could indicate to whom **my** refers to explicitly. Alternate translation: [God's … God's]

Support Reference: Pronouns — When to Use Them

ULT **will live**
UST while they are alive
(ζήσεται)

The word **live** refers to the manner in which a person normally acts. It does not refer primarily to being alive. If it would be helpful in your language, you could use a word or phrase that refers to how people normally or customarily act. Alternate translation: [will conduct himself] or [will live his life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by faith**
UST will trust {in me}
(ἐκ πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as "believe" or "trust." Alternate translation: [by believing] or [by believing in me]

Support Reference: Abstract Nouns

ULT **if he would shrink back**
UST suppose they stop {trusting in me}
(ἐὰν ὑποστείληται)

The author uses the conditional form to show that "shrinking back" leads to God not being **well-pleased**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: [were he to shrink back] or [if he ever shrinks back]

Support Reference: Connect — Hypothetical Conditions

ULT **he would shrink back … him**
UST they stop {trusting in me} … they
(ὑποστείληται & αὐτῷ)

Although the words **he** and **him** are masculine, the author is using them to refer to all **righteous** people, both men and women. If it would be helpful in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: [he or she would shrink back … him or her]

Support Reference: When Masculine Words Include Women

ULT **he would shrink back**
UST they stop {trusting in me}
(ὑποστείληται)

The author of the quotation speaks of failing to continue in **faith** as if it were "shrinking back" from something dangerous or scary. He speaks in this way to indicate that continuing in **faith** may be dangerous or scary, but the **righteous** people will not act fearfully by abandoning their **faith**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he would abandon his faith] or [he would cease living by faith]

Support Reference: Metaphor

ULT **my soul is not well-pleased**
UST Then … will not please me
(οὐκ εὐδοκεῖ ἡ ψυχή μου)

The phrase **my soul** is a way to refer to oneself as a whole. If it would be helpful in your language, you could use a word or phrase that speakers would use to refer to themselves. Alternate translation: [I myself am not well-pleased]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteous one	those who serve … righteously
faith	will trust {in me}
is … well-pleased	Then … will … please
soul	me

Hebrews 10:39

ULT	UST
But we ourselves are not of shrinking back to destruction, but of faith to the preservation of the soul.	*However, we are not those who stop {trusting in God}, whom he will destroy. Rather, we are those who trust {in God}, so he saves us.*

ULT **we ourselves are not of shrinking back to destruction, but of faith to the preservation of the soul**
UST we are not those who stop {trusting in God}, whom he will destroy. Rather, we are those who trust {in God}, so he saves us
(ἡμεῖς & οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς)

If your language would not put the negative statement before the positive statement, you could reverse them. Alternate translation: [we ourselves are of faith to the preservation of the soul, not of shrinking back to destruction]

Support Reference: Information Structure

ULT **we ourselves are not**
UST we are not
(ἡμεῖς & οὐκ ἐσμὲν)

The word **ourselves** emphasizes **we**. Consider using a natural way to emphasize **we** in your language. Alternate translation: [as for us, we are not]

Support Reference: Reflexive Pronouns

ULT **of shrinking back … of faith**
UST those who stop {trusting in God} … we are those who trust {in God}
(ὑποστολῆς & πίστεως)

The author could be using the possessive form to indicate that **we ourselves**: (1) belong to the group of people that has **faith**, not to the group of people that "shrink back." Alternate translation: [among those who shrink back … among those who have faith]; (2) are the kind of people that have **faith**, not the kind of people that "shrink back." Alternate translation: [the kind of people who shrink back … the kind of people who have faith]

Support Reference: Possession

> ULT **of shrinking back**
> UST those who stop {trusting in God}
> (ὑποστολῆς)

Translate **shrinking back** as you translated "shrink back" in 10:38. Alternate translation: [of abandoning faith] or [of ceasing to live by faith]

Support Reference: Metaphor

> ULT **to destruction**
> UST whom he will destroy
> (εἰς ἀπώλειαν)

If your language does not use an abstract noun for the idea of **destruction**, you could express the idea by using a verb such as "destroy." Alternate translation: [so that we are destroyed]

Support Reference: Abstract Nouns

> ULT **of faith to the preservation of the soul**
> UST we are those who trust {in God}, so he saves us
> (πίστεως εἰς περιποίησιν ψυχῆς)

If your language does not use abstract nouns for the ideas of **faith** and **preservation**, you could express the ideas by using verbs such as "believe" and "preserve." Alternate translation: [of believing so that the soul is preserved] or [we believe so that our souls are preserved]

Support Reference: Abstract Nouns

> ULT **of the soul**
> UST so he saves us
> (ψυχῆς)

The word **soul** is a way to refer to a person as a whole. If it would be helpful in your language, you could use a word or phrase that refers to the whole person. Alternate translation: [of ourselves]

Support Reference: Synecdoche

> ULT **of the soul**
> UST so he saves us
> (ψυχῆς)

The author is speaking of "souls" in general, not of one particular **soul**. If it would be helpful in your language, you could use a form that refers to "souls" in general. Alternate translation: [of the souls] or [each of our souls]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of faith	we are those who trust {in God}
of the soul	so he saves us

Hebrews 11

Hebrews 11 Chapter Introduction

Structure and Formatting

1. Faith and endurance (10:26–12:29)
    - Exhortation: Examples of faith (11:1–40)

Religious and Cultural Concepts in This Chapter

Faith

The key theme of this chapter is "faith," which the author makes clear with his definition in 11:1. The examples of "faith" that follow function in two primary ways: (1) they give examples of "faith" that help define what it is, and (2) they give examples of "faith" that the audience can imitate. The author's definition of "faith" shows that "faith" is being confident about things that one cannot currently see. The examples that follow show that the things that cannot be seen include things in heaven and things in the future. So, "faith" consists in being confident about and thus "seeing" what is currently invisible. (See: faith; and faithful, faithfulness, trustworthy)

A heavenly city and homeland

In 11:10, 16, the author refers to a "city," and in 11:14–16, he refers to a "heavenly homeland." Most likely, both "city" and "homeland" refer to the same thing. Scholars debate whether "city" and "homeland" describe places where believers will live that God has prepared or whether the words function as metaphors to describe the people of God living together in God's presence. Your translation should not choose between these interpretations. You should make it clear that the "city" and "homeland" cannot be found on earth right now.

Translation Issues in This Chapter

"By faith"

The author consistently repeats the phrase "by faith," usually at the beginning of sentences. He also uses the related phrases "through faith," "according to faith," and "because of faith." The author repeats these phrases, especially "by faith," to keep his audience focused on the main topic: "faith." If possible, you should translate all these phrases so that they sound very similar. Make sure that it is clear who has the "faith" in each sentence. (See: faith)

The abstract noun "faith"

If your language does not use an abstract noun for the idea of "faith," you could express the same idea in another way, such as by using the verb "believe." The author uses the word "faith" about 20 times in this chapter, and it would be helpful to use the same expression in your translation each time. (See: Abstract Nouns)

References to the history of Israel

The author refers to people and events in the history of Israel throughout this chapter. Some of the references are several verses long, while others are just one phrase. Many of the stories that he refers to can be found in the Bible, especially in Genesis, Exodus, and Joshua. However, some of the shorter references are about people who lived after the time of the Old Testament. Consider whether your readers will be familiar with some of these stories. You may want to include footnotes that provide some extra information about the most important stories that the author refers to. See the notes for brief summaries of the main stories that the author refers to.

The style of the example list

The list of examples that makes up most of chapter 11 begins with longer stories and longer clauses and ends with very short references to stories and very short clauses. The author writes in this way to increase the excitement and power of his examples as he goes. Consider using natural ways to express this slow increase in power and excitement as the chapter progresses.

Is Abraham or Sarah the subject of 11:11?

In 11:11, the author could have primarily been referring to Sarah and her faith or Abraham and his faith. Many scholars think that the author is referring to Sarah here because her name is written near the beginning of verse, right after “faith,” and because the author does not refer to Abraham in this verse. Other scholars think that the author is referring to Abraham here because the previous and following verses both refer to Abraham and because the phrase “received ability for the conception of an offspring” is only used for the male’s part in procreation. The ULT and UST follow the interpretation that Abraham is the primary subject of the verse. Consider whether your readers might be familiar with a translation that makes a choice in this verse. Otherwise, you may want to follow the ULT and UST here.

Hebrews 11:1

ULT	UST
Now faith is assurance of things being hoped {for}, proof of things not being seen.	*When people trust God, it makes them sure that they will receive what they confidently expect. {When people trust God,} it makes them certain about things that they do not see.*

ULT **Now**
(δὲ)

The word **Now** introduces a new part of the author's argument. He goes on to discuss the **faith** that he mentioned in 10:38–39. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: [This]

Support Reference: Connecting Words and Phrases

ULT **assurance of things being hoped {for}, proof of things not being seen**
UST sure that they will receive what they confidently expect. {When people trust God,} it makes them certain about things that they do not see
(ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων)

The author uses two very similar phrases to describe **faith**. He does this to make what he means very clear. If using two very similar phrases would not make what he means clearer in your language, you could combine the two statements. Alternate translation: [assurance of things not seen which are hoped for] or [proof of things being hoped for but not seen]

Support Reference: Parallelism

ULT **faith is assurance**
UST When people trust God, it makes them sure that they will receive
(ἔστιν & πίστις & ὑπόστασις)

As the introduction to this chapter discusses, if your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as "believe." Also, if your language does not use an abstract noun for the idea of **assurance**, you could express the idea by using a verb such as "assure." Alternate translation: [believing assures us] or [those who believe are assured]

Support Reference: Abstract Nouns

ULT **of things being hoped {for} … not being seen**
UST what they confidently expect … that they do not see
(ἐλπιζομένων & οὐ βλεπομένων)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **being hoped {for}** and what is **not being seen** rather than on the people doing these actions. If you must state who does the action, the author implies that anyone with **faith** does them, particularly the audience. Alternate translation: [of things you hope for … you do not see] or [of things that we hope for … that we do not see]

Support Reference: Active or Passive

ULT **proof**
UST {When people trust God,} it makes them certain
(ἔλεγχος)

The second half of this verse leaves out some words that in many languages a sentence might need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the verse. Alternate translation: [and faith is proof]

Support Reference: Ellipsis

ULT **proof of things**
UST {When people trust God,} it makes them certain about things
(πραγμάτων ἔλεγχος)

If your language does not use an abstract noun for the idea of **proof**, you could express the idea by using a verb such as “prove.” Alternate translation: [and it proves things]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	When people trust God
of things being hoped {for}	what they confidently expect

Hebrews 11:2

ULT	UST
For by this the ancients were commended.	*In fact, because the Israelite ancestors trusted God, he approved of them.*

ULT **For**
UST In fact
(γὰρ)

The word **For** introduces a further explanation of what the author said about "faith" in the previous verse (11:1). If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **this**
UST trusted God
(ταύτῃ)

The word **this** refers to the "faith" that the author discussed in the previous verse. If it would be helpful in your language, you could make what **this** refers to explicit. Alternate translation: [this faith]

Support Reference: Pronouns — When to Use Them

ULT **the ancients were commended**
UST the Israelite ancestors … he approved of them
(ἐμαρτυρήθησαν οἱ πρεσβύτεροι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **commended** rather than on the person doing the commending. If you must state who did the action, the author implies that God did it. Alternate translation: [God commended the ancients]

Support Reference: Active or Passive

> ULT **the ancients**
> UST the Israelite ancestors
> (οἱ πρεσβύτεροι)

The word **ancients** refers to people who lived before the audience. The word implies that there are stories about these people. If it would be helpful in your language, you could use a word or phrase that refers to famous people who are no longer living. See how you translated “fathers” in 1:1. Alternate translation: [the forefathers] or [the ancestors]

Support Reference: Assumed Knowledge and Implicit Information

Hebrews 11:3

ULT	UST
By faith we understand the ages to have been prepared by the word of God—so that {what} is seen was not made from what is visible.	*Because we trust God, we recognize that, by speaking, God set up everything that exists. So then, the things we see did not come from other things we can see.*

ULT **the ages to have been prepared by the word of God**
UST that, by speaking, God set up everything that exists
(κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **the ages** that **have been prepared** rather than on the person doing the preparing. If you must state who did the action, the author implies that God did it by using his **word**. Alternate translation: [that God has prepared the ages by his word]

Support Reference: Active or Passive

ULT **the ages**
UST everything that exists
(τοὺς αἰῶνας)

The word **ages** refers to all the things, events, and time periods that have and will exist. If it would be helpful in your language, you could use a word or phrase that refers to everything that has ever and will ever exist. Alternate translation: [the universe]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by the word of God**
UST by speaking
(ῥήματι Θεοῦ)

The word **word** refers to the act of speaking words. If it would be helpful in your language, you could refer to the act of speaking instead of what is spoken. Alternate translation: [by God saying words] or [when God spoke]

Support Reference: Metonymy

> ULT **so that {what} … what**
> UST So then, the things we see
> (εἰς τὸ & τὸ)

The phrase **so that** introduces a result from what the author has said about God "preparing" the **ages** by his **word**. Since God created the **ages** in that way, it logically follows that **{what} is seen was not made from what is visible**. If it would be helpful in your language, you could use a word or phrase that makes this relationship clear. Alternate translation: [with the result that]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **so that {what} is seen was not made from what is visible**
> UST So then, the things we see did not come from other things we can see
> (εἰς τὸ μὴ ἐκ φαινομένων, τὸ βλεπόμενον γεγονέναι)

The word **not** could go with: (1) **made**. The point would be that visible things did not come from other visible things. See the UST. (2) **what is visible**. The point would be that visible things came from things that are not visible. Alternate translation: [so that what is seen was made from what is not visible]

Support Reference: Information Structure

> ULT **so that {what} is seen was not made … what**
> UST So then, the things we see did not come
> (εἰς τὸ μὴ & τὸ βλεπόμενον γεγονέναι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **seen** and **not made** rather than on the people doing the seeing or the making. If you must state who did the action, the author implies that people in general do the "seeing," and God does the "making." Alternate translation: [so that God did not make what people see]

Support Reference: Active or Passive

> ULT **{what} is seen was not made from … is visible**
> UST the things we see did not come from other things we can see
> (μὴ ἐκ φαινομένων, τὸ βλεπόμενον γεγονέναι)

The author's point is that what people see came into existence because God spoke. Therefore, what people see did not come from something that is **visible** but from something that is invisible: God and his speech. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [so that what everyone sees was not made from anything that is similarly visible, but by God's word]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because we trust God
we understand	we recognize
to have been prepared	that … God set up
of God	by speaking

Hebrews 11:4

ULT	UST
By faith Abel offered God a better sacrifice than Cain, through which he was testified to be righteous, God testifying because of his gifts, and through {faith}, having died, he still speaks.	*Because he trusted God, Adam's son Abel presented a more acceptable offering to God than did his older brother Cain. Because he trusted God, God approved of him for what he presented and declared that he did what was right. Although Abel died, we can still learn from how he trusted God.*

ULT **Abel offered God a better sacrifice than Cain**
UST Adam's son Abel presented a more acceptable offering to God than did his older brother Cain
(πλείονα θυσίαν, Ἄβελ παρὰ Κάϊν προσήνεγκεν τῷ Θεῷ)

The author refers to a story in the Old Testament about how **Abel** and **Cain** both presented offerings to God, but God was pleased with only Abel's offering. Cain was angry, and he eventually killed Abel. You can read this story in Genesis 4:3–8. If it would be helpful in your language, you could make important aspects of this story more explicit. Alternate translation: [Abel offered God a sacrifice that was better than what his brother Cain offered]

Support Reference: Assumed Knowledge and Implicit Information

ULT **than Cain**
UST than did his older brother Cain
(παρὰ Κάϊν)

The author is not contrasting **Cain** and the **better sacrifice**. Rather, he is contrasting what **Cain** did with what **Abel** did. If it would be helpful in your language, you could make this contrast more explicit. Alternate translation: [than what Cain offered]

Support Reference: Ellipsis

ULT **which**
UST Because he trusted God
(ἧς)

The word **which** could refer to: (1) **faith**. Alternate translation: [which faith]; (2) **a better sacrifice**. Alternate translation: [which sacrifice]

Support Reference: Pronouns — When to Use Them

> ULT **he was testified to be righteous**
> UST and declared that he did what was right
> (ἐμαρτυρήθη εἶναι δίκαιος)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Abel**, who **was testified**, rather than on the person doing the testifying. If you must state who did the action, the author clarifies in the next clause that God did it. Alternate translation: [God testified that he was righteous]

Support Reference: Active or Passive

> ULT **because of his gifts**
> UST for what he presented
> (ἐπὶ τοῖς δώροις αὐτοῦ)

The phrase **his gifts** refers to what Abel **offered** to **God**. If it would be helpful in your language, you could clarify that these **gifts** are his **sacrifice**. Alternate translation: [because of the gifts that he offered]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having died**
> UST Although Abel died
> (ἀποθανὼν)

The phrase **having died** refers to something that contrasts with how **he still speaks**. If it would be helpful in your language, you could introduce **having died** with a word or phrase that introduces a contrast or something that is unexpected. Alternate translation: [despite having died] or [even though he died]

Support Reference: Connect — Contrast Relationship

> ULT **he still speaks**
> UST we can still learn from
> (ἔτι λαλεῖ)

The author speaks as if Abel could still "speak" by means of **{faith}**. He speaks in this way to indicate that the audience can learn something from Abel's example of faith, as if he was speaking to them about his faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he still is an example for us] or [he can still show us something]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because he trusted God
a … sacrifice	offering
Abel	Adam's son Abel
Cain	did his older brother Cain
God	to God
he was testified	and declared
righteous	what was right
testifying	approved of him
God	God

Hebrews 11:5

ULT	UST
By faith Enoch was transferred, so that he did not see death, and "He was not found, because God transferred him." For before his transfer, he was reported to have been well-pleasing to God.	*Because Enoch trusted God, God took him {to heaven}, and so he never died. As {Moses wrote,} "No one could find him. That is because God took him {to heaven}." Now before God took {Enoch to heaven}, he declared that Enoch pleased him.*

Note:

The author refers to a story about a man named **Enoch**. Because he pleased God, God did not let him die but instead took him to heaven. You can read about **Enoch** in Genesis 5:21–24. You might want to include this information in a footnote.

ULT **By faith Enoch was transferred**
UST Because Enoch trusted God, God took him {to heaven}
(πίστει Ἐνὼχ μετετέθη)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Enoch**, who **was transferred**, rather than on the person doing the transferring. If you must state who did the action, the author implies that God did it. Alternate translation: [By Enoch's faith, God transferred him]

Support Reference: Active or Passive

ULT **so that he did not see death**
UST and so he never died
(τοῦ μὴ ἰδεῖν θάνατον)

The phrase **see death** refers to experiencing death or dying. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: [so that he did not experience death] or [so that he did not die]

Support Reference: Idiom

> ULT **death**
> UST he … died
> (θάνατον)

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: [himself dying]

Support Reference: Abstract Nouns

> ULT **and**
> UST As {Moses wrote … }
> (καὶ)

The author quotes from the Old Testament Scriptures. While he does not introduce the quotation with any special words, the audience would have understood that these were words from the Old Testament, specifically from Genesis 5:24. If your readers would not know that the quotation is from the Old Testament, you could use words that introduce a quotation from an important text. Alternate translation: [and as you can read in the Scriptures,] or [as it is said in Genesis,]

Support Reference: Quotations and Quote Margins

> ULT **He was not found**
> UST No one could find him
> (οὐχ ηὑρίσκετο)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Enoch**, who **was not found**, rather than on the people who could not find him. If you must state who did the action, you could use an indefinite subject. Alternate translation: [People did not find him]

Support Reference: Active or Passive

ULT **He was not found**
UST No one could find him
(οὐχ ηὑρίσκετο)

The phrase **He was not found** indicates that no one knew where Enoch was, because he was not on earth any longer. If it would be helpful in your language, you could use a comparable phrase that indicates that someone is no longer in an area or space. Alternate translation: [He disappeared] or [He was gone]

Support Reference: Idiom

ULT **before his transfer, he was reported to have been well-pleasing to God**
UST before God took {Enoch to heaven}, he declared that Enoch pleased him
(πρὸ & τῆς μεταθέσεως, μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ)

The phrase **before his transfer** modifies how Enoch was **well-pleasing to God**. It may also modify **he was reported** if God is the one who is doing the "reporting." If the Scripture or the author of Scripture "reports" this, then **before his transfer** does not modify **he was reported**. Arrange the elements in this sentence so that they match your decision about who is doing the reporting. Alternate translation: [he was reported before his transfer to have been well-pleasing to God] or [he was reported to have been well-pleasing to God before his transfer]

Support Reference: Information Structure

ULT **he was reported to have been well-pleasing to God**
UST he declared that Enoch pleased him
(μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Enoch**, who **was reported** rather than on the person or thing doing the reporting. If you must state who did the action, the author implies that God did it, or that the Scriptures do it. Alternate translation: [God reported that Enoch was well-pleasing to him] or [the Scriptures report that he was well-pleasing to God]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because Enoch trusted God
Enoch	him
God	God

ULT	UST
to God	he

Hebrews 11:6

ULT	UST
Now without faith {it is} impossible to be well-pleasing, for it is necessary for the one coming to God to believe that he exists and is a rewarder of the ones seeking him.	*In fact, people can only please God when they trust him. {That is} because people who go closer to God have to believe that he is real and that he will reward people who want to serve and worship him.*

ULT **Now**
UST In fact
(δὲ)

The word **Now** introduces a further development of the argument. The author proves in this verse that anyone who is **well-pleasing**, like Enoch was, must have faith. If it would be helpful in your language, you could use a word or phrase that introduces a further development. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **without faith {it is} impossible**
UST people can only … when they trust him
(χωρὶς & πίστεως, ἀδύνατον)

The author uses two negative words, **without** and **impossible**, to emphasize a positive truth. If it would be helpful in your language, you could express the idea by using a strong positive statement or only one negative word. Alternate translation: [faith is the only way] or [only by faith is it possible]

Support Reference: Double Negatives

ULT **to be well-pleasing**
UST please God
(εὐαρεστῆσαι)

The author does not state explicitly to whom things are **well-pleasing**. He implies that **faith** makes people **well-pleasing** to God. If it would be helpful in your language, you could make it clearer who is “pleased” here. See how you translated the similar phrase “well-pleasing to God” at the end of 11:5. Alternate translation: [to be well-pleasing to God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for**
UST {That is} because
(γὰρ)

The word **For** introduces a reason why **faith** is the only way to be **well-pleasing**. If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the one coming to God**
UST people who go closer to God
(τὸν προσερχόμενον τῷ Θεῷ)

The phrase **coming to** refers implicitly to getting close to something but not necessarily being right next to it. Here, the author speaks about people **coming to God**. This means that they enter into God's presence. If it would be helpful in your language, you could use a word or phrase that refers to being in someone's presence. See how you translated "approach" in 10:22. Alternate translation: [the one entering into God's presence]

Support Reference: Assumed Knowledge and Implicit Information

ULT **is a rewarder of the ones seeking**
UST that he will reward people who want to serve and worship
(τοῖς ἐκζητοῦσιν & μισθαποδότης γίνεται)

Alternate translation: [rewards those who seek]

ULT **of the ones seeking him**
UST people who want to serve and worship him
(τοῖς ἐκζητοῦσιν αὐτὸν)

The author speaks of worshiping and serving God as if it were **seeking him**. He speaks in this way because those who worship and serve God focus on him as much as if they were **seeking** to find **him**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of the ones focusing on him] or [of the ones following him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	when they trust him
to believe	believe

ULT	UST
to God	to God
seeking	people who want to serve and worship

Hebrews 11:7

ULT	UST
By faith Noah, having been warned about the things not yet being seen, having become reverent, built an ark for salvation of his household, through which he condemned the world and became an heir of the righteousness {which is} according to faith.	*Because he trusted God, Noah honored God {by believing him} when God revealed to him what he could not yet experience. So, Noah built the ark to rescue his family {from the flood that God would send}. Since Noah trusted God {in this way}, he proved that everyone else was guilty. Further, Noah became a person whom God made right with himself because Noah trusted him.*

Note:

The author refers to a story about a man named **Noah**. When God decided to punish humans for their sins by flooding the earth, he warned Noah about it. Noah built a boat called an “ark” and survived the flood with his family. You can read about **Noah** in Genesis 6:9–8:22. You might want to include this information in a footnote.

ULT **having been warned**
UST when God revealed
(χρηματισθεὶς)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Noah**, who was **warned**, rather than on the person doing the warning. If you must state who did the action, the author implies that God did it. Alternate translation: [when God warned him]

Support Reference: Active or Passive

> ULT **the things not yet being seen**
> UST what he could not yet experience
> (τῶν μηδέπω βλεπομένων)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **not yet being seen** rather than on the person doing the seeing. If you must state who did the action, you could use an indefinite subject. Alternate translation: [things no one could yet see] or [the things that people could not yet see]

Support Reference: Active or Passive

> ULT **the things not yet being seen**
> UST what he could not yet experience
> (τῶν μηδέπω βλεπομένων)

The phrase **things not yet being seen** refers to events that have not yet happened. In this case, it refers specifically to the flood that drowned everyone except for Noah and his family. If it would be helpful in your language, you could make it clearer that this phrase refers to events that had not yet happened. Alternate translation: [the things not yet having happened]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **for salvation of his household**
> UST to rescue his family {from the flood that God would send}
> (εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ)

If your language does not use an abstract noun for the idea of **salvation**, you could express the idea by using a verb such as “rescue” or “save.” Alternate translation: [to save his household]

Support Reference: Abstract Nouns

> ULT **which**
> UST Since Noah trusted God {in this way}
> (ᾗς)

The word **which** could refer to: (1) **faith**. Alternate translation: [which faith]; (2) the **ark**. Alternate translation: [which ark]; (3) **salvation**. Alternate translation: [which salvation]

Support Reference: Pronouns — When to Use Them

ULT **the world**
UST everyone else
(τὸν κόσμον)

The word **world** refers primarily to the people who were living in the **world**. If it would be helpful in your language, you could refer specifically to people here. Alternate translation: [everyone in the world] or [all people]

Support Reference: Metonymy

ULT **became an heir of the righteousness**
UST Noah became a person whom God made right with himself
(τῆς & δικαιοσύνης, ἐγένετο κληρονόμος)

The author speaks as if **Noah** were a child who would receive property from a relative. He speaks in this way to indicate that Noah received **righteousness** from God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [became one who received the righteousness] or [received the righteousness]

Support Reference: Metaphor

ULT **of the righteousness {which is} according to faith**
UST whom God made right with himself because Noah trusted him
(τῆς κατὰ πίστιν δικαιοσύνης)

If your language does not use abstract nouns for the ideas of **righteousness** and **faith**, you could express the ideas by using an adjective such as “righteous” and a verb such as “believe.” Alternate translation: [who was righteous because of how he believed] or [whom God declared righteous because he believed]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because he trusted God
Noah	to him
having become reverent	Noah honored God {by believing him}
an ark	the ark
salvation	to rescue … from the flood that God would send
of … household	family
he condemned	he proved that … was guilty
world	everyone else

ULT	UST
faith	because Noah trusted him
of the righteousness	whom God made right with himself
an heir	Noah became a person

Hebrews 11:8

ULT	UST
By faith, Abraham, being called, obeyed to go out to a place that he was going to receive for an inheritance and went out, not fully knowing where he is going.	*Because he trusted God, Abraham did what God said when God spoke to him. He left {his home} to travel to a location that God would soon make to be his new home. When he left {his home}, he did not even know exactly where {this new home would be}.*

Note:

In 11:8–12, the author refers to a story about a man named **Abraham** and his wife "Sarah." God appeared to Abraham and told him to travel to a different country, a country that God promised to give to him. God also promised to give a child and grandchildren to Abraham and Sarah, even though they were old. Although they had to wait a long time, God did what he promised to do, and Abraham's descendants were the Israelites. You can read about **Abraham** in Genesis 12–23. You might want to include this information in a footnote.

ULT **being called**
UST when God spoke to him
(καλούμενος)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Abraham** who was **called** rather than on the person doing the calling. If you must state who did the action, the author implies that God did it. Alternate translation: [when God called him]

Support Reference: Active or Passive

ULT **obeyed to go out**
UST did what God said … He left {his home} to travel
(ὑπήκουσεν ἐξελθεῖν)

The phrase **obeyed to go out** means that Abraham **obeyed** God's command by "going out." If it would be helpful in your language, you could use a form that refers to doing what someone commands. Alternate translation: [obeyed by going out] or [obeyed and went out]

Support Reference: Idiom

ULT **a place**
UST to a location
(τόπον)

The author uses the word **place** because it is a vague word that refers to a location without giving any more details. He uses a vague word because Abraham did "not fully know where he was going." If possible, use an indefinite word here as well. Alternate translation: [a locale] or [an area]

Support Reference: When to Keep Information Implicit

ULT **he was going to receive for an inheritance**
UST God would soon make to be his new home
(ἤμελλεν λαμβάνειν εἰς κληρονομίαν)

The author speaks of the **place** as if it were property that **Abraham** was **going to receive** from a relative. The author speaks in this way to indicate that God was **going to** give this **place** to Abraham. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [God was going to give him as his own] or [he was going to receive from God]

Support Reference: Metaphor

ULT **he is going**
UST this new home would be
(ἔρχεται)

The author uses the present tense to refer to the process of **going**. If it would be helpful in your language, you could use a form that refers to the process of going. Make sure the tense fits with the rest of the verse. Alternate translation: [he was going]

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because he trusted God
being called	when God spoke to him
Abraham	Abraham
to receive	make to be his new home
an inheritance	make to be his new home
fully knowing	he did … know exactly

Hebrews 11:9

ULT	UST
By faith he lived as a foreigner in the land of the promise, having lived in tents with Isaac and Jacob, the fellow heirs of the same promise,	*Because he trusted God, Abraham stayed in the country that God had promised {to give him}, but it was not yet his country. He lived with Isaac his son and Jacob his grandson in temporary shelters, {even though} God promised to all three of them {that he would give them this country}.*

ULT **of the promise … of the same promise**
UST that God had promised {to give him} … {even though} God promised … that he would give them this country
(τῆς ἐπαγγελίας & τῆς ἐπαγγελίας τῆς αὐτῆς)

If your language does not use an abstract noun for the idea behind **promise**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: [that God had pledged to him … of the same things that God had pledged]

Support Reference: Abstract Nouns

ULT **as a foreigner**
UST but it was not yet his country
(ὡς ἀλλοτρίαν)

The phrase **as a foreign {land}** indicates that Abraham had not yet "inherited" the **land of the promise**, so the **land** belonged to someone else. So, while God had promised to give it to him, while he was living there, it was **foreign** and not his own **land**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [as if it were a foreign country] or [as if he were living in a foreign land]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having lived in tents**
UST He lived … in temporary shelters
(ἐν σκηναῖς κατοικήσας)

In the author's culture, people who lived in **tents** did not have one permanent home. Rather, they moved around and did not stay in one place for long. The author refers to **tents** here to indicate that Abraham, **Isaac**, and **Jacob** did not have a permanent home but rather moved around. If it would be helpful in your language, you could make this implication more explicit. Alternate translation: [having lived in moveable tents] or [having lived in many places in tents]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the fellow heirs of the same promise**
UST even though} God promised to all three of them {that he would give them this country}
(τῶν συνκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς)

The author speaks as if **Isaac** and **Jacob** were children who, along with Abraham, would receive property from a relative. He speaks in this way to indicate that Abraham, **Isaac**, and **Jacob** all received **the same promise** from God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the fellow recipients of the same promise] or [who with Abraham received the same promise]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because he trusted God
of the promise	that God had promised {to give him}
a foreigner	but it was not yet his country
tents	in temporary shelters
Isaac	Isaac his son
Jacob	Jacob his grandson
of the … promise	{even though} God promised … that he would give them this country

Hebrews 11:10

ULT	UST
for he was waiting for the city having foundations, whose architect and builder {is} God.	*{Abraham lived like that} because he was looking forward to {living in} the secure and permanent {heavenly} city that God created.*

ULT **for**
UST {Abraham lived like that} because
(γὰρ)

The word **for** introduces the reason why Abraham did what the author describes in 11:8–9. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a certain kind of behavior. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he was waiting for**
UST he was looking forward to {living in}
(ἐξεδέχετο)

The phrase **he was waiting for** indicates that Abraham was expecting or looking forward to living in the **city having foundations**. If it would be helpful in your language, you could make what the author implies more explicit. Alternate translation: [he was waiting to dwell in] or [he was expecting to live in]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the city having foundations**
UST the secure and permanent {heavenly} city
(τὴν τοὺς θεμελίους ἔχουσαν πόλιν)

The word **city** refers to a place that currently exists in heaven. The author will refer to it again in this and the following two chapters. If it would be helpful in your language, you could clarify that the author is referring to a heavenly **city**, not any city on earth right now. Alternate translation: [the city in heaven having foundations]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having foundations**
UST secure and permanent
(τοὺς θεμελίους ἔχουσαν)

The author describes the city as **having foundations** to indicate that it is stable and long-lasting. In other words, this city will never disappear or be destroyed. If it would be helpful in your language, you could express the idea plainly or with a comparable phrase. Alternate translation: [having solid foundations] or [that will last forever]

Support Reference: Metonymy

ULT **whose architect and builder {is} God**
UST that God created
(ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός)

The words **architect** and **builder** function together to identify that **God** is one who created the **city**. It is possible that **architect** refers to how God designed or planned the city, while **builder** refers to how God created the city. If you do not have two words for these categories, you could use a single word or phrase to identify **God** as the creator of the **city**. Alternate translation: [whose creator is God] or [which God made]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foundations	secure and permanent
{is} God	God

Hebrews 11:11

ULT	UST
By faith, even Sarah herself received ability for the conception of an offspring, even beyond the time of full age, since she considered {to be} faithful the one having promised.	*Because he believed, Abraham was able to have a son with {his wife} Sarah even though he was old enough that he could not normally have had a child. {That happened} because he reckoned that God would certainly do what he said.*

ULT **By faith, even Sarah herself received ability for the conception of an offspring, even beyond the time of full age, since she considered**
UST Because he believed, Abraham was able to have a son with {his wife} Sarah even though he was old enough that he could not normally have had a child. {That happened} because he reckoned
(πίστει καὶ αὐτῇ Σάρρᾳ δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν, καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ & ἡγήσατο)

The subject of this sentence could be: (1) Abraham. The previous and the following verse speak primarily about Abraham, and the phrase **ability for the conception of an offspring** was used only of males in the author's culture. Alternate translation: [By faith he received ability for the conception of an offspring also with Sarah, even though he was beyond the time of full age, since he considered]; (2) **Sarah**. She is mentioned right after **faith**, just like all the others who had **faith**. Further, the story about Abraham and **Sarah** focuses more on how **Sarah** was old than on how Abraham was old. In this case, the phrase **ability for the conception of an offspring** refers to how **Sarah** received what Abraham had the **ability** to do. Alternate translation: [By faith, even Sarah herself received Abraham's ability for the conception of an offspring, even though she was beyond the time of full age, since she considered]

ULT **Sarah herself**
UST with {his wife} Sarah
(αὐτῇ Σάρρᾳ)

The word translated as **herself** emphasizes **Sarah**. Consider using a natural way to emphasize **Sarah** in your language. Alternate translation: [that same Sarah]

Support Reference: Reflexive Pronouns

ULT **Sarah herself**
UST with {his wife} Sarah
(αὐτῇ Σάρρᾳ)

Some early manuscripts include the word “barren” to describe Sarah. Consider whether translations that your readers might be familiar with include “barren.” Otherwise, you could use the form that the ULT uses. Alternate translation: [barren Sarah herself] or [Sarah herself, being barren]

Support Reference: Textual Variants

ULT **received ability for the conception of an offspring**
UST Abraham was able to have a son
(δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν)

If your language does not use abstract nouns for the ideas behind **ability** and **conception**, you could express the ideas by using verbs such as “able” and “conceive.” Alternate translation: [became able to conceive an offspring]

Support Reference: Abstract Nouns

ULT **the one having promised**
UST what he said
(τὸν ἐπαγγειλάμενον)

The phrase **the one having promised** refers to God, who made a promise to Abraham and Sarah that they would have **offspring** together. If it would be helpful in your language, you could make it more explicit that God is the one who **promised**. Alternate translation: [God, who had promised]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because he believed
Sarah	with {his wife} Sarah
the conception	to have a son
received	Abraham was
the time	even though he was old enough that he could not normally have had a child
{to be} faithful	that God would certainly do
having promised	what he said

Hebrews 11:12

ULT	UST
Therefore, also from one {man}—and he having become dead—these {children} were born, just as the stars of the sky in their great number and countless as the sand along the shore of the sea.	*So then, even though he was very old, Abraham had many descendants, {the Israelites}. {Just as God promised,} there are as many {Israelites} as there are many stars in the sky and as there are many grains of sand on a beach by the ocean.*

ULT **also from one {man}—and he having become dead—these {children} were born**
UST even though he was very old, Abraham had many descendants, {the Israelites}
(καὶ ἀφ’ ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [also one man—and he having become dead—fathered these children]

Support Reference: Active or Passive

ULT **one {man}**
UST Abraham
(ἑνὸς)

The word **one** refers to Abraham. If it would be helpful in your language, you could make whom **one** refers to explicit. Alternate translation: [one man, Abraham]

Support Reference: Pronouns — When to Use Them

ULT **he having become dead**
UST even though he was very old
(νενεκρωμένου)

The phrase **having become dead** is an exaggeration that the audience would have understood to mean that Abraham was too old to have children. He is **dead** because he cannot father children. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: [he having, as it were, become dead] or [he having become impotent]

Support Reference: Hyperbole

ULT **these {children}**
UST many descendants, {the Israelites}
(ταῦτα)

The phrase **these {children}** refers to Abraham's descendants, the Israelites. If it would be helpful in your language, you could make who **these {children}** are more explicit. Alternate translation: [the Israelites]

Support Reference: Assumed Knowledge and Implicit Information

ULT **just as the stars of the sky in their great number and countless as the sand along the shore of the sea**
UST {Just as God promised,} there are as many {Israelites} as there are many stars in the sky and as there are many grains of sand on a beach by the ocean
(καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡς ἡ ἄμμος, ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης, ἡ ἀναρίθμητος)

These phrases refer to the words that God used when he promised many descendants to Abraham. See God's promise in Genesis 22:17. You might want to include this information in a footnote.

ULT **just as the stars of the sky in their great number**
UST {Just as God promised,} there are as many {Israelites} as there are many stars in the sky
(καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει)

The author compares the number of Abraham's descendants to the number of **stars** in the **sky**, which are **great** in **number**. He uses this comparison to emphasize how many descendants there are. If it would be helpful in your language, you could make it clearer that the author is referring to many descendants and many **stars**. Alternate translation: [as many as the numerous stars in the sky]

Support Reference: Simile

ULT **countless as the sand along the shore of the sea**
UST as there are many grains of sand on a beach by the ocean
(ὡς ἡ ἄμμος, ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης, ἡ ἀναρίθμητος)

The author compares the number of Abraham's descendants to the amount of **sand** on a beach by the **sea**, which is so great that no one can count it (**countless**). He uses this comparison to emphasize how many descendants there are. If it would be helpful in your language, you could make it clearer that the author is referring to many descendants and many grains of **sand**. Alternate translation: [as many as the numberless grains of sand along the shore of the sea]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the sky	in the sky

Hebrews 11:13

ULT	UST
According to their faith all these died without receiving the promises, but seeing and greeting them from far off, and having confessed that they are strangers and foreigners on the earth.	*All those people trusted God until they died. {While they lived,} they did not experience what God had promised {to give them}, but they knew that God would soon do what he had promised. They showed everyone that they did not really belong in this world.*

ULT **all these**
UST All those people
(οὗτοι πάντες)

Here and throughout 11:13–16, the author could be referring: (1) generally to all the people that the author has discussed in the chapter. Alternate translation: [those I have mentioned] or [all these who had faith]; (2) specifically to Abraham, Sarah, Isaac, and Jacob, who are mentioned in 11:8–12. Alternate translation: [the patriarchs]

Support Reference: Pronouns — When to Use Them

ULT **the promises**
UST what God had promised {to give them}
(τὰς ἐπαγγελίας)

The word **promises** refers to the contents of the **promises**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of the **promises**. Alternate translation: [the things from God's promises] or [the things that God promised]

Support Reference: Metonymy

ULT **the promises**
UST what God had promised {to give them}
(τὰς ἐπαγγελίας)

If your language does not use an abstract noun for the idea of **promises**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: [what God pledged]

Support Reference: Abstract Nouns

ULT **seeing and greeting them from far off**
UST they knew that God would soon do what he had promised
(πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι)

The author speaks as if **the promises** were travelers arriving from far away that people could "see" and "greet." The author means that the people he has mentioned in this chapter were as sure of the **promises** as if they could already see and communicate with them. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: [but anticipating and expecting them in the future] or [seeing and greeting them from far off as if the promises were expected visitors]

Support Reference: Personification

ULT **they are**
UST they did not really belong
(εἰσιν)

The author uses the present tense because he is reporting what **all these** people **confessed** while they were alive. Use a natural tense in your language to report what people in the past said. Alternate translation: [they were]

Support Reference: Predictive Past

ULT **strangers and foreigners**
UST they did not really belong
(ξένοι καὶ παρεπίδημοί)

The words **strangers** and **foreigners** function together to identify **all these** people as those who are not living in their homeland. In other words, they are "resident aliens." If you do not have two words for these categories, you could use a single word or phrase that refers to people who are living somewhere besides their home or homeland. Alternate translation: [aliens] or [foreign people]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their faith	trusted God until
receiving	{While they lived,} they did … experience
promises	what God had promised {to give them}
having confessed	They showed everyone
foreigners	they did not really belong

ULT	UST
earth	in this world

Hebrews 11:14

ULT	UST
For those saying such things are making it clear that they seek a homeland.	*Indeed, all people who speak what they spoke {about not belonging in this world} show clearly that they desire {to live in} their own country.*

ULT **For**
UST Indeed
(γὰρ)

The word **For** introduces a further explanation of what the author said in the previous verse (11:13) about how the faithful people "confessed" that they were "strangers and foreigners on the earth." If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: [As you can see,]

Support Reference: Connecting Words and Phrases

ULT **such things**
UST what they spoke {about not belonging in this world}
(τοιαῦτα)

The phrase **such things** refers back to what the author said about the faithful people in the previous verse: they "confessed that they are strangers and foreigners on the earth." If it would be helpful in your language, you could make what **such things** refers to more explicit. Alternate translation: [that they are strangers and foreigners]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they seek	they desire {to live in}

Hebrews 11:15

ULT	UST
And if indeed they had been thinking of that {land} from which they went out, they would have had opportunity to return.	*But suppose these {faithful people} considered the country they had left {to be their own country}. In that case, they could have gone back there{, but they did not}.*

ULT **And if indeed**
UST But suppose
(καὶ εἰ μὲν)

The word **And** introduces another step in the author's argument. The word **indeed** indicates that this further step is in two parts, with the second part beginning with "but" in 11:16. The word **if** indicates that the first part of the further step is in conditional form. If it would be helpful in your language, you could use a different form to indicate these relationships in a natural way. Alternate translation: [Further, on the one hand, if] or [First, if]

Support Reference: Connecting Words and Phrases

ULT **if indeed they had been thinking**
UST suppose these {faithful people} considered … to be their own country
(εἰ μὲν & μνημονεύουσιν)

The author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **they** were not actually **thinking of that {land} from which they went out**. He proves that the conditional statement is not true by pointing out that they **had opportunity to return** but did not take that opportunity. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [if indeed they had really been thinking] or [were they indeed thinking]

Support Reference: Connect — Contrary to Fact Conditions

ULT **they had been thinking of that {land} from which they went out**
UST these {faithful people} considered the country they had left {to be their own country}
(ἐκείνης μνημονεύουσιν ἀφ᾽ ἧς ἐξέβησαν)

The author implies that they could have thought of **that {land} from which they went out** as their "homeland." He does not mean that they could have just thought about that land. If it would be helpful in your language, you could clarify that the author is referring to **thinking of that {land}** as a "homeland." Alternate translation: [they had been thinking of that {land} from which they went out as their homeland]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they would have had opportunity**
UST In that case, they could have
(εἶχον ἂν καιρὸν)

If your language does not use an abstract noun for the idea of **opportunity**, you could express the same idea in another way. Alternate translation: [they would have been able]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
opportunity	In that case, they could have

Hebrews 11:16

ULT	UST
But now they reach for a better {land}, that is, a heavenly one. Therefore, God is not ashamed of them, to be called their God, for he prepared a city for them.	*But here is what is true {about them}: they longed for a greater country that is in heaven. Because of that, it honors God when other people describe him as the God of these people {who trusted him}. {You can tell that this is true,} because God has made a city for them {to live in}.*

ULT **But now**
UST But here is what is true {about them}
(νῦν δὲ)

The phrase **But now** introduces what is true, in contrast to the hypothetical situation the author presented in 11:15. The word **now** does not refer to time here. If it would be helpful in your language, you could use a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: [In reality, though,] or [As it really is,]

Support Reference: Connect — Contrast Relationship

ULT **they reach for**
UST they longed for
(ὀρέγονται)

The author describes longing and desiring as if it were "reaching for" something to take it in one's hand. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they yearn for] or [they desire]

Support Reference: Metaphor

ULT **a better {land}**
UST a greater country
(κρείττονος)

The author does not state what this "land" is **better** than. If it would be helpful in your language, you could clarify that he means it is better than the "land from which they went out" and any other earthly land. If it would be helpful in your language, you could state explicitly what the **heavenly** land is **better** than. Alternate translation: [a land that is better than any earthly land]

Support Reference: Ellipsis

ULT **God is not ashamed of them, to be called their God**
UST it honors God when other people describe him as the God of these people {who trusted him}
(οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς, Θεὸς ἐπικαλεῖσθαι αὐτῶν)

The phrase **to be called their God** describes the situation in which **God is not ashamed of them**. If it would be helpful in your language, you could use a form that more clearly expresses the idea. Alternate translation: [God is not ashamed of them when he is called their God] or [God is not ashamed to be called their God]

ULT **God is not ashamed of them**
UST it honors God
(οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς)

The phrase **not ashamed** uses two negative words to emphasize that God is honored by these faithful people. If it would be helpful in your language, you could express the meaning with positive words. Alternate translation: [God is honored by them]

Support Reference: Double Negatives

ULT **them, to be called their God**
UST it honors … when other people describe him as the God of these people {who trusted him}
(αὐτοὺς & Θεὸς ἐπικαλεῖσθαι αὐτῶν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **God**, who is **called their God**, rather than on the people doing the calling. If you must state who did the action, you could use an indefinite subject. Alternate translation: [them when others call him their God]

Support Reference: Active or Passive

ULT **for**
UST {You can tell that this is true,} because
(γὰρ)

The word **for** introduces support for the author's claim that **God is not ashamed of them**. If it would be helpful in your language, you could use a word or phrase that introduces support for a previous claim. Alternate translation: [which you know is true, because]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **a city**
> UST a city
> (πόλιν)

See how you translated “city” in 11:10.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a heavenly one	that is in heaven
is … ashamed of	it honors
God	God
God	the God
to be called	when other people describe him as

Hebrews 11:17

ULT	UST
By faith Abraham, being tested, had offered Isaac; even the one having welcomed the promises offered up his one and only {son},	*Because he trusted God, when God tested him, Abraham would have presented {his son} Isaac {as an offering}. Indeed, the man to whom God promised {many descendants} was about to present {as an offering} the only child {he and his wife Sarah had}.*

Note:

In 11:17–19, the author refers to a specific story about **Abraham**. God told Abraham to sacrifice his son **Isaac**. Abraham began to obey God and was about to kill his son when God sent an angel to stop him and tell him that he had proved that he feared God. Abraham then sacrificed an animal instead of sacrificing Isaac. You can read this story in Genesis 22:1–19. You might want to include this information in a footnote.

ULT **By faith Abraham, being tested, had offered Isaac; even the one having welcomed the promises offered up his one and only {son}**

UST Because he trusted God, when God tested him, Abraham would have presented {his son} Isaac {as an offering}. Indeed, the man to whom God promised {many descendants} was about to present {as an offering} the only child {he and his wife Sarah had}

(πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν, ὁ τὰς ἐπαγγελίας ἀναδεξάμενος)

The author describes the same event with two different clauses. The first clause simply names **Abraham** and **Isaac**. The second clause describes how **Abraham** and **Isaac** relate to the **promises**. The author uses these two different clauses to emphasize the importance of this event. If it would be helpful in your language, you could combine the two clauses and provide emphasis in another way. Alternate translation: [By faith, when he was tested, Abraham, who had welcomed the promises, offered up Isaac, his one and only son]

Support Reference: Parallelism

ULT **being tested**
UST when God tested him
(πειραζόμενος)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Abraham**, who is **tested**, rather than on the person doing the testing. If you must state who did the action, the author implies that God did it. Alternate translation: [at the time when God tested him]

Support Reference: Active or Passive

ULT **had offered … offered up**
UST would have presented … as an offering … was about to present {as an offering}
(προσενήνοχεν & προσέφερεν)

The author refers to how Abraham **offered** his son **Isaac**. However, the author knows that Abraham did not complete this "offering" by killing Isaac. Rather, he uses the word **offered** to refer to how Abraham completed all the steps of the offering until God interrupted him when he had the knife in his hand to kill his son. If it would be helpful in your language, you could clarify that Abraham was "about to" or "ready to" offer his son. Alternate translation: [had been ready to offer … was ready to offer up]

Support Reference: Assumed Knowledge and Implicit Information

ULT **even**
UST Indeed
(καὶ)

Alternate translation: [yes]

ULT **the one having welcomed the promises**
UST the man to whom God promised {many descendants}
(ὁ τὰς ἐπαγγελίας ἀναδεξάμενος)

The phrase **the one having welcomed the promises** refers back to **Abraham**. If it would be helpful in your language, you could make whom this phrase refers to more explicit. Alternate translation: [Abraham who had welcomed the promises]

Support Reference: Pronouns — When to Use Them

> **ULT** **having welcomed**
> **UST** to whom
> (ἀναδεξάμενος)

The author speaks of how Abraham received God's **promises** as if they were guests that he **welcomed**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [having received]

Support Reference: Metaphor

> **ULT** **the promises**
> **UST** God promised {many descendants}
> (τὰς ἐπαγγελίας)

If your language does not use an abstract noun for the idea of **promises**, you could express the idea by using a verb such as "promise" or "pledge." Here, the content of the **promises** is the blessing of many descendants through **Isaac** (See: 11:18). Alternate translation: [how God had pledged offspring to him]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because he trusted God
Abraham	Abraham
Isaac	{his son} Isaac
being tested	when God tested him
promises	God promised {many descendants}
having welcomed	to whom

Hebrews 11:18

ULT	UST
to whom it was said, "Through Isaac your offspring will be named,"	*{In fact,} God {had already} said to Abraham, "The many descendants {that I promised to give you} will come from {your son} Isaac."*

ULT **whom**
UST Abraham
(ὃν)

The word **whom** refers to Abraham. If it would be helpful in your language, you could make to whom **whom** refers explicit. Alternate translation: [which man Abraham]

Support Reference: Pronouns — When to Use Them

ULT **it was said**
UST {In fact,} God {had already} said
(ἐλαλήθη)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **said** rather than on the person doing the saying. If you must state who did the action, the author implies that God did it. Alternate translation: [God said]

Support Reference: Active or Passive

ULT **it was said**
UST {In fact,} God {had already} said
(ἐλαλήθη)

The author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that God said to Abraham. However, the audience would have understood that these were words from the Old Testament, specifically from Genesis 21:12. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: [it was spoken]

Support Reference: Quotations and Quote Margins

ULT your offspring will be named
UST The many descendants {that I promised to give you} will come
(κληθήσεταί σοι σπέρμα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **offspring** that is **named** rather than on the person doing the naming. If you must state who did the action, you could use an indefinite subject. Alternate translation: [people will name your offspring]

Support Reference: Active or Passive

ULT offspring
UST The many descendants {that I promised to give … }
(σπέρμα)

The word **offspring** is a singular noun that refers to many descendants. It may be more natural in your language to use a plural form. Alternate translation: [descendants]

ULT will be named
UST will come
(κληθήσεταί)

In the culture of the author of the quotation, naming **offspring** through someone refers to identifying the ancestor of a specific group of people. Your language may have its own way of identifying an ancestor. Alternate translation: [will be traced] or [will descend]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaac	from {your son} Isaac
offspring	The many descendants {that I promised to give … }

Hebrews 11:19

ULT	UST
having reasoned that God is able to raise up even from the dead, and in a parable, he received him back from there.	*{Abraham acted in this way because} he reckoned that God could make dead people alive again. In fact, in a manner of speaking, Abraham did get Isaac back after he had died.*

ULT **having reasoned**
UST {Abraham acted in this way because} he reckoned
(λογισάμενος)

The phrase **having reasoned** introduces the reason why Abraham acted as the author described in 11:17. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: [because he reasoned]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to raise up even from the dead**
UST make dead people alive again
(καὶ ἐκ νεκρῶν ἐγείρειν)

The author uses the phrase **raise up** to refer to how God makes someone who has died come back to life. If it would be helpful in your language, you could use a comparable expression or translate the idea plainly. Alternate translation: [to restore even the dead to life]

Support Reference: Idiom

ULT **the dead**
UST dead people
(νεκρῶν)

The author is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: [the dead people] or [the corpses]

Support Reference: Nominal Adjectives

ULT **he received him back**
UST Abraham did get Isaac back
(αὐτὸν & ἐκομίσατο)

The word **he** refers to Abraham, and the word **him** refers to Isaac. If it would be helpful in your language, you could make to whom these words refer more explicit. Alternate translation: [Abraham received Isaac back]

Support Reference: Pronouns — When to Use Them

ULT **and in a parable, he received him back from there**
UST In fact, in a manner of speaking, Abraham did get Isaac back after he had died
(ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο)

The word translated as **from there** could be: (1) a reference back to the **dead**, specifically the state of being **dead**. Alternate translation: [and in a parable, he received him back from being dead]; (2) a linking word that indicates the cause of Abraham receiving Isaac back. Alternate translation: [because of which, also in a parable, he received him back]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
he received … back	Abraham did get … back

Hebrews 11:20

ULT	UST
By faith also, concerning coming things, Isaac blessed Jacob and Esau.	*Because he trusted God, Isaac blessed {his sons} Jacob and Esau, declaring what would happen {to each of them}.*

Note:

The author refers to a story about how **Isaac** blessed his twin sons **Jacob** and **Esau**. In the story, Jacob pretends to be Esau and receives the blessing that Isaac intended for Esau. When Esau comes to receive his blessing, Isaac realizes that Jacob stole the blessing from Esau. He then gives Esau a different blessing. You can read about Isaac blessing his sons in Genesis 27:1–40. You might want to include this information in a footnote.

ULT **By faith also, concerning coming things**
UST Because he trusted God … declaring what would happen {to each of them}
(πίστει καὶ περὶ μελλόντων)

The word **also** could go with: (1) **By faith**. In this case, the author is showing that Isaac had **faith** just like Abraham and the others he has mentioned. Alternate translation: [By faith too, concerning coming things]; (2) **concerning coming things**. In this case, the **also** emphasizes the **coming things**. Alternate translation: [By faith, even concerning coming things]

Support Reference: Information Structure

ULT **concerning coming things**
UST declaring what would happen {to each of them}
(περὶ μελλόντων)

The phrase **coming things** refers to what was going to happen to both **Jacob** and **Esau** and thus also indicates the contents of the blessings given to each son. If it would be helpful in your language, you could clarify that **coming things** refers to future events. Alternate translation: [concerning coming events] or [concerning what would later happen]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because he trusted God
blessed	blessed
Isaac	Isaac

ULT	UST
Jacob	{his sons} Jacob
Esau	Esau

Hebrews 11:21

ULT	UST
By faith Jacob, {when} dying, blessed each of the sons of Joseph and worshiped on the end of his staff.	*Because he trusted God, when he was about to die, Jacob blessed both sons of {his son} Joseph. He praised God while he leaned on his walking stick.*

Note:

The author refers to a story about **Jacob**, Abraham's grandson. When he was about to die, he **blessed** the two sons of his own son **Joseph**. You can read about **Jacob** blessing the sons of Joseph in Genesis 47:28–48:22. You might want to include this information in a footnote.

ULT **worshiped on the end of his staff**
UST He praised God while he leaned on his walking stick
(προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ)

The author takes these words from a Greek translation of Genesis 47:31. The words indicate that Jacob **worshiped** while he held himself up by holding onto the **end of his staff**. If it would be helpful in your language, you could use a form that refers to steadying oneself by holding onto a stick or **staff**. Alternate translation: [worshiped as he steadied himself with a pole] or [worshiped as he held himself up with his walking stick]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because he trusted God
Jacob	Jacob
of Joseph	of {his son} Joseph
blessed	blessed
worshiped	He praised God
of … staff	walking stick

Hebrews 11:22

ULT	UST
By faith Joseph, coming to an end, mentioned about the exodus of the sons of Israel and commanded {them} about his bones.	*Because he trusted God, when he was about to die, Joseph spoke about how the Israelites would leave {the land of Egypt}. Also, he commanded {them to take} his bones {with them when they left}.*

Note:

The author refers to a story about what **Joseph** said when he was about to die. He said that God would lead them from Egypt to the land that God promised to give to them, and that they should take his bones with them when they left Egypt. You can read this story in Genesis 50:24–26. You might want to include this information in a footnote.

ULT **coming to an end**
UST when he was about to die
(τελευτῶν)

The phrase **coming to an end** is a polite way of indicating that someone will die soon. If it would be helpful in your language, you could use a natural and polite expression to indicate that someone is about to die. Alternate translation: [about to pass away] or [being about to die]

Support Reference: Euphemism

ULT **the exodus of the sons of Israel**
UST how the Israelites would leave {the land of Egypt}
(τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ)

The audience would understand that the author was speaking about the **exodus** of the Israelites from Egypt to the land that God had promised to give them. If your readers would not make this inference, you could express this idea more explicitly. Alternate translation: [the exodus of the sons of Israel from Egypt]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the sons**
UST how the Israelites
(τῶν υἱῶν)

Although the word **sons** is masculine, the author is using it to refer to any children or descendants, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [of the sons and daughters] or [of the children]

Support Reference: When Masculine Words Include Women

ULT **of the sons of Israel**
UST how the Israelites
(τῶν υἱῶν Ἰσραὴλ)

The author uses the word **sons** to refer in general to all the descendants of **Israel**, who was also called "Jacob." If it would be helpful in your language, you could use a word or phrase that refers to descendants in general. Alternate translation: [of the descendants of Israel] or [those descended from Israel]

Support Reference: Kinship

ULT **commanded {them} about his bones**
UST he commanded {them to take} his bones {with them when they left}
(περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο)

The author does not clarify what the "command" about the **bones** is. The audience would have known that Joseph wanted the Israelites to take **his bones** with them when they left Egypt so they could bury his bones in the land that God promised them. If it would be helpful in your language, you could make the content of the command explicit. Alternate translation: [commanded them to take his bones to the promised land]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because he trusted God
Joseph	Joseph
of Israel	how the Israelites
commanded {them}	he commanded {them … }

Hebrews 11:23

ULT	UST
By faith Moses, having been born, was hidden for three months by his parents because they saw that the little child {was} beautiful, and they were not afraid of the decree of the king.	*Because they trusted God, Moses' father and mother kept Moses hidden for 13 weeks after he was born. They bravely disobeyed what the king {of Egypt} commanded {about killing the sons of the Israelites}. {They did that} because they could tell that Moses was a good child.*

Note:

The author refers to a story about a man named **Moses**. The king of Egypt, where **Moses** was born, had commanded that all the boys born to the Israelites should be killed. When **Moses** was born to his parents, they defied the command and hid Moses for **three months**. You can read this story about **Moses** in Exodus 1:22–2:3. You might want to include this information in a footnote.

ULT **Moses, having been born, was hidden for three months by his parents**
UST Moses' father and mother kept Moses hidden for 13 weeks after he was born
(Μωϋσῆς, γεννηθεὶς, ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Moses** rather than on Moses' parents. Alternate translation: [Moses' parents hid him for three months after his mother gave birth to him]

Support Reference: Active or Passive

ULT **for three months**
UST for 13 weeks
(τρίμηνον)

Alternate translation: [for one quarter of a year]

ULT **they were not afraid of the decree**
UST They bravely disobeyed what … commanded {about killing the sons of the Israelites}
(οὐκ ἐφοβήθησαν τὸ διάταγμα)

The author means that Moses' parents were **not afraid** to break or disobey **the decree**. If it would be helpful in your language, you could make this more explicit. Alternate translation: [they were not afraid of breaking the decree] or [they did not fear the consequences of breaking the decree]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the decree of the king**
UST what the king {of Egypt} commanded {about killing the sons of the Israelites}
(τὸ διάταγμα τοῦ βασιλέως)

If your language does not use an abstract noun for the idea of **decree**, you could express the idea by using a verb such as "decree" or "command." Alternate translation: [of what the king decreed]

Support Reference: Abstract Nouns

ULT **of the decree of the king**
UST what the king {of Egypt} commanded {about killing the sons of the Israelites}
(τὸ διάταγμα τοῦ βασιλέως)

The author assumes that his audience knew who the **king** was and what the **decree** was about. The **king** is the ruler over the land of Egypt, sometimes also called a "Pharaoh." The **decree** required all the sons born to the Israelites to be drowned in the river Nile. If your readers would not make these inferences, you could make them more explicit. Alternate translation: [of the king of Egypt's decree that all the male children of the Israelites should be drowned]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because they trusted God
Moses	Moses
they were … afraid	They bravely disobeyed
of the king	the king {of Egypt}

Hebrews 11:24

ULT	UST
By faith Moses, having become great, refused to be called the son of Pharaoh's daughter.	*Because he trusted God, when he grew up, Moses rejected how he was living as the {adopted} son of one {of the daughters} of the king of Egypt.*

Note:

In 11:24–27, the author refers to a story about **Moses**. This man **Moses** grew up as the adopted son of Pharaoh's daughter. However, one day Moses saw an Egyptian hitting one of his fellow Israelites. He killed the Egyptian, but Pharaoh found out and wanted to kill Moses. Moses escaped to a land called Midian. You can read about this story in Exodus 2:11–15. You might want to include this information in a footnote.

ULT **refused to be called the son of Pharaoh's daughter**
UST rejected how he was living as the {adopted} son of one {of the daughters} of the king of Egypt
(ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ)

The phrase **to be called** indicates more than just a name. It refers also to the power and status that comes along with that name. The author means that Moses **refused** to live and act as **the son of Pharaoh's daughter**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [refused to be treated as the son of Pharaoh's daughter] or [refused to be honored as the son of Pharaoh's daughter]

Support Reference: Assumed Knowledge and Implicit Information

ULT **refused to be called**
UST rejected how he was living as
(ἠρνήσατο λέγεσθαι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Moses**, who is **called**, rather than on the people doing the calling. If you must state who did the action, you could use an indefinite subject. Alternate translation: [refused to have people to call him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because he trusted God
Moses	Moses
to be called	how he was living as
Pharaoh’s	of the king of Egypt

Hebrews 11:25

ULT	UST
Rather, he chose to suffer evil together with the people of God than to have the temporary enjoyment of sin.	*He decided to experience how people mistreated God's people rather than to enjoy sinning for a little while.*

> ULT **to have the temporary enjoyment of sin**
> UST to enjoy sinning for a little while
> (πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν)

If your language does not use abstract nouns for the ideas of **enjoyment** and **sin**, you could express the ideas by using verbs such as "enjoy" and "sin." Alternate translation: [temporarily to relish acting in sinful ways] or [to benefit briefly from doing sinful things]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he chose	He decided
to suffer evil together	to experience how people mistreated
of God	God's
with the people of God	God's people
of sin	sinning

Hebrews 11:26

ULT	UST
He considered the reproach of the Christ greater riches {than} the treasures of Egypt, for he was looking away toward his reward.	*He reckoned that people insulting him because of the Messiah was more valuable than all the valuable things in {the land of} Egypt. {He thought in this way,} because he focused on how God would reward him.*

ULT **the reproach of the Christ**
UST that people insulting him because of the Messiah
(τὸν ὀνειδισμὸν τοῦ Χριστοῦ)

The author could be referring to a **reproach** that is: (1) for the sake of or because of **the Christ**. Alternate translation: [the reproach for the sake of the Christ] or [the reproach because of the Christ]; (2) like the **reproach** that **the Christ** experienced. Alternate translation: [the reproach that Christ experienced] or [reproach, which is like what Christ suffered,]

Support Reference: Possession

ULT **the reproach of the Christ**
UST that people insulting him because of the Messiah
(τὸν ὀνειδισμὸν τοῦ Χριστοῦ)

If your language does not use an abstract noun for the idea behind **reproach**, you could express the idea by using a verb such as “reproach.” Alternate translation: [being reproached for Christ to be]

Support Reference: Abstract Nouns

ULT **for**
UST {He thought in this way,} because
(γὰρ)

The word **For** introduces a reason why Moses **considered** the **reproach of Christ** to be more valuable than **the treasures of Egypt**. If it would be helpful in your language, you could use a different word or phrase that introduces a reason or basis. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he was looking away toward**
UST he focused on
(ἀπέβλεπεν & εἰς)

The author speaks as if Moses was **looking away** from the **treasures of Egypt** and **toward his reward**. He speaks in this way to indicate that Moses thought about and focused on the **reward** from God rather than **the treasures of Egypt**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for he was concentrating instead on]

Support Reference: Metaphor

ULT **toward his reward**
UST on how God would reward him
(εἰς τὴν μισθαποδοσίαν)

If your language does not use an abstract noun for the idea behind **reward**, you could express the idea by using a verb such as “reward” or “repay.” Alternate translation: [toward how God would repay him]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Egypt	in {the land of} Egypt
reproach	that people insulting him
of the Christ	because of the Messiah
reward	how God would reward him

Hebrews 11:27

ULT	UST
By faith he left Egypt behind, not having feared the wrath of the king, for he endured as if he were seeing the unseen one.	*Because he trusted God, Moses departed from {the land of} Egypt. He was not afraid of {what} the king {would do} while he was angry. {He acted in that way,} because he continued {to trust God as completely} as if he could see God, who is invisible.*

ULT **the wrath of the king**
UST of {what} the king {would do} while he was angry
(τὸν θυμὸν τοῦ βασιλέως)

If your language does not use an abstract noun for the idea of **wrath**, you could express the idea by using an adjective such as “angry” or “furious.” Alternate translation: [how furious the king was]

Support Reference: Abstract Nouns

ULT **for**
UST {He acted in that way,} because
(γὰρ)

The word **for** introduces a reason why Moses **left Egypt behind** and did not fear **the wrath of the king**. If it would be helpful in your language, you could use a different word or phrase that introduces a reason or basis. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **as if he were seeing**
UST { … as completely} as if he could see
(ὡς ὁρῶν)

The word translated as **as if** could indicate that Moses: (1) did not actually “see” God but rather acted like he could. Alternate translation: [as though he could see]; (2) did “see” God and acted as one who could do so. Alternate translation: [as one who could see]

> ULT **the … as if he were seeing … unseen one**
> UST while he was angry … { … as completely} as if he could see … who is invisible
> (τὸν & ἀόρατον ὡς ὁρῶν)

The author compares the way that Moses **endured** to how someone who was **seeing the unseen one** would endure. The author's point is that Moses endured because he was totally sure that God was trustworthy, as sure as if God were right beside him. If it would be helpful in your language, you could make the comparison more explicit. Alternate translation: [as one who could see the unseen one endures]

Support Reference: Simile

> ULT **the … unseen one**
> UST while he was angry … who is invisible
> (τὸν & ἀόρατον)

The audience would have known that **the unseen one** is God. If it would be helpful in your language, you could make who **the unseen one** is more explicit. Alternate translation: [the unseen God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because he trusted God
Egypt	{the land of} Egypt
having feared	He was … afraid
of the king	of {what} the king {would do}
he endured	he continued {to trust God … }

Hebrews 11:28

ULT	UST
By faith he has performed the Passover and the sprinkling of the blood, so that the destroyer {of} the firstborn would not touch them.	*Because he trusted God, Moses led the Israelites in celebrating the {first} Passover festival and spreading blood {from lambs on their doors}. {They did that} so that the spiritual being who killed the eldest children {of the Egyptians} would not kill their {eldest children}.*

Note:

The author refers to the story of the first **Passover**, a festival that the Israelites continued to celebrate to remember what happened when God delivered them from Egypt. God had warned the king of Egypt that if he did not let the Israelites go free, he would kill the **firstborn** son in each Egyptian family. God told Moses to have the Israelites spread blood from a sacrificed lamb on their doors so that their **firstborn** sons would not die. Then, God sent a destroying angel, who killed the **firstborn** sons of the Egyptians. When that happened, the king of Egypt let the Israelites go free. You can read about the first **Passover** in Exodus 11:1–12:32. You might want to include this information in a footnote.

ULT **he has performed**
UST Moses led the Israelites in celebrating
(πεποίηκεν)

The author implies that Moses led all the Israelites in doing these things. It was not just Moses who sprinkled blood and **performed the Passover**. If it would be helpful in your language, you could make the implication about all the Israelites more explicit. Alternate translation: [he had them perform] or [he and the Israelites have performed]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the sprinkling of the blood**
> UST spreading blood {from lambs on their doors}
> (τὴν πρόσχυσιν τοῦ αἵματος)

The phrase **the sprinkling of the blood** refers to God's command to the Israelites to kill a lamb and spread its **blood** on the doorposts of every house where Israelites lived. This would prevent **the destroyer** from harming their **firstborn**. If it would be helpful in your language, you could make what **the sprinkling of the blood** refers to more explicit. Alternate translation: [the sprinkling of blood from sacrifices on their doorframes]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the destroyer {of} the firstborn**
> UST the spiritual being who killed the eldest children {of the Egyptians}
> (ὁ ὀλοθρεύων τὰ πρωτότοκα)

The phrase **the destroyer {of} the firstborn** refers to the spiritual being whom God commanded to kill the **firstborn** of the Egyptians. If it would be helpful in your language, you could clarify that **the destroyer** is a spiritual being. Alternate translation: [the angel who destroyed the firstborn]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **would not touch**
> UST would not kill
> (μὴ & θίγῃ)

The word **touch** refers to harming or killing someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [would not harm] or [would not destroy]

Support Reference: Metaphor

> ULT **them**
> UST their {eldest children}
> (αὐτῶν)

The word **them** refers to the Israelites, perhaps more specifically to the firstborn of the Israelites. If it would be helpful in your language, you could make whom **them** refers to explicit. Alternate translation: [the Israelites] or [the Israelite firstborn]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because he trusted God
Passover	the {first} Passover festival
destroyer	the spiritual being who killed
{of} the firstborn	the eldest children {of the Egyptians}

Hebrews 11:29

ULT	UST
By faith they passed through the Red Sea as if through dry land, which the Egyptians, having taken an attempt, were swallowed up.	*Because they trusted God, the Israelites walked across the Sea of Reeds like {they were walking on} hard ground {when God made a path for them}. Then, when the Egyptians tried to follow, they drowned in the water {when God covered the path}.*

Note:

The author refers to a story about how God rescued the Israelites from Egypt. After the king of Egypt let them go free, the Israelites traveled until they reached the edge of the **Red Sea**. However, the king of Egypt decided that he had made a mistake and wanted to take the Israelites back. His army surrounded them as they camped next to the **Red Sea**. However, God opened a path through the **Red Sea**, and the Israelites walked right through. When the Egyptian army followed, God sent the water back over the path he had created, and the Egyptians drowned. You can read this story in Exodus 14. You might want to include this information in a footnote.

ULT **as if through dry land**
UST like {they were walking on} hard ground {when God made a path for them}
(ὡς διὰ ξηρᾶς γῆς)

The author compares the way that the Israelites **passed through the Red Sea** to how a person would pass **through dry land**. In other words, the Israelites were able to walk **through** the **Red Sea** just like they would walk on a path. The audience would know that God separated the water of the **Red Sea** to create this path. If it would be helpful in your language, you could make what the author is comparing more explicit. Alternate translation: [like they were walking on a dry path]

Support Reference: Simile

ULT **the Egyptians, having taken an attempt, were swallowed up**
UST Then, when the Egyptians tried to follow, they drowned in the water {when God covered the path}
(πεῖραν λαβόντες, οἱ Αἰγύπτιοι κατεπόθησαν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who **were swallowed up** rather than on what did the "swallowing." If you must state who did the action, the author implies that "the Red Sea" did it. Alternate translation: [swallowed up the Egyptians when they had taken an attempt]

Support Reference: Active or Passive

ULT **were swallowed up**
UST drowned in the water {when God covered the path}
(κατεπόθησαν)

The author speaks of dying by drowning as water had **swallowed** someone **up**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [were drowned]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because they trusted God
Red Sea	the Sea of Reeds
having taken	Then, when the Egyptians tried to follow
Egyptians	they

Hebrews 11:30

ULT	UST
By faith the walls of Jericho fell down, having been encircled for seven days.	*Because the Israelites trusted God, he broke down the walls {around the city} of Jericho after the Israelites {repeatedly} marched around the city during one week.*

Note:

The author refers to a story about a city named **Jericho**. This city was the first city that the Israelites attacked when they entered the land that God had promised to give to them. God told them to march around the city once a day for six days and then to march around the city seven times on the seventh day. When the Israelites completed their last march around the city and shouted loudly, the walls fell down and the Israelites conquered the city. You can read about **Jericho** in Joshua 6:1–25. You might want to include this information in a footnote.

ULT **having been encircled**
UST after the Israelites {repeatedly} marched around the city
(κυκλωθέντα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **walls** that are **encircled** rather than on the people doing the encircling. If you must state who did the action, the author implies that "the Israelites" did it. Alternate translation: [the Israelites having encircled them]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because the Israelites trusted God
of Jericho	{around the city} of Jericho
days	during one week

Hebrews 11:31

ULT	UST
By faith Rahab the prostitute did not perish together with the ones having disobeyed, having welcomed the spies with peace.	*Because she trusted God, Rahab, who was a prostitute, kept the spies {whom Joshua had sent} safe. {Because she did that,} the Israelites did not kill her when they killed {everyone else who lived in Jericho}, everyone who did not obey {God}.*

Note:

The author refers to a story about a woman named **Rahab**. She was a **prostitute** who lived in the city of Jericho. When Joshua sent **spies** to see what Jericho was like, Rahab hid them from the leaders of the city and sent them safely back to Joshua. Because she did that, Joshua had the Israelites keep Rahab and her family alive when they conquered Jericho and killed everyone else. You can read about **Rahab** in Joshua 2:1–21 and Joshua 6:22–25. You might want to include this information in a footnote.

ULT **with the ones having disobeyed**
UST everyone else who lived in Jericho}, everyone who did not obey {God}
(τοῖς ἀπειθήσασιν)

The phrase **the ones having disobeyed** refers to everyone else who lived in Jericho. They did not respond to God and God's people like **Rahab** did, so the author describes them as "disobedient." If it would be helpful in your language, you could make who **the ones having disobeyed** are more explicit. Alternate translation: [with everyone else in Jericho who disobeyed] or [with the people who lived in Jericho and who disobeyed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having welcomed**
UST kept
(δεξαμένη)

The phrase **having welcomed** introduces the reason or cause for why Rahab **did not perish**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: [since she welcomed] or [for she welcomed]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the spies**
UST the spies {whom Joshua had sent}
(τοὺς κατασκόπους)

The word **spies** refers to men whom Joshua had sent out to examine what the people and cities in the promised land were like before he and the Israelites attacked. If it would be helpful in your language, you could use a word or phrase that refers to this kind of task. Alternate translation: [the scouts] or [those sent to investigate the land]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with peace**
UST safe
(μετ’ εἰρήνης)

If your language does not use an abstract noun for the idea of **peace**, you could express the idea by using an adverb such as “peacefully.” Alternate translation: [who had peacefully received the spies]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By faith	Because she trusted God
Rahab	Rahab
prostitute	who was a prostitute
did … perish together	{Because she did that,} the Israelites did … kill her when they killed
having welcomed	kept
peace	safe

Hebrews 11:32

ULT	UST
And what more might I say? For the time will fail me, fully relating about Gideon, Barak, Samson, Jephthah, David, and also Samuel and the prophets,	*I cannot now say any more about this. Indeed, I do not have the time to tell you about Gideon, Barak, Samson, Jephthah, David, Samuel, and the {other} prophets.*

ULT **what more might I say**
UST I cannot now say any more about this
(τί ἔτι λέγω)

The author uses this question to emphasize that there are many more examples that he could have discussed. If it would be helpful in your language, you could express the idea by using a strong statement and include the emphasis in another way. Alternate translation: [I could talk about so many more examples!]

Support Reference: Rhetorical Question

ULT **For**
UST Indeed
(γὰρ)

The word **For** introduces a further explanation of why the author cannot **say** any **more**. If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: [But] or [In fact,]

Support Reference: Connecting Words and Phrases

ULT **the time will fail me**
UST I do not have the time
(ἐπιλείψει & με & ὁ χρόνος)

The phrase **the time will fail me** indicates that the author does not have enough time to speak about more people. If it would be helpful in your language, you could use an expression that refers to a lack of time. Alternate translation: [I will not have enough time] or [it would take too much time]

Support Reference: Idiom

> ULT **me, fully relating**
> UST I … to tell you
> (με διηγούμενον)

The phrase **fully relating** indicates the condition in which **the time will fail me**. Of course, the author indicates that he will not meet this condition. If it would be helpful in your language, you could make the relationship more explicit by using a form that introduces a non-real condition. Alternate translation: [me if I were to fully relate] or [me were I to fully relate]

Support Reference: Connect — Contrary to Fact Conditions

> ULT **the prophets**
> UST the {other} prophets
> (τῶν προφητῶν)

The phrase **the prophets** refers in general to anyone who spoke God's word to his people. The man **Samuel** was considered a prophet, so make sure that your translation does not imply that **Samuel** was not a prophet. Alternate translation: [the others who spoke for God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	the time
Gideon	Gideon
Samson	Samson
Jephthah	Jephthah
David	David
Samuel	Samuel
prophets	the {other} prophets

Hebrews 11:33

ULT	UST
who through faith conquered kingdoms, worked justice, obtained promises, shut the mouths of lions,	*Because such people trusted God, some of them defeated foreign armies. Others ruled justly. Others received what God had promised. Others kept lions from eating them.*

ULT **who**
UST such people
(οἳ)

The word **who** does not mean that each person listed in 11:32 did all the things the author is about to mention. The author means that these are the kinds of things that those with faith were able to do in general. Alternate translation: [who, along with many others,]

Support Reference: Pronouns — When to Use Them

ULT **worked justice**
UST Others ruled justly
(εἰργάσαντο δικαιοσύνην)

If your language does not use an abstract noun for the idea of **justice**, you could express the idea by using an adverb such as “justly” or “rightly.” Alternate translation: [led rightly] or [reigned justly]

Support Reference: Abstract Nouns

ULT **promises**
UST what God had promised
(ἐπαγγελιῶν)

The word **promises** refers to the contents of the **promises**, or what God has “promised” to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of the **promises**. Alternate translation: [the things from God’s promises] or [the things that God promised]

Support Reference: Metonymy

ULT **promises**
UST what God had promised
(ἐπαγγελιῶν)

If your language does not use an abstract noun for the idea of **promises**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: [what God pledged]

Support Reference: Abstract Nouns

ULT **shut the mouths of lions**
UST Others kept lions from eating them
(ἔφραξαν στόματα λεόντων)

The phrase **shut the mouths of lions** means that the lions cannot eat anything, particularly the person who is with the lions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [stopped lions from devouring them] or [restrained the hunger of lions]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	Because … trusted God
kingdoms	foreign armies
worked	Others ruled
justice	justly
promises	what God had promised
of lions	lions

Hebrews 11:34

ULT	UST
extinguished the power of fire, escaped the mouth of the sword, were empowered out of weakness, became strong in battle, {and} routed foreign armies.	*Others stopped fire from burning them. Others survived when someone violently attacked them. Others became powerful when they were weak. Others fought their enemies powerfully. Others completely defeated soldiers from other countries.*

ULT **the power of fire**
UST fire from burning them
(δύναμιν πυρός)

The author uses the possessive form to describe **fire** that has **power**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [fire that has power]

Support Reference: Possession

ULT **the power of fire**
UST fire from burning them
(δύναμιν πυρός)

If your language does not use an abstract noun for the idea of **power**, you could express the idea by using an adjective such as “powerful.” Alternate translation: [powerful fire]

Support Reference: Abstract Nouns

ULT **escaped the mouth of the sword**
UST Others survived when someone violently attacked them
(ἔφυγον στόματα μαχαίρης)

The phrase **the mouth of the sword** refers to how the **sword** destroys people as if it ate them up with a **mouth**. The expression refers to someone killing someone else with a **sword**. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: [escaped violent death] or [survived someone trying to kill them]

Support Reference: Personification

> ULT **were empowered out of weakness**
> UST Others became powerful when they were weak
> (ἐδυναμώθησαν ἀπὸ ἀσθενείας)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who **were empowered** rather than on the person doing the empowering. If you must state who did the action, the author implies that God did it. Alternate translation: [received empowering from God out of weakness] or [became powerful out of weakness]

Support Reference: Active or Passive

> ULT **out of weakness**
> UST when they were weak
> (ἀπὸ ἀσθενείας)

If your language does not use an abstract noun for the idea of **weakness**, you could express the idea by using an adjective such as “weak.” Alternate translation: [out of being weak]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
extinguished	Others stopped
of the sword	when someone violently attacked them
strong	powerfully
foreign	from other countries

Hebrews 11:35

ULT	UST
Women received back their dead by resurrection, but others were tortured, not accepting their release, so that they might obtain a better resurrection;	*Some women experienced how God made their {family members} who had died to become alive again. However, other people experienced how others intentionally hurt them {to make them disobey God}. They kept obeying God despite that. That way, God would make them alive again so that they could never die.*

ULT **their dead**
UST their {family members} who had died
(τοὺς νεκροὺς αὐτῶν)

The author is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. The word **their** indicates that these **dead** people belong to the families of the **Women**. Alternate translation: [their dead relatives]

Support Reference: Nominal Adjectives

ULT **others**
UST other people
(ἄλλοι)

The word **others** does not refer to other **Women**. Rather, it refers to other people in general. If it would be helpful in your language, you could make this explicit. Alternate translation: [other Israelites] or [other believers]

Support Reference: Pronouns — When to Use Them

ULT **others were tortured**
UST other people experienced how others intentionally hurt them {to make them disobey God}
(ἄλλοι & ἐτυμπανίσθησαν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who **were tortured** rather than on the people doing the torturing. If you must state who did the action, you could use an indefinite subject. Alternate translation: [others accepted torture] or [others were those whom people tortured]

Support Reference: Active or Passive

ULT **not accepting their release**
UST They kept obeying God despite that
(οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν)

The audience would understand that the "torture" would stop if the people being **tortured** did what the torturer asked. In this case, the author implies that the people are being **tortured** to make them disobey or deny God. To "accept release," then, would require disobeying or denying God. If it would be helpful in your language, you could make what the author implies more explicit. Alternate translation: [refusing to disobey God in order to be released] or [not being willing to be released by denying God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not accepting their release**
UST They kept obeying God despite that
(οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν)

If your language does not use an abstract noun for the idea of **release**, you could express the idea by using a verb such as "release." Alternate translation: [not asking to be released] or [not trying to be released]

Support Reference: Abstract Nouns

ULT **a better resurrection**
UST alive again so that they could never die
(κρείττονος ἀναστάσεως)

The author does not state what this **resurrection** is **better** than. The phrase **better resurrection** could mean: (1) that this is a final **resurrection** and is thus better than the temporary **resurrection** mentioned at the beginning of the verse. Alternate translation: [resurrection better than a temporary return to life]; (2) that **resurrection** is **better** than a temporary **release** from being **tortured**. Alternate translation: [a resurrection better than release]; (3) these people will have a **better resurrection** than those who did not have faith. Everyone experiences **resurrection**, but those who trusted God receive a **better** one. Alternate translation: [a resurrection better than what their enemies will obtain]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
received back	experienced
resurrection	how God made … to become alive again

ULT	UST
release	They kept obeying God despite that
a … resurrection	alive again

Hebrews 11:36

ULT	UST
and others received a trial of mockings and of whippings, and even more of chains and of imprisonment.	*Further, other people suffered when others made fun of them or struck their backs with ropes. Sometimes, rulers even arrested them and put them in jail.*

ULT **of whippings**
UST struck their backs with ropes
(μαστίγων)

The word **whippings** refers to punishment that consisted in one person hitting another person's back with ropes or leather thongs. The one doing the **whipping** would lash the other person until his or her back was cut open. If it would be helpful in your language, you could use a word or phrase that refers to this kind of punishment. Alternate translation: [of floggings] or [of beatings]

Support Reference: Translate Unknowns

ULT **and even more**
UST Sometimes … even
(ἔτι δὲ)

The phrase **and even more** indicates that what the author says next are worse or more difficult to bear than the **mockings** and **whippings** he has already mentioned. If it would be helpful in your language, you could use a word or phrase that makes this comparison clear. Alternate translation: [and even worse,] or [and more difficult,]

Support Reference: Connecting Words and Phrases

ULT **of chains and of imprisonment**
UST rulers … arrested them and put them in jail
(δεσμῶν καὶ φυλακῆς)

The words **chains** and **imprisonment** function together to refer to forced confinement. The word **chains** refers to how a person could be restrained by bonds or ropes, while the word **imprisonment** refers to how a person could be locked in a room. If you do not have two words for these categories, you could use a single word or phrase to refer to restraining someone in a specific location. Alternate translation: [of being in jail] or [of being locked up]

Support Reference: Doublet

> ULT **of chains**
> UST rulers … arrested them
> (δεσμῶν)

The word **chains** refers to being "chained." If it would be helpful in your language, you could express the idea plainly. Alternate translation: [of being chained] or [of being tied up]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of mockings	made fun of them
received	suffered when others
of chains	rulers … arrested them

Hebrews 11:37

ULT	UST
They were stoned, they were sawn in two, they were tried, they died with slaughter of a sword, they went about in sheepskins {and} in goatskins, destitute, oppressed, mistreated;	*People killed these {faithful people} by throwing rocks at them or by cutting them in half. People tempted them {to disobey God}. People killed them with swords. These {faithful people} wandered around wearing only animal skins. They had nothing, and people persecuted them and treated them badly.*

ULT **They were stoned, they were sawn in two, they were tried**
UST People killed these {faithful people} by throwing rocks at them or by cutting them in half. People tempted them {to disobey God}
(ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who experience these sufferings rather than on whoever makes them suffer. If you must state who did the action, you could use an indefinite subject. Alternate translation: [People stoned them, people sawed them in two, people tried them]

Support Reference: Active or Passive

ULT **they were tried**
UST People tempted them {to disobey God}
(ἐπειράσθησαν)

Many early manuscripts do not include **they were tried** in this list. Consider whether translations that your readers are familiar with include **they were tried**. Otherwise, consider including the phrase as the ULT does.

Support Reference: Textual Variants

ULT **with slaughter of a sword**
UST with swords
(ἐν φόνῳ μαχαίρης)

If your language does not use an abstract noun for the idea of **slaughter**, you could express the idea by using a verb such as “slaughter” or “kill.” Alternate translation: [when people slaughtered them with swords]

Support Reference: Abstract Nouns

> ULT **in sheepskins {and} in goatskins**
> UST wearing only animal skins
> (ἐν μηλωταῖς, ἐν αἰγίοις δέρμασιν)

The words **sheepskins** and **goatskins** refer to skins from animals. In the author's culture, clothing was not made from animal skins but from the fur from the animals. So, people who wore "skins" were not able to get normal clothes. If it would be helpful in your language, you could clarify what wearing **sheepskins** and **goatskins** would mean. Alternate translation: [wearing only the skins from sheep and goats] or [without proper clothing, wearing only sheepskins and goatskins]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in sheepskins {and} in goatskins**
> UST wearing only animal skins
> (ἐν μηλωταῖς, ἐν αἰγίοις δέρμασιν)

The author refers to both **sheepskins** and **goatskins** to emphasize that the people he is discussing did not have any other clothing. If you do not have two words for these categories, or if it would be unclear why the author refers to both kinds of skins, you could use a single word or phrase that refers to the skins from animals. Alternate translation: [in skins from animals]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They were stoned	People killed these {faithful people} by throwing rocks at them
of a sword	with swords

Hebrews 11:38

ULT	UST
(of which {people} the world was not worthy), being caused to wander about in deserts and mountains and caves and the holes in the ground.	*{People treated them like that even though} they did not deserve to live in the same place with those who trusted God. {Despite that,} these faithful people had to live in wilderness places, on hills, and in caves in the earth.*

ULT **of which {people} the world was not worthy), being caused to wander about in deserts and mountains and caves and the holes in the ground**

UST {People treated them like that even though} they did not deserve to live in the same place with those who trusted God. {Despite that,} these faithful people had to live in wilderness places, on hills, and in caves in the earth

(ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι, καὶ ὄρεσι, καὶ σπηλαίοις, καὶ ταῖς ὀπαῖς τῆς γῆς)

The author puts the clause **of which {people} the world was not worthy** here to contrast with how these same **{people}** are "destitute, oppressed, mistreated" (See: 11:37). If possible, retain this clause where it stands. If keeping the clause here is not possible, you could move it to the end of the verse. Alternate translation: [being caused to wander about in deserts and mountains and caves and the holes in the ground, of which {people} the world was not worthy]

Support Reference: Information Structure

ULT **the world was**

UST {People treated them like that even though} they did … deserve to live in the same place

(ἦν & ὁ κόσμος)

The word **world** refers primarily to the people who live in the world and the societies that they make up. If it would be helpful in your language, you could use a word or phrase that refers to the people and societies of **the world**. Alternate translation: [those who live in this world were]

Support Reference: Metonymy

> ULT **being caused to wander about**
> UST {Despite that,} these faithful people had to live
> (πλανώμενοι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **caused to wander** rather than on the people doing the causing. If you must state who did the action, you could use an indefinite subject. Alternate translation: [having to wander about] or [people causing them to wander about]

Support Reference: Active or Passive

> ULT **caves and the holes in the ground**
> UST in caves in the earth
> (σπηλαίοις, καὶ ταῖς ὀπαῖς τῆς γῆς)

The words **caves** and **holes** function together to identify any type of hiding place or shelter **in the ground**. The word **caves** refers to openings in the ground or in the side of a cliff or hill that a person can walk into, while **holes** refers to openings in the ground that a person has to climb or drop down into. If you do not have two words for these categories, you could use a single word or phrase to identify any kind of hiding place or shelter **in the ground**. Alternate translation: [cavities in the ground] or [shelters in the ground] or [cavities in a rocky place]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	to live in the same place
deserts	wilderness places
in the ground	in the earth

Hebrews 11:39

ULT	UST
And all these {people}, having been commended because of their faith, did not receive the promise,	*Although God approved of all these people because they trusted him, he did not {yet} give them what he had promised {to give them}.*

> ULT **all these {people}**
> UST all these people
> (οὗτοι πάντες)

The phrase **all these {people}** refers to everyone who trusted God that the author has mentioned in this chapter. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: [all these people I have mentioned]

Support Reference: Pronouns — When to Use Them

> ULT **having been commended**
> UST God approved of
> (μαρτυρηθέντες)

The phrase **having been commended** introduces something that contrasts with how they **did not receive the promise**. One would expect those who were **commended** to receive the promise, but the author says the opposite. If it would be helpful in your language, you could use a word or phrase that introduces a contrast, especially something that is unexpected or contrary to expectations. Alternate translation: [even though they were commended]

Support Reference: Connect — Contrast Relationship

> ULT **having been commended**
> UST God approved of
> (μαρτυρηθέντες)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **commended** rather than on the person doing the commending. If you must state who did the action, the author implies that God did it. Alternate translation: [whom God commended]

Support Reference: Active or Passive

> ULT **the promise**
> UST what he had promised {to give them}
> (τὴν ἐπαγγελίαν)

T he word **promise** refers to the contents of the **promise**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **promise**. Alternate translation: [the things from God's promise] or [the things that God promised]

Support Reference: Metonymy

> ULT **the promise**
> UST what he had promised {to give them}
> (τὴν ἐπαγγελίαν)

If your language does not use an abstract noun for the idea of **promise**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: [what God pledged]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been commended	God approved of
of their faith	they trusted him
did … receive	he did … give them
promise	what he had promised {to give them}

Hebrews 11:40

ULT	UST
God having provided something better concerning us, so that without us, they would not be made perfect.	*Rather, God prepared ahead of time to give us something greater {than what those people received while they lived}. That way, only when we and they are all together will we all be what God wants us to be.*

ULT **God having provided**
UST Rather, God prepared ahead of time
(τοῦ Θεοῦ & προβλεψαμένου)

Here, the phrase **God having provided** introduces an idea that contrasts with what the author said in the previous verse (11:39) about how the faithful people did not "receive the promise." If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: [but God has provided]

Support Reference: Connect — Contrast Relationship

ULT **something better concerning us**
UST to give us something greater {than what those people received while they lived}
(περὶ ἡμῶν κρεῖττόν τι)

Here, the author states that something is **better**, but he does not specify what it is **better** than. It is clear from the previous verse (11:39) that the author considers receiving what God promised to be **better** than only receiving the promise itself. If it would be helpful in your language, you could clarify what the author is comparing **something better** with. Alternate translation: [something better concerning us than the promise that he gave them] or [what he promised to us, which is better than receiving just the promise itself]

Support Reference: Ellipsis

> ULT **without us, they would not be made perfect**
> UST only when we and they are all together will we all be what God wants us to be
> (μὴ χωρὶς ἡμῶν τελειωθῶσιν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **made perfect** rather than on the person doing the perfecting. If you must state who did the action, the author implies that God did it. Alternate translation: [God would not perfect them without us]

Support Reference: Active or Passive

> ULT **without us, they would not be made perfect**
> UST only when we and they are all together will we all be what God wants us to be
> (μὴ χωρὶς ἡμῶν τελειωθῶσιν)

The phrases **without us** and **not be made perfect** together use two negative words to emphasize that **they** and **us** need to be together to **be made perfect**. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **they** and **us** together. Alternate translation: [they would be made perfect only with us]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	Rather, God
they would … be made perfect	will we all be what God wants us to be

Hebrews 12

Hebrews 12 Chapter Introduction

Structure and Formatting

1. Faith and endurance (10:26–12:29)
    - Exhortation: Imitate Jesus in rejecting sin and enduring discipline (12:1–17)
    - Exhortation: Mount Sinai and Mount Zion (12:18–29)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 12:5–6, which are words from the Old Testament.

Religious and Cultural Concepts in This Chapter

Sons

In 12:5–11, the author identifies the audience as “sons” and explains what that means. In the author’s culture, “sons” were the children who inherited property and received training from fathers and other teachers. The author is not excluding the women in his audience; rather, he is naming them “sons” of God too, since they receive God’s training. You may need to translate “sons” with a gender-neutral word to get this idea across. The author assumes that all true “sons” receive training and discipline. Only those who are not fully “sons,” that is, those who are “illegitimate” children, do not receive such training and discipline. The author’s point is that when the audience experiences suffering and painful events, it is training or discipline that proves that they are “sons.” If possible, preserve the language of children and parents in your translation. If your readers would not assume that parents train or discipline their children, you may need to explain in a footnote that this was common practice in the author’s culture.

“Discipline”

In 12:5–11, the author frequently uses a word that the ULT translates as “discipline.” Scholars debate whether this word focuses primarily on education and training on the one hand or punishment and discipline on the other hand. Most likely, the word “discipline” refers to the entire education process, including both learning, training, punishment, and discipline. In fact, Greco-Roman education often included athletic training, which the author refers to directly in 12:1. If you have a word or short phrase for the whole process of education, you could use it to translate “discipline.”

Mount Sinai and Mount Zion

In 12:18–24, the author contrasts two mountains, Mount Sinai and Mount Zion. Mount Sinai is where God came down to meet with Moses and the Israelites to make a covenant with them and give them his commandments and promises. The author refers to all the terrifying natural phenomenon that went along with God coming to meet them: fire, darkness, and loud sounds. You can read about these events in Exodus 19:9–20:21 and Deuteronomy 4:9–5:31. The author contrasts this mountain with Mount Zion, which on earth is the mountain on which the city of Jerusalem was built. However, the author is referring to the Mount Zion that is in heaven, much like John does in Revelation 14:1. On this mountain are God, Jesus, angels, and God’s people. The author contrasts these mountains because Mount Sinai is the place where God gave the first covenant, and Mount Zion is the place where God gives the new covenant. You should preserve the language that refers to mountains while making it clear what happened on these mountains. (See: Zion, Mount Zion)

“Shaking” and “removal”

In 12:26–28, the author quotes from Haggai 2:6, which is God’s promise that he will “shake” heaven and earth one more time. The author clarifies that this means the “removal” of everything that is “shaken,” while everything that is not “shaken” will “remain.” Scholars debate what the “shaking” and “removal” indicate. These words could mean that: (1) God will “remove” everything that is evil and disobedient from the creation in a way that is like “shaking” dust or dirt off clothing. In this way, the “removal” of the shaken things can be understood as a “transformation” of heaven and earth. It is this transformed heaven and earth that “remain.” (2) God will totally

"remove" the creation in a way that is like "shaking" something so hard that it breaks or falls apart. Some scholars think that God will then recreate heaven and earth, and it is this completely new heaven and earth that "remain." Other scholars think that God will not recreate anything, and only the part of "heaven" that is not "shaken" will "remain." The first option is slightly more likely, but consider whether there are ways to translate these verses that allow readers to infer either option.

The "unshakable kingdom"

In 12:28, the author states that believers are receiving an "unshakable kingdom" from God. While some scholars argue that "kingdom" refers primarily to the act of ruling, most likely the author is referring to a place: the heavenly "city" that he described in 12:22–24. Scholars also debate whether "unshakable" identifies the city as something that is impossible to "shake" or as something that God chooses not to "shake." In your translation, use words that clearly connect the "unshakable kingdom" to the "shaking" that the author has discussed in 12:26–27. (See: kingdom of God, kingdom of heaven)

Translation Issues in This Chapter

The "race"

In 12:1, the author refers to the Christian life as a "race" (specifically a race that includes running). He does not mean that believers are competing against each other. Rather, he is emphasizing how running a race requires training, endurance, and focus. Just as runners remove all possible weight and anything that might trip them, believers need to get rid of sins and any other distractions. Just as a runner must endure and persevere, they need to endure and persevere. It is possible that the author continues the race metaphor when he encourages the audience to make their hands and knees straight and to go on straight paths in 12:12–13. He may be encouraging them to think of themselves as tired runners who need to renew their strength and endurance. Since this is an important metaphor in this chapter, preserve the language of running a race, either by using the metaphor or expressing the idea as a simile. (See: Metaphor)

The “root of bitterness”

In 12:15, the author refers to a “root” that can “grow up” and cause trouble. He identifies this “root” as “bitterness.” The author’s point is that “bitterness” is something that is not always noticeable or large, just as a “root” is hidden underneath the ground. However, “bitterness” can cause much trouble, just like a “root” can nourish a large and very noticeable plant. If you cannot preserve the metaphor of the “root,” you could express the idea with a simile or use plain language. See the notes on this verse for translation options. (See: Metaphor)

The “consuming fire”

In 12:29, the author identifies God as a “consuming fire.” What he means is that when God punishes people who disobey or disbelieve, it is as if a “fire” totally “consumes” them. In other words, people should fear and respect God like they fear and respect a “consuming fire.” If possible, preserve the “fire” language, especially since the author is probably referring to how God is described as a “fire” in Deuteronomy 4:24. See the notes on this verse for translation options. (See: Metaphor)

Translation Issues in This Chapter

The comparison to Esau

In 12:16–17, the author urges his audience not to be “sexually immoral” or “profane.” Then, he identifies Esau, the son of Isaac and the brother of Jacob, as an example of someone who was both of these things. The Old Testament does not directly describe Esau as “sexually immoral,” but it does tell how he had multiple wives from pagan nations. Later tradition sometimes described him as “immoral” because of this. However, the author focuses particularly on how Esau was “profane,” that is, someone who treats sacred or holy things as if they were ordinary and not holy. As an example, he briefly refers to how Esau was hungry and sold his “birthright” to his brother Jacob to get some food. A “birthright” is a valuable and important thing, but Esau considered it to be less important than one meal. You can read this story in Genesis 25:29–34. The author then goes on to describe how Esau could not regain his “birthright,” even though he tried to do so. As the story in the Old Testament tells it, Jacob received the special blessing from his father, and Esau did not. You can read this story in Genesis 27:1–41. If your

readers would not know these stories about Esau, you may need to include some extra information in a footnote. (See: Esau)

"You have come"

In 12:18, the author states that the audience "has not come" to the mountain to which the Israelites came. Rather, he states in 12:22 that they "have come" to Mount Zion. Since the Israelites could only approach but not go on top of Mount Sinai, it is likely that the phrase "have come" refers to getting near something but not going into or on it. This means that the audience has not entered the heavenly Mount Zion or Jerusalem. Rather, it has gotten close or near it while still on earth. Use words in these verses that refer to approaching or getting close to something.

Hebrews 12:1

ULT	UST
For that very reason, we also, having so great a cloud of witnesses surrounding us, having laid aside every weight and the easily entangling sin, let us run with endurance the race that is placed before us,	*So then, because all those people who trusted God are watching us, we need to persevere in trusting God too. To do that, we need to stop sinning and avoid anything else that could hinder us.*

ULT **For that very reason**
UST So then
(τοιγαροῦν)

Here, the phrase **For that very reason** draws an inference or exhortation from all of 11:1–40, but especially from 11:39–40. If it would be helpful in your language, you could use a word or phrase that clearly draws an inference or exhortation from a previous section. Alternate translation: [Because of all that] or [Therefore]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having**
UST because
(ἔχοντες)

Here, the word **having** introduces a basis or reason for why we should **run with endurance**. If it would be helpful in your language, you could use a word or phrase that introduces a basis or reason. Alternate translation: [since we have]

Support Reference: Connect — Reason-and-Result Relationship

ULT **so great a cloud of witnesses surrounding us**
UST all those people who trusted God are watching us
(τοσοῦτον & περικείμενον ἡμῖν νέφος μαρτύρων)

Here, the author speaks of the **witnesses**, that is, the faithful people the author mentioned in the previous chapter, as if they were a **cloud** that "surrounds" **us**. In the author's culture, a large crowd of people was often described as a **cloud**, and the fact that it "surrounds" means that the author and audience stand in the middle of the crowd. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so great a crowd of witnesses around us]

Support Reference: Metaphor

ULT **of witnesses**
UST who trusted God
(μαρτύρων)

Here, the word **witnesses** could refer to one or both of the following ideas: (1) the **witnesses** could "witness" or watch **us** as we **run** the **race**. Alternate translation: [of spectators]; (2) the **witnesses** could "witness" or testify to what it means to have faith and endurance. Alternate translation: [of witnesses to faith]

ULT **having laid aside every weight and the easily entangling sin, let us run**
UST in trusting God … To do that, we need to stop sinning and avoid anything else that could hinder us
(ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν & τρέχωμεν)

Here, the phrase beginning with **having laid aside** is part of the author's exhortation or command to his audience. If it would be helpful in your language, you could make it clearer that this phrase is part of the command. Alternate translation: [let us lay aside every weight and the easily entangling sin, and let us run]

Support Reference: Imperatives — Other Uses

ULT **having laid aside every weight and the easily entangling sin**
UST To do that, we need to stop sinning and avoid anything else that could hinder us
(ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν)

Here the author speaks of **sin** and other hindrances to the Christian life as if they were **weight** and something that "entangles." The author pictures the Christian life as a race, and **sin** and other hindrances make this race hard and difficult, just like extra **weight** and anything that "entangles" makes a race harder for a runner. If it would be helpful in your language, you could express the idea as a simile or use plain language. Alternate translation: [having laid aside sin and distractions like they were extra weight or things that entangle] or [avoiding sin and any other hindrance]

Support Reference: Metaphor

ULT **every weight and the easily entangling sin**
UST sinning and avoid anything else that could hinder us
(ὄγκον & πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν)

Here, the words **weight** and **sin** refer to very similar things. It is likely that **weight** refers in general to anything that hinders people from "running the race," while **sin** is a specific type of **weight**. It is also possible that these two words mean basically the same thing. If it would be helpful in your language, you could express the idea by linking the two words together with a word besides **and**. Alternate translation: [every weight, especially the easily entangling sin] or [every weight, that is, the easily entangling sin]

Support Reference: Doublet

ULT **let us run with endurance the race that is placed before us**
UST need to persevere in trusting God
(δι' ὑπομονῆς, τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα)

Here, the author speaks of persevering in trusting God and obeying him as if it were a **race** that he and his audience need to **run**. This was a common metaphor in his culture and emphasized the need to have **endurance** despite any obstacles or difficulties. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: [let us persist in trusting God, just like a runner keeps running until the race is over] or [let us continue to have faith as we endure whatever happens to us]

Support Reference: Metaphor

ULT **let us run with endurance**
UST need to persevere in trusting God
(δι' ὑπομονῆς, τρέχωμεν)

If your language does not use an abstract noun for the idea behind **endurance**, you could express the idea by using a verb such as "endure" or "persevere." Alternate translation: [let us endure as we run]

Support Reference: Abstract Nouns

> ULT **that is placed before us**
> UST in trusting God
> (προκείμενον ἡμῖν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **race** that is **placed before us** rather than on the person doing the placing. If you must state who did the action, the author implies that God did it. Alternate translation: [that God placed before us]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of witnesses	who trusted God
sin	sinning
endurance	need to persevere

Hebrews 12:2

ULT	UST
looking away to Jesus, the founder and perfecter of the faith, who, for the joy that is placed before him, endured a cross, despising {its} shame, and has sat down at the right hand of the throne of God.	*We need to focus on Jesus, the one who enables us to trust God at first and then to do so until we die. He himself persevered when he died on the cross, and he did not care that he died shamefully. {He acted in those ways} because he knew that God would make him joyful afterward. Now, he is with God {the Father}, where he sits on the throne and rules.*

ULT **looking away to**
UST We need to focus on
(ἀφορῶντες εἰς)

The author speaks as if the audience could "look away" from any trouble or persecution and toward **Jesus**. He speaks in this way to indicate that he wants his audience to think about and focus on **Jesus** rather than trouble or persecution. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [concentrating instead on]

Support Reference: Metaphor

ULT **the founder and perfecter of the faith**
UST the one who enables us to trust God at first and then to do so until we die
(τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν)

The form that the author uses could indicate that: (1) Jesus is **the founder and perfecter** of other people's **faith**. In other words, he enables them to "begin" and "complete" their **faith**. Alternate translation: [the one who founds and perfects our faith]; (2) Jesus was the **founder and perfecter** of his own **faith**. In this case, Jesus is an example of someone who had faith from the beginning to the end, that is, always. Alternate translation: [the one with faith from beginning to end]

Support Reference: Possession

ULT **of the faith**
UST to trust God
(τῆς πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as "believe" or "trust." Alternate translation: [believing God]

Support Reference: Abstract Nouns

> ULT **for the joy**
> UST {He acted in those ways} because he knew that God would make … joyful afterward
> (ἀντὶ τῆς & χαρᾶς)

The phrase **for the joy** could mean that: (1) Jesus **endured a cross** for the sake of the **joy**, that is, because he knew he would have **joy** as a result. Alternate translation: [for the sake of the joy]; (2) Jesus **endured a cross** instead of the **joy** that he could have been experiencing. Alternate translation: [instead of the joy]

> ULT **for the joy that is placed before him**
> UST {He acted in those ways} because he knew that God would make him joyful afterward
> (ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς)

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using an adjective such as "joyful." Alternate translation: [for how joyful he would eventually be]

Support Reference: Abstract Nouns

> ULT **that is placed before him**
> UST God would make him … afterward
> (προκειμένης αὐτῷ)

The phrase **placed before him** identifies the **joy** as something that he could expect and be about to experience. If it would be helpful in your language, you could use a phrase that naturally refers to something that is about to happen. See how you translated the similar phrase "placed before us" in 12:1. Alternate translation: [that he was about to experience]

Support Reference: Idiom

> ULT **that is placed before him**
> UST God would make him … afterward
> (προκειμένης αὐτῷ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **joy** that is **placed before him** rather than on the person doing the placing. If you must state who did the action, the author implies that God did it. Alternate translation: [that God placed before him]

Support Reference: Active or Passive

ULT **that is placed before him**
UST God would make him … afterward
(προκειμένης αὐτῷ)

The phrase **is placed** refers to something that was happening when Jesus **endured the cross**. It does not mean that the **joy** is still **placed before him** now. If it would be helpful in your language, you could use a verb tense that naturally refers to the time when Jesus **endured the cross**. Alternate translation: [that was placed before him]

Support Reference: Predictive Past

ULT **a cross**
UST when he died on the cross
(σταυρὸν)

The word **cross** refers to dying on a **cross**. If it would be helpful in your language, you could refer to death on a **cross**. Alternate translation: [dying on a cross]

Support Reference: Metonymy

ULT **{its} shame**
UST that he died shamefully
(αἰσχύνης)

If your language does not use an abstract noun for the idea of **shame**, you could express the idea by using an adjective such as “shameful” or a verb such as “shame.” Alternate translation: [how it shamed him] or [how shameful it was]

Support Reference: Abstract Nouns

ULT **has sat down at the right hand of the throne of God**
UST Now, he is with God {the Father}, where he sits on the throne and rules
(ἐν δεξιᾷ & τοῦ θρόνου τοῦ Θεοῦ κεκάθικεν)

When someone sits **at the right hand of the throne of God**, it symbolizes that person’s honor, authority, and ability to rule. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: [he sat down to rule at the right hand of the throne of God] or [he took the place of honor and authority at the right hand of the throne of God]

Support Reference: Symbolic Action

> ULT **at the right hand of the throne**
> UST where he sits on the throne and rules
> (ἐν δεξιᾷ & τοῦ θρόνου)

The phrase **at the right hand** refers to the place next to a person's **right hand**, which would be the "right side." In the author's culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the "right side." Make sure that your readers understand that this side indicates that Jesus has honor and authority when he sits there. See how you translated the similar phrase in 8:1. Alternate translation: [at the right side of the throne] or [in the honorable place on the throne]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the faith	to trust God
perfecter	to do so until we die
Jesus	Jesus
joy	joyful
endured	persevered
a cross	when he died on the cross
{its} shame	that he died shamefully
of the throne	where he sits on the throne and rules
of God	God {the Father}

Hebrews 12:3

ULT	UST
For consider the one that has endured such opposition by sinners against themselves,so that you might not become weary in your souls, giving up.	*You need to think about Jesus, who persevered when sinners quarreled with him, {although} they {only} hurt themselves. That way, you can be strong on the inside and persevere.*

ULT **For**
(γὰρ)

The word **For** introduces a further explanation of what the author said in the previous two verses (12:1–2) about "looking away to Jesus" and about who Jesus is. If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **the one that**
UST Jesus, who
(τὸν)

The word **one** refers to Jesus. If it would be helpful in your language, you could make whom **one** refers to explicit. Alternate translation: [Jesus, the one who]

Support Reference: Pronouns — When to Use Them

ULT **such opposition**
UST when … quarreled with him
(τοιαύτην & ἀντιλογίαν)

The phrase **such opposition** implies that there was much or great **opposition**. If it would be helpful in your language, you could make this explicit. Alternate translation: [great opposition] or [much opposition]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **such opposition by sinners**
> UST when sinners quarreled with him
> (τοιαύτην & ὑπὸ τῶν ἁμαρτωλῶν & ἀντιλογίαν)

If your language does not use an abstract noun for the idea of **opposition**, you could express the idea by using a verb such as "oppose." Alternate translation: [how sinners greatly opposed him]

Support Reference: Abstract Nouns

> ULT **sinners against themselves**
> UST sinners … {although} they {only} hurt themselves
> (τῶν ἁμαρτωλῶν εἰς ἑαυτοὺς)

The author indicates that the **opposition** that Jesus **endured** was actually **against** the people who opposed Jesus. By including **against themselves**, the author indicates that their **opposition** to Jesus actually hurt themselves. If it would be helpful in your language, you could clarify that **against themselves** means that they hurt or injured themselves. Alternate translation: [sinners, who actually harmed themselves]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **themselves**
> UST {although} they {only} hurt themselves
> (ἑαυτοὺς)

Some early manuscripts have "him" or "himself" instead of **themselves**. The best manuscripts have **themselves**, but scholars often argue that "himself" makes more sense here. Consider whether your readers are familiar with a version that uses "himself" here. Otherwise, you could follow the ULT by using **themselves**.

Support Reference: Textual Variants

ULT **so that you might not become weary in your souls, giving up**
UST That way, you can be strong on the inside and persevere
(ἵνα μὴ κάμητε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι)

The author continues to speak as if the audience are running a race. He wishes them to persevere in trusting God, just like a runner who does not **become weary** or "give up." If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: [so that you, like a runner, might not become weary in your souls, giving up] or [so that you might not become discouraged in your souls, ceasing to trust God]

Support Reference: Metaphor

ULT **you might not become weary in your souls, giving up**
UST you can be strong on the inside and persevere
(μὴ κάμητε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι)

The phrase **in your souls** could go with: (1) **become weary**. See the ULT. (2) **giving up**. Alternate translation: [you might not become weary, giving up in your souls]

Support Reference: Information Structure

ULT **in your souls**
UST on the inside
(ταῖς ψυχαῖς ὑμῶν)

The phrase **your souls** is a way to refer to the audience members while focusing on their inner life. If it would be helpful in your language, you could use a word or phrase that refers to the inner life of a person, or you could simply refer to the person as a whole. Alternate translation: [in your hearts] or [inside]

Support Reference: Synecdoche

ULT **giving up**
UST and persevere
(ἐκλυόμενοι)

The phrase **giving up** introduces what the result would be if the audience became **weary** in their **souls**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: [with the result that you give up]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has endured	persevered
sinners	sinners
in … souls	on the inside

Hebrews 12:4

ULT	UST
You have not yet resisted to the point of blood, struggling against sin,	*So far, you have not died while you oppose {what is evil} and work hard not to sin.*

ULT **You have not yet resisted**
UST So far … not … while you oppose {what is evil}
(οὔπω & ἀντικατέστητε)

The author does not state explicitly what they have **resisted**. The rest of the verse implies that it is **sin**, which probably includes both their own sinful deeds and the sinful acts of others that injure the audience. If it would be helpful in your language, you could make what they have **resisted** against clearer. Alternate translation: [You have not yet resisted sin] or [You have not yet resisted sinners]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the point of blood**
UST you have … died
(μέχρις αἵματος)

The author is referring to death by association with the way that someone might shed their **blood** when they die. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [to the point of death] or [so that you have died]

Support Reference: Metonymy

ULT **struggling**
UST and work hard not
(ἀνταγωνιζόμενοι)

The word **struggling** introduces how the audience have **resisted**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: [as you struggle] or [while you are struggling]

Support Reference: Connect — Simultaneous Time Relationship

> ULT **struggling against sin**
> UST and work hard not to sin
> (πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι)

The author speaks of **sin** as if it were an opponent that the audience was fighting against. The author speaks in this way to indicate how serious and dangerous resisting **sin** is. If it would be helpful in your language, you could use a simile or plain language. Alternate translation: [struggling against sin as if it were an enemy] or [striving against sin]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	to sin

Hebrews 12:5

ULT	UST
and you have completely forgotten the exhortation that instructs you as sons: "My son, do not make light of the discipline of the Lord, nor become weary {when} being reproved by him;	*Further, you have failed to remember what {Solomon} encouraged his children to do, which also applies to you. {Here is what Solomon wrote}: "My child, learn carefully when the Lord trains you. Indeed, persevere when he corrects you.*

ULT **and you have completely forgotten the exhortation that instructs you as sons**
UST Further, you have failed to remember what {Solomon} encouraged his children to do, which also applies to you
(καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται)

The words that the author uses to introduce the quotation could be: (1) a statement of reproach. See the ULT. (2) a rhetorical question. Alternate translation: [and have you completely forgotten the exhortation that instructs you as sons?]

ULT **the exhortation that instructs you**
UST what {Solomon} encouraged his children to do, which also applies to you
(τῆς παρακλήσεως, ἥτις ὑμῖν & διαλέγεται)

The author speaks as if the quotation or **exhortation** were a person that could "instruct" his audience. He speaks in this way to show that the **exhortation** that he quotes should teach them something about what it means to be **sons**. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: [the exhortation from which you should learn]

Support Reference: Personification

ULT **the exhortation that instructs you as sons**
UST what {Solomon} encouraged his children to do, which also applies to you
(τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται)

The author introduces a quotation that continues through the following verse. He quotes from Proverbs 3:11–12, which are words that Solomon wrote to his children. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: [the exhortation from Scripture that instructs you as sons] or [the exhortation from Proverbs that instructs you as sons]

Support Reference: Quotations and Quote Margins

> ULT **as sons: My son**
> UST applies to you. {Here is what Solomon wrote}: My child
> (ὡς υἱοῖς & υἱέ μου)

Although the words **sons** and **son** are masculine, the author is using them to refer to all children, both male and female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [as sons and daughters: ‘My child]

Support Reference: When Masculine Words Include Women

> ULT **do not make light of the discipline of the Lord, nor become weary {when} being reproved by him**
> UST learn carefully when the Lord trains you. Indeed, persevere when he corrects you
> (μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος)

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both sentences in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **nor** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [do not make light of the discipline of the Lord; yes, do not become weary when being reproved by him]

Support Reference: Parallelism

> ULT **do not make light … nor become weary**
> UST learn carefully … Indeed, persevere
> (μὴ ὀλιγώρει & μηδὲ ἐκλύου)

Since the quotation is addressed to one **son**, the commands in this verse are also addressed to only one person.

Support Reference: Forms of ‘You’ — Singular

ULT **do not make light of the discipline**
UST learn carefully when … trains you
(μὴ ὀλιγώρει παιδείας)

The phrase **make light of** indicates that a person does not take something seriously or considers it to be unimportant. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: [take seriously the discipline] or [do not ignore the discipline]

Support Reference: Idiom

ULT **nor become weary**
UST Indeed, persevere
(μηδὲ ἐκλύου)

See how you translated the same idea in 12:3, where the ULT translates the same word with the phrase “giving up.”

ULT **{when} being reproved by him**
UST when he corrects you
(ὑπ’ αὐτοῦ ἐλεγχόμενος)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **son**, who is **reproved**, rather than on the **Lord**, who does the reproving. Alternate translation: [when God is reproving you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
exhortation	what {Solomon} encouraged
My son	{ … Here is what Solomon wrote}: My child
of the Lord	the Lord
{when} being reproved	when … corrects you

Hebrews 12:6

ULT	UST
For whom the Lord loves, he disciplines, and he whips every son whom he welcomes."	*{You should do that,} because the Lord {God} trains everyone he loves. Indeed, he severely corrects every child he calls his own."*

ULT **whom the Lord loves, he disciplines, and he whips every son whom he welcomes**
UST the Lord {God} trains everyone he loves. Indeed, he severely corrects every child he calls his own
(ὃν & ἀγαπᾷ Κύριος, παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται)

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both sentences in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [whom the Lord loves, he disciplines; yes, he whips every son whom he welcomes]

Support Reference: Parallelism

ULT **he whips**
UST he severely corrects
(μαστιγοῖ)

The author of the quotation speaks as if the **Lord** "whipped" or flogged his "sons." He speaks in this way because "whipping" was a common form of punishment and training in his culture. He means that God acts in ways that cause his "sons" pain, but he does this to train and discipline them. If it would be helpful in your language, you could use a simile or express the idea in plain language. Alternate translation: [he is like a father who whips] or [he painfully disciplines]

Support Reference: Metaphor

ULT **son**
UST child
(υἱὸν)

Although the word **son** is masculine, the author is using it to refer to any child, either male or female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [son and daughter]

Support Reference: When Masculine Words Include Women

ULT **he welcomes**
UST he calls his own
(παραδέχεται)

The author speaks of God acknowledging or claiming someone as a **son** as if God were "welcoming" the **son** into his house. If it would be helpful in your language, you could use a comparable metaphor or plain language. Alternate translation: [he acknowledges] or [he approves of]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loves	he loves
the Lord	the Lord {God}
he welcomes	he calls his own

Hebrews 12:7

ULT	UST
Endure for discipline; God is treating you as sons. For what son {is there} whom his father does not discipline?	*You need to persevere so that God can train you. God acts in these ways toward you because you are his children. {You can tell that this is true,} because parents always train their own children.*

ULT **Endure**
UST You need to persevere
(ὑπομένετε)

The context makes it clear that the audience should **Endure** any suffering or persecution they might experience. If it would be helpful in your language, you could make this implication explicit. Alternate translation: [Endure suffering] or [Endure trouble]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for discipline**
UST so that God can train you
(εἰς παιδείαν)

The phrase **for discipline** could indicate: (1) the purpose for which the audience should **Endure**. Alternate translation: [so that you are disciplined] or [for the sake of discipline]; (2) how they should understand the sufferings that they **Endure**. Alternate translation: [suffering as discipline] or [suffering, since it is discipline]

ULT **for discipline**
UST so that God can train you
(εἰς παιδείαν)

If your language does not use an abstract noun for the idea of **discipline**, you could express the idea by using a verb such as “discipline” or “train.” Alternate translation: [so that you are disciplined]

Support Reference: Abstract Nouns

ULT **God is treating you as sons**
UST God acts in these ways toward you because you are his children
(ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός)

The author is not stating that God is treating them “as if” they were sons, although they are really not. Rather, he means that God is treating them **as** what they are: **sons**. If it would be helpful in your language, you could make it clearer that the audience really are **sons**. Alternate translation: [God is treating you as the sons that you are] or [God is treating you like this since you are sons]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sons … son {is there} whom his father does not discipline**
UST because you are his children … parents always train their own children
(υἱοῖς & υἱὸς ὃν οὐ παιδεύει πατήρ)

Although the words **sons**, **son**, and **father** are masculine, the author of the quotation is using them to refer to any children and parents, whether male or female. He uses the masculine forms because **discipline** was most commonly given by fathers to sons in his culture. If it would be helpful in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: [sons and daughters … son or daughter is there whom his or her parents do not discipline]

Support Reference: When Masculine Words Include Women

ULT **For**
UST {You can tell that this is true,} because
(γὰρ)

The word **For** introduces a further explanation of how “enduring” suffering means that **God is treating** the audience **as sons**. If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

> ULT **what son {is there} whom his father does not discipline**
> UST parents always train their own children
> (τίς & υἱὸς ὃν οὐ παιδεύει πατήρ)

The author is using the question form to remind his readers of something he thinks they already know. If you would not use the question form for this purpose in your language, you could translate the question with a strong negative or positive statement. Alternate translation: [there is no son whom his father does not discipline!] or [every son is disciplined by his father!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Endure	You need to persevere
God	God

Hebrews 12:8

ULT	UST
But if you are without discipline, of which all {men} have become partakers, then you are illegitimate and not his sons.	*Suppose God did not train you, even though he trained everybody else. In that case, you would not actually be {God's} children.*

ULT But
(δὲ)

The word **But** introduces a further development in the author's argument. It does not introduce a contrast with what the author just said. If it would be helpful in your language, you could use a word or phrase that introduces the next part of an argument, or you could leave **But** untranslated. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT if you are without discipline … then you are
UST Suppose God did not train you … In that case, you would … be
(εἰ & χωρίς ἐστε παιδείας & ἄρα & ἐστε)

The author uses the conditional form to show that being **without discipline** means that they are **illegitimate and not his sons**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: [were you without discipline … then you would be] or [if ever you were without discipline … then you would be]

Support Reference: Connect — Hypothetical Conditions

ULT you are without discipline, of which all {men} have become partakers
UST God did not train you, even though he trained everybody else
(χωρίς ἐστε παιδείας, ἧς μέτοχοι γεγόνασι πάντες)

If your language does not use an abstract noun for the idea of **discipline**, you could express the idea by using a verb such as "discipline" or "train." Alternate translation: [if you are not disciplined, which all men have participated in]

Support Reference: Abstract Nouns

ULT **all {men} … his sons**
UST even though he trained everybody else … not actually … {God's} children
(πάντες & υἱοί)

Although the words **{men}** and **sons** are masculine, the author is using them to refer to all people, both men and women. If it would be helpful in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: [all people … his sons and daughters]

Support Reference: When Masculine Words Include Women

ULT **illegitimate and not his sons**
UST not actually … {God's} children
(νόθοι καὶ οὐχ υἱοί)

The words **illegitimate** and **not his sons** function together to identify children who do not have the status of **sons**. In the author's culture, an **illegitimate** child had one parent who was not fully recognized as a spouse. For example, the woman might not be married to the man, or one of the parents might not be a citizen of the city or country, or one parent might be a slave or concubine. In each of these cases, the child would not receive the full status of "son" and would thus be **illegitimate**. If you do not have two words for these categories, you could use a single word or phrase to identify a child who does not have full status or honor. Alternate translation: [illegitimate sons] or [not true sons]

Support Reference: Doublet

Hebrews 12:9

ULT	UST
Furthermore, on the one hand, we had the fathers of our flesh {as} discipliners and we were respectful {of them}; on the other hand, will we not much more be subjected to the Father of the spirits and live?	*Moreover, our human parents trained us when we were children, and we respected them. So, we should accept it even more when our spiritual Father{, God, trains us}. That way, we will live {forever}.*

ULT **Furthermore, on the one hand … on the other hand**
UST Moreover … So
(εἶτα & μὲν & δὲ)

The word **Furthermore** indicates that the author is about to make another argument for why the audience should accept God's discipline. The phrase **on the one hand** indicates that this argument is in two parts. The second part begins with the phrase **on the other hand**. If it would be helpful in your language, you could use words and phrases that clearly introduce a further argument that is in two parts. Alternate translation: [In addition, at one time … but now]

Support Reference: Connecting Words and Phrases

ULT **the fathers of our flesh**
UST our human parents
(τοὺς & τῆς σαρκὸς ἡμῶν πατέρας)

The author is referring to physical descent by association with the way that the physical body is composed of **flesh**. If it would be helpful in your language, you could use a word or phrase that refers to these kinds of **fathers** in contrast to God as a Father. Alternate translation: [our physical fathers] or [our earthly fathers]

Support Reference: Metonymy

ULT **will we not much more be subjected to the Father of the spirits and live**
UST we should accept it even more when our spiritual Father{, God, trains us}. That way, we will live {forever}
(οὐ πολὺ & μᾶλλον ὑποταγησόμεθα τῷ Πατρὶ τῶν πνευμάτων, καὶ ζήσομεν)

The author is using the question form to encourage the audience to agree with him. If you would not use the question form for this purpose in your language, you could translate the question as an exhortation or exclamation. Alternate translation: [we should much more be subjected to the Father of the spirits and live.] or [we will much more be subjected to the Father of the spirits and live!]

Support Reference: Rhetorical Question

ULT **will we not much more be subjected**
UST we should accept it even more when … trains us
(οὐ πολὺ & μᾶλλον ὑποταγησόμεθα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, the author implies that "we" subject ourselves. Alternate translation: [will we not much more subject ourselves] or [will we not much more submit]

Support Reference: Active or Passive

ULT **to the Father of the spirits**
UST our spiritual Father{, God … }
(τῷ Πατρὶ τῶν πνευμάτων)

The author uses the possessive form to indicate that God is **Father** in connection with **the spirits**, probably the **spirits** of the author and audience. The author uses this construction to contrast God as **Father** with the **fathers of our flesh**. So, God is a **Father** in relation to our **spirits**, while humans are **fathers** in relation to our **flesh**. If possible, use a construction that is similar to how you translated **fathers of our flesh**. Alternate translation: [to the heavenly Father] or [to the Father in heaven]

Support Reference: Possession

ULT **of the spirits**
UST our spiritual Father{, God … }
(τῶν πνευμάτων)

The phrase **the spirits** could refer to: (1) the **spirits** of the author and audience, in contrast to their **flesh**. Alternate translation: [of our spirits]; (2) all **spirits**, including human **spirits** and angels, who are **spirits** (See: 1:7). Alternate translation: [of all spirits]

ULT **and live**
UST That way, we will live {forever}
(καὶ ζήσομεν)

The word **and** introduces the result of being **subjected to the Father of the spirits**. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: [so that we will live]

Support Reference: Connect — Reason-and-Result Relationship

ULT **live**
UST we will live {forever}
(ζήσομεν)

The word **live** refers to receiving eternal life from God, not just to staying alive. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [receive everlasting life]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will we … be subjected	we should accept it … when … trains us
to the Father	our spiritual Father{, God … }
of the spirits	our spiritual Father{, God … }

Hebrews 12:10

ULT	UST
For indeed, they were disciplining {us} for a few days according to {what} seems {best} to them, but he, to benefit {us}, so that we might share his holiness.	*Further, our human parents trained us for a short time in the ways that they thought were right. However, God our Father {trains us} in the ways that are best {for us}. That way, we become those whom he has set apart, just as he sets himself apart.*

ULT **For indeed … but**
UST Further … However
(μὲν γὰρ & δὲ)

The word **For** indicates that the author is about to explain further the contrast between how earthly fathers train people and how God trains people. The word **indeed** indicates that this argument is in two parts. The second part begins with the word **but**. If it would be helpful in your language, you could use words and phrases that clearly introduce an explanation that is in two parts. Alternate translation: [Even more, on the one hand … but on the other hand]

Support Reference: Connecting Words and Phrases

ULT **for a few days**
UST for a short time
(πρὸς ὀλίγας ἡμέρας)

The phrase **for a few days** refers to a brief period of time, specifically the time in which a person is a child. If it would be helpful in your language, you could use a comparable phrase that refers to a short period of time. Alternate translation: [during our childhood] or [for a few years]

Support Reference: Idiom

ULT **what} seems {best}**
UST in the ways that they thought were right
(τὸ δοκοῦν)

The author uses the present tense to refer to what "seemed" best during the time when the parents **were disciplining {us}**. If it would be helpful in your language, you could use whatever tense is most appropriate for this time. Alternate translation: [what seemed best]

Support Reference: Predictive Past

ULT **he, to benefit {us}**
UST God our Father {trains us} in the ways that are best {for us}
(ὁ & ἐπὶ τὸ συμφέρον)

The second half of this verse leaves out some words that in many languages a sentence might need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the verse. Alternate translation: [he disciplines us to benefit us]

Support Reference: Ellipsis

ULT **so that we might share his holiness**
UST That way, we become those whom he has set apart, just as he sets himself apart
(εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ)

To **share** God's **holiness** means to be like God in being "holy," that is, set apart and free from sin. It does not mean that we take some **holiness** from God, who would now be less holy. If it would be helpful in your language, you could make it clearer that we are holy like God is, not that we take God's **holiness** away. Alternate translation: [so that we might participate in the holiness that God has] or [so that we might have the kind of holiness that God has]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his holiness**
UST we become those whom he has set apart, just as he sets himself apart
(τῆς ἁγιότητος αὐτοῦ)

If your language does not use an abstract noun for the idea of **holiness**, you could express the idea by using an adjective such as "holy." Alternate translation: [how he is holy] or [the way that he is holy]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … days	for a short time
seems {best}	in the ways that they thought were right
benefit {us}	trains us} in the ways that are best {for us}
holiness	we become those whom he has set apart, just as he sets himself apart

Hebrews 12:11

ULT	UST
Now every discipline does not seem to be joy at the present, but pain, but afterward it produces the peaceful fruit of righteousness for the ones having been trained by it.	*Whenever God trains us, we hurt rather than rejoice while it is happening. However, once we learn from how God is training us, we are able peacefully to do what is right.*

ULT **Now**
(δὲ)

The word **Now** introduces a further development in the author's argument. If it would be helpful in your language, you could use a word that introduces development or leave **Now** untranslated. Alternate translation: [Further,]

Support Reference: Connecting Words and Phrases

ULT **every discipline does not seem to be joy at the present, but pain**
UST Whenever God trains us, we hurt rather than rejoice while it is happening
(πᾶσα & παιδεία πρὸς & τὸ παρὸν, οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης)

If your language does not use abstract nouns for the ideas of **discipline**, **joy**, and **pain**, you could express the ideas by using a verb such as "discipline" and adjectives such as "joyful" and "painful." Alternate translation: [being disciplined does not seem like a joyful thing at the present, but a painful thing]

Support Reference: Abstract Nouns

ULT **it produces … it**
UST we learn from how God is training us, we are able
(αὐτῆς & ἀποδίδωσιν)

In both places, the word **it** refers back to **discipline**. If it would be helpful in your language, you could clarify to what **it** refers. Alternate translation: [the discipline produces … this discipline]

Support Reference: Pronouns — When to Use Them

> ULT **it produces the peaceful fruit of righteousness**
> UST we are able peacefully to do what is right
> (καρπὸν εἰρηνικὸν & ἀποδίδωσιν δικαιοσύνης)

The author speaks of the result or outcome of discipline as if it were **fruit** that the discipline **produces**. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: [it leads to the peaceful result of righteousness] or [it brings about a peaceful outcome of righteousness]

Support Reference: Metaphor

> ULT **the peaceful fruit of righteousness**
> UST peacefully to do what is right
> (καρπὸν εἰρηνικὸν & δικαιοσύνης)

The author uses the possessive form to identify **peaceful fruit** that could: (1) be **righteousness**. In this case, the **fruit** is **peaceful** because the result of the discipline is **peaceful** instead of being painful. Alternate translation: [peaceful fruit that is righteousness]; (2) be **righteousness** as well as "peace." In this case, both **peaceful** and **righteousness** describe what the **fruit** is. Alternate translation: [the fruit that is peace and righteousness]; (3) have its source in **righteousness**. Alternate translation: [the peaceful fruit that comes from righteousness]

Support Reference: Possession

> ULT **of righteousness**
> UST what is right
> (δικαιοσύνης)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as "just" or "righteous." Alternate translation: [of righteous living] or [of acting justly]

Support Reference: Abstract Nouns

> ULT **for the ones having been trained by it**
> UST we learn from how God is training us
> (τοῖς δι᾽ αὐτῆς γεγυμνασμένοις)

The phrase **having been trained** refers to how athletes physically "train" themselves for competition. The author uses this language to indicate that the "training" is difficult but produces results. If it would be helpful in your language, you could use a comparable figure of speech or express the idea in plain language. Alternate translation: [for the ones having been instructed through it] or [for the ones who learned from it]

Support Reference: Metaphor

> ULT **for the ones having been trained by it**
> UST we learn from how God is training us
> (τοῖς δι᾽ αὐτῆς γεγυμνασμένοις)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **trained** rather than on the person doing the training. If you must state who did the action, the author implies that God did it by using **it**, that is, the **discipline**. Alternate translation: [for the ones whom God has trained by it]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
joy	rejoice
the … fruit	to do
peaceful	peacefully
of righteousness	what is right

Hebrews 12:12

ULT	UST
Therefore, make straight the drooping hands and the knees that have been paralyzed,	*Because of all that, you need to prepare yourselves to persevere in trusting God, just like runners prepare their tired bodies to continue running.*

Note:

In this verse, the author uses language that is very similar to Isaiah 35:3. He does not seem to be quoting from Isaiah, but the language is similar enough that you may want to include a footnote that indicates the similarity.

ULT **make straight the drooping hands and the knees that have been paralyzed**
UST you need to prepare yourselves to persevere in trusting God, just like runners prepare their tired bodies to continue running
(τὰς παρειμένας χεῖρας, καὶ τὰ παραλελυμένα γόνατα, ἀνορθώσατε)

The author encourages the audience as if they were tired athletes. He speaks in this way to urge them to strengthen themselves and continue to persevere in trusting God. If possible, use words and phrases that would be used to encourage a tired athlete. If you must express the idea in another way, you could use a simile or express the idea in plain language. Alternate translation: [tighten your grip and pick up your knees] or [strengthen yourselves like athletes strengthen their hands and knees]

Support Reference: Metaphor

ULT **make straight the drooping hands and the knees that have been paralyzed**
UST you need to prepare yourselves to persevere in trusting God, just like runners prepare their tired bodies to continue running
(τὰς παρειμένας χεῖρας, καὶ τὰ παραλελυμένα γόνατα, ἀνορθώσατε)

The author is speaking of the people he is addressing as if their **hands** were **drooping** and their **knees** were **paralyzed**. He is using physical strength and fitness to represent the spiritual strength that comes from cooperating with God's discipline. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [cooperate with God's discipline so that you will become spiritually strong]

Support Reference: Metaphor

> ULT **make straight**
> UST you need to prepare yourselves … just like runners prepare
> (ἀνορθώσατε)

The expression **make straight** refers to returning something to the way it was before. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [restore] or [renew strength in]

Support Reference: Idiom

> ULT **the knees that have been paralyzed**
> UST to persevere in trusting God … their tired bodies to continue running
> (τὰ παραλελυμένα γόνατα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could use a phrase that simply describes the **knees**. Alternate translation: [the paralyzed knees] or [the knees that do not move]

Support Reference: Active or Passive

Hebrews 12:13

ULT	UST
and make straight paths for your feet, so that the lame might not be dislocated, but rather might be healed.	*You need to focus on trusting and obeying God, just like a runner focuses on running the straightest path. That way, anyone who is spiritually weak will not stop trusting God but will instead trust him more.*

ULT **make straight paths for your feet**
UST You need to focus on trusting and obeying God, just like a runner focuses on running the straightest path
(τροχιὰς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν)

These words are very similar to the first half of Proverbs 4:26. The author does not seem to be quoting directly from Proverbs, but the language is similar enough that you may want to include a footnote that indicates the similarity.

ULT **make straight paths for your feet**
UST You need to focus on trusting and obeying God, just like a runner focuses on running the straightest path
(τροχιὰς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν)

The author speaks as if his audience were runners who needed to **make straight paths** for their **feet** to run on. If it would be helpful in your language, you could express the idea by using a simile or plain language. The author could be referring to how **straight paths** are: (1) the quickest and best way to reach a destination. In this case, he wants the audience to direct all their attention to trusting and obeying God, which is the quickest and best way to receive what God has promised. Alternate translation: [direct your attention to following God]; (2) the correct **paths**. In this case, the author is encouraging his audience to do what is right. Alternate translation: [do what is just and right]

Support Reference: Metaphor

> ULT **for your feet**
> UST You need to focus on trusting and obeying God, just like a runner focuses on running the straightest path
> (τοῖς ποσὶν ὑμῶν)

The word **feet** refers to what one does with **feet**, which is running or walking. If it would be helpful in your language, you could refer directly to running or walking here. Alternate translation: [to walk on] or [for you to run on]

Support Reference: Metonymy

> ULT **the lame might not be dislocated**
> UST anyone who is spiritually weak will not stop trusting God
> (μὴ τὸ χωλὸν ἐκτραπῇ)

The author speaks of those who are not confidently trusting and obeying God as if they were **lame**. These people are in danger of ceasing to believe at all, which the author refers to as if it were a joint being **dislocated**. If it would be helpful in your language, you could express the idea by using a simile or plain language. Alternate translation: [the weak in faith might not be lost] or [those who are struggling might not give up]

Support Reference: Metaphor

> ULT **the lame**
> UST anyone who is spiritually weak
> (τὸ χωλὸν)

The author is using the adjective **lame** as a noun in order to refer to any body part that is **lame**, and by extension, any person with a **lame** body part. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: [the lame body parts] or [the people who are lame]

Support Reference: Nominal Adjectives

> ULT **the lame might not be dislocated**
> UST anyone who is spiritually weak will not stop trusting God
> (μὴ τὸ χωλὸν ἐκτραπῇ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the people who are **dislocated** rather than on whatever does the "dislocating." If it would be helpful in your language, you could rephrase the clause so that it is active in form. Alternate translation: [nothing would dislocate the lame]

Support Reference: Active or Passive

> ULT **but rather might be healed**
> UST but will instead trust him more
> (ἰαθῇ δὲ μᾶλλον)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **healed** rather than on whatever does the healing. If it would be helpful in your language, you could rephrase the clause so that it is active in form. Alternate translation: [but rather might become well] or [but rather might heal]

Support Reference: Active or Passive

Hebrews 12:14

ULT	UST
Pursue peace with all {men}, and the sanctification without which no one will see the Lord,	*You should seek to live peacefully with everybody. Also, {you should seek} to set yourselves apart for God. Only if you do that will you eventually be with the Lord.*

ULT **Pursue**
UST You should seek
(διώκετε)

The author speaks as if he wants the audience to run after and try to capture **peace** and **sanctification**. He speaks in this way because he wants them to act for **peace** and **sanctification** as persistently as someone who "pursues" someone or something. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or plain language. Alternate translation: [Consistently act in] or [Seek after]

Support Reference: Metaphor

ULT **peace with all {men}, and the sanctification**
UST to live peacefully with everybody. Also, {you should seek} to set yourselves apart for God
(εἰρήνην & μετὰ πάντων, καὶ τὸν ἁγιασμόν)

If your language does not use abstract nouns for the ideas of **peace** and **sanctify**, you could express the ideas by using adjectives such as "peaceful" and "holy." Alternate translation: [peaceful ways of living with all men, and the holy way of living]

Support Reference: Abstract Nouns

ULT **with all {men}**
UST with everybody
(μετὰ πάντων)

The phrase **with all {men}** could describe: (1) whom the audience should be at **peace** with. Alternate translation: [in your relationships with all men]; (2) who else "pursues peace." Alternate translation: [along with all men]

ULT **all {men}**
UST everybody
(πάντων)

The phrase **all {men}** could refer to: (1) all people, both believers and unbelievers. Alternate translation: [all humans]; (2) all believers. Alternate translation: [all fellow believers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all {men}**
UST everybody
(πάντων)

Although the phrase **all {men}** is masculine, the author is using it to refer to all people, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [all people] or [all men and women]

Support Reference: When Masculine Words Include Women

ULT **without which no one will see**
UST Only if you do that will you eventually be with
(οὗ χωρὶς οὐδεὶς ὄψεται)

The phrases **without which** and **no one will see** use two negative words to emphasize that **sanctification** is required for anyone to **see the Lord**. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **sanctification**. Alternate translation: [which is the only way that anyone will see]

Support Reference: Double Negatives

ULT **no one will see the Lord**
UST Only if you do that will you eventually be with the Lord
(οὐδεὶς ὄψεται τὸν Κύριον)

The phrase **see the Lord** refers to being in the Lord's presence. If it would be helpful in your language, you could use a phrase that refers to entering the Lord's presence. Alternate translation: [no one will enter the Lord's presence]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
peace	to live peacefully
sanctification	

ULT	UST
	{you should seek} to set yourselves apart for God
Lord	Lord

Hebrews 12:15

ULT	UST
carefully watching that no one is falling short from the grace of God, not any root of bitterness is growing up to cause trouble, and by this many might become defiled,	*Make sure that your fellow believers fully receive what God has given you. {Be alert for} anyone who begins to behave resentfully and disturbs {fellow believers}. That may lead many {other believers} to behave that way as well.*

ULT **is falling short from**
UST receive
(ὑστερῶν ἀπὸ)

The phrase **falling short from** refers to lacking something or failing to get something. If it would be helpful in your language, you could use a word or phrase that refers to failing to attain something or not having something. Alternate translation: [is lacking] or [fails to receive]

Support Reference: Idiom

ULT **the grace of God**
UST what God has given you
(τῆς χάριτος τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of **grace**, you could express the idea by using an adverb such as “kindly” or “graciously.” Alternate translation: [what God graciously does] or [how God acts kindly]

Support Reference: Abstract Nouns

ULT **not any root of bitterness is growing up to cause trouble**
UST Be alert for} anyone who begins to behave resentfully and disturbs {fellow believers}
(μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ)

The author speaks of “bitter” or resentful thinking and behavior as if it were a **root** that could “grow up” and produce something, in this case **trouble**. The author speaks of **bitterness** as a plant in order to show how even a little **bitterness** can lead to much **trouble**, just like a small **root** grows into a large plant. If it would be helpful in your language, you could use a simile or plain language. Alternate translation: [not any bitterness is, like a root, growing up to cause trouble] or [not any little bitterness is spreading to cause trouble]

Support Reference: Metaphor

ULT not any root of bitterness is growing up
UST {Be alert for} anyone who begins to behave resentfully
(μή τις ῥίζα πικρίας ἄνω φύουσα)

These words are very similar to the second half of Deuteronomy 29:17. The author does not seem to be quoting directly from Deuteronomy, but the language is similar enough that you may want to include a footnote that indicates the similarity.

ULT root of bitterness
UST to behave resentfully
(ῥίζα πικρίας)

The author uses the possessive form to describe: (1) a **root** that is "bitter." Alternate translation: [bitter root] or [root, that is, bitterness,]; (2) a **root** that produces things that are "bitter." Alternate translation: [root that produces bitter things]

Support Reference: Possession

ULT to cause trouble
UST and disturbs {fellow believers}
(ἐνοχλῇ)

If your language does not use an abstract noun for the idea of **trouble**, you could express the idea by using a verb such as "trouble" or "annoy." Alternate translation: [to trouble people] or [to annoy people]

Support Reference: Abstract Nouns

ULT by this many might become defiled
UST That may lead many {other believers} to behave that way as well
(δι' αὐτῆς μιανθῶσιν πολλοί)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [this might defile many]

Support Reference: Active or Passive

ULT **this**
UST That may lead
(αὐτῆς)

The word **this** refers to the **root of bitterness**. If it would be helpful in your language, you could make whom **this** refers to explicit. Alternate translation: [this root]

Support Reference: Pronouns — When to Use Them

ULT **might become defiled**
UST to behave that way as well
(μιανθῶσιν)

The phrase **become defiled** refers to being directly affected by something bad or nasty. In this case, the author's point is that being exposed to the **root of bitterness** might affect **many** believers so that they also become "bitter." If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: [might be affected] or [might also become bitter]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	what … has given you
of God	God
to cause trouble	and disturbs {fellow believers}
might become defiled	to behave that way as well

Hebrews 12:16

ULT	UST
not any sexually immoral or profane one such as Esau, who in exchange for one meal sold his own birthright.	*{Be alert for} people who have improper sex or do not set themselves apart for God. {These people are} like Esau, who allowed {his younger brother Jacob} to act as the firstborn child in order to get some food {from him}.*

ULT **who in exchange for one meal sold his own birthright**
UST who allowed {his younger brother Jacob} to act as the firstborn child in order to get some food {from him}
(ὃς ἀντὶ βρώσεως μιᾶς, ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ)

The author refers to a story about a man named **Esau**, who was the oldest son of Isaac. One day, Esau was very hungry. He saw his younger brother Jacob making food, and to get some of that food, he gave his **birthright** as the firstborn son to his younger brother. You can read this story in Genesis 25:29–34. You might want to include this information in a footnote.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sexually immoral	who have improper sex
profane one	do not set themselves apart for God
Esau	Esau
birthright	{his younger brother Jacob} to act as the firstborn child

Hebrews 12:17

ULT	UST
For you know that even afterwards, desiring to inherit the blessing, he was rejected, because he found no place {for} repentance, even though he sought it with tears.	*{You should avoid being like Esau,} because you realize what happened to him later. He wanted his father to bless him, but his father refused to do so. As you can see, Esau could not change what he had done, even when he cried while he tried {to change it}.*

Note:

Here the author refers to a story about what happened to Esau after he sold his birthright. When Esau's father Isaac was about to die, he wanted to give Esau a blessing. However, Esau's brother Jacob tricked his father Isaac and took the blessing for himself. When Esau found out, he wept and asked his father to bless him. However, his father had already given the blessing to Jacob. You can read this story in Genesis 27:1–41. You might want to include this information in a footnote.

ULT **For**
UST {You should avoid being like Esau,} because
(γὰρ)

The word **For** introduces a reason why the audience should avoid being like Esau and stay away from those who are like Esau. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [Do not be like that, because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to inherit the blessing**
UST his father to bless him
(κληρονομῆσαι τὴν εὐλογίαν)

If your language does not use an abstract noun for the idea of **blessing**, you could express the idea by using a verb such as "bless." Alternate translation: [to be blessed by his father]

Support Reference: Abstract Nouns

> ULT **he was rejected**
> UST but his father refused to do so
> (ἀπεδοκιμάσθη)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on Esau, who **was rejected**, rather than on the person doing the rejecting. If you must state who did the action, the author could imply that: (1) Esau's father Isaac did it. Alternate translation: [Isaac his father rejected him]; (2) God did it. Alternate translation: [God rejected him]

Support Reference: Active or Passive

> ULT **he found no place {for} repentance**
> UST Esau could not change what he had done
> (μετανοίας & τόπον οὐχ εὗρεν)

The author is speaking as if Esau were literally looking for a **place** where he could repent. He means that Esau did not have the opportunity to repent. If it would be clearer in your language, you could state the meaning plainly. This could mean: (1) that Esau had no opportunity to correct what he had done. Alternate translation: [he had no opportunity to correct what he had done]; (2) that Esau did not have the ability to feel remorse or sorrow for what he had done. Alternate translation: [he could not feel remorse for what he had done] or [he could not regret what he had done]

Support Reference: Metaphor

> ULT **{for} repentance**
> UST change what he had done
> (μετανοίας)

If your language does not use an abstract noun for the idea of **repentance**, you could express the idea by using a verb such as "repent." The person who does the **repentance** could be (1) Esau. Alternate translation: [to repent] or [to reverse his actions]; (2) Isaac, Esau's father. Alternate translation: [to change his father's mind]

Support Reference: Abstract Nouns

ULT **it**
UST to change it
(αὐτήν)

The word **it** could refer to: (1) **repentance**. Alternate translation: [repentance] or [to reverse his actions]; (2) **the blessing**. Alternate translation: [the blessing] or [to be blessed]

Support Reference: Pronouns — When to Use Them

ULT **with tears**
UST he cried
(μετὰ δακρύων)

The word **tears** refers to the action of crying or weeping. If it would be helpful in your language, you could refer to the action of creating the **tears**. Alternate translation: [with weeping] or [while he cried]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you know	you realize
to inherit	his father to bless him
blessing	his father to bless him
he was rejected	but his father refused to do so
{for} repentance	change what he had done
he sought	while he tried

Hebrews 12:18

ULT	UST
For you have not come to {what} can be touched and to a blazing fire and to darkness and to gloom and to a storm	*We have not gone closer to {what the Israelites went closer to when they arrived at Mount Sinai}. {They went closer to a mountain} that they could feel {with their hands}. They saw flames burning, dark clouds, shadows, and a thunderstorm.*

Note:

In 12:18–21, the author refers to what happened when the Israelites left Egypt and arrived a mountain named **Sinai**. God came down to this mountain to create a covenant with the Israelites, and Moses met him on the mountain and received God's commands and promises. When God came to the mountain, there were loud sounds, fire, and dark clouds, and God commanded that nobody should go up the mountain except for Moses and Aaron. The Israelites were afraid and asked Moses to speak to God for them. You can read about this story in Exodus 19:9–20:21 and Deuteronomy 4:9–5:31. You might want to include this information in a footnote.

ULT **For**
(γὰρ)

The word **For** introduces a further reason (which is found in 12:18–24) for why the audience should do what the author has encouraged them to do in 12:14–17. If it would be helpful in your language, you could use a word or phrase that introduces a reason for exhortations or commands, or you could leave **For** untranslated. Alternate translation: [You should do all those things, because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you have not come to {what} can be touched**
UST We have not gone closer to {what the Israelites went closer to when they arrived at Mount Sinai}. {They went closer to a mountain} that they could feel {with their hands}
(οὐ & προσεληλύθατε, ψηλαφωμένῳ)

The author assumes that his audience knows that **{what} can be touched** is the mountain named Sinai that the Israelites did **come to** after they left the land of Egypt. If your readers would not make these inferences, you could make the ideas more explicit. Alternate translation: [you have not come, as the Israelites did, to a mountain that can be touched]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{what} can be touched**
UST They went closer to a mountain} that they could feel {with their hands}
(ψηλαφωμένῳ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to emphasize that the mountain is something that people can touch. If you must state who did the action, you could use an indefinite subject. Alternate translation: [what humans can touch] or [what is touchable]

Support Reference: Active or Passive

ULT **{what} can be touched**
UST They went closer to a mountain} that they could feel {with their hands}
(ψηλαφωμένῳ)

The author is referring to physical things by association with the way those things can be **touched**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [physical things]

Support Reference: Metonymy

ULT **and to a blazing fire**
UST They saw flames burning
(καὶ κεκαυμένῳ πυρὶ)

The word **blazing** could: (1) modify **fire**. Alternate translation: [and to a fire that blazes]; (2) be parallel with **{what} can be touched**. Alternate translation: [and is burning, to fire] or [and is blazing with fire]

Support Reference: Information Structure

> ULT **to darkness and to gloom**
> UST dark clouds, shadows
> (γνόφῳ, καὶ ζόφῳ)

The words **darkness** and **gloom** function together to refer to how "dark" it was when they came to the mountain. It is possible that **darkness** refers to shadows, while **gloom** refers to when the sun sets. If you do not have two words for these categories, you could use a single word or phrase to refer to deep **darkness**. Alternate translation: [to gloomy darkness] or [to intense gloom]

Support Reference: Doublet

Hebrews 12:19

ULT	UST
and to a sound of a trumpet and to a voice of words of which the ones having heard begged for not a word to be added to them.	*They heard someone playing a trumpet and God speaking a message. When they heard God speaking, they pleaded for him not to say any more to them.*

ULT **to a sound of a trumpet**
UST They heard someone playing a trumpet
(σάλπιγγος ἤχῳ)

The author uses the possessive form to refer to the **sound** that a **trumpet** makes when someone plays it. Your language may have its own expression that refers to the **sound** that a **trumpet** makes. Alternate translation: [to a trumpet blast] or [a call from a trumpet]

Support Reference: Possession

ULT **to a voice of words**
UST God speaking a message
(φωνῇ ῥημάτων)

The author uses the possessive form to describe a **voice** that speaks **words**. Your language may have its own way of referring to someone speaking words. In the context, it is clear that God is the one who speaks the **words**. Alternate translation: [words spoken by a voice] or [God's voice saying words]

Support Reference: Possession

ULT **to a voice of words**
UST God speaking a message
(φωνῇ ῥημάτων)

The word **voice** refers to someone speaking. If it would be helpful in your language, you could use a word or phrase that makes this clear. Alternate translation: [to the speaking of words] or [to words being spoken]

Support Reference: Metonymy

ULT **of which**
UST God speaking
(ἧς)

The word **which** refers to the **voice**. If it would be helpful in your language, you could make what **which** refers to explicit. Alternate translation: [of which voice]

Support Reference: Pronouns — When to Use Them

ULT **not a word to be added to them**
UST for him not to say any more to them
(μὴ προστεθῆναι αὐτοῖς λόγον)

The phrase **a word to be added to them** refers to speaking more words to the people who are listening. If it would be helpful in your language, you could use a form that naturally refers to saying more words to people. Alternate translation: [no more words to be spoken to them]

Support Reference: Idiom

ULT **not a word to be added**
UST for him not to say any more
(μὴ προστεθῆναι & λόγον)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to avoid stating who would add any more words. If you must state who would do the action, the author implies that God would do it. Alternate translation: [God not to add a word]

Support Reference: Active or Passive

ULT **to them**
UST to them
(αὐτοῖς)

The word **them** refers to **the ones having heard**. If it would be helpful in your language, you could make whom **them** refers to explicit. Alternate translation: [to them, the ones who heard] or [to themselves]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of a trumpet	a trumpet

Hebrews 12:20

ULT	UST
For they could not endure {what} was ordered: "If even an animal might touch the mountain, it must be stoned."	*{They did that,} because they were afraid when God commanded them, "You must kill all people and animals that touch this mountain. {You must kill them} by throwing rocks at them."*

ULT **For**
UST {They did that,} because
(γὰρ)

The word **For** introduces a reason why the Israelites "begged for not a word to be added" (12:19). If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: [That was because] or [They begged for this since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{what} was ordered**
UST when God commanded them
(τὸ διαστελλόμενον)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what was **ordered** rather than on the person doing the ordering. If you must state who did the action, the author implies that God did it. Alternate translation: [what God ordered]

Support Reference: Active or Passive

ULT **{what} was ordered**
UST when God commanded them
(τὸ διαστελλόμενον)

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that God ordered the Israelites to do. However, the audience would have understood that these were words from the Old Testament, specifically a summary of parts of Exodus 19:12–13. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: [what was ordered when God said]

Support Reference: Quotations and Quote Margins

ULT **If even an animal might touch the mountain, it must be stoned**
UST You must kill all people and animals that touch this mountain. {You must kill them} by throwing rocks at them
(κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται)

God uses the conditional form to require anyone who "touches" the **mountain** to be **stoned**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: [Were even an animal to touch the mountain, it must be stoned] or [Suppose even an animal touches the mountain. In that case, it must be stoned]

Support Reference: Connect — Hypothetical Conditions

ULT **If even an animal**
UST all people and animals
(κἂν θηρίον)

The phrase **even an animal** implies that humans are certainly included, and **even** animals too are included. If it would be helpful in your language, you could clarify that this command refers to both humans and animals. Alternate translation: [If a human or even an animal]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it must be stoned**
UST You must kill … {You must kill them} by throwing rocks at them
(λιθοβοληθήσεται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **stoned** rather than on who does the stoning. If you must state who would do the action, the author implies that the Israelites themselves would do it. Alternate translation: [you must stone it]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an animal	all people and animals
it must be stoned	You must kill … {You must kill them} by throwing rocks at them

Hebrews 12:21

ULT	UST
And the thing being made visible was so fearful that Moses said, "I am terrified and trembling."	*Further, when Moses saw how frightening everything was, he said, "I am shaking because I am afraid!"*

> ULT **the thing being made visible**
> UST when Moses saw … everything
> (τὸ φανταζόμενον)

The phrase **the thing being made visible** refers to everything that went along with God appearing on Mount Sinai. The author is referring back to everything he described in 12:18–19. If it would be helpful in your language, you could make what these **things** are more explicit. Alternate translation: [everything I have described being made visible]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the thing being made visible**
> UST when Moses saw … everything
> (τὸ φανταζόμενον)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what was **made visible** rather than on the person making it **visible**. If you must state who did the action, the author implies that God did it. Alternate translation: [the thing that God made visible]

Support Reference: Active or Passive

ULT **said**
UST said
(εἶπεν)

The author could be referring to Deuteronomy 9:19, where Moses expresses fear when the people make an idol and worship it. On the other hand, the author could be referring to Exodus 3:6, which describes how Moses "trembled" when God appeared to him in a burning bush. Most likely, the author is simply describing Moses' reaction to what he experienced without quoting directly from any Old Testament passage. Introduce the quotation as words that Moses said, and if it would be helpful to your readers, you could include a footnote that references one or both of the passages that the quotation could refer to. Alternate translation: [spoke]

Support Reference: Quotations and Quote Margins

ULT **terrified and trembling**
UST I am shaking because … afraid
(ἔκφοβός & καὶ ἔντρομος)

The words **terrified** and **trembling** function together to show that **Moses** was very afraid. It is likely that **terrified** describes how Moses felt, while **trembling** describes what happened when he felt **terrified**. If you do not have two words for these categories, you could use a single word or phrase to identify God as the creator of the city. Alternate translation: [terrified so that I tremble] or [very afraid]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fearful	frightening
that Moses	he
terrified	afraid
trembling	I am shaking

Hebrews 12:22

ULT	UST
But you have come to Mount Zion and to the city of the living God, to the heavenly Jerusalem, and to myriads of angels, to the assembly	*In contrast to that, you have gone closer to a heavenly place, Mount Zion. {On this mountain is} the city Jerusalem in heaven that belongs to the only real God. {In the city are} very many spiritual beings who celebrate together.*

ULT **But**
UST In contrast to that
(ἀλλὰ)

The word **But** introduces a contrast with what the audience have not "come to," which the author has described in 12:18–21. If it would be helpful in your language, you could use a word or phrase that introduces a contrast with the previous section or idea. Alternate translation: [On the other hand,] or [On the contrary,]

Support Reference: Connect — Contrast Relationship

ULT **Mount Zion and to the city of the living God, to the heavenly Jerusalem**
UST a heavenly place, Mount Zion. {On this mountain is} the city Jerusalem in heaven that belongs to the only real God
(Σιὼν Ὄρει καὶ πόλει Θεοῦ ζῶντος, Ἰερουσαλὴμ ἐπουρανίῳ)

The phrases **city of the living God** and **heavenly Jerusalem** could: (1) identify what is on **Mount Zion**. Alternate translation: [Mount Zion and on it the city of the living God, the heavenly Jerusalem]; (2) give other names for **Mount Zion**. Alternate translation: [Mount Zion, that is, the city of the living God, the heavenly Jerusalem]

ULT **Mount Zion and to the city of the living God, to the heavenly Jerusalem**
UST a heavenly place, Mount Zion. {On this mountain is} the city Jerusalem in heaven that belongs to the only real God
(Σιὼν Ὄρει καὶ πόλει Θεοῦ ζῶντος, Ἰερουσαλὴμ ἐπουρανίῳ)

The author is not referring to any earthly **Mount** or **city**. Rather, he is referring to things in heaven. If it would be helpful in your language, you could make this clear from the beginning. Alternate translation: [Mount Zion that is in heaven and to the city of the living God, the Jerusalem that is in heaven]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the living God**
UST that belongs to the only real God
(Θεοῦ ζῶντος)

Here, much as in 10:31, the phrase **the living God** identifies **God** as the one who "lives" and possibly as the one who gives "life." The primary point is that **God** actually "lives," unlike idols and other things that people call "god." If it would be helpful in your language, you could use a word or phrase that emphasizes that God really "lives." Alternate translation: [of the God who lives] or [of the true God]

Support Reference: Idiom

ULT **to myriads of angels**
UST very many spiritual beings
(μυριάσιν ἀγγέλων)

The word "myriad" names the number 10,000. The plural **myriads** refers generally to any large number. If it would be helpful in your language, you could use a word or phrase that refers to a very large number. Alternate translation: [to millions of angels] or [innumerable angels]

Support Reference: Numbers

ULT **of angels, to the assembly**
UST spiritual beings who celebrate together
(ἀγγέλων πανηγύρει)

The word **assembly** could: (1) rename or describe **myriads of angels**. Alternate translation: [of angels in assembly,] or [of angels—an assembly—]; (2) be in parallel with "church" in the following verse, going with "firstborn." Alternate translation: [of angels, and to the assembly]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Mount Zion	a heavenly place, Mount Zion
of the … God	that belongs to … God
to the … Jerusalem	Jerusalem
heavenly	in heaven
of angels	spiritual beings
to the assembly	who celebrate together

Hebrews 12:23

ULT	UST
and to the church of the firstborn ones, {who} have been registered in the heavens, and to God the Judge of all, and to the spirits of the righteous ones made perfect,	*Also {in the city are} those whose {names} God has recorded in heaven. {They are} God's people, his special children. {There} also {is} God, the one who decides whether all {people} are guilty or innocent. {There} too {are} those who obeyed God. They died, but God has now made them what he wants them to be.*

ULT **to the church of the firstborn ones**
UST {They are} God's people, his special children
(ἐκκλησίᾳ πρωτοτόκων)

This group of people could be: (1) all God's people from the past, present, and future. Alternate translation: [to the church of all God's people, the firstborn ones]; (2) all God's people who are currently alive. Alternate translation: [to the church of the firstborn ones who currently live]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the firstborn ones**
UST his special children
(πρωτοτόκων)

The author speaks as if God's people were **firstborn** children. He speaks in this way to connect them with Jesus, who is God's **firstborn** son (See: 1:6). Further, the **firstborn** were particularly important and honored. If it would be helpful in your language, you could use a word or phrase that refers to the most honored child, or you could express the idea in plain language that indicates the importance and significance of these people. Alternate translation: [of the eldest children] or [of the honored people]

Support Reference: Metaphor

ULT **{who} have been registered in the heavens**
UST those whose {names} God has recorded in heaven
(ἀπογεγραμμένων ἐν οὐρανοῖς)

The phrase **registered in the heavens** refers to how people who lived in or belonged to a city or region would have their names **registered** in a book to indicate that they belonged in that place. Here, people who have their names **registered** in the **heavens** belong to and will receive what is in the **heavens**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [whose names have been registered in the heavens] or [whose names are recorded as those who will inherit what is in the heavens]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{who} have been registered**
UST those whose {names} God has recorded
(ἀπογεγραμμένων)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **registered** rather than on the person doing the registering. If you must state who did the action, the author implies that God did it. Alternate translation: [whom God has registered]

Support Reference: Active or Passive

ULT **to God the Judge of all**
UST God, the one who decides whether all {people} are guilty or innocent
(κριτῇ Θεῷ πάντων)

The phrase **of all** could go with: (1) **Judge**. Alternate translation: [to God, who is Judge of all]; (2) **God**. Alternate translation: [to a Judge, who is God of all]

ULT **the Judge of all**
UST the one who decides whether all {people} are guilty or innocent
(κριτῇ & πάντων)

The author uses the possessive form to describe to refer to a **Judge** who judges **all** people. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [the Judge over all] or [the Judge who judges all]

Support Reference: Possession

ULT **of all**
UST all {people}
(πάντων)

The author is using the adjective **all** as a noun in order to refer to **all** people. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: [of all humans]

Support Reference: Nominal Adjectives

ULT **to the spirits of the righteous ones**
UST those who obeyed God. They died
(πνεύμασι δικαίων)

This group of people could be: (1) all the people of God who have died. Alternate translation: [to the spirits of the dead righteous ones]; (2) the same group as the **church of the firstborn ones**, that is, all the people of God without distinction. Alternate translation: [to the spirits of all God's righteous people]; (3) all the people of God who lived before Jesus came. Alternate translation: [to the spirits of the righteous Israelites]

Support Reference: Assumed Knowledge and Implicit Information

ULT **made perfect**
UST but God has now made them what he wants them to be
(τετελειωμένων)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **made perfect** rather than on the person doing the perfecting. If you must state who did the action, the author implies that God did it. Alternate translation: [whom God has made perfect]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the church	{They are} God's people
of the firstborn ones	his special children
the heavens	heaven
the Judge	the one who decides whether … are guilty or innocent
to God	God
to the spirits	They died

ULT	UST
of the righteous ones	those who obeyed God
made perfect	but God has now made them what he wants them to be

Hebrews 12:24

ULT	UST
and to Jesus, the mediator of a new covenant, and to the sprinkled blood speaking better than Abel.	*Also {in the city is} Jesus, through whom God has made a new agreement. {There} also {is} Jesus' blood, which purifies us. His blood is more effective than Abel's blood.*

> ULT **the mediator of a new covenant**
> UST through whom God has made a new agreement
> (διαθήκης νέας μεσίτῃ)

The author uses the possessive form to describe how Jesus functions as the **mediator** for a **new covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. See how you translated the similar phrase in 9:15. Alternate translation: [who mediates a new covenant]

Support Reference: Possession

> ULT **to the sprinkled blood speaking better than Abel**
> UST Jesus' blood, which purifies us. His blood is more effective than Abel's blood
> (αἵματι ῥαντισμοῦ, κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ)

The author speaks as if the **blood** were a person who could be **speaking**. He speaks in this way to refer to what the **blood** means or accomplishes. If it would be helpful in your language, you could use a simile or plain language. Alternate translation: [to the sprinkled blood which is like a person who speaks better than Abel] or [to the sprinkled blood which means more to us than that of Abel]

Support Reference: Personification

> ULT **to the sprinkled blood**
> UST Jesus' blood, which purifies us
> (αἵματι ῥαντισμοῦ)

The phrase **sprinkled blood** refers to Jesus' blood. The word **sprinkled** indicates that the **blood** accomplishes cleansing and purification. If it would be helpful in your language, you could make either or both of these implications more explicit. Alternate translation: [to the cleansing blood of Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the sprinkled blood**
UST Jesus' blood, which purifies us
(αἵματι ῥαντισμοῦ)

Scholars debate what the **blood** of Jesus represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on what Jesus' **blood** refers to. Since **blood** is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: [to the sprinkled blood, which is his sacrifice,] or [to the sprinkled blood of Jesus, that is, his death, which is]

Support Reference: Metonymy

ULT **speaking better than Abel**
UST His blood is more effective than Abel's blood
(κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ)

The author is referring to a story about how **Abel** was killed by his brother. He has already referred to this story in 11:4. Here, he focuses on how God tells Abel's brother that Abel's blood "cries out" from the ground, with the implication being that Abel's blood asks God to take vengeance on his brother (See: Genesis 4:10). The author here contrasts the blood of **Abel** that cries out for vengeance with the **sprinkled blood** of Jesus, which purifies his people and brings salvation. If it would be helpful in your language, you could make this comparison more explicit. Alternate translation: [speaking of a better salvation than Abel] or [speaking of salvation rather than the vengeance that Abel spoke of]

Support Reference: Assumed Knowledge and Implicit Information

ULT **than Abel**
UST than Abel's blood
(παρὰ τὸν Ἄβελ)

This phrase leaves out some words that in many languages a sentence might need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. The author might be implying: (1) **blood speaking**. Alternate translation: [than Abel's blood speaks]; (2) Abel **speaking**. Alternate translation: [than Abel speaks]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of a … covenant	through whom God has made
the mediator	a … agreement

ULT	UST
to Jesus	Jesus
Abel	Abel’s blood

Hebrews 12:25

ULT	UST
See that you do not refuse the one speaking. For if those did not escape, having refused the one warning {them} on earth, much less we {who} are turning away from the one from heaven,	*Make sure that you obey God, who is speaking to you. Consider how some of the Israelites did not obey what God revealed to them from Mount Sinai. God certainly punished them. Now consider how much more {God will punish any of} us who do not obey what he {reveals to us} from Mount Zion.*

ULT **See that you do not refuse**
UST Make sure that you obey
(βλέπετε μὴ παραιτήσησθε)

The phrase **see that you do not** is a strong command to diligently or vigilantly avoid doing something. If it would be helpful in your language, you could use a comparable form that expresses a strong command to pay attention or focus on something. Alternate translation: [Watch out that you do not refuse] or [Be careful to avoid refusing]

Support Reference: Idiom

ULT **you do not refuse … having refused**
UST that you obey … did not obey
(μὴ παραιτήσησθε & παραιτησάμενοι)

The words **refuse** and **refused** imply that people are "refusing" to do something, but the author does not state what it is directly. If it would be helpful in your language, you could clarify that people are "refusing" to listen and obey. Alternate translation: [you do not refuse to listen to … having refused to listen to] or [you do not refuse to obey … having refused to obey]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one speaking**
UST God, who is speaking to you
(τὸν λαλοῦντα)

The phrase **the one speaking** could refer to: (1) God generally. Alternate translation: [the one speaking, God]; (2) Jesus specifically, whose blood "spoke" in the previous verse. Alternate translation: [the one speaking, Jesus]

Support Reference: Pronouns — When to Use Them

ULT **For if those did not escape, having refused the one warning {them} on earth, much less we {who} are turning away from the one from heaven**
UST Consider how some of the Israelites did not obey what God revealed to them from Mount Sinai. God certainly punished them. Now consider how much more {God will punish any of} us who do not obey what he {reveals to us} from Mount Zion
(εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς, παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ᾽ οὐρανῶν ἀποστρεφόμενοι)

The author could have meant: (1) a strong statement. Alternate translation: [For if those did not escape, having refused the one warning them on earth, we will so much less escape, we who are turning away from the one from heaven]; (2) a rhetorical question. If you use the following alternate translation, you will need to start a new sentence at the beginning of the following verse. Alternate translation: [For if those did not escape, having refused the one warning them on earth, how much less will we who are turning away from the one from heaven?]

ULT **if**
UST Consider how
(εἰ)

The author is speaking as if the lack of "escape" of those who **refused the one warning {them} on earth** were a hypothetical possibility, but he means that it is actually true that they **did not escape**. If your language does not state something as a condition if it is certain or true, and if your readers might think that what the author is saying is not certain, then you could express the idea by using a word such as "because" or "since." Alternate translation: [since]

Support Reference: Connect — Factual Conditions

ULT **those**
UST some of the Israelites
(ἐκεῖνοι)

The word **those** refers to the Israelites who "refused" to obey God. He may have in mind particularly the Israelites who did not obey God and died in the wilderness (See: what the author said in 3:7–4:11). If it would be helpful in your language, you could make it clear to whom **those** refers. Alternate translation: [those Israelites] or [those who drew near to Mount Sinai]

Support Reference: Pronouns — When to Use Them

ULT **the one warning {them} on earth**
UST what God revealed to them from Mount Sinai
(ἐπὶ γῆς & τὸν χρηματίζοντα)

The phrase **the one warning {them} on earth** could refer to: (1) God generally. Alternate translation: [God when he warned them on earth]; (2) Moses, who spoke God's words to the people at Mount Sinai. Alternate translation: [Moses when he warned them on earth]; (3) Jesus specifically. Alternate translation: [Jesus when he warned them on earth]

Support Reference: Pronouns — When to Use Them

ULT **on earth … from heaven**
UST from Mount Sinai … from Mount Zion
(ἐπὶ γῆς & ἀπ' οὐρανῶν)

The phrases **on earth** and **from heaven** indicate the places from which God gave his warnings. The phrase **on earth** refers to how God spoke to the Israelites from Mount Sinai when he made the first covenant. The phrase **from heaven** refers to how God speaks from Mount Zion in heaven as he makes the second covenant. If it would be helpful in your language, you could clarify what **on earth** and **from heaven** refer to specifically. Alternate translation: [from a mountain on earth … from a mountain in heaven]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we {who} are turning away from**
UST {God will punish any of} us who do not obey
(ἡμεῖς οἱ & ἀποστρεφόμενοι)

The author refers to rejecting and disobeying God as if a person were changing direction and **turning away from** him. So, **turning away from** God indicates serious disobedience and rejection. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: [we who are rejecting] or [we who are renouncing]

Support Reference: Metaphor

ULT **we {who} are turning away from the one from heaven**
UST {God will punish any of} us who do not obey what he {reveals to us} from Mount Zion
(ἡμεῖς οἱ τὸν ἀπ᾽ οὐρανῶν ἀποστρεφόμενοι)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: [will we escape who are turning away from the one warning us from heaven]

Support Reference: Ellipsis

ULT **we {who} are turning away from**
UST {God will punish any of} us who do not obey
(ἡμεῖς οἱ & ἀποστρεφόμενοι)

The author does not mean that all of the audience were **turning away from** God when he wrote this letter. Rather, he means that every person in the audience could be someone who "turns away from" God, and they will certainly **not escape**. If it would be helpful in your language, you could use a form that shows that the audience **turning away from** God is a possibility, not a current fact. Alternate translation: [we, if we turn away from] or [any one of us who turns away from]

Support Reference: Connect — Hypothetical Conditions

ULT **the one**
UST God, who is speaking to you
(τὸν)

The phrase **the one** could refer to: (1) God generally. Alternate translation: [God]; (2) Jesus specifically. Alternate translation: [Jesus]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you do … refuse	that you obey
earth	from Mount Sinai
having refused	did not obey
heaven	from Mount Zion

Hebrews 12:26

ULT	UST
the voice of whom at that time shook the earth, but now he has promised, saying, "Still once I myself will shake not only the earth, but also the heaven."	*When God spoke from Mount Sinai, it made the earth quake. However, at this time he promises, "One more time, I will make the earth and also heaven quake."*

ULT the voice of whom
UST When God spoke
(οὗ ἡ φωνὴ)

The word **voice** refers to the act of speaking. If it would be helpful in your language, you could refer directly to the act of speaking. Alternate translation: [whose speech] or [whose speaking]

Support Reference: Metonymy

ULT at that time … now
UST from Mount Sinai … at this time
(τότε; νῦν)

The phrase **at that time** refers to the time when God spoke from Mount Sinai. In contrast, the word **now** refers to the present time, the time when the author is writing this letter. If it would be helpful in your language, you could make the time references more explicit. Alternate translation: [at the time of the first covenant … right now]

Support Reference: Assumed Knowledge and Implicit Information

ULT shook … I myself will shake
UST it made … quake … I will make … quake
(ἐσάλευσεν & ἐγὼ σείσω)

The author uses words that refer to earthquakes. If it would be helpful in your language, you could use words that describe the earth shaking in an earthquake. Alternate translation: [quaked … I myself will quake]

Support Reference: Translate Unknowns

ULT **he has promised, saying**
UST he promises
(ἐπήγγελται λέγων)

The author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that God says to his people. However, the audience would have understood that these were words from the Old Testament, specifically from Haggai 2:6. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: [he has promised in the Scriptures, saying] or [he has promised when he said in the Scriptures]

Support Reference: Quotations and Quote Margins

ULT **Still once**
UST One more time
(ἔτι ἅπαξ)

The phrase **Still once** indicates that something has already happened and will happen again, but only one more time. If it would be helpful in your language, you could use a word or phrase that indicates that something will happen one more time. Alternate translation: [Again, but one time only,] or [Once more]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
earth	the earth
he has promised	he promises
earth	the earth
heaven	heaven

Hebrews 12:27

ULT	UST
But this {phrase}, "Still once" indicates the removal of the things being shaken, that is, of {the things} created, so that the things not being shaken might remain.	*The words "one more time" mean that God will transform everything that he shakes. {He will do that} just as he created all those things. That way, everything that he does not shake will last forever.*

ULT **But this {phrase}, "Still once" indicates**
UST The words "one more time" mean
(τὸ δὲ, ἔτι ἅπαξ, δηλοῖ)

The author uses **But this {phrase}** to requote a part of the quotation that he introduced in the previous verse (See: 12:26). If your readers would misunderstand that the author is requoting the previous quotation to focus on a specific portion of it, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: [Now when God says "Still once," it indicates]

Support Reference: Quotations and Quote Margins

ULT **Still once**
UST one more time
(ἔτι ἅπαξ)

Since the author repeats here the same words that he quoted in 12:26, you should translate these words in exactly the same way as you did in that verse.

ULT **the removal**
UST that God will transform
(μετάθεσιν)

The word translated as **removal** could refer to: (1) a change in content or position. Alternate translation: [the change] or [the transfer]; (2) removal or destruction. Alternate translation: [the elimination] or [the eradication]

ULT **the removal of the things being shaken, that is, of {the things} created**
UST that God will transform everything that he shakes. {He will do that} just as he created all those things
(τῶν σαλευομένων μετάθεσιν, ὡς πεποιημένων)

If your language does not use an abstract noun for the idea behind **removal**, you could express the idea by using a verb such as "remove." Alternate translation: [that God will remove the things being shaken, that is, the things created]

Support Reference: Abstract Nouns

ULT **of the things being shaken … the things not being shaken**
UST everything that he shakes … everything that he does not shake
(τῶν σαλευομένων & τὰ μὴ σαλευόμενα)

The phrase **being shaken** could refer to: (1) how something is or is not **shaken**. Alternate translation: [of the things that are shaken … the things that are not shaken]; (2) whether something can be **shaken** or not. Alternate translation: [of the things that can be shaken … the things that cannot be shaken]

ULT **of the things being shaken … the things not being shaken**
UST everything that he shakes … everything that he does not shake
(τῶν σαλευομένων & τὰ μὴ σαλευόμενα)

See how you translated "shook" and "shake" in Hebrews 12:26.

ULT **of the things being shaken**
UST everything that he shakes
(τῶν σαλευομένων)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **shaken** rather than on the person doing the shaking. If you must state who did the action, the author implies that God did it. Alternate translation: [of things that God will shake]

Support Reference: Active or Passive

> ULT **that is, of {the things} created**
> UST {He will do that} just as he created all those things
> (ὡς πεποιημένων)

The phrase **that is** could introduce: (1) the way in which things are shaken. In other words, God **created** everything by speaking, and he "shakes" everything by speaking. Alternate translation: [just as they were created]; (2) the type of things that are shaken. In other words, only **created** things are **shaken**. Alternate translation: [which are the created things]; (3) the reason why things are shaken. In other words, things are **shaken** because they are **created**. Alternate translation: [since they are created]

Support Reference: Connecting Words and Phrases

> ULT **of {the things} created**
> UST he created all those things
> (πεποιημένων)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **created** rather than on the person doing the creating. If you must state who did the action, the author implies that God did it. Alternate translation: [of the things that God created]

Support Reference: Active or Passive

> ULT **the things not being shaken**
> UST everything that he does not shake
> (τὰ μὴ σαλευόμενα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is not **shaken** rather than on the person who would do the shaking. If you must state who would do the action, the author implies that God would do it. Alternate translation: [the things that God will not shake]

Support Reference: Active or Passive

Hebrews 12:28

ULT	UST
Therefore, receiving an unshakeable kingdom, let us have gratitude, through which let us serve well-pleasingly to God, with reverence and awe,	*So, we will live in a kingdom that God will not quake. {Because of that,} we should thank God. By doing that, we respectfully worship God in a way that pleases him.*

ULT **Therefore**
UST So
(διὸ)

The word **Therefore** introduces an inference or conclusion that the author draws from what he has said about "shaking" in 12:26–27. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion from an argument. Alternate translation: [Because of that] or [So then]

Support Reference: Connect — Reason-and-Result Relationship

ULT **receiving**
UST we will live in
(παραλαμβάνοντες)

The word **receiving** introduces the reason why we should **have gratitude**. If it would be helpful in your language, you could include a word or phrase that makes this relationship clear. Alternate translation: [because we are receiving]

Support Reference: Connect — Reason-and-Result Relationship

ULT **an unshakeable kingdom**
UST a kingdom that God will not quake
(βασιλείαν ἀσάλευτον)

The word **unshakable** could refer to: (1) how something is not "shaken." Alternate translation: [a kingdom that is not shaken]; (2) whether something can be "shaken" or not. Alternate translation: [a kingdom that cannot be shaken]

ULT **unshakeable**
UST that God will not quake
(ἀσάλευτον)

See how you translated "shook," "shake," and "shaken" in Hebrews 12:26–27.

ULT **let us have gratitude**
UST {Because of that,} we should thank God
(ἔχωμεν χάριν)

If your language does not use an abstract noun for the idea behind **gratitude**, you could express the idea by using an adjective such as "grateful." Alternate translation: [let us be grateful]

Support Reference: Abstract Nouns

ULT **through which**
UST By doing that
(δι' ἧς)

The word **which** refers to **gratitude**. If it would be helpful in your language, you could make what **which** refers to explicit. Alternate translation: [through which gratitude]

Support Reference: Pronouns — When to Use Them

ULT **with reverence and awe**
UST respectfully
(μετὰ εὐλαβείας καὶ δέους)

If your language does not use abstract nouns for the ideas of **reverence** and **awe**, you could express the ideas by using adverbs such as "reverently" and "fearfully." Alternate translation: [both reverently and fearfully]

Support Reference: Abstract Nouns

ULT **with reverence and awe**
UST respectfully
(μετὰ εὐλαβείας καὶ δέους)

The words **reverence** and **awe** function together to identify a reverent and fearing attitude. It is possible that **reverence** refers to proper respect towards a deity, while **awe** refers to fear in general. If you do not have two words for these categories, you could use a single word or phrase to identify an attitude of fearing reverence. Alternate translation: [with respectful fear] or [with reverent piety]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an … kingdom	a kingdom
receiving	we will live in

ULT	UST
gratitude	thank God
let us serve	we … worship
to God	God
reverence	respectfully
awe	respectfully

Hebrews 12:29

ULT	UST
for indeed our God {is} a consuming fire.	*{We should do so respectfully,} because the God we {worship} is {as powerful and dangerous as} a raging fire.*

ULT **for indeed**
UST {We should do so respectfully,} because
(καὶ γὰρ)

The phrase **for indeed** indicates that the author is adding more information (**indeed**) that supports the exhortation in the previous verse (**for**). If it would be helpful in your language, you could use words that introduce added information that supports a previous exhortation. Alternate translation: [Further, the reason we should serve with reverence and awe is that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **our God {is} a consuming fire**
UST the God we {worship} is {as powerful and dangerous as} a raging fire
(ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον)

The author uses words that match the words in Deuteronomy 4:24. However, he does not introduce these words as a quotation. Some translations mark the words **God {is} a consuming fire** with quotation marks, while others do not. Consider what is the best way to show your readers that these words match Deuteronomy 4:24 without using words that introduce a quotation. Alternate translation: [our "God is a consuming fire."]

Support Reference: Quotations and Quote Margins

ULT **our God**
UST the God we {worship}
(ὁ Θεὸς ἡμῶν)

The author refers to God as **our God** to indicate that he is speaking about the only God that all believers serve. If it would be helpful in your language, you could use a form that identifies God as the only God and as the God that believers worship and obey. Alternate translation: [the God whom we serve] or [God, whom we call our God,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} a consuming fire**
UST is {as powerful and dangerous as} a raging fire
(πῦρ καταναλίσκον)

The author speaks of **God** as if he were a **fire** that is so powerful that it burns everything up. The author speaks in this way to refer to God's powerful and complete judgment on those who disobey him and do not believe in him. If it would be helpful in your language, you could use a simile or express the idea in plain language. Alternate translation: [is like a consuming fire] or [completely punishes everyone who disobeys him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	the God
consuming	is {as powerful and dangerous as} a raging fire

Hebrews 13

Hebrews 13 Chapter Introduction

Structure and Formatting

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

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

Religious and Cultural Concepts in This Chapter

Hospitality and friendship

Throughout this chapter, the author urges his readers to be hospitable, friendly, and caring towards others. This includes "brotherly love" (13:1), "hospitality" (13:2), "remembering" the prisoners (13:3), "doing good" and "sharing" (13:16), and "greeting" one another (13:24). The author wishes his audience to know that loving and caring for others is one thing that they should do as a result of what he has said. In your translation, make it clear that the author is consistently exhorting his audience to love and care for others.

"Outside the camp"

In 13:11, 13, the author refers to a place "outside the camp." The phrase "outside the gate" in 13:12 is almost synonymous, although it refers to the place outside a city rather than a place outside camp. The author identifies this "outside" place as where the Israelites would burn the carcasses from the Day of Atonement sacrifices and also the place where Jesus suffered and died. He then exhorts the audience to "go out" to this place of suffering, death, and destruction. Scholars debate exactly what the author had in

mind. Did he mean leaving Judaism to suffer as a Christian? Did he mean abandoning all cultic and sacred systems to live in the "secular" world? Did he mean accepting the shame and dishonor that came with being a Christian in the Greco-Roman world? What is most likely is that the author intended his audience to leave and abandon anything that would keep them from Christ, even though doing so might mean suffering and death. In your translation, you should try to express this general idea clearly.

"The word of exhortation"

In 13:22, the author refers to the content of his letter as a "word of exhortation." Many scholars argue that this would have been a well-known phrase and referred to a sermon or homily, particularly one given at a synagogue meeting after someone read from the Scriptures. If possible, translate this phrase in such a way that it refers to a spoken message, especially one that is like a sermon or a homily.

Translation Issues in This Chapter

The "altar" in 13:10

In this verse, the author briefly mentions that "we have an altar." Scholars debate what this "altar" is. Some suggest that it is an altar in the heavenly sanctuary. However, the author has not mentioned such an altar in heaven, even though he mentioned earthly altars in 7:13 and in 9:4. Others argue that the altar refers to believers' worship. Some argue that it refers specifically to the Lord's Supper. However, the author's use of "we have" earlier in the letter (See: 6:19; 8:1) suggests that what "we have" is a gift from God, not something that believers do. Further, the author never refers explicitly to the Lord's Supper. What is most likely is that the "altar" refers to the place where Jesus died (Golgotha) or to the death itself. This fits with how Hebrews connects Jesus' death and offering of himself to the Day of Atonement, in which an animal would be killed near the altar, and a priest would take its blood into the inner part of the tabernacle. See the notes on this verse for translation ideas. (See: altar)

Shepherd and sheep

In 13:20, the author refers to Jesus as "the great shepherd of the sheep." This metaphor identifies Jesus as a "shepherd" who guides, protects, and leads the "sheep," who are

everyone who believes in him. The Bible uses "shepherd" language frequently to describe how God the Father and Jesus relate to God's people. If possible, you should preserve this metaphor or use a simile to express the idea. See the notes on this verse for translation options. (See: shepherd, herder, pastor; and ewe, ram, sheep, sheepfold, sheepshearer, sheepskin)

What are the "teachings" and "foods" in 13:9?

In this verse, the author refers generally to "various and strange teachings" that he warns his audience against. The author uses very general language and implies that there are many different kinds of "teachings" that he is warning them against. It is possible, however, that these teachings instruct people about the "foods" that the author mentions later in the verse. There are two general ways to understand what the author means by using the word "foods." First, he could be referring to instructions that forbid or require eating certain kinds of food. These instructions could be Jewish food laws or other pagan or Christian food laws. Second, and more likely, he could be referring to instructions about eating sacred or ritual meals. These meals could be Jewish, Christian, or pagan. In the end, it is unclear exactly what the author was referring to with the words "teachings" and "foods." He may have used these general words to refer to multiple different kinds of "teachings" about "foods." If possible, use general words for false "teachings" and eating "foods." (See: doctrine, teaching, belief, beliefs, instruction, knowledge)

What is 13:10 describing?

As suggested above, the "altar" probably refers to Jesus' sacrificial death. The two other difficult phrases in this verse are "the ones serving in the tabernacle" and "authority to eat." First, "the ones serving in the tabernacle" could refer to anyone who worships God in the ways that the old covenant required. In this case, the author is saying that they do not "have" Jesus and his death. On the other hand, the phrase could refer specifically to the priests who offered sacrifices in the tabernacle. In this case, the author is arguing from Scripture that Jesus' sacrifice is so much greater than those sacrifices that the levitical priests could not participate in it. Second, "authority to eat" could refer to receiving the benefit of the sacrifice, just like priests who offered sacrifices in the tabernacle often received parts of the sacrifices to eat. Sometimes, the person who presented the sacrifice also received some of it to eat. In this case, the author is saying that "the ones serving in the tabernacle" do not have "authority" to benefit from Jesus'

death. On the other hand, “authority to eat” could refer specifically to how no one was allowed to eat the animals that were sacrificed on the Day of Atonement. In this case, the author is identifying Jesus’ death with the Day of Atonement rituals, and he is saying that Jesus’ death was one that atoned for sins. Most likely, the author is indicating generally that Jesus’ sacrificial death is greater and more effective than any sacrifice performed under the old covenant, and only those who believe in him can benefit from it. See the notes on this verse for specific explanations and translation options.

Hebrews 13:1

ULT	UST
Let brotherly love continue.	*Persist in loving your fellow believers.*

> ULT **Let brotherly love continue**
> UST Persist in loving your fellow believers
> (ἡ φιλαδελφία μενέτω)

The author uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as “should” or “must.” Alternate translation: [Brotherly love must continue]

Support Reference: Third-Person Imperatives

> ULT **Let brotherly love continue**
> UST Persist in loving your fellow believers
> (ἡ φιλαδελφία μενέτω)

If your language does not use an abstract noun for the idea behind **love**, you could express the idea by using a verb such as “love.” Alternate translation: [Continue to love each other as brothers] or [Let each of you continue to love each other in a brotherly way]

Support Reference: Abstract Nouns

> ULT **brotherly love**
> UST loving your fellow believers
> (ἡ φιλαδελφία)

The author refers to **brotherly love** because he has identified all believers as “brothers” (See: 3:1; 10:19). If possible, express the word **brotherly** here with a word that is related to how you translated “brothers” in those verses. Alternate translation: [love for fellow believers] or [brotherly and sisterly love]

Support Reference: Metaphor

> ULT **brotherly love**
> UST loving your fellow believers
> (ἡ φιλαδελφία)

Although the word **brotherly** is masculine, the author is using it to refer to all siblings, both male and female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [love for family] or [sibling love]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
brotherly love	loving your fellow believers

Hebrews 13:2

ULT	UST
Do not neglect hospitality, for through this, some have shown hospitality to angels without knowing {it}.	*Make sure that you are welcoming other people. {You should do that} because some people who welcomed others actually welcomed spiritual beings, although they did not know {that they were spiritual beings}.*

ULT **Do not neglect**
UST Make sure
(μὴ ἐπιλανθάνεσθε)

The phrase **Do not neglect** is a negative understatement that emphasizes how much the audience should focus on **hospitality**. If it would be helpful in your language, you could express the meaning positively and include emphasis in another way. Alternate translation: [Focus on showing] or [Strive to always be]

Support Reference: Litotes

ULT **through this**
UST who welcomed others
(διὰ ταύτης)

The word **this** refers to **hospitality**. If it would be helpful in your language, you could make what **this** refers to explicit. Alternate translation: [through hospitality] or [by being hospitable]

Support Reference: Pronouns — When to Use Them

ULT **without knowing {it}**
UST although they did not know {that they were spiritual beings}
(ἔλαθόν)

The audience would have inferred that these people did not “know” that the strangers they had **shown hospitality to** were angels. If it would be helpful in your language, you could make this more explicit. Alternate translation: [without knowing that they were angels]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
angels	spiritual beings

Hebrews 13:3

ULT	UST
Remember the prisoners, as having been bound with {them}, {and} the ones being mistreated, as yourselves also being in body.	*Be sure to help those who are in jail. {You should help them} as {you would want others to help you} were you in jail with them. {Also, do not forget to help} those whom others treat badly. {You should do that} because you too are humans {who can suffer}.*

ULT **Remember**
UST Be sure to help
(μιμνήσκεσθε)

The word **Remember** implies not just thinking about someone but also acting to help that person. If it would be helpful in your language, you could make this implication more explicit. Alternate translation: [Remember to care for]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as having been bound with {them}**
UST {You should help them} as {you would want others to help you} were you in jail with them
(ὡς συνδεδεμένοι)

The author knows that the people he is addressing have not actually **been bound with** the **prisoners**. However, he wants them to care for the **prisoners** as if they were prisoners with them. In other words, they should care for the **prisoners** as they would want others to care for them were they in prison. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [as if having been bound with them] or [imagining that you have been bound with them]

Support Reference: Connect — Contrary to Fact Conditions

ULT **having been bound with {them}**
UST were you in jail with them
(συνδεδεμένοι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **bound** rather than on the people doing the binding. If you must state who did the action, you could use an indefinite subject. Alternate translation: [someone having bound you with them]

Support Reference: Active or Passive

ULT **being mistreated**
UST {Also, do not forget to help} those whom others treat badly
(κακουχουμένων)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **mistreated** rather than on the people doing the mistreating. If you must state who did the action, you could use an indefinite subject. Alternate translation: [whom people mistreat]

Support Reference: Active or Passive

ULT **as yourselves also being in body**
UST You should do that} because you too are humans {who can suffer}
(ὡς καὶ αὐτοὶ ὄντες ἐν σώματι)

The word **as** introduces something about the nature of the audience that should lead them to **Remember** the **ones being mistreated**. If it would be helpful in your language, you could use a word or phrase that introduces something that supports an exhortation. Alternate translation: [since you yourselves also are in body]

Support Reference: Connect — Reason-and-Result Relationship

ULT **yourselves also**
UST you too
(καὶ αὐτοὶ)

The phrase **yourselves also** could refer to: (1) the audience. Alternate translation: [also you yourselves]; (2) the **ones being mistreated**. Alternate translation: [they also being]

Support Reference: Pronouns — When to Use Them

> ULT **as yourselves also being in body**
> UST You should do that} because you too are humans {who can suffer}
> (ὡς καὶ αὐτοὶ ὄντες ἐν σώματι)

The phrase **being in body** indicates by association that the people the author is addressing, like the **ones being mistreated**, are human and so capable of suffering and being hurt. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [since you too are human and able to suffer]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prisoners	those who are in jail
having been bound with {them}	were you in jail with them

Hebrews 13:4

ULT	UST
Marriage {must be} honorable among all, and the marriage bed pure, for God will judge sexually immoral {people} and adulterers.	*All of you should greatly value how God joins people together when they marry. Further, people who marry should have sex only with their spouses. {You should do those things} because God will declare guilty anyone who has sex with a married person or who has improper sex in any way.*

ULT **Marriage {must be} honorable among all, and the marriage bed pure**
UST All of you should greatly value how God joins people together when they marry. Further, people who marry should have sex only with their spouses
(τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος)

In these two clauses, the author does not include any verbs. If your language needs these verbs, you could include verbs of command or exhortation in the first clause (as the ULT does) or in both clauses. Alternate translation: [Let marriage be honorable among all, and let the marriage bed be pure]

Support Reference: Ellipsis

ULT **Marriage {must be} honorable among all, and the marriage bed pure**
UST All of you should greatly value how God joins people together when they marry. Further, people who marry should have sex only with their spouses
(τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος)

These two commands are very similar. It is likely that the second command is a more specific version of the first general command. If the repetition might be confusing, you could connect the clauses with a word other than **and** in order to show that the second phrase is repeating the first one in a specific way, not saying something additional. Alternate translation: [Marriage must be honorable among all; specifically, the marriage bed must be pure]

Support Reference: Parallelism

ULT **among all**
UST All of you
(ἐν πᾶσιν)

The phrase translated as **among all** could refer: (1) to **all** people. Alternate translation: [among all people]; (2) to **all** things or areas. Alternate translation: [in all things] or [in every way]

> ULT **the marriage bed**
> UST people who marry should have sex
> (ἡ κοίτη)

The phrase **the marriage bed** is a polite way to refer to married people having sex. If it would be helpful in your language, you could use a comparable polite expression or plain language. Alternate translation: [the marital rights] or [having marital sex]

Support Reference: Euphemism

> ULT **sexually immoral {people} and adulterers**
> UST anyone who has sex with a married person or who has improper sex in any way
> (πόρνους & καὶ μοιχοὺς)

The words **sexually immoral {people}** and **adulterers** function together to identify people who have improper sex. The phrase **sexually immoral {people}** refers generally to anyone who has improper sex. The word **adulterers** refers particularly to married people who have sex with someone besides their own spouse. If you do not have two words for these categories, you could use a single word or phrase that refers to people who have improper sex. Alternate translation: [those who have improper sex] or [all sexually immoral people]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{must be} honorable	should greatly value
sexually immoral {people}	who has improper sex in any way
adulterers	anyone who has sex with a married person
will judge	will declare guilty
God	God

Hebrews 13:5

ULT	UST
Your manner of life {must be} free from the love of money, being content {with} the things being present, for he himself has said, "I will never leave you, nor never will I forsake you,"	*You should always avoid desiring money. {You can do that} by being happy with whatever you have. {You should behave in this way,} because God has spoken {these words to each of you}: "I will definitely not abandon you. Yes, I will always be with you."*

ULT **Your manner of life {must be} free from the love of money**
UST You should always avoid desiring money
(ἀφιλάργυρος ὁ τρόπος)

Much as in the first half of the previous verse (13:5), here the author does not include any verbs. You should use the same form that you used in 13:5. Alternate translation: [Let your manner of life be free from the love of money]

Support Reference: Ellipsis

ULT **Your manner of life {must be} free from the love of money**
UST You should always avoid desiring money
(ἀφιλάργυρος ὁ τρόπος)

If your language does not use abstract nouns for the ideas behind **life** and **love**, you could express the ideas by using verbs such as "live" and "love." Alternate translation: [How you live must be free from loving money] or [You should live in such a way that you do not love money]

Support Reference: Abstract Nouns

ULT **being content**
UST {You can do that} by being happy
(ἀρκούμενοι)

The phrase **being content** could introduce: (1) the means by which peoples' **manner of life** can be **free from the love of money**. Alternate translation: [by being content] or [which you can accomplish by being content]; (2) a second, positive command. Alternate translation: [and you must be content]

> ULT **for he himself has said**
> UST You should behave in this way,} because God has spoken {these words to each of you}
> (αὐτὸς γὰρ εἴρηκεν)

The author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that God says to the audience. However, the audience would have understood that these were words from the Old Testament. The words do not exactly match any verse in the Greek translation of the Old Testament that we have, but they are very close to the words found in Deuteronomy 31:6, 8. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: [for he himself has spoken]

Support Reference: Quotations and Quote Margins

> ULT **he himself has said**
> UST God has spoken {these words to each of you}
> (αὐτὸς & εἴρηκεν)

The phrase **he himself** refers to God. If it would be helpful in your language, you could make whom **he himself** refers to explicit. Alternate translation: [God himself has said]

Support Reference: Pronouns — When to Use Them

> ULT **he himself has said**
> UST God has spoken {these words to each of you}
> (αὐτὸς & εἴρηκεν)

The word translated as **himself** emphasizes **he**, that is, God. Consider using a natural way to emphasize **he** in your language. Alternate translation: [he, yes he, has said]

Support Reference: Reflexive Pronouns

ULT **I will never leave you, nor never will I forsake you**
UST I will definitely not abandon you. Yes, I will always be with you
(οὐ μή σε ἀνῶ, οὐδ᾽ οὐ μή σε ἐνκαταλείπω)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the clauses with a word other than **nor** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [I will never leave you; indeed, never will I forsake you]

Support Reference: Parallelism

ULT **never … nor never**
UST definitely not … Yes … always
(οὐ μή & οὐδ᾽ οὐ μή)

The words translated as **never** are two negative words in both places. In the author's culture, two negative words made the statement even more negative. English speakers would think that the two negatives form a positive, so the ULT expresses the idea with one strong negative. The word **nor** before the second occurrence of **never** makes the statement even more strongly negative. If your language can use two negatives as the author's culture did, you could use double negatives here. If your language does not use two negatives in this way, you could translate with one strong negative word, as the ULT does. Alternate translation: [certainly not … and most certainly not]

Support Reference: Double Negatives

ULT **you**
UST you
(σε)

God is speaking to each person individually, so **you** is singular in both places in this quotation.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will I forsake	I will … be with

Hebrews 13:6

ULT	UST
so that, being confident, we say, "The Lord {is} my helper, and I will not become afraid. What will a man do to me?"	*Because {God says that,} we boldly speak {these words}: "The Lord {God} is the one who supports me. Because of that, I do not fear anyone. No one can do anything to {hurt} me."*

ULT **so that**
UST Because {God says that … }
(ὥστε)

The phrase **so that** introduces the result of what God "has said" as recorded in the previous verse (13:5). If it would be helpful in your language, you could use a word or phrase that introduces the result or outcome of an action. Alternate translation: [so in response] or [and as a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **being confident, we say**
UST we boldly speak {these words}
(θαρροῦντας ἡμᾶς λέγειν)

Alternate translation: [we confidently say] or [we say with confidence]

ULT **say**
UST speak {these words}
(λέγειν)

The author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that the audience says, either to God or to other people. However, the audience would have understood that these were words from the Old Testament, specifically from Psalm 118:6. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: [to speak these words from the Scriptures:]

Support Reference: Quotations and Quote Margins

ULT **and**
UST Because of that
(καὶ)

The word **and** introduces the result of the **Lord** being a **helper**. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: [so]

Support Reference: Connecting Words and Phrases

ULT **What will a man do to me**
UST No one can do anything to {hurt} me
(τί ποιήσει μοι ἄνθρωπος)

The author of the quotation is using the question form to emphatically express the idea that **a man** cannot **do** anything to him. If you would not use the question form for this purpose in your language, you could translate the question as a strong statement. Alternate translation: [A man cannot do anything to me!]

Support Reference: Rhetorical Question

ULT **a man**
UST No one
(ἄνθρωπος)

Although the word **man** is masculine, the author is using it to refer to any people, whether male or female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [a person] or [a man or woman]

Support Reference: When Masculine Words Include Women

ULT **a man**
UST No one
(ἄνθρωπος)

The author is speaking of “men” in general, not of one particular **man**. If it would be helpful in your language, you could use a form that refers to “men” or “people” in general. Alternate translation: [any man] or [any person]

Support Reference: Generic Noun Phrases

> ULT **will a man do to me**
> UST No one can do … me
> (ποιήσει μοι ἄνθρωπος)

The phrase **do to me** implies that what is "done" is something bad or hurtful. If it would be helpful in your language, you could make it more explicit that the author of the quotation is referring to hurtful or harmful actions. Alternate translation: [will a man do to harm me] or [will a man do that injures me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The Lord	The Lord {God}
I will … become afraid	I do … fear anyone

Hebrews 13:7

ULT	UST
Remember your leaders, who spoke the Word of God to you, of whom considering the outcome of their conduct, imitate their faith.	*Pay attention to the people who were in charge of your group. I mean the ones who told you about {what} God {has done}. Examine {the good things} that happened because of how they lived. You should imitate how they trusted God.*

ULT **Remember**
UST Pay attention
(μνημονεύετε)

The word **Remember** implies thinking carefully about or considering someone. It does not mean that the audience have forgotten the **leaders**. If it would be helpful in your language, you could make it more explicit that the author is referring to carefully thinking about something. Alternate translation: [Bring to mind] or [Think about]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your leaders**
UST to the people who were in charge of your group
(τῶν ἡγουμένων ὑμῶν)

The author implies that **leaders** he is speaking about have died. If it would be helpful in your language, you could make this more explicit. Alternate translation: [your former leaders] or [your leaders who have died]

Support Reference: Assumed Knowledge and Implicit Information

ULT **who**
UST I mean the ones who
(οἵτινες)

The word **who** introduces a description of the **leaders**. The author is not distinguishing between **leaders** who **spoke the Word** and **leaders** who did not. If it would be helpful in your language, you could use a form that makes it clear that **who** introduces a description, not a distinction. Alternate translation: [people who]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **the Word of God**
> UST about {what} God {has done}
> (τὸν λόγον τοῦ Θεοῦ)

The author uses the possessive to describe **the Word** that could: (1) be about **God** and what he has done. Alternate translation: [the Word about God]; (2) be from **God**. Alternate translation: [the Word from God]

Support Reference: Possession

> ULT **the Word**
> UST about {what} God {has done}
> (τὸν λόγον)

The word **Word** refers to what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Message]

Support Reference: Metonymy

> ULT **of whom considering the outcome of their conduct**
> UST Examine {the good things} that happened because of how they lived
> (ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς)

The phrase **of whom** identifies to whom the **outcome** of **conduct** belongs. If it would be helpful in your language, you could rearrange these words so that it is clear what **of whom** modifies. Alternate translation: [considering the outcome of their conduct]

Support Reference: Information Structure

> ULT **the outcome**
> UST {the good things} that happened
> (τὴν ἔκβασιν)

The author implies that the **outcome** is good. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the good outcome] or [the positive outcome]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **their faith**
> UST how they trusted God
> (τὴν πίστιν)

If your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: [how they believed] or [the way they believed,]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Word of God	about {what} God {has done}
faith	how they trusted God

Hebrews 13:8

ULT	UST
Jesus Christ {is} the same yesterday and today and forever.	*Jesus the Messiah has never changed and will never change.*

ULT **yesterday and today**
UST has never changed
(ἐχθὲς καὶ σήμερον)

The author uses names for specific days to refer to entire periods of time. The word **yesterday** refers to the past, and the word **today** refers to the present. If it would be helpful in your language, you could refer to these time periods in a natural way in your language. Alternate translation: [in the past and in the present] or [back then and now]

Support Reference: Synecdoche

ULT **yesterday and today and forever**
UST has never changed and will never change
(ἐχθὲς καὶ σήμερον & καὶ εἰς τοὺς αἰῶνας)

The author uses words that refer to past time, present time, and future time to refer to all of time, that is, to any time during which things happen. If it would be helpful in your language, you could use a comparable construction that refers to all time. Alternate translation: [for all time] or [as he was and as he will be]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Christ	the Messiah

Hebrews 13:9

ULT	UST
Do not be carried away by various and strange teachings. For {it is} good {for} the heart to be confirmed by grace, not by foods with which the ones walking {in them} were not benefitted.	*Do not let other people mislead you by teaching you many kinds of things that do not fit {with the good news}. {You should reject what they teach,} because only what God gives us rightly makes us strong. The food {that we eat} cannot {do that}. In fact, people who act as if {food could do that} gain nothing.*

ULT **Do not be carried away**
UST Do not let other people mislead you
(μὴ παραφέρεσθε)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **carried away** rather than on the people doing the carrying. If you must state who does the action, you could use an indefinite subject. Alternate translation: [Do not allow people to carry you away] or [You must not let others carry you away]

Support Reference: Active or Passive

ULT **Do not be carried away**
UST Do not let other people mislead you
(μὴ παραφέρεσθε)

The author speaks as if the true gospel were a place from which the audience could **be carried away**. By speaking in this way, he means that the **teachings** that the audience have heard will cause them to stop believing the true gospel. If it would be helpful in your language, you could use a comparable figure of speech or express the idea in plain language. Alternate translation: [Do not be led astray] or [Do not be deceived]

Support Reference: Metaphor

> ULT **by various and strange teachings**
> UST by teaching you many kinds of things that do not fit {with the good news}
> (διδαχαῖς ποικίλαις καὶ ξέναις)

Scholars debate what these **teachings** are. What is clear is that these teachings are contrary to the gospel that the author proclaims. If it would be helpful in your language, you could use a word or phrase that refers to "false" or "wrong" **teachings**, but you should not specify what these **teachings** are. Alternate translation: [by various and strange false teachings]

Support Reference: When to Keep Information Implicit

> ULT **For**
> UST {You should reject what they teach,} because
> (γὰρ)

The word **For** introduces a basis or reason why the audience should **not be carried away** by these **teachings**. If it would be helpful in your language, you could use a different word or phrase that introduces basis or reason. Alternate translation: [Avoid that because] or [In reality,]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **the heart to be confirmed by grace**
> UST only what God gives us … makes us strong
> (χάριτι βεβαιοῦσθαι τὴν καρδίαν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **confirmed** rather than on the what does the confirming. If you must state who does the action, the author implies that God does it by means of **grace**. Alternate translation: [God to confirm the heart by grace]

Support Reference: Active or Passive

> ULT **the heart**
> UST makes us strong
> (τὴν καρδίαν)

In the author's culture, the **heart** is the place where humans think and plan. If it would be helpful in your language, you could refer to the place where humans think in your culture or express the idea plainly. See how you translated this word in 10:22. Alternate translation: [the mind] or [who you are]

Support Reference: Metonymy

> ULT **the heart**
> UST makes us strong
> (τὴν καρδίαν)

The author is speaking of "hearts" in general, not of one particular **heart**. If it would be helpful in your language, you could use a form that refers to "hearts" in general. Alternate translation: [every heart] or [your hearts]

Support Reference: Generic Noun Phrases

> ULT **by grace**
> UST only what God gives us
> (χάριτι)

If your language does not use an abstract noun for the idea behind **grace**, you could express the idea by using a verb such as "give" or an adverb such as "graciously." Alternate translation: [by what we are given] or [by how God acts graciously]

Support Reference: Abstract Nouns

> ULT **by foods**
> UST The food {that we eat}
> (βρώμασιν)

Scholars debate what the word **foods** refers to here. Here are just a few of the options for what **foods** could indicate: (1) Jewish ceremonial meals (2) pagan ceremonial meals (3) Old Testament sacrifices (4) Jewish food laws. Since there is no agreement on what **foods** refers to, it is best to use a very general word for "food," or what is eaten. Alternate translation: [not by things that you eat,]

Support Reference: When to Keep Information Implicit

ULT **with which the ones walking {in them} were not benefitted**
UST In fact, people who act as if {food could do that} gain nothing
(ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **not benefitted** rather than on what does not "benefit" them. If you must state who would do the action, the author implies that the "foods" would do it. Alternate translation: [which did not benefit the ones walking in them]

Support Reference: Active or Passive

ULT **the ones walking {in them}**
UST In fact, people who act
(οἱ περιπατοῦντες)

The author speaks of behavior in life as if it were **walking**. In this case, the author speaks of **walking** in the "foods," by which he means behaving as if the **foods** are important or significant for one's life. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the ones behaving according to them] or [the ones treating them as important]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by … teachings	by teaching you
it is} good {for}	rightly
by grace	only what God gives us
to be confirmed	makes us strong
were … benefitted	gain nothing

Hebrews 13:10

ULT	UST
We have an altar from which the ones serving in the tabernacle have no authority to eat.	*We benefit from {Jesus'} offering, {which is greater than the offerings that} the priests presented in the sacred tent. {In fact, those priests} would be unable to participate in Jesus' offering.*

ULT **an altar**
UST Jesus'} offering, {which is greater than … }
(θυσιαστήριον)

The word **altar** could refer to: (1) Jesus' offering of himself (2) the cross (3) believers' worship and obedience (4) an altar or sanctuary in heaven (5) the Lord's Supper. Since the author never mentions a heavenly **altar** elsewhere, it is likely that the author intends **altar** to indicate some sort of "sacrifice," whether that is Jesus' offering of himself or our offering of worship to God. If it would be helpful in your language, you could use a word for "sacrifice" to express the idea here. Alternate translation: [a sacrifice]

Support Reference: Metonymy

ULT **the ones serving in the tabernacle**
UST { … the offerings that} the priests presented in the sacred tent
(οἱ τῇ σκηνῇ λατρεύοντες)

The phrase **the ones serving in the tabernacle** could refer to: (1) the priests who performed sacrifices in the tabernacle. Alternate translation: [the priests who served in the tabernacle]; (2) everyone who worships God in the ways of the old covenant. Alternate translation: [anyone who worships according to the tabernacle] or [the ones who worship as they did in the tabernacle]

Support Reference: Assumed Knowledge and Implicit Information

ULT **serving in the tabernacle**
UST { … the offerings that} the priests presented in the sacred tent
(τῇ σκηνῇ λατρεύοντες)

The author could be referring to: (1) the **tabernacle** that is described in the Old Testament. In this case, he is not describing something that was happening when he wrote the letter. Instead, he is describing what God required for the **tabernacle** in Scripture. Alternate translation: [who served in the tabernacle]; (2) the "temple" that existed when he wrote this letter. The temple replaced the **tabernacle**, and the author simply uses the name **tabernacle** for both the Old Testament sanctuary and the temple that existed in his time. Alternate translation: [serving in the temple] or [serving in the sanctuary]

Support Reference: Assumed Knowledge and Implicit Information

ULT **have no authority to eat**
UST {In fact, those priests} would be unable to participate in
(φαγεῖν οὐκ ἔχουσιν ἐξουσίαν)

The author could speak of "eating" in order to refer to: (1) how the priests often ate parts of the sacrifices they offered. This was a way of participating in the sacrifice. However, these priests do not have the **authority** to participate in Christ's sacrifice. Alternate translation: [have no authority to eat and thus participate]; (2) how the priests could not eat the offerings presented on the Day of Atonement, which were instead burned outside the camp (See: Leviticus 16:27). The author would be identifying Jesus' sacrifice as this kind of Day of Atonement sacrifice. Alternate translation: [have no authority to eat, since this is a sin offering]

Support Reference: Assumed Knowledge and Implicit Information

ULT **have no authority**
UST {In fact, those priests} would be unable
(οὐκ ἔχουσιν ἐξουσίαν)

If your language does not use an abstract noun for the idea behind **authority**, you could express the idea by using a verb such as "authorize." Alternate translation: [are not authorized]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an altar	Jesus'} offering, {which is greater than … }
authority	{In fact, those priests} would be unable
in the tabernacle	in the sacred tent

ULT	UST
serving	{ … the offerings that} the priests presented

Hebrews 13:11

ULT	UST
For the blood of which animals is brought on behalf of sin by the high priest into the holy {places}, {but} the bodies of these {animals} are burned up outside the camp.	*In the Most Holy Place, the ruling priest would present blood from animals {that he had killed}. {He did that} to take away sins. Someone {then} would completely burn the remains of these animals away from where the Israelites were staying.*

Note:

The author refers to some of the commands that God gave for what to do on the special day called "the Day of Atonement." Once every year, the high priest would slaughter a bull and a goat and sprinkle some of their blood in the inner, most sacred part of the tabernacle. Later, a person would take the carcasses of the bull and the goat and burn them completely outside the area where the Israelites were staying. You can read about these instructions in Leviticus 16:3–34. You might want to include this information in a footnote.

ULT **For**
(γὰρ)

The word **For** introduces a further explanation of what "the ones serving in the tabernacle" do, specifically what the **high priest** does on the Day of Atonement once every year. If it would be helpful in your language, you could use a word or phrase that introduces explanation or more information. Alternate translation: [Now] or [Concerning the tabernacle,]

Support Reference: Connecting Words and Phrases

ULT **the blood of which animals is brought on behalf of sin by the high priest**
UST the ruling priest would present blood from animals {that he had killed}. {He did that} to take away sins
(ὧν & εἰσφέρεται ζῴων τὸ αἷμα περὶ ἁμαρτίας & διὰ τοῦ ἀρχιερέως)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **blood** that is **brought** rather than on the **high priest** who does the "bringing." Alternate translation: [the high priest brings the blood of which animals on behalf of sins]

Support Reference: Active or Passive

ULT **is brought … are burned up**
UST would present … Someone {then} would completely burn
(εἰσφέρεται & κατακαίεται)

The author could use the present tense because: (1) he is speaking about what God commanded in the Old Testament, which he can read in the present time. Alternate translation: [was brought … were burned up]; (2) he is speaking about how, when he wrote this letter, high priests still presented this kind of offering in the temple every year. “is brought every year … are burned up”

Support Reference: Predictive Past

ULT **on behalf of sin**
UST {He did that} to take away sins
(περὶ ἁμαρτίας)

The phrase **on behalf of sin** means that the **blood** is intended to deal with that **sin**. It does not mean that the **blood** from the animals allows the **sin** or encourage the **sin**. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: [to deal with own sin] or [for the forgiveness of sin]

Support Reference: Idiom

ULT **sin**
UST {He did that} to take away sins
(ἁμαρτίας)

The author is speaking of “sins” in general, not of one particular **sin**. If it would be helpful in your language, you could use a form that refers to “sins” in general. Alternate translation: [sins]

Support Reference: Generic Noun Phrases

ULT **the holy {places}**
UST In the Most Holy Place
(τὰ ἅγια)

The phrase **the holy {places}** could refer to: (1) the inner section of the earthly sanctuary. Alternate translation: [the inner section of the sanctuary]; (2) the earthly sanctuary generally. Alternate translation: [the sanctuary] or [the tabernacle]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{but} the bodies of these {animals} are burned up**
UST Someone {then} would completely burn the remains of these animals
(τούτων τὰ σώματα κατακαίεται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **bodies** that are **burned** rather than on the person doing the burning. If you must state who did the action, you could use an indefinite subject. Alternate translation: [but a person burns up the bodies of these animals]

Support Reference: Active or Passive

ULT **outside the camp**
UST away from where the Israelites were staying
(ἔξω τῆς παρεμβολῆς)

The author assumes that his audience will understand that by the word **camp**, he is referring to the area in which the Israelites set up their tents and stayed for the night when they were traveling through the desert. The area **outside the camp** refers to any space outside the area in which the Israelites set up tents. If it would be helpful in your language, you could use a word or phrase that refers to the space outside the area where human dwellings are set up. Alternate translation: [outside the tent area] or [away from the place where they stayed the night]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	{He did that} to take away sins
holy {places}	In the Most Holy Place
high priest	the ruling priest

Hebrews 13:12

ULT	UST
So Jesus also suffered outside the gate, so that he might sanctify the people through his own blood.	*Therefore, Jesus too died away from where people lived {in the city of Jerusalem}. {He did that} to set {God's} people apart for himself by offering his own blood.*

ULT **So**
UST Therefore
(διὸ)

The word **So** introduces a result or inference from what the author said in the previous verse about how the "bodies" of the sacrificed animals "are burned up outside the camp" (See: 13:11). The author means that how God set up the sacrifices in the tabernacle helps us understand what Jesus did. If it would be helpful in your language, you could use a different word or phrase that introduces a result or inference. Alternate translation: [Because of that,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **suffered**
UST died
(ἔπαθεν)

The author uses the word **suffer** to refer specifically to Jesus' death on the cross. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: [suffered and died]

Support Reference: Assumed Knowledge and Implicit Information

ULT **outside the gate**
UST away from where people lived {in the city of Jerusalem}
(ἔξω τῆς πύλης)

The author is referring to how Jesus died in a place named "Golgotha," which was outside the walls and "gates" of the city of Jerusalem. If it would be helpful in your language, you could clarify what place **outside the gate** refers to. Alternate translation: [outside the gates of Jerusalem] or [outside the city gate]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the people**
UST {God's} people
(τὸν λαόν)

The phrase **the people** refers to God's people in general. It does not distinguish between Israelites and Christians. If it would be helpful in your language, you could use a word or phrase that makes it clear that **the people** refers to God's people, to anyone who trusts God. Alternate translation: [his people] or [the people of God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his own blood**
UST by offering his own blood
(τοῦ ἰδίου αἵματος)

Scholars debate what the **blood** of Jesus represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on what Jesus' **blood** refers to. Since **blood** is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: [his own blood, which is his sacrifice] or [his own blood, that is, his death]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
he might sanctify	set … apart for himself
gate	away from where people lived {in the city of Jerusalem}
suffered	died

Hebrews 13:13

ULT	UST
Let us therefore go to him outside the camp, bearing his reproach.	*So then, we should abandon everything that could separate us from the Messiah. {As we do that,} we should accept it when people insult us like they insulted him.*

ULT **Let us therefore go**
UST So then, we should abandon
(τοίνυν ἐξερχώμεθα)

The word **therefore** introduces an inference or exhortation based on what the author has said in 13:11–12. If it would be helpful in your language, you could use a different word or phrase that introduces an inference or exhortation. Alternate translation: [Because he did that for us, let us go]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Let us … go to him**
UST we should abandon … from the Messiah
(ἐξερχώμεθα πρὸς αὐτὸν)

In a context such as this, it may be more natural in your language to say “come” instead of **go**. Alternate translation: [Let us come to him]

Support Reference: Go and Come

ULT **Let us therefore go to him outside the camp**
UST So then, we should abandon everything that could separate us from the Messiah
(τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς)

The author speaks of following Christ as if it were leaving the **camp** (See: 13:11) to be with him outside that **camp**. Scholars debate what the **camp** and **outside** that camp refer to. The author could be encouraging the audience to: (1) abandon what society considers valuable and honorable in order to follow Christ. Alternate translation: [Let us therefore ignore our society to trust in him]; (2) abandon the Old Testament sacrificial system to trust in Christ’s sacrifice. Alternate translation: [Let us therefore leave the Old Testament sacrifices behind and trust in his work]; (3) abandon the physical world to enter heaven. Alternate translation: [Let us therefore go to him in heaven outside this world]

Support Reference: Metaphor

> ULT **bearing**
> UST {As we do that,} we should accept it
> (φέροντες)

The author speaks as if **reproach** were an object that believers were **bearing** on their backs. He speaks in this way to refer to "enduring" or "accepting" the **reproach**. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: [enduring] or [accepting]

Support Reference: Metaphor

> ULT **his reproach**
> UST when people insult us like they insulted him
> (τὸν ὀνειδισμὸν αὐτοῦ)

The author could be referring to a **reproach** that is: (1) like the reproach that Christ experienced. Alternate translation: [the reproach that he experienced] or [reproach, which is like what he suffered]; (2) for the sake of or because of Christ. Alternate translation: [the reproach for his sake] or [the reproach because of him]

Support Reference: Possession

> ULT **his reproach**
> UST when people insult us like they insulted him
> (τὸν ὀνειδισμὸν αὐτοῦ)

If your language does not use an abstract noun for the idea of **reproach**, you could express the idea by using a verb such as "reproach." Alternate translation: [being reproached for him] or [it when people reproach us for his sake]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
reproach	when people insult us like they insulted him
bearing	{As we do that,} we should accept it

Hebrews 13:14

ULT	UST
For we do not have a lasting city here, but we are seeking the one coming.	*{We should do that} because, here {on earth}, we do not live in any city that will last forever. Rather, we desire {to live in} the city that God will soon give us.*

ULT For
UST {We should do that} because
(γὰρ)

The word **For** introduces a reason or basis for the exhortation in the previous verse. If it would be helpful in your language, you could use a different word or phrase that introduces a reason or basis. Alternate translation: [We should act that way, because]

Support Reference: Connect — Reason-and-Result Relationship

ULT a lasting city
UST any city that will last forever
(μένουσαν πόλιν)

The author claims that there is **lasting city** on earth. Some scholars think that the author is speaking about how a specific city will not "last," usually identifying either: (1) Rome, since Romans called it "the eternal city." (2) Jerusalem, since the author spoke about a "heavenly Jerusalem" in the previous chapter. However, the author does not identify any city directly, so you should use a general term for a **city** in your language. Alternate translation: [any lasting town]

Support Reference: When to Keep Information Implicit

ULT here
UST here {on earth}
(ὧδε)

The word **here** refers to the world that believers currently live, that is, this earth before God "shakes" and "changes" everything (See: 12:25–29). If it would be helpful in your language, you could make where **here** indicates more explicit. Alternate translation: [here in this world]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the one coming**
> UST the city that God will soon give us
> (τὴν μέλλουσαν)

The word **one** refers to a city. If it would be helpful in your language, you could make what **one** refers to explicit. Alternate translation: [the city that is coming] or [the coming city]

Support Reference: Pronouns — When to Use Them

> ULT **the one coming**
> UST the city that God will soon give us
> (τὴν μέλλουσαν)

The author directly implies that the city that is **coming** is the heavenly city, the new Jerusalem, which he already mentioned in 11:10, 16, 12:22–24. If it would be helpful in your language, you could make what city the author is referring to more explicit. Alternate translation: [the heavenly one that is coming] or [the coming heavenly Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **coming**
> UST the city that God will soon give us
> (μέλλουσαν)

The author speaks as if the city were a person who could "come" or arrive at a destination. He means that believers will certainly and quickly receive this city, as surely as someone who is "coming" will soon arrive. If it would be helpful in your language, you could express the idea plainly. Alternate translation: [that believers will receive soon] or [that we will certainly experience in the future]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we are seeking	we desire {to live in}

Hebrews 13:15

ULT	UST
Through him, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips acknowledging his name.	*With Jesus helping us, we should frequently praise God, as if we were presenting offerings to him. We do that when we say that we believe in Jesus.*

ULT him
UST With Jesus helping us
(αὐτοῦ)

The word **him** refers to Christ. If it would be helpful in your language, you could make whom **him** refers to explicit. Alternate translation: [Christ]

Support Reference: Pronouns — When to Use Them

ULT let us continually offer up a sacrifice of praise to God
UST we should frequently praise God, as if we were presenting offerings to him
(ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ Θεῷ)

The author speaks of "praising God" as if it were "offering up" a **sacrifice**. He speaks in this way to indicate that **praise** is what believers present to God rather than any **sacrifice**. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: [let us continually praise God, which is like a sacrifice that we offer to him] or [let us continually present praise to God]

Support Reference: Metaphor

ULT a sacrifice of praise
UST we should … praise … offerings to him
(θυσίαν αἰνέσεως)

The author uses the possessive form to describe a **sacrifice** that is **praise**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [a sacrifice, which is praise to God]

Support Reference: Possession

ULT **the fruit of lips**
UST we say
(καρπὸν χειλέων)

The author speaks as if **lips** were a plant that could produce **fruit**. The author speaks in this way to refer to what the **lips** produce, which are words and sentences. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: [the product of lips] or [the words from lips]

Support Reference: Metaphor

ULT **of lips**
UST we say
(χειλέων)

The word **lips** refers to the people who are speaking. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: [of voices] or [of those]

Support Reference: Synecdoche

ULT **his name**
UST in Jesus
(τῷ ὀνόματι αὐτοῦ)

The word **name** refers primarily to the person who has that **name**, and it focuses especially on who that person is. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: [him] or [who he is]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a sacrifice	offerings to him
of praise	we should … praise
to God	God
the fruit	we say
acknowledging	that we believe

Hebrews 13:16

ULT	UST
But let us not neglect the doing of good and sharing, for God is well-pleased with such sacrifices.	*Further, we need to make sure that we help others by giving some of what we have to them. Doing that is like presenting offerings that please God.*

ULT **But**
UST Further
(δὲ)

The word **But** introduces another exhortation. It does not introduce a contrast. If it would be helpful in your language, you could use a word or phrase that introduces a second command or exhortation, or you could leave **But** untranslated. Alternate translation: [Even more,] or [Also,]

Support Reference: Connecting Words and Phrases

ULT **let us not neglect**
UST we need to make sure
(μὴ ἐπιλανθάνεσθε)

The phrase **let us not neglect** is a negative understatement that emphasizes how much the audience should focus on **the doing of good and sharing**. If it would be helpful in your language, you could express the meaning positively and include emphasis in another way. See how you translated the similar phrase in 13:2. Alternate translation: [let us focus on living out] or [let us strive toward]

Support Reference: Litotes

ULT **the doing of good and sharing**
UST that we help others by giving some of what we have to them
(τῆς & εὐποιΐας καὶ κοινωνίας)

This phrase expresses a single idea by using a phrase and a word connected with **and**. The phrase **doing of good** refers generally to helping others, while the word **sharing** refers to one specific way of **doing** what is **good**. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [the doing of good by sharing] or [the doing of good, particularly sharing]

Support Reference: Hendiadys

> ULT **the doing of good and sharing**
> UST that we help others by giving some of what we have to them
> (τῆς & εὐποιΐας καὶ κοινωνίας)

The author implies that the **doing of good and sharing** are directed toward other people. He is probably focusing particularly on fellow believers, but he does not emphasize this. If it would be helpful in your language, you could clarify to whom believers should "do good" and with whom they should "share." Alternate translation: [the doing of good to people and sharing with them]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **doing of good**
> UST that we help others
> (εὐποιΐας)

The author is using the adjective **good** as a noun in order to refer to any act or deed that is **good**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: [doing of good deeds] or [doing of good things]

Support Reference: Nominal Adjectives

> ULT **God is well-pleased with such sacrifices**
> UST Doing that is like presenting offerings that please God
> (τοιαύταις & θυσίαις εὐαρεστεῖται ὁ Θεός)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **God** who is **well-pleased** rather than on what pleases him. Alternate translation: [such sacrifices please God]

Support Reference: Active or Passive

ULT **with such sacrifices**
UST Doing that is like presenting offerings
(τοιαύταις & θυσίαις)

The author speaks of "doing good and sharing" as if they were **sacrifices**. He speaks in this way to indicate that "doing good and sharing" is what believers present to God, just like the Israelites presented **sacrifices**. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: [with these things, which are like sacrifices that we offer to him] or [when we do such things for him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
doing of good	that we help others
sharing	giving some of what we have to them
sacrifices	is like presenting offerings
God	God

Hebrews 13:17

ULT	UST
Obey your leaders and submit {to them}, for they keep watch over your souls, as ones {who} will give account, in order that they might do this with joy and not {with} groaning, for this {would be} unprofitable to you.	*Those who are in charge of your group {know that} God considers them responsible for you, and so they always focus on taking care of you. Because of that, you should respectfully do what they require. That way, they can {lead your group} joyfully instead of sadly. Indeed, {if they led sadly,} that would not help you at all.*

ULT **Obey your leaders and submit {to them}**
UST Those who are in charge of your group … you should respectfully do what they require
(πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε)

The words **Obey** and **submit** function together to exhort the audience to follow their leaders completely. It is possible that **Obey** refers to trust that leads to obedience, while **submit** refers to respecting and obeying a person even if you disagree with him or her. If you do not have two words for these ideas, you could use a single word or phrase that exhorts people to respectfully follow and obey leaders. Alternate translation: [Obediently submit to your leaders] or [Follow your leaders no matter what]

Support Reference: Doublet

ULT **keep watch over your souls**
UST always focus on taking care of you
(ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν)

The author speaks of how the leaders **watch over** the audience as if they stayed up at night guarding their **souls**. He speaks in this way to indicate how much time and energy the leaders spend as they take care of and protect the audience. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: [guard your lives] or [diligently take care of you]

Support Reference: Metaphor

ULT **as**
UST {know that} God considers them responsible for you, and so
(ὡς)

The word **as** introduces what the leaders know about themselves. They know that they will **give account** for what they do, and that is why they **keep watch**. If it would be helpful in your language, you could use a word or phrase that introduces a person's motivation for doing something. Alternate translation: [knowing that they are] or [with the recognition that they are]

Support Reference: Connecting Words and Phrases

ULT **ones {who} will give account**
UST {know that} God considers them responsible for you, and so
(λόγον ἀποδώσοντες)

The implication is that these **leaders** will **give account** to God for what they have done. This means that God will hold them responsible for what they have done. If it would be helpful in your language, you could use a form that refers to how God holds people responsible for what they do. Alternate translation: [ones whom God will hold accountable] or [ones who will answer to God for what they have done]

Support Reference: Idiom

ULT **in order that**
UST That way
(ἵνα)

The phrase **in order that** introduces the purpose for which the audience should **Obey** and **submit** to their **leaders**. If it would be helpful in your language, you could clarify what **in order that** relates to. Alternate translation: [so you should obey them in order that]

ULT **with joy**
UST joyfully
(μετὰ χαρᾶς)

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using an adverb such as "joyfully" or "gladly." Alternate translation: [gladly] or [cheerfully]

Support Reference: Abstract Nouns

ULT **not {with} groaning**
UST instead of sadly
(μὴ στενάζοντες)

The word **groaning** refers to an emotion that leads to **groaning**, particularly sadness or exhaustion. If it would be helpful in your language, you could refer to the emotion directly instead of its result. Alternate translation: [not with grief] or [without mourning]

Support Reference: Metonymy

ULT **for**
UST Because of that
(γὰρ)

The word **for** introduces a reason why the audience should try to keep their leaders from **groaning**. If it would be helpful in your language, you could make this relationship clearer. Alternate translation: [because] or [so you should obey them because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **this**
UST lead your group
(τοῦτο)

The word **this** refers to how the leaders might **keep watch** with **groaning**. If it would be helpful in your language, you could make what **this** refers to more explicit. Alternate translation: [were they to keep watch over you with groaning, that] or [them leading you with groaning]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
submit {to them}	do what they require
keep watch	always focus on taking care
souls	of you
account	{know that} God considers them responsible for you, and so
joy	joyfully

Hebrews 13:18

ULT	UST
Pray for us, for we are persuaded that we have a good conscience, desiring to conduct ourselves honorably in all things.	*Please ask God to help me and those with me. {I ask that} because we are sure that we are not guilty. Indeed, we always want to behave properly.*

ULT us … we are persuaded … we have … to conduct ourselves
UST me and those with me … we are sure … we are … to behave
(ἡμῶν; πειθόμεθα & ἔχομεν & ἀναστρέφεσθαι)

The words **us**, **we**, and **ourselves** do not include the audience. They could refer to: (1) the author and those working with him. Alternate translation: [us who proclaim the good news … we are persuaded … we have … to conduct ourselves]; (2) the author and other people who lead the audience. Alternate translation: [us leaders … we are persuaded … we have … to conduct ourselves]; (3) just the author. Alternate translation: [me … I am persuaded … I have … to conduct myself]

Support Reference: Exclusive and Inclusive 'We'

ULT for
UST {I ask that} because
(γὰρ)

The word **for** could introduce: (1) a reason why he can ask them to pray for him. Alternate translation: [which we request because]; (2) another statement that is loosely connected. Alternate translation: [as]

Support Reference: Connect — Reason-and-Result Relationship

ULT we are persuaded
UST we are sure
(πειθόμεθα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **we** who are **persuaded** rather than on whatever persuaded them. Alternate translation: [we are confident] or [we know]

Support Reference: Active or Passive

> ULT **desiring**
> UST Indeed, we … want
> (θέλοντες)

The word **desiring** could introduce: (1) the reason why they **are persuaded**. Alternate translation: [because we desire]; (2) what they do as people with **a good conscience**. Alternate translation: [so we desire]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **in all things**
> UST always
> (ἐν πᾶσιν)

The phrase **in all** could refer to: (1) every act or deed. Alternate translation: [in all we do]; (2) every person. Alternate translation: [toward all people]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pray	Please ask God to help
good	not guilty
a … conscience	not guilty

Hebrews 13:19

ULT	UST
But I encourage {you} even more to do this, so that I will be restored to you soon.	*I urge you still more to ask God to send me back to you quickly.*

ULT **But**
(δὲ)

The word **But** introduces a further development. It does not introduce a contrast. If it would be helpful in your language, you could use a word or phrase that introduces a further development or another related exhortation. Alternate translation: [Indeed,] or [Now]

Support Reference: Connecting Words and Phrases

ULT **I encourage {you} even more to do this**
UST I urge you still more to ask God
(περισσοτέρως & παρακαλῶ τοῦτο ποιῆσαι)

The phrase **even more** could go with: (1) **I encourage**. Alternate translation: [even more I encourage you to do this]; (2) **do this**. Alternate translation: [I encourage you to do this even more]

Support Reference: Information Structure

ULT **even more**
UST still more
(περισσοτέρως)

The phrase **even more** could mean that the author: (1) is encouraging them to pray more strongly than he did in the previous verse. Alternate translation: [more urgently] or [even more strongly]; (2) is urging them more specifically than he did in the previous verse. Alternate translation: [more specifically]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to do this**
UST to ask God
(τοῦτο ποιῆσαι)

The phrase **do this** refers back to what the author asked them to do in the previous verse: to pray (See: 13:18). If it would be helpful in your language, you could make what **do this** refers to more explicit. Alternate translation: [to pray]

Support Reference: Pronouns — When to Use Them

ULT **so that**
UST to
(ἵνα)

Here, the phrase **so that** could introduce: (1) what he wants them to pray for. Alternate translation: [that]; (2) the purpose of their prayers. Alternate translation: [in order that]

ULT **I will be restored**
UST send me back
(ἀποκατασταθῶ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on himself, who would be **restored**, rather than on the person who would do the restoring. If you must state who would do the action, the author implies that God would do it. Alternate translation: [God will restore me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I encourage {you}	I urge you

Hebrews 13:20

ULT	UST
Now the God of peace, the one having brought up from the dead ones the great shepherd of the sheep, our Lord Jesus, by the blood of the eternal covenant,	*God is the one who makes his people peaceful. He made our Lord Jesus alive again after he had died. Jesus is like a powerful sheepherder who leads us, his sheep. {God made him alive again} because Jesus used his own blood to make {the new} covenant that will last forever.*

> ULT **Now**
> (δὲ)

The word **Now** introduces a new section, a blessing from the author to the audience. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: [Next,]

Support Reference: Connecting Words and Phrases

> ULT **the God of peace**
> UST God is the one who makes his people peaceful
> (ὁ & Θεὸς τῆς εἰρήνης)

Paul uses the possessive form the God of peace, which is a title for God found in the New Testament (See Romans 15:33; 16:20; Philippians 4:9; 1 Thessalonians 5:23). In this context, the phrase **the God of peace** could refer to: (1) what God does. Alternate translation: [the God who gives peace]; (2) who God is. Alternate translation: [the God who is characterized by peace]; (3) Both. Alternate translation: [the peaceful God who gives peace]

Support Reference: Possession

> ULT **the God of peace**
> UST God is the one who makes his people peaceful
> (ὁ & Θεὸς τῆς εἰρήνης)

If your language does not use an abstract noun for the idea of **peace**, you could express the idea by using an adjective such as “peaceful.” Make sure that your translation fits the option you chose in the previous note about how **God** and **peace** relate. Alternate translation: [the God who makes people peaceful] or [the peaceful God]

Support Reference: Abstract Nouns

> ULT **the one having brought up from the dead ones**
> UST He made … alive again after he had died
> (ὁ ἀναγαγὼν ἐκ νεκρῶν)

The author uses the phrase **brought up** to refer to how God makes someone who has died come back to life. If it would be helpful in your language, you could use a comparable expression or express the idea plainly. Alternate translation: [having restored to life]

Support Reference: Idiom

> ULT **the dead ones**
> UST after he had died
> (νεκρῶν)

The author is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: [the dead people] or [the corpses]

Support Reference: Nominal Adjectives

> ULT **the great shepherd of the sheep**
> UST Jesus is like a powerful sheepherder who leads us, his sheep
> (τὸν Ποιμένα τῶν προβάτων τὸν μέγαν)

The author speaks of how Jesus leads and cares for his people as if he were a **shepherd** taking care of and directing his **sheep**. This is an important figure of speech in the Bible, so you should try to preserve the idea. If it would be helpful in your language, you could use a simile or a footnote to explain the idea. Alternate translation: [the one who is like a shepherd who guides and cares for us who are like his sheep] or [the one who takes care of us like a shepherd takes care of sheep]

Support Reference: Metaphor

> ULT **by**
> UST {God made him alive again} because
> (ἐν)

The word **by** could introduce: (1) a reason why God resurrected Jesus. Alternate translation: [because of]; (2) what Jesus had with him when God resurrected him. Alternate translation: [with]; (3) the means by which God resurrected Jesus. Alternate translation: [through]

ULT the blood of the eternal covenant
UST Jesus used his own blood to make {the new} covenant that will last forever
(αἵματι διαθήκης αἰωνίου)

The author uses the possessive form to describe how the **blood** of Jesus inaugurates or confirms the **covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. See how you translated the similar phrase in 9:20; 10:29. Alternate translation: [the blood that confirms the eternal covenant] or [the blood that inaugurates the eternal covenant]

Support Reference: Possession

ULT the blood
UST Jesus used his own blood to make
(αἵματι)

Scholars debate what the **blood** of Jesus represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on Jesus' **blood**. Since **blood** is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: [the blood, which is a sacrifice,] or [the blood (that is, Jesus' death)]

Support Reference: Metonymy

ULT of the eternal covenant
UST {the new} covenant that will last forever
(διαθήκης αἰωνίου)

The phrase **eternal covenant** identifies what the author has named a "better covenant" (7:22) and a "new covenant" (9:15). It is **eternal** because it will never stop being effective. If it would be helpful in your language, you could use a word or phrase that clarifies which **covenant** this is. Alternate translation: [of the new and eternal covenant] or [of the new covenant that is forever]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
of peace	is the one who makes his people peaceful
shepherd	Jesus is like a … sheepherder
of the sheep	who leads us, his sheep
of the … covenant	{the new} covenant

ULT	UST
eternal	that will last forever
Lord	Lord
Jesus	Jesus

Hebrews 13:21

ULT	UST
may he prepare you in every thing good to do his will, working in us {what} {is} well-pleasing before him, through Jesus Christ, to whom {be} the glory forever {and} ever. Amen.	*We pray that God will provide you with all {his} good {gifts}. That way, you can do what he wants you to do. In fact, he works through Jesus the Messiah to enable us to do what pleases him. So, let us honor God forever! May it be so!*

ULT **may he prepare**
UST We pray that God will provide
(καταρτίσαι)

The verb forms indicate that this is a blessing or prayer. Use a form that people would recognize as a blessing or prayer in your language. Alternate translation: [we ask him to prepare]

Support Reference: Blessings

ULT **in every thing good**
UST with all {his} good {gifts}
(ἐν παντὶ ἀγαθῷ)

The phrase **every thing good** refers to all the **good** gifts that God gives to his people, including salvation, forgiveness, Jesus as high priest, and a heavenly city. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [with every good thing that he gives] or [in all the good things he offers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to do**
UST That way, you can do
(εἰς τὸ ποιῆσαι)

The phrase **to do** could introduce: (1) a result from God "preparing" them. Alternate translation: [with the result that you do]; (2) a purpose of God "preparing" them. Alternate translation: [in order that you might do]

Support Reference: Connect — Reason-and-Result Relationship

ULT **his will**
UST what he wants you to do
(τὸ θέλημα αὐτοῦ)

If your language does not use an abstract noun for the idea of **will**, you could express the idea by using a verb such as "want" or "desire." Alternate translation: [what he desires]

Support Reference: Abstract Nouns

ULT **in us**
UST to enable us
(ἐν ἡμῖν)

The phrase **in us** could refer to how God "works": (1) among the members of the group. Alternate translation: [among us]; (2) within each member of the group. Alternate translation: [inside each of us]

ULT **us**
UST to enable us
(ἡμῖν)

The word **us** includes both the author and the audience.

Support Reference: Exclusive and Inclusive 'We'

ULT **{what} {is} well-pleasing before him**
UST to do what pleases him
(τὸ εὐάρεστον ἐνώπιον αὐτοῦ)

The phrase **well-pleasing before him** refers to God's opinion by association with the way that God would assess anything that came to his attention in front of him. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: [what is well-pleasing to God] or [what God considers to be pleasing]

Support Reference: Idiom

ULT **to whom {be}**
UST God
(ᾧ)

The word **whom** could refer to: (1) **God**, the primary subject of the blessing and prayer. Alternate translation: [to whom, that is, God, be]; (2) **Jesus Christ**, the closest named person. Alternate translation: [to whom, that is, Jesus, be]

Support Reference: Pronouns — When to Use Them

ULT **to whom {be} the glory**
UST So, let us honor God
(ᾧ ἡ δόξα)

If your language does not use an abstract noun for the idea behind **glory**, you could express the idea by using a verb such as “honor” or “glorify.” Alternate translation: [who should be glorified] or [whom we should honor]

Support Reference: Abstract Nouns

ULT **forever {and} ever**
UST forever
(εἰς τοὺς αἰῶνας τῶν αἰώνων)

The phrase **forever {and} ever** identifies an action that will never end, and it strongly emphasizes that it will never end. If it would be helpful in your language, you could use a comparable phrase that emphasizes that an action will never end. Alternate translation: [without ever ceasing] or [from now on and always]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	his} good {gifts}
his will	what he wants you to do
Jesus	Jesus
Christ	the Messiah
glory	So, let us honor
{and} ever	forever
Amen	May it be so

Hebrews 13:22

ULT	UST
Now I encourage you, brothers, bear with the word of exhortation, for only through a few {words} I have written to you.	*I have sent you a short letter. So, I ask you, fellow believers, to please consider carefully what I have said to encourage you.*

ULT **Now**
(δὲ)

The word **Now** introduces a new section, which includes finals comments from the author. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: [Next,]

Support Reference: Connecting Words and Phrases

ULT **brothers**
UST fellow believers
(ἀδελφοί)

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **bear with**
UST to please consider carefully
(ἀνέχεσθε)

The phrase **bear with** refers to listening to something charitably. In other words, the author wants his readers to listen to and accept what he has said. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: [listen willingly to] or [take kindly]

Support Reference: Idiom

> ULT **the word of exhortation**
> UST what I have said to encourage you
> (τοῦ λόγου τῆς παρακλήσεως)

The author uses the possessive form to describe a **word** that is meant to "exhort." If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: [the exhorting word] or [the word that exhorts you]

Support Reference: Possession

> ULT **the word**
> UST what I have said
> (τοῦ λόγου)

The word **word** refers to what the author has said in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [my message] or [this message]

Support Reference: Metonymy

> ULT **the word of exhortation**
> UST what I have said to encourage you
> (τοῦ λόγου τῆς παρακλήσεως)

If your language does not use an abstract noun for the idea of **exhortation**, you could express the idea by using a verb such as "encourage" or "exhort." Alternate translation: [the word that encourages]

Support Reference: Abstract Nouns

> ULT **for only**
> UST So
> (καὶ γὰρ)

The word **for** introduces a reason for why the audience should **bear with** this **word**. The word **only** indicates that the author is adding additional information. If it would be helpful in your language, you could use words and phrases that refer to additional information that provides a reason for a previous exhortation. Alternate translation: [which you should do because] or [since indeed]

Support Reference: Connecting Words and Phrases

> ULT **through a few {words}**
> UST short
> (διὰ βραχέων)

The phrase **through a few {words}** indicates that the **word** or message has been relatively short. If it would be helpful in your language, you could use a comparable expression that describes a short message or letter. Alternate translation: [briefly] or [in short fashion]

Support Reference: Idiom

> ULT **I have written**
> UST I have sent … a … letter
> (ἐπέστειλα)

The author uses the past tense to refer to writing this letter. He uses the past tense because, when the letter would be read to the audience, the "writing" would be in the past. If it would be helpful in your language, you could use whatever tense or form is natural for referring to a letter within that letter. Alternate translation: [I am writing] or [I wrote]

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I encourage	I ask
bear with	to please consider carefully
of exhortation	to encourage you

Hebrews 13:23

ULT	UST
Know that our brother Timothy has been set free, with whom I will see you if he comes soon.	*I want you to be aware that {the authorities} have released Timothy, our fellow believer. If he arrives here quickly, we will visit you together.*

ULT **Know that**
UST I want you to be aware that
(γινώσκετε)

The phrase **Know that** introduces information that the author wants the audience to know. If it would be helpful in your language, you could use a form that introduces information that someone wants to share with someone else. Alternate translation: [I wish to inform you that] or [I am letting you know that]

Support Reference: Idiom

ULT **our brother Timothy**
UST Timothy, our fellow believer
(τὸν ἀδελφὸν ἡμῶν, Τιμόθεον)

The author uses the term **our brother** to mean that Timothy also trusts in the Messiah. Christians often spoke of each other as members of a family together. If it would be helpful in your language, you could express the idea plainly. Alternate translation: [Timothy, who belongs to the group of believers,]

Support Reference: Metaphor

ULT **has been set free**
UST {the authorities} have released
(ἀπολελυμένον)

The word translated as **has been set free** could refer to: (1) being released from jail or other confinement. Alternate translation: [has been released from jail]; (2) departing or leaving a place, in this case where the author is. Alternate translation: [departed] or [left from this place]

ULT **our brother Timothy has been set free**
UST {the authorities} have released Timothy, our fellow believer
(τὸν ἀδελφὸν ἡμῶν, Τιμόθεον, ἀπολελυμένον)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Timothy**, who **has been set free**, rather than on the person who set him free. If you must state who did the action, you could use an indefinite subject. Alternate translation: [our brother Timothy is no longer in prison] or [they have set our brother Timothy free]

Support Reference: Active or Passive

ULT **I will see**
UST we will visit
(ὄψομαι)

The author speaks of visiting the audience as he were going to **see** them. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: [I will pay a visit to] or [I will stay with]

Support Reference: Metonymy

ULT **if**
UST If
(ἐὰν)

The author uses the conditional form to indicate that **Timothy** coming **soon** will lead to the author "seeing them" with Timothy. In other words, Timothy arriving soon will allow the author to travel with Timothy to see the audience. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: [given that] or [as long as]

Support Reference: Connect — Hypothetical Conditions

ULT **he comes**
UST he arrives here
(ἔρχηται)

This could mean implicitly that **Timothy** will: (1) arrive where the author is. Alternate translation: [he arrives here] or [he travels here]; (2) arrive where the audience is. Alternate translation: [he arrives there] or [travels to you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Know that	I want you to be aware that
Timothy	Timothy

Hebrews 13:24

ULT	UST
Greet all your leaders and all the saints. The ones from Italy greet you.	*Say hello to everyone who is in charge of your group. Also, {say hello to} all God's people. The {believers} who are from the country of Italy say hello to you.*

ULT Greet
UST Say hello to
(ἀσπάσασθε)

As was customary in this culture, the author concludes this letter by asking the audience to extend greetings for him to other people that both he and the audience know. He may also be extending greetings from the people who are with him. Your language may have a particular way of sharing greetings in a letter. If so, you could use that form here. Alternate translation: [Remember me to] or [Send our regards to]

ULT The ones from Italy
UST The {believers} who are from the country of Italy
(οἱ ἀπὸ τῆς Ἰταλίας)

The phrase **The ones from Italy** is important for understanding where the author wrote this letter and where he sent it. See the book introduction for more discussion of these issues. Here, the phrase could refer to believers who: (1) used to live in **Italy** but now live somewhere else. This fits with the idea that the author sent this letter to Rome, which is in Italy. The people who used to live in **Italy** are greeting their friends back home. Alternate translation: [The ones who used to live in Italy]; (2) live in **Italy** now. This fits with the idea that the author sends this letter from Rome to some other place, probably Jerusalem or Alexandria. The people who live **Italy** are greeting Christians in another city. Alternate translation: [The ones who live in Italy]

Support Reference: Assumed Knowledge and Implicit Information

ULT Italy
UST The {believers} who are from the country of Italy
(τῆς Ἰταλίας)

Italy is the name of a country. At that time, Rome was the capital city of **Italy**.

Support Reference: How to Translate Names

> ULT **greet**
> UST say hello to
> (ἀσπάζονται)

As was customary in his culture, the author concludes this letter by extending greetings from people who are with him and who know the people to whom he is writing. Your language may have a particular way of sharing greetings in a letter. If so, you could use that form here. Alternate translation: [ask to be remembered] or [send regards to]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
saints	God’s people

Hebrews 13:25

ULT	UST
Grace {be} with all of you.	*{I pray that God will} be gracious to you all.*

ULT **Grace {be} with all of you**
UST {I pray that God will} be gracious to you all
(ἡ χάρις μετὰ πάντων ὑμῶν)

As was customary in his culture, the author closes his letter with a blessing for the audience. Use a form that people would recognize as a blessing in your language. Alternate translation: [May all of you experience kindness within you] or [I pray that you all will have grace]

Support Reference: Blessings

ULT **Grace {be} with**
UST {I pray that God will} be gracious to you all
(ἡ χάρις μετὰ)

If your language does not use an abstract noun for the idea of **Grace**, you could express the idea by using an adjective such as “gracious.” Alternate translation: [May God be gracious to]

Support Reference: Abstract Nouns

ULT **of you**
UST to you all
(ὑμῶν)

After **you**, many early manuscripts add the word “Amen.” However, some of the earliest manuscripts do not include it, and people who copied the letter may have added it later. Consider whether translations that your readers are familiar with include “Amen” here. Otherwise, it is recommended that you follow the ULT and do not include “amen.”

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Grace	{I pray that God will} be gracious



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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**.

Hebrews References:

1:3; 1:3; 1:8; 1:9; 1:9; 1:14; 2:1; 2:2; 2:3; 2:4; 2:7; 2:9; 2:9; 2:9; 2:9; 2:10; 2:10; 2:14; 2:14; 2:15; 2:17; 3:3; 3:3; 3:6; 3:8; 3:11; 3:12; 3:13; 3:14; 3:19; 4:2; 4:6; 4:11; 4:12; 4:15; 4:15; 4:16; 4:16; 4:16; 5:2; 5:4; 5:7; 5:8; 5:9; 5:13; 6:1; 6:1; 6:5; 6:7; 6:9; 6:10; 6:11; 6:12; 6:16; 6:17; 6:18; 6:18; 7:2; 7:5; 7:11; 7:11; 7:12; 7:15; 7:16; 7:18; 7:19; 7:23; 7:24; 7:28; 8:6; 8:6; 8:12; 9:1; 9:2; 9:5; 9:12; 9:15; 9:22; 9:28; 10:2; 10:3; 10:7; 10:18; 10:18; 10:19; 10:22; 10:23; 10:24; 10:25; 10:26; 10:27; 10:28; 10:30; 10:34; 10:35; 10:36; 10:36; 10:36; 10:38; 10:39; 10:39; 11:intro; 11:1; 11:1; 11:5; 11:7; 11:7; 11:9; 11:11; 11:13; 11:15; 11:17; 11:23; 11:25; 11:26; 11:26; 11:27; 11:31; 11:33; 11:33; 11:34; 11:34; 11:35; 11:37; 11:39; 12:1; 12:2; 12:2; 12:2; 12:3; 12:7; 12:8; 12:10; 12:11; 12:11; 12:14; 12:15; 12:15; 12:17; 12:17; 12:27; 12:28; 12:28; 13:1; 13:5; 13:7; 13:9; 13:10; 13:13; 13:17; 13:20; 13:21; 13:21; 13:22; 13:25

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

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.

Hebrews References:

1:12; 1:14; 2:1; 2:2; 2:3; 2:3; 2:8; 2:9; 2:9; 2:11; 2:11; 2:15; 2:18; 3:3; 3:4; 3:5; 3:13; 3:15; 4:2; 4:2; 4:3; 4:7; 4:13; 4:13; 4:15; 5:1; 5:1; 5:2; 5:3; 5:4; 5:7; 5:9; 5:10; 6:4; 6:7; 6:9; 6:18; 7:2; 7:3; 7:7; 7:8; 7:11; 7:11; 7:12; 7:13; 7:17; 7:23; 7:28; 8:1; 8:3; 8:5; 8:5; 8:6; 8:7; 9:2; 9:2; 9:3; 9:4; 9:6; 9:8; 9:9; 9:10; 9:11; 9:15; 9:16; 9:18; 9:19; 9:22; 9:23; 9:24; 9:24; 9:26; 9:27; 9:28; 10:2; 10:2; 10:7; 10:8; 10:10; 10:13; 10:14; 10:22; 10:29; 10:32; 10:33; 10:33; 11:1; 11:2; 11:3; 11:3; 11:4; 11:5; 11:5; 11:5; 11:7; 11:7; 11:8; 11:12; 11:16; 11:17; 11:18; 11:18; 11:23; 11:24; 11:29; 11:30; 11:34; 11:35; 11:37; 11:38; 11:39; 11:40; 12:1; 12:2; 12:5; 12:9; 12:11; 12:12; 12:13; 12:13; 12:15; 12:17; 12:18; 12:19; 12:20; 12:20; 12:21; 12:23; 12:23; 12:27; 12:27; 12:27; 13:3; 13:3; 13:9; 13:9; 13:9; 13:11; 13:11; 13:16; 13:18; 13:19; 13:23

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

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.

Hebrews References:

1:3; 1:10; 2:1; 2:2; 2:3; 2:5; 2:7; 2:9; 2:11; 2:11; 2:17; 3:1; 3:5; 3:9; 3:11; 3:12; 3:13; 3:19; 4:1; 4:2; 4:3; 4:3; 4:3; 4:4; 4:6; 4:6; 4:7; 4:8; 4:8; 4:9; 4:10; 4:10; 4:11; 4:12; 4:14; 4:16; 5:3; 5:6; 5:7; 5:7; 5:8; 5:9; 6:2; 6:2; 6:3; 6:6; 6:6; 6:8; 6:8; 6:8; 6:9; 6:9; 6:10; 6:11; 6:11; 6:13; 6:15; 6:16; 6:16; 6:18; 6:18; 6:19; 7:2; 7:2; 7:3; 7:4; 7:5; 7:6; 7:7; 7:8; 7:8; 7:8; 7:9; 7:11; 7:11; 7:11; 7:13; 7:14; 7:15; 7:15; 7:16; 7:16; 7:18; 7:20; 7:20; 7:22; 7:23; 7:24; 7:26; 7:27; 7:28; 8:1; 8:1; 8:2; 8:2; 8:3; 8:4; 8:4; 8:5; 8:5; 8:5; 8:5; 8:6; 8:7; 8:8; 8:9; 8:13; 9:1; 9:2; 9:2; 9:3; 9:3; 9:4; 9:4; 9:5; 9:6; 9:7; 9:7; 9:8; 9:8; 9:8; 9:9; 9:10; 9:10; 9:11; 9:11; 9:11; 9:12; 9:12; 9:13; 9:13; 9:14; 9:14; 9:14; 9:15; 9:15; 9:16; 9:16; 9:17; 9:18; 9:18; 9:19; 9:19; 9:19; 9:19; 9:20; 9:21; 9:21; 9:22; 9:23; 9:23; 9:24; 9:24; 9:25; 9:25; 9:25; 9:26; 9:26; 9:27; 9:28; 9:28; 9:28; 10:1; 10:1; 10:2; 10:4; 10:5; 10:6; 10:9; 10:10; 10:13; 10:15; 10:19; 10:19; 10:20; 10:20; 10:21; 10:22; 10:25; 10:26; 10:27; 10:27; 10:28; 10:29; 10:29; 10:34; 10:35; 10:38; 11:2; 11:3; 11:3; 11:4; 11:4; 11:6; 11:6; 11:7; 11:9; 11:9; 11:10; 11:10; 11:11; 11:12; 11:15; 11:16; 11:17; 11:20; 11:21; 11:22; 11:22; 11:23; 11:23; 11:24; 11:27; 11:28; 11:28; 11:28; 11:31; 11:31; 11:32; 11:35; 11:37; 12:3; 12:3; 12:4; 12:7; 12:7; 12:9; 12:10; 12:14; 12:14; 12:15; 12:18; 12:20; 12:21; 12:22; 12:23; 12:23; 12:23; 12:24; 12:24; 12:25; 12:25; 12:26; 12:29; 13:2; 13:3; 13:6; 13:7; 13:7; 13:7; 13:10; 13:10; 13:10; 13:11; 13:11; 13:12; 13:12; 13:12; 13:14; 13:14; 13:16; 13:19; 13:20; 13:21; 13:23; 13:24

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

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."

Hebrews References:

3:8; 6:2; 7:1; 9:1; 9:2; 9:4; 9:4; 9:4

Biblical Imagery — Extended Metaphors

An **extended metaphor** is an explicit metaphor that uses multiple images and multiple ideas at the same time. This is in contrast to a simple metaphor, which uses only a single Image and a single Idea. The difference between an extended metaphor and a complex metaphor is that an extended metaphor is explicitly stated by a writer/speaker, but a complex metaphor is not.

Explanation of an Extended Metaphor

When using a metaphor, a writer/speaker uses a physical Image in order to express an abstract Idea about some immediate Topic, with at least one point of comparison between the Topic and the Image. In an extended metaphor, the writer/speaker explicitly states the Topic, and then describes multiple images and communicates multiple ideas.

In Isaiah 5:1b-7, the prophet Isaiah uses a vineyard (the **Image**) to express God's disappointment (the **Idea**) with the nation of Israel (the **Topic**) for their unfaithfulness to God and his covenant with them as his people. Farmers care for their gardens, and a farmer would feel disappointed if his vineyard produced bad fruit. If a vineyard produced only bad fruit for a long enough time, the farmer would eventually stop caring for it. We call this an extended metaphor because the prophet describes in detail multiple images relating to a vineyard as well as multiple aspects of God's disappointment.

> 1b My well beloved had a **vineyard** on a very fertile hill. 2 He **spaded it,removed the stones**, and **planted it** with an excellent kind of vine. He **built a tower** in the middle of it, and also **built a winepress**. **He waited for it to produce grapes, but it produced wild grapes**. 3 So now, inhabitant of Jerusalem and man of Judah; judge between me and my vineyard. 4 What more could have been done for my vineyard, that I have not done for it? **When I looked for it to produce grapes, why did it produce wild grapes**? 5 Now I will tell you what I will do to my vineyard; I will remove the hedge; I will turn it into a pasture; I will break down its wall, and it will be trampled down. 6 I will lay it waste, and it will not be pruned nor hoed. Instead, briers and thorns will spring up. I

> will also command the clouds not to rain on it. 7 For **the vineyard of Yahweh of hosts is the house of Israel**, and the man of Judah his pleasant planting; **he waited for justice, but instead, there was killing**; **for righteousness, but, instead, a shout for help**. (Isa 5:1b-7 ULT)

Other Examples From the Bible

In Psalm 23, the psalmist uses the physical **Image** of a shepherd to describe the way that God (the **Topic**) shows great concern and care (the **Idea**) for his people. The psalmist describes multiple aspects of what shepherds do for sheep (leads them to pasture and to water, protects them, etc.). The psalmist also describes multiple aspects of how God takes care of him (gives him life, righteousness, comfort, etc.). Shepherds give sheep what they need, take them to safe places, rescue them, guide them, and protect them. What God does for his people is like these actions.

> 1 Yahweh is my shepherd; I will lack nothing.
> 2 He **makes me** to lie down in green pastures;
> he **leads me** beside tranquil water.
> 3 He **brings back** my life;
> he **guides me** along right paths for his name's sake.
> 4 Even though I walk through a valley of darkest shadow,
> I will not fear harm since you are with me;
> your rod and your staff comfort me. (Psalm 23:1-4 ULT)

Reasons This Is a Translation Issue

- People may not realize that the images represent other things.
- People may not be familiar with the things that are used as images.
- Extended metaphors are often so profound that it would be impossible for a translator to show all of the meaning generated by the metaphor.

Translation Principles

- Make the meaning of the extended metaphor as clear to the target audience as it was to the original audience.

- Do not make the meaning more clear to the target audience than it was to the original audience.
- When someone uses an extended metaphor, the images are an important part of what he is trying to say.
- If the target audience is not familiar with some of the images, you will need to find some way of helping them understand the images so that they can understand the whole extended metaphor.

Translation Strategies

Consider using the same extended metaphor if your readers will understand it in the same way the original readers would have understood it. If not, here are some other strategies:

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to to do this in just the first sentence or two.
(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.
(3) If the target audience still would not understand, then state it clearly.

Examples of Translation Strategies Applied

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to to do this in just the first sentence or two. See Psalm 23:1-2 as an example:

> Yahweh is **my shepherd**; I will lack nothing.
> He makes **me** to lie down in green pastures;
> **he leads me** beside tranquil water. (ULT)

Can be translated as:

> “Yahweh is **like** a shepherd to me, so I will lack nothing.
> **Like** a shepherd who makes his sheep lie down in green pastures and leads them by peaceful waters, Yahweh helps me to rest peacefully.”

(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.

> My well beloved had a **vineyard** on a very fertile hill.
> He **spaded** it, removed the stones, and planted it with **an excellent kind of vine**.
> He built **a tower** in the middle of it, and also built a **winepress**.
> He waited for it to produce grapes, but it only produced **wild grapes.**
> (Isaiah 5:1b-2 ULT)

May be translated as:

> My well beloved had a **grapevine garden** on a very fertile hill.
> He **dug up the ground** and removed the stones, and planted it with **the best grapevines**.
> He built a **watchtower** in the middle of it, and also built **a tank where he could crush the juice out of the grapes**.
> He waited for it to produce grapes, but it produced **wild grapes that were not good for making wine**.

(3) If the target audience still would not understand, then state it clearly.

> Yahweh is **my shepherd**; I will lack nothing. (Psalm 23:1 ULT)
>
> > "Yahweh **cares for me** like a shepherd that cares for his sheep, so I will lack nothing."
>
> For the vineyard of Yahweh of hosts **is** the house of Israel,
> and the men of Judah his pleasant planting;

> he waited for justice, but instead, there was killing;
> for righteousness, but, instead, a shout for help. (Isaiah 5:7 ULT)

Can be translated as:

> > For the vineyard of Yahweh of hosts **represents** the house of Israel,
> > and the men of Judah **are like** his pleasant planting;
> > he waited for justice, but instead, there was killing;
> > for righteousness, but, instead, a cry for help.

or as:

> > **So asa farmer stops caringforagrapevinegarden that produces bad fruit**,
> > **Yahweh will stop protecting** Israel and Judah,
> > **because they do not do what is right.**
> > He waited for justice, but instead, there was killing;
> > for righteousness, but, instead, a cry for help.

Hebrews References:

5:intro; 5:12; 5:13; 5:14

Blessings

Description

Blessings are short sayings that people use to ask God to do something good for another person. In the Bible, the person saying the blessing speaks or writes directly to the person who will receive the blessing. The person who says the blessing does not directly speak to God, but it is understood that God is the one who will do the good thing mentioned. It is also understood that God hears the blessing, whether he is mentioned by name or not.

Reason This Is a Translation Issue

Each language has its own ways of saying blessings. There are many blessings in the Bible. They need to be translated in the way that people say blessings in your language, so that people recognize them as blessings and understand what one person wants God to do for another.

Examples From the Bible

In the Bible, people often said a blessing when they met someone or when they were leaving someone or sending someone off.

In the book of Ruth, when Boaz meets his workers in the fields, he greets them with a blessing:

> Then behold, Boaz coming from Bethlehem! And he said to the reapers, “Yahweh be with you.” And they said to him, “May Yahweh bless you.” (Ruth 2:4 ULT)

Similarly, when Rebekah leaves her family, they say farewell with a blessing:

> They blessed Rebekah, and said to her, “Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them.” (Genesis 24:60 ULT)

In a similar way, the writers of letters in the New Testament often wrote a blessing at the beginning of their letters as well as at the end. Here are examples from the beginning and end of Paul's second letter to Timothy:

> Grace, mercy, and peace from God the Father and Christ Jesus our Lord. (2 Tim 1:2 ULT)
> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

Translation Strategies

Find out how people say blessings in your language. Collect a list of common blessings, noting the form of the verb, the use of certain words, and the words that are not used in a blessing but would normally be in a sentence. Also find out what differences there might be between blessings that people use when they are speaking to each other and when they are writing to each other.

If translating a blessing literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

1. Add a verb if that is natural in your language.
2. Mention God as the subject of a blessing if that is natural in your language.
3. Translate the blessing in a form that is natural and clear in your language.

Examples of Translation Strategies Applied

(1) Add a verb if that is natural in your language.

> The Lord with your spirit. The grace with you. (2 Tim 4:22, literal from the Greek)

In the Greek of this verse, there is no verb 'be.' However, in blessings in English, it is natural to use a verb. The idea that the 'grace' from God will be or remain with the person is implied in Greek.

The Lord **be** with your spirit. Grace **be** with you. (2 Tim 4:22 ULT)

(2) Mention God as the subject of a blessing if that is natural in your language.

If people expect a blessing to refer to God in your language, you might have to provide ‘God’ as the subject or as the source of the blessing. In Greek and Hebrew, usually God is not explicitly mentioned in the blessing, but it is implied that God is the one acting to show his kindness to the person being addressed.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

The Lord be with your spirit. **May God give** grace to you.

> They blessed Rebekah, and said to her, “Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them.” (Genesis 24:60 ULT)

They blessed Rebekah, and said to her, “Our sister, may **God grant that** you be the mother of thousands of ten thousands, and may **God empower** your descendants **to** possess the gate of those who hate them.”

(3) Translate the blessing in a form that is natural and clear in your language.

Here are some ideas for ways that people might say a blessing in their language.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

May the Lord be with your spirit. May God cause his grace to be with you.

May you have God’s presence with you. May you experience grace from God.

> "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

"Our sister, we pray to God that you may be the mother of thousands of ten thousands, and appeal to him that your descendants may possess the gate of those who hate them."

"Our sister, by God's power you will be the mother of thousands of ten thousands, and your descendants will possess the gate of those who hate them."

Hebrews References:

13:21; 13:25

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.

Hebrews References:

8:10

Connect — Background Information

Time Relationship

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Background Clause

Description

A background clause is one that describes something that is ongoing. Then, in the same sentence, another clause indicates an event that begins to happen during that time. These events are also simultaneous events, but they have the further relationship of background event and main event because the event that is already happening serves as the background for the other event, the one that is in focus. The background event simply provides the time frame or other context for the main event or events.

Reason This Is a Translation Issue

Languages indicate a shift in time in different ways. You (the translator) need to understand how these shifts in time are indicated in the original languages in order to communicate them clearly in your own language. Background clauses often indicate a time that began long before the event that is in focus. Translators need to understand how both the source language and the target language communicate background events. Some English words that indicate background events are “now,” “when,” “while,” and “during.” Those words can also indicate simultaneous events. To tell the difference, ask yourself if all of the events seem to be equal in importance and started at about the same time. If so, they are probably simultaneous events. But if an event(s) is ongoing and another event(s) just started, then the ongoing event(s) is probably background to the other event(s). Some common phrases that indicate background events are “in those days” and “at that time.”

Examples From OBS and the Bible

> **When** Solomon was old, he also worshiped their gods. (OBS Story 18 Frame 3)

Solomon began to worship foreign gods at a time when he was old. Being old is the background event. Worshiping other gods is the main event.

> And his parents went **every year** to Jerusalem to the Feast of the Passover. And when he was 12 years old, they went up according to the custom of the feast. (Luke 2:41-42 ULT)

The first event—going to Jerusalem—is ongoing and started long ago. We know this because of the words “every year.” Going to Jerusalem is the background event. Then an event begins that started during the time “when he was twelve years old.” So the main event is the specific time Jesus and his family traveled to 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.

Hebrews References:

5:10; 6:15

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**!"

Hebrews References:

3:11; 4:8; 7:11; 8:intro; 8:4; 8:7; 11:15; 11:32; 13:3

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words “but,” “although,” “even though,” “though,” “yet,” or “however.”

Examples From OBS and the Bible

> You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph’s brothers’ evil plan to sell Joseph is contrasted with God’s good plan to save many people. The word “but” marks the contrast.

> For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word “yet.”

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.
(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.
(3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

> For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)
>
> > For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at

> > table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)
>
> > The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

> {David} found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)
>
> > [David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a**

> **house**, the Most High does not live in houses made with hands.

Hebrews References:

1:6; 1:8; 6:9; 7:5; 8:6; 9:10; 9:26; 10:3; 10:12; 10:32; 11:4; 11:16; 11:39; 11:40; 12:22

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?"

Hebrews References:

2:2; 3:7; 7:15; 9:13; 12:25

Connect — Hypothetical Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if … then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the "if clause") is stated after the "then" clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

> If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

(2) If it is not clear where the second event is, mark that part with a word like "then."

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

> God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> > If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> > If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)

> … **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

Hebrews References:

2:3; 3:6; 3:14; 6:8; 10:26; 10:38; 12:8; 12:20; 12:25; 13:23

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.

Hebrews References:

2:1; 2:2; 2:10; 2:11; 2:14; 2:16; 2:17; 2:18; 3:1; 3:7; 3:14; 4:1; 4:2; 4:6; 4:9; 4:11; 4:14; 4:14; 4:16; 5:4; 6:1; 6:4; 6:10; 7:12; 7:17; 7:19; 7:25; 7:27; 8:4; 8:4; 8:7; 8:8; 8:9; 8:12; 9:13; 9:15; 9:16; 9:23; 10:4; 10:5; 10:7; 10:14; 10:19; 10:19; 10:26; 10:30; 10:34; 10:35; 11:3; 11:6; 11:10; 11:16; 11:19; 11:26; 11:27; 11:31; 12:1; 12:1; 12:3; 12:9; 12:17; 12:18; 12:20; 12:28; 12:28; 12:29; 13:3; 13:6; 13:9; 13:12; 13:13; 13:14; 13:17; 13:18; 13:18; 13:21

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.

Hebrews References:

1:1; 4:intro; 5:9; 6:20; 7:27; 10:12; 10:13; 10:15; 10:17; 10:36

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as “while,” “as,” and “during.” Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

> Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

> But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word "**during**" tells us clearly that two things happened at the same time, but one event did not cause the other.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector "**and**" indicates this.

> **While** they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words "**while**" and "**as**" tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

(1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
(2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
(3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

(1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.

(2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.

(3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

> **While** they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

(1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.

(2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.

(3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

Hebrews References:

3:12; 6:13; 7:1; 7:25; 8:5; 9:8; 9:12; 10:5; 12:4

Connecting Words and Phrases

Description

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- 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.

Hebrews References:

1:5; 2:5; 3:11; 3:16; 3:19; 4:2; 4:3; 4:4; 4:8; 4:10; 4:12; 4:15; 5:1; 5:12; 5:13; 6:7; 6:13; 6:16; 6:17; 7:1; 7:4; 7:5; 7:6; 7:7; 7:11; 7:11; 7:13; 7:14; 7:18; 7:19; 7:20; 7:20; 7:21; 7:22; 7:23; 7:24; 7:26; 7:28; 8:1; 8:3; 8:6; 8:10; 9:1; 9:2; 9:11; 9:17; 9:18; 9:19; 9:24; 9:27; 9:28; 10:1; 10:2; 10:11; 10:18; 10:33; 10:34; 10:36; 11:1; 11:2; 11:6; 11:14; 11:15; 11:32; 11:36; 12:3; 12:7; 12:8; 12:9; 12:10; 12:11; 12:27; 13:6; 13:11; 13:16; 13:17; 13:19; 13:20; 13:22; 13:22

Copy or Borrow Words

Description

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can "borrow" the word from the Bible in a familiar language and use it in your translation in your own 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”

Hebrews References:

9:4; 9:5

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.

Hebrews References:

3:16; 7:5; 13:7

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

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

Hebrews References:

2:8; 4:15; 7:20; 8:11; 8:12; 9:7; 9:18; 9:22; 10:37; 11:6; 11:16; 11:40; 12:14; 13:5

Doublet

Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

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!"

Hebrews References:

1:1; 1:9; 2:2; 2:4; 2:7; 3:9; 4:13; 4:16; 5:1; 5:7; 5:7; 6:8; 6:19; 7:18; 7:26; 8:3; 8:5; 8:13; 9:4; 9:9; 9:11; 9:12; 9:13; 9:19; 10:4; 10:5; 10:6; 11:10; 11:13; 11:36; 11:37; 11:38; 12:1; 12:8; 12:18; 12:21; 12:28; 13:4; 13:17

Ellipsis

Description

An ellipsis[^1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> 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.

Hebrews References:

1:4; 1:8; 2:6; 3:6; 4:2; 4:15; 5:4; 5:4; 5:5; 6:12; 7:21; 9:23; 9:25; 9:26; 10:27; 11:1; 11:4; 11:16; 11:35; 11:40; 12:10; 12:24; 12:25; 13:4; 13:5

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … 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."

Hebrews References:

1:3; 3:14; 8:1; 11:22; 13:4

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!"

Hebrews References:

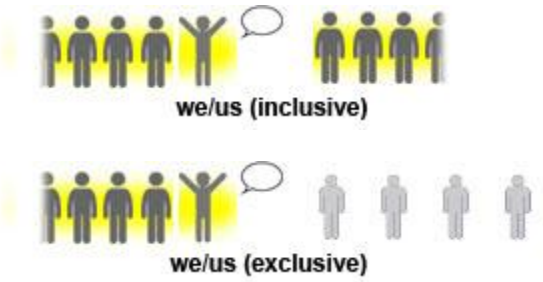
1:8; 1:10; 9:14; 10:29

Exclusive and Inclusive ‘We’

Description

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive 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.

Hebrews References:

front:intro; 2:5; 6:9; 6:11; 13:18; 13:21

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

Description

- 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.

Hebrews References:

1:7; 1:8; 1:9; 7:21; 8:8; 8:9; 8:10; 10:30

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.

Hebrews References:

front:intro; 1:5; 1:8; 1:9; 1:10; 1:11; 1:12; 1:13; 2:6; 2:7; 2:8; 2:12; 5:6; 6:14; 8:5; 8:11; 10:5; 10:6; 12:5; 13:5

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> 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."

Hebrews References:

4:12; 9:9; 10:38; 10:39; 13:6; 13:9; 13:11

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?

Hebrews References:

3:16; 7:25; 13:13

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**.

Hebrews References:

2:14; 13:16

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

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.

Hebrews References:

front:intro; 7:1; 7:1; 7:2; 7:2; 13:24

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

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.

Hebrews References:

9:6; 11:12

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- 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**

Hebrews References:

1:2; 1:8; 1:12; 2:6; 3:8; 3:17; 4:13; 4:16; 7:3; 7:5; 8:8; 8:9; 8:9; 8:9; 8:10; 8:12; 9:14; 9:26; 10:7; 10:8; 10:14; 10:18; 10:26; 10:31; 11:5; 11:5; 11:8; 11:18; 11:19; 11:32; 12:2; 12:5; 12:10; 12:12; 12:15; 12:19; 12:22; 12:25; 12:26; 13:11; 13:17; 13:20; 13:21; 13:21; 13:22; 13:22; 13:23

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

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."

Hebrews References:

12:1

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

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!

Hebrews References:

1:1; 1:3; 1:6; 2:1; 2:10; 2:15; 2:16; 3:6; 3:10; 3:15; 3:19; 5:3; 5:9; 6:2; 6:4; 6:6; 6:17; 6:20; 7:8; 7:11; 7:16; 7:20; 7:27; 9:15; 10:2; 10:7; 10:11; 10:12; 10:39; 11:3; 11:5; 11:20; 11:38; 12:3; 12:18; 12:22; 13:7; 13:19

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.

Hebrews References:

1:1; 1:5; 2:10; 2:11; 2:12; 2:13; 2:14; 2:16; 2:17; 3:9; 7:5; 7:5; 8:9; 11:22

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."

Hebrews References:

2:11; 6:10; 13:2; 13:16

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**.

Hebrews References:

8:11; 13:8

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

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** 🔗.

Hebrews References:

1:intro; 1:2; 1:3; 1:3; 1:4; 1:6; 1:7; 1:9; 1:10; 1:13; 1:14; 2:1; 2:7; 2:7; 2:8; 2:9; 2:9; 2:9; 2:10; 2:13; 2:15; 2:16; 3:2; 3:4; 3:5; 3:6; 3:6; 3:6; 3:10; 3:10; 3:12; 3:13; 3:14; 3:19; 4:intro; 4:3; 4:8; 4:11; 4:12; 4:13; 4:14; 5:11; 5:14; 6:1; 6:1; 6:4; 6:4; 6:5; 6:6; 6:6; 6:12; 6:12; 6:14; 6:17; 6:18; 6:18; 6:19; 7:10; 7:10; 7:11; 7:14; 7:15; 8:5; 8:7; 8:8; 8:8; 8:9; 8:10; 8:10; 8:10; 9:8; 9:12; 9:14; 9:14; 9:15; 9:15; 9:15; 9:28; 10:1; 10:7; 10:9; 10:13; 10:20; 10:21; 10:21; 10:23; 10:23; 10:27; 10:29; 10:30; 10:31; 10:32; 10:32; 10:35; 10:38; 10:39; 11:4; 11:6; 11:7; 11:8; 11:9; 11:16; 11:17; 11:26; 11:28; 11:29; 11:33; 12:intro; 12:1; 12:1; 12:1; 12:2; 12:3; 12:6; 12:6;

12:11; 12:11; 12:12; 12:12; 12:13; 12:13; 12:14; 12:15; 12:17; 12:23; 12:25; 12:29; 13:1; 13:9; 13:9; 13:13; 13:13; 13:15; 13:15; 13:16; 13:17; 13:20; 13:23

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> … 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** 🔗.

Hebrews References:

1:3; 1:8; 1:8; 1:10; 2:3; 2:12; 3:10; 3:12; 4:12; 4:12; 4:13; 4:16; 5:4; 5:7; 6:10; 6:12; 6:15; 6:17; 7:9; 7:19; 7:28; 8:1; 8:10; 10:4; 10:11; 10:12; 10:19; 10:20; 10:22; 10:23; 10:25; 10:28; 10:31; 10:36; 11:3; 11:7; 11:10; 11:13; 11:33; 11:36; 11:38; 11:39; 12:2; 12:2; 12:4; 12:9; 12:13; 12:17; 12:18; 12:19; 12:24; 12:26; 13:3; 13:7; 13:9; 13:10; 13:12; 13:15; 13:17; 13:20; 13:22; 13:23

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

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**.

Hebrews References:

6:2; 7:7; 8:11; 9:17; 11:19; 11:35; 12:13; 12:23; 13:16; 13:20

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)

Hebrews References:

12:22

Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true. 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!

Hebrews References:

3:11

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use “one” with the first item and “another” or “the next” with the rest.
(2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

(1) Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim … the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)

> There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim … **another** to Delaiah, **and the last** went to Maaziah.
>
> There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim … **the next** to Delaiah, **and the last** went to Maaziah.

A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)

> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of

> > Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim … Delaiah, and Maaziah.

Hebrews References:

4:4; 8:7; 9:2; 9:3; 9:6; 9:7; 9:8; 9:15; 9:28; 10:9

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.

Hebrews References:

1:intro; 1:2; 1:5; 1:5; 1:7; 1:10; 1:12; 1:12; 2:6; 2:12; 3:10; 8:10; 8:11; 8:12; 10:37; 11:1; 11:17; 12:5; 12:6; 13:4; 13:5

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

> > **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

> > Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
> > He even **controls the winds and the sea**.

NOTE: We have broadened our definition of "personification" to include "zoomorphism" (speaking of other things as if they had animal characteristics) and "anthropomorphism" (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

Hebrews References:

4:12; 6:1; 6:7; 6:19; 7:19; 7:28; 7:28; 10:1; 10:1; 10:25; 10:35; 11:13; 11:34; 12:4; 12:5; 12:24; 13:14

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- 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**.

Hebrews References:

1:2; 1:7; 1:9; 2:9; 2:10; 2:14; 3:1; 3:1; 3:6; 3:8; 3:12; 3:13; 3:14; 4:2; 4:11; 4:12; 4:16; 5:13; 6:1; 6:2; 6:4; 6:5; 6:11; 7:2; 7:16; 7:16; 7:28; 8:2; 8:6; 9:5; 9:8; 9:10; 9:13; 9:15; 9:15; 9:20; 10:23; 10:27; 10:29; 10:32; 10:39; 11:26; 11:34; 12:2; 12:9; 12:11; 12:15; 12:19; 12:19; 12:23; 12:24; 13:7; 13:13; 13:15; 13:20; 13:20; 13:22

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

> Therefore my people have gone into captivity for lack of understanding;
> their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:1-2 ULT)

> For to us a child has been born, to us a son has been given;
> and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, “Look! The Lord came with thousands and thousands of his holy ones.” (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said “the Lord came.”

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) If it refers to something in the immediate future, use a form that would show that.
(3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)
>
> > For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

> Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers.”

(3) Some languages may use the present tense to show that something will happen very soon.

> Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, I **am delivering** over to you Jericho, its king, and its powerful soldiers.”

Hebrews References:

1:6; 4:10; 10:28; 11:8; 11:13; 12:2; 12:10; 13:11; 13:22

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> 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.

Hebrews References:

1:7; 1:11; 1:12; 1:13; 1:14; 2:4; 2:8; 2:10; 2:11; 2:13; 2:14; 3:2; 3:2; 3:3; 3:5; 3:6; 3:7; 4:2; 4:3; 4:4; 4:7; 4:8; 4:10; 4:13; 5:3; 5:6; 5:7; 5:7; 5:11; 6:3; 6:8; 6:9; 6:13; 6:19; 7:2; 7:4; 7:6; 7:8; 7:10; 7:13; 7:15; 7:16; 7:20; 7:21; 7:24; 7:26; 7:27; 7:27; 8:1; 8:3; 8:4; 8:8; 8:13; 9:2; 9:4; 9:5; 9:6; 9:8; 9:9; 9:9; 9:15; 9:20; 9:23; 9:26; 10:2; 10:7; 10:9; 10:12; 10:18; 10:20; 10:23; 10:38; 11:2; 11:4; 11:7; 11:12; 11:13; 11:14; 11:17; 11:18; 11:19; 11:28; 11:33; 11:35; 11:39; 12:3; 12:11; 12:15; 12:17; 12:19; 12:19; 12:25; 12:25; 12:25; 12:25; 12:28; 13:2; 13:3; 13:5; 13:14; 13:15; 13:17; 13:19; 13:21

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**.

Hebrews References:

1:intro; 1:5; 1:6; 1:7; 1:8; 1:10; 1:13; 2:6; 2:8; 2:12; 2:13; 3:intro; 3:7; 3:13; 3:15; 4:intro; 4:3; 4:4; 4:5; 4:7; 5:5; 5:6; 6:14; 7:17; 7:21; 8:5; 8:8; 8:13; 10:intro; 10:5; 10:7; 10:8; 10:9; 10:15; 10:16; 10:30; 10:37; 11:5; 11:18; 12:5; 12:20; 12:21; 12:26; 12:27; 12:29; 13:5; 13:6

Quote Markings

Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark “ immediately before a quote and ” immediately after it.

- John said, “I do not know when I will arrive.”

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

- Mary said, “John said, ‘I do not know when I will arrive.’ ”
- Bob said, “Mary told me, ‘John said, “I do not know when I will arrive.” ’ ”

Some languages use other kinds of quotation marks: Here are some examples: , ‘ ’ „ “ ” ‹ › « » ⁊ — .

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

> So the king replied, “That is Elijah the Tishbite.” (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

> They asked him, “Who is the man who said to you, **‘Pick it up and walk’**?” (John 5:12 ULT)
>
> He sent two of the disciples, saying, “Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, **‘Why are you untying it?’** you will say thus, **‘The Lord has need of it.’**” (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

> Abraham said, “Because I thought, ‘Surely there is no fear of God in this place, and they will kill me because of my wife.’ Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father’s house and travel from place to place, I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, “**He is my brother**.”’” (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: **‘Is it because there is no God in Israel that you sent men to consult with Baal**

> **Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'** " ' " (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

(1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
(2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See **Direct and Indirect Quotations** 🔗.)
(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

(1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

(2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”’” (2 Kings 1:6 ULT)

> > They told him **that** a man came to meet them who said to them, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”’”

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”’” (2 Kings 1:6 ULT)

> > They said to him,

> > > A man came to meet us who said to us, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”””

Hebrews References:

10:37

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are "layers" of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

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.’”

Hebrews References:

3:10; 3:11; 7:21; 8:11; 10:7

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” 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**."

Hebrews References:

1:11; 1:12; 2:18; 4:10; 9:19; 9:23; 10:39; 11:11; 13:5

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

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?

Hebrews References:

1:intro; 1:5; 1:13; 1:14; 2:3; 2:6; 3:intro; 3:16; 3:17; 3:18; 7:11; 10:2; 11:32; 12:7; 12:9; 13:6

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

> 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!

Hebrews References:

1:11; 1:12; 8:10; 11:12; 11:12; 11:27; 11:29

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

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.

Hebrews References:

1:3; 1:13; 8:1; 10:12; 10:22; 10:22; 12:2

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said “my soul,” which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, “Look, why are they doing that which is not lawful?” (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished.
> (Ecclesiastes 2:11a ULT)

“My hands” is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person’s accomplishments. The hands are chosen

to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him … (Mark 2:24a ULT)
>
> > **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

Hebrews References:

1:3; 1:13; 7:1; 9:11; 9:24; 10:38; 10:39; 12:3; 13:8; 13:15

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added 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.

Hebrews References:

front:intro; 1:8; 2:7; 3:2; 4:2; 9:11; 9:14; 10:34; 11:11; 11:37; 12:3; 13:25

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

Hebrews References:

1:6; 13:1

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

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**

Hebrews References:

4:12; 4:12; 4:12; 6:7; 6:19; 6:20; 9:5; 9:13; 9:19; 9:19; 10:7; 11:36; 12:26

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

“Father” and “Son” are names that God calls himself in the Bible.

The Bible shows that God called Jesus his Son:

> After he was baptized, Jesus came up immediately from the water, and … a voice came out of the heavens saying, “**This is my beloved Son**. I am very pleased with him.” (Matthew 3:16-17 ULT)

The Bible shows that Jesus called God his Father:

> Jesus … said, “I praise you **Father**, Lord of heaven and earth … no one knows the **Son** except the **Father**, and no one knows the **Father** except the **Son**.” (Matthew 11:25a, 27b ULT) (See also: John 6:26-57)

Christians have found that “Father” and “Son” are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

> Baptize them into **the name of the Father, and of the Son, and of the Holy Spirit**. (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

> I **love** the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)
>
> **No one knows who the Son is except the Father, and who the Father is except the Son**. (Luke 10:22b ULT)

The terms "Father" and "Son" also communicate that the Father and the Son are of the same essence; they are both eternal God.

> Jesus said, "Father, … glorify your Son so that the Son will glorify you … I glorified you on the earth … Now Father, glorify me … with the glory that **I had with you before the world was made**." (John 17:1, 4a, 5 ULT)
>
> But in these last days, {God the Father} has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God's glory and **the very exact representation of his being**. He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)
>
> Jesus said to him, "I have been with you for so long and you still do not know me, Philip? **Whoever has seen me has seen the Father**. How can you say, 'Show us the Father'?" (John 14:9 ULT)

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.”)

Hebrews References:

front:intro; 1:intro; 1:2; 1:8; 3:6; 4:14; 5:8; 6:6; 7:3; 7:28; 10:29

Verse Bridges

Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

> 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)

Hebrews References:

3:3; 7:20

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

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.”

Hebrews References:

2:6; 2:7; 2:8; 2:10; 2:11; 2:12; 2:17; 3:1; 3:9; 3:12; 4:10; 5:1; 5:1; 5:2; 5:13; 6:16; 7:5; 7:28; 8:2; 8:11; 9:27; 10:19; 10:29; 10:38; 11:22; 12:5; 12:6; 12:7; 12:8; 12:14; 13:1; 13:6; 13:22

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.

Hebrews References:

1:4; 1:9; 3:2; 3:5; 5:8; 6:13; 7:13; 9:11; 9:27; 10:1; 11:8; 13:9; 13:9; 13:14



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Aaron

Definition:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the priest priests for the people of Israel.

(Translation suggestions: How to Translate Names)

(See also: priest, Moses, Israel)

Bible References:

- 1 Chronicles 23:14
- Acts 7:38-40
- Exodus 28:1-3
- Luke 1:5
- Numbers 16:45

Examples from the Bible stories:

- 9:15 God warned Moses and **Aaron** that Pharaoh would be stubborn.
- 10:5 Pharaoh called Moses and **Aaron** and told them that if they stopped the plague, the Israelites could leave Egypt.
- 13:9 God chose Moses' brother, **Aaron**, and Aaron's descendants to be his priests.
- 13:11 So they (the Israelites) brought gold to **Aaron** and asked him to form it into an idol for them!
- 14:7 They (the Israelites) became angry with Moses and **Aaron** and said, "Oh, why did you bring us to this horrible place?"

Word Data:

- Strong's: H0175, G00020

Hebrews References:

5:4; 7:11; 9:4

Abel

Definition:

Abel was Adam and Eve's second son. He was Cain's younger brother.

- Abel was a shepherd.
- Abel sacrificed some of his animals as an offering to God.
- God was pleased with Abel and his offerings.
- Adam and Eve's firstborn son Cain murdered Abel.

(Translation suggestions: How to Translate Names)

(See also: Cain, sacrifice, shepherd)

Bible References:

- Genesis 4:2
- Genesis 4:9
- Hebrews 12:24
- Luke 11:49-51
- Matthew 23:35

Word Data:

- Strong's: H1893, G00060

Hebrews References:

11:4; 12:24

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

Hebrews References:

2:16; 6:13; 7:1; 7:2; 7:4; 7:5; 7:6; 7:9; 11:8; 11:17

adoption, adopt, adopted

Definition:

The terms “adopt” and “adoption” refer to the process of someone legally becoming the child of people who are not his biological parents.

- The Bible uses “adoption” and “adopt” in a figurative way to describe how God causes people to be part of his family, making them his spiritual sons and daughters.
- As adopted children, God makes believers to be co-heirs with Jesus Christ, giving them all of the privileges of sons and daughters of God.

Translation Suggestions:

- This term could be translated with a term that the language of translation uses to describe this special parent-child relationship. Make sure it is understood that this has a figurative or spiritual meaning.
- The phrase “experience adoption as sons” could be translated as “be adopted by God as his children” or “become God’s (spiritual) children.”
- To “wait for the adoption of sons” could be translated as “look forward to becoming God’s children” or “wait expectantly for God to receive as children.”
- The phrase “adopt them” could be translated as “receive them as his own children” or “make them his own (spiritual) children.”

(See also: heir, inherit, spirit)

Bible References:

- Ephesians 1:5
- Galatians 4:3-5
- Romans 8:14-15
- Romans 8:23
- Romans 9:4

Word Data:

- Strong’s: G52060

Hebrews References:

2:intro

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

Hebrews References:

13:4

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

Hebrews References:

1:13; 10:13; 10:27

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

Hebrews References:

1:2; 1:8; 6:5; 9:26; 13:21

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

Hebrews References:

1:13; 4:7; 4:16; 5:12; 9:9; 9:10; 11:11; 11:15; 11:32

alien, foreigner, sojourn

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.” To sojourn is to live temporarily as a foreigner.

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- A sojourner is another word for a temporary foreign resident.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 2:17
- Acts 7:29-30
- Deuteronomy 1:15-16
- Genesis 15:12-13
- Genesis 17:27
- Luke 17:18
- Matthew 17:24-25

Word Data:

- Strong’s: H0312, H0628, H0776, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G02410, G02450, G05260, G09150, G18540, G35810, G39270, G39410

Hebrews References:

11:9; 11:34

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

Bible References:

- Genesis 8:20
- Genesis 22:9
- James 2:21
- Luke 11:49-51
- Matthew 5:23
- Matthew 23:19

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- 5:8 When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- 13:9 A priest would kill the animal and burn it on the **altar**.
- 16:6 He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

Hebrews References:

7:13; 9:intro; 13:intro; 13:10

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

Hebrews References:

13:21

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

Hebrews References:

1:intro; 1:4; 1:5; 1:6; 1:7; 1:13; 2:intro; 2:2; 2:5; 2:7; 2:9; 2:16; 12:22; 13:2

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

Hebrews References:

1:9

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

Hebrews References:

3:1

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

Hebrews References:

1:2; 3:2; 4:7; 5:1; 7:28; 8:3

ark

Definition:

The term “ark” literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

- In the English Bible, the word “ark” is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls.
- Ways to translate this term could include “very large boat” or “barge” or “cargo ship” or “large, box-shaped boat.”
- The Hebrew word that is used to refer to this huge boat is the same word used for the basket or box that held baby Moses when his mother put him in the Nile River to hide him. In that case it is usually translated as “basket.”
- In the phrase “ark of the covenant,” a different Hebrew word is used for “ark.” This could be translated as “box” or “chest” or “container.”
- When choosing a term to translate “ark,” it is important in each context to consider what size it is and what it is being used for.

(See also: **ark of the covenant**, **basket**)

Bible References:

- **1 Peter 3:20**
- **Exodus 16:33-36**
- **Exodus 30:6**
- **Genesis 8:4-5**
- **Luke 17:27**
- **Matthew 24:37-39**

Word Data:

- Strong’s: H0727, H8392, G27870

Hebrews References:

9:4; 11:7

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

Hebrews References:

2:12; 12:22

atonement lid

Definition:

The “atonement lid” was a slab of gold that was used to cover the top of the ark of the covenant. In many English translations, it is also referred to as an “atonement cover.”

- The atonement lid was about 115 centimeters in length and 70 centimeters in width.
- Above the atonement lid were two gold cherubim with their wings touching.
- Yahweh said that he would meet with the Israelites above the atonement lid, under the outstretched wings of the cherubim. Only the high priest was permitted to meet with Yahweh in this way, as the representative of the people.
- Sometimes this atonement lid has been referred to as a “mercy seat” because it communicates God’s mercy in coming down to redeem sinful human beings.

Translation Suggestions:

- Other ways to translate this term could include “ark covering where God promises to redeem” or “place where God atones” or “lid of ark where God forgives and restores.”
- Can also mean “place of propitiation.”
- Compare this term with how you translated “atonement,” “propitiation,” and “redemption.”

(See also: ark of the covenant, atonement, cherubim, propitiation, redeem)

Bible References:

- Exodus 25:17
- Exodus 30:6
- Exodus 40:17-20
- Leviticus 16:1-2
- Numbers 7:89

Word Data:

- Strong’s: H3727, G24350

Hebrews References:

9:5

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

Hebrews References:

13:10

avenge, avenger, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to “avenge” could also be translated as to “right a wrong” or to “get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: punish, just, righteous)

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 18:47
- Romans 12:19

Word Data:

- Strong's: H1350, H3467, H5358, H5359, H5360, H8199, G15560, G15570, G15580, G37090

Hebrews References:

10:30

awe, awesome

Definition:

The term “awe” refers to the sense of amazement and deep respect that comes from seeing something great, powerful, and magnificent.

- The term “awesome” describes someone or something that inspires a feeling of awe.
- The visions of the glory of God seen by the prophet Ezekiel were “awesome” or “awe-inspiring.”
- Typical human responses showing awe of God’s presence include: fear, bowing or kneeling down, covering the face, and trembling.

(See also: fear, glory)

Bible References:

- 1 Chronicles 17:21
- Genesis 28:16-17
- Hebrews 12:28
- Psalm 22:23
- Psalms 147:4-5

Word Data:

- Strong’s: H0366, H1481, H3372, H6206, H7227, G21240

Hebrews References:

12:28

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

Hebrews References:

13:13; 13:22

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

Hebrews References:

12:20

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

Hebrews References:

3:12; 3:19; 4:3; 11:6

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

Hebrews References:

6:9

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

Hebrews References:

11:36; 13:3

birthright

Definition:

The term “birthright” in the Bible refers to the honor, family name, and physical wealth that was normally given to the firstborn son in a family.

- The birthright of the firstborn son included a double portion of the father’s inheritance.
- A king’s firstborn son was normally given the birthright to rule after his father died.
- Esau sold his birthright to his younger brother Jacob. Because of this, Jacob inherited the blessing of the firstborn instead of Esau.
- The birthright also included the honor of having the family descendants traced through the firstborn son’s line.

Translation Suggestions:

- Possible ways to translate “birthright” could include, “rights and wealth of the firstborn son” or “family honor” or “privilege and inheritance of the firstborn.”

(See also: firstborn, inherit, descendant)

Bible References:

- 1 Chronicles 5:1
- Genesis 25:34
- Genesis 43:33
- Hebrews 12:14-17

Word Data:

- Strong’s: H1062, G44150

Hebrews References:

12:16

blameless

Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

- 1 Thessalonians 2:10
- 1 Thessalonians 3:11-13
- 2 Peter 3:14
- Colossians 1:22
- Genesis 17:1-2
- Philippians 2:15
- Philippians 3:6

Word Data:

- Strong’s: H5352, H5355, H8535, G02730, G02740, G02980, G02990, G03380, G04100, G04230

Hebrews References:

8:7; 9:14

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

Hebrews References:

6:7; 6:14; 7:1; 7:6; 7:7; 11:20; 11:21; 12:17

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

Hebrews References:

9:2

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

Hebrews References:

10:6; 10:8

Cain

Definition:

Cain and his younger brother Abel were the first sons of Adam and Eve mentioned in the Bible.

- Cain was a farmer who produced food crops while Abel was a sheep herder.
- Cain killed his brother Abel in a fit of jealousy because God had accepted Abel's sacrifice but had not accepted Cain's sacrifice.
- As punishment, God sent him away from Eden and told him that the land would no longer yield crops for him.
- God put a mark on Cain's forehead as a sign that God would protect him from being killed by other people as he wandered.

(Translation suggestions: How to Translate Names)

(See also: Adam, sacrifice)

Bible References:

- 1 John 3:12
- Genesis 4:2
- Genesis 4:9
- Genesis 4:15
- Hebrews 11:4
- Jude 1:11

Word Data:

- Strong's: H7014, G25350

Hebrews References:

11:4

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

Hebrews References:

2:11; 3:1; 3:13; 5:4; 9:2; 9:3; 9:15; 11:8; 11:16; 11:24

cherub, cherubim

Definition:

The term “cherub,” and its plural form “cherubim,” refer to a special type of heavenly being that God created. The Bible describes cherubim as having wings and flames.

- The cherubim display the glory and power of God and seem to be guardians of sacred things.
- After Adam and Eve sinned, God placed cherubim with flaming swords at the east side of the Garden of Eden so that people could no longer get to the tree of life.
- God commanded the Israelites to carve two cherubim facing each other, with their wings touching, over the atonement lid of the ark of the covenant.
- He also told them to weave pictures of the cherubim into the curtains of the tabernacle.
- In some passages, these creatures are also described as having four faces: of a man, a lion, an ox, and an eagle.
- Cherubim are sometimes thought of as being angels, but the Bible does not clearly state that.

Translation Suggestions:

- The term “cherubim” could be translated as “creatures with wings” or “guardians with wings” or “winged spiritual guardians” or “holy, winged guardians.”
- A “cherub” should be translated as the singular of cherubim, as in, “creature with wings” or “winged spiritual guardian,” for example.
- Make sure that the translation of this term is different from the translation of “angel.”
- Also consider how this term is translated or written in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: angel)

Bible References:

- 1 Chronicles 13:6
- 1 Kings 6:23-26
- Exodus 25:15-18
- Ezekiel 9:3
- Genesis 3:22-24

Word Data:

- Strong's: H3742, G55020

Hebrews References:

9:5

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

Hebrews References:

11:25

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

Hebrews References:

3:6; 3:14; 5:5; 6:1; 9:11; 9:14; 9:24; 9:28; 10:10; 11:26; 13:8; 13:21

church, Church

Definition:

In the New Testament, the term “church” refers to all people who believe in Jesus. Sometimes “church” refers to a part of that larger group who regularly met together in a certain place, such as the “church at Ephesus.”

- This term literally refers to an assembly or congregation of people who were “called out” of the general population to meet together for a special purpose.
- Often the believers in a particular city would meet together in someone’s home to pray together and to hear and discuss scripture. These local churches were given the name of the city such as the “church at Ephesus.”
- In the Bible, “church” does not refer to a building.

Translation Suggestions:

- The term “church” could be translated as a “gathering together” or “assembly” or “congregation” or “ones who meet together.”
- The word or phrase that is used to translate this term should also be able to refer to all believers, not just one small group.
- Make sure that the translation of “church” does not just refer to a building.
- The term used to translate “assembly” in the Old Testament could also be used to translate this term.
- Also consider how it is translated in a local or national Bible translation. (See: How to Translate Unknowns.)

(See also: assembly, believe, Christian)

Bible References:

- 1 Corinthians 5:12
- 1 Thessalonians 2:14
- 1 Timothy 3:5
- Acts 9:31
- Acts 14:23
- Acts 15:41
- Colossians 4:15

- Ephesians 5:23
- Matthew 16:18
- Philippians 4:15

Examples from the Bible stories:

- 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.
- 46:9 Most of the people in Antioch were not Jews, but for the first time, very many of them also became believers. Barnabas and Saul went there to teach these new believers more about Jesus and to strengthen the **church**.
- 46:10 So the **church** in Antioch prayed for Barnabas and Saul and placed their hands on them. Then they sent them off to preach the good news of Jesus in many other places.
- 47:13 The good news of 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. The **Church** has been growing.

Word Data:

- Strong's: G15770

Hebrews References:

12:23

citizen, citizenship

Definition:

A citizen is someone who lives in a specific city, country, or kingdom. It especially refers to someone who is recognized officially as being a legal resident of that place.

- Depending on the context, this could also be translated as “inhabitant” or “official resident.”
- A citizen could live in a region that is part of a larger kingdom or empire that is governed by a king, emperor, or other ruler. For example, Paul was a citizen of the Roman Empire, which consisted of many different provinces; Paul lived in one of those provinces.
- In a figurative sense, believers in Jesus are called “citizens” of heaven in the sense that they will live there someday. Like a citizen of a country, Christians belong to God’s kingdom.

(See: kingdom, Paul, province, Rome)

Bible References:

- Acts 21:39-40
- Isaiah 3:3
- Luke 15:15
- Luke 19:14

Word Data:

- Strong’s: H6440, G41750, G41770, G48470

Hebrews References:

8:11

companion, fellow worker, friend

Definition:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term “fellow worker” refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with” or “person who works with.”

Bible References:

- Ezekiel 37:16
- Hebrews 1:9
- Proverbs 2:17
- Psalms 38:11-12

Word Data:

- Strong’s: H0251, H0441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G28440, G33530, G48980, G49040

Hebrews References:

1:9

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

Hebrews References:

10:34

conceive, conceived, conception

Definition:

Used in this sense, the terms “conceive” and “conception” usually refer to a woman becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase “conceive a child” could be translated as “become pregnant” or some other term that is an acceptable way of referring to this.
- The related term “conception” could be translated as “beginning of a pregnancy” or “moment of becoming pregnant.”
- Depending on context, the term “conceived” could be translated as “became pregnant” or “became pregnant with.”

(See also: create, womb)

Bible References:

- Genesis 21:1-4
- Hosea 2:4-5
- Job 15:35
- Luke 1:24-25
- Luke 2:21

Word Data:

- Strong’s: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G10800, G17220, G28450, G48150

Hebrews References:

11:11

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

Hebrews References:

11:7

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

Hebrews References:

3:1; 4:14; 10:23; 11:13; 13:15

confirm, confirmation

Definition:

The term “confirm” refers to verifying that something is true or legally certifying that a transaction has occurred.

- When a king is “confirmed” it means that the decision to make him king has been agreed upon and supported by the people.
- To confirm what someone wrote means to verify that what was written is true.
- The “confirmation” of the gospel means teaching people about the good news of Jesus in such a way that it shows that it is true.
- To give an oath “as confirmation” means to solemnly state or swear that something is true or trustworthy.
- Ways to translate “confirm” could include, “state as true” or “prove to be trustworthy” or “agree with” or “assure” or “promise,” depending on the context.

(See also: covenant, oath, trust)

Bible References:

- 1 Chronicles 16:15-18
- 2 Corinthians 1:21
- 2 Kings 23:3
- Hebrews 6:16-18

Word Data:

- Strong’s: H0559, H1396, H3045, H3559, H4390, H4672, H5414, H5975, H6213, H6965, G09500, G09510, G33150, G49720

Hebrews References:

2:3; 13:9

conscience

Definition:

The conscience is the part of a person's thinking through which God makes him aware that he is doing something sinful.

- God gave people a conscience to help them know the difference between what is right and what is wrong.
- A person who obeys God is said to have a "pure" or "clear" or "clean" conscience.
- If a person has a "clear conscience" it means that he is not hiding any sin.
- If someone ignores their conscience and no longer feels guilty when he sins, this means his conscience is no longer sensitive to what is wrong. The Bible calls this a "seared" conscience, one that is "branded" as if with a hot iron. Such a conscience is also called "insensitive" and "polluted."
- Possible ways to translate this term could include, "inner moral guide" or "moral thinking."

Bible References:

- 1 Timothy 1:19
- 1 Timothy 3:9
- 2 Corinthians 5:11
- 2 Timothy 1:3
- Romans 9:1
- Titus 1:15-16

Word Data:

- Strong's: G48930

Hebrews References:

9:9; 9:14; 10:2; 10:22; 13:18

consume, devour

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: devour, wrath)

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 7:16
- Jeremiah 3:23-25
- Job 7:9
- Numbers 11:1-3

Word Data:

- Strong’s: H0398, H0402, H1086, H1104, H1197, H2628, H3615, H3617, H3857, H4529, H5595, H8046, H8552, G03550, G26180, G26540, G27190, G53150

Hebrews References:

12:29

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

Hebrews References:

3:13; 6:18; 10:25

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

Hebrews References:

front:intro; 7:22; 8:intro; 8:6; 8:8; 8:9; 8:10; 9:intro; 9:4; 9:15; 9:16; 9:17; 9:20; 10:16; 10:29; 12:24; 13:20

cow, bull, calf, cattle, heifer, ox

Definition:

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to “be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: How to Translate Unknowns)

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 1:24-25
- 1 Samuel 15:3
- 1 Samuel 16:2-3
- 1 Kings 1:9

- **2 Chronicles 11:15**
- **2 Chronicles 15:10-11**
- **Matthew 22:4**
- **Luke 13:15**
- **Luke 14:5**
- Hebrews 9:13

Word Data:

- Strong's: H0047, H0441, H0504, H0929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7214, H7716, H7794, H7921, H8377, H8450, G10160, G11510, G23530, G29340, G34470, G34480, G41650, G50220

Hebrews References:

9:12; 9:19

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

Hebrews References:

4:3; 9:11; 9:26

creature, creation

Definition:

The term “creature” refers to all the living beings that God created, both humans and animals.

- The prophet Ezekiel described seeing “living creatures” in his vision of the glory of God. He did not know what they were, so he gave them this very general label.
- Note that the term “creation” has a different meaning since it includes everything God created, both living and nonliving things (such as land, water, and stars). The term “creature” only includes living things.

Translation Suggestions

- Depending on the context, “creature” could be translated as “being” or “living being” or “created being.”
- The plural, “creatures” could be translated as “all living things” or “people and animals” or “animals” or “human beings.”

(See also: create)

Bible References:

- Daniel 4:10-12
- Ezekiel 1:9
- Joshua 10:28
- Leviticus 11:46-47
- Revelation 19:4

Word Data:

- Strong’s: H1320, H1321, H1870, H2119, H2416, H4639, H5315, H5971, H7430, H8318, G22260, G29370, G29380

Hebrews References:

4:13

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

Hebrews References:

12:2

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

Hebrews References:

2:7; 2:9

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

Hebrews References:

6:6

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

Hebrews References:

6:8

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

Hebrews References:

6:intro; 6:19; 9:3; 10:20

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

Hebrews References:

4:7; 11:32

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

Hebrews References:

1:2; 3:intro; 3:8; 3:13; 4:intro; 4:4; 4:7; 4:8; 5:7; 7:3; 7:27; 8:8; 8:9; 8:10; 10:11; 10:16; 10:25; 10:32; 11:30; 12:10

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

Hebrews References:

3:13

declare, proclaim, announce

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include “proclaim,” “proclamation,” “announce,” and “announcement.”

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: **preach**, **decree**)

Bible References:

- **1 Chronicles 16:24**
- **1 Corinthians 15:31-32**
- **1 Samuel 24:17-18**
- **Amos 2:16**
- **Ezekiel 5:11-12**
- **Matthew 7:21-23**

Word Data:

- Strong’s: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

Hebrews References:

2:12

dedicate, dedication, established, devoted

Definition:

To dedicate is to set apart or commit something for a special purpose or function.

- David dedicated his gold and silver to the Lord.
- Often the word “dedication” refers to a formal event or ceremony to set apart something for a special purpose.
- The dedication of the altar included offering a sacrifice to God.
- Nehemiah led the Israelites in a dedication of Jerusalem’s repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
- The term “dedicate” could also be translated as “specially assign a special purpose” or “commit something to be used for a specific use” or “commit someone to do a special task.”
- The terms “devote” and “devoted” often refer to something that is completely destroyed as a way of dedicating it to Yahweh.

(See also: commit)

Bible References:

- 1 Chronicles 15:11-12
- 1 Corinthians 6:9-11
- 1 Kings 7:51
- 1 Timothy 4:5
- 2 Chronicles 2:4-5
- John 17:18-19
- Luke 2:22-24

Word Data:

- Strong’s: H2596, H2597, H2598, H2764, H4394, H6942, H6944, G14560, G14570

Hebrews References:

9:18; 10:20

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

Hebrews References:

12:15

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

Hebrews References:

10:6; 10:8; 10:38

descend, descendant

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in “Abraham was descended from Noah.” This could also be translated as “from the family line of.”

(See also: Abraham, ancestor, Jacob, Noah, twelve tribes of Israel)

Bible References:

- 1 Kings 9:4-5
- Acts 13:23
- Deuteronomy 2:20-22
- Genesis 10:1
- Genesis 28:12-13

Examples from the Bible stories:

- 2:9 “The woman’s **descendant** will crush your head, and you will wound his heel.”
- 4:9 “I give the land of Canaan to your **descendants**.”
- 5:10 “Your **descendants** will be more than the stars in the sky.”
- 17:7 “Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants**!”
- 18:13 The kings of Judah were **descendants** of David.
- 21:4 God promised King David that the Messiah would be one of David’s own **descendants**.
- 48:13 God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

Word Data:

- Strong's: H0319, H1004, H1121, H1323, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6849, H7611, H8435, G10740, G10850, G46900

Hebrews References:

2:16; 11:18

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

Hebrews References:

3:8; 3:17; 11:38

destroy, destruction, annihilate

Definition:

The term “destroy” means to completely make an end to something, so that it no longer exists.

- The term “destroyer” means “a person who destroys.”
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as “the destroyer of the firstborn.” This could be translated as “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: angel, Egypt, firstborn, Passover)

Bible References:

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 6:26
- Judges 16:24

Word Data:

- Strong’s: H0006, H0007, H0622, H0398, H1104, H1197, H1820, H1826, H1942, H2000, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H4191, H4229, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5595, H5642, H6365, H6789, H6979, H7665, H7667, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8316, H8552, G03550, G03960, G06220, G08530, G13110, G18420, G20490, G25060, G25070, G26470, G26730, G27040, G30890, G36450, G41990, G53510, G53560

Hebrews References:

2:14; 11:28

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

Hebrews References:

10:27

discern, discernment, distinguish

Definition:

The term “discern” means to be able to understand something, especially being able to know whether something is right or wrong.

- The term “discernment” refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

Translation Suggestions:

- Depending on the context, “discern” could also be translated as “understand” or “know the difference between” or “distinguish good and evil” or “judge rightly about” or “perceive right from wrong.”
- “Discernment” could be translated as “understanding” or “ability to distinguish good and evil.”

(See also: judge, wise)

Bible References:

- 1 Kings 3:7-9
- Genesis 41:33-34
- Proverbs 1:5
- Psalms 19:12

Word Data:

- Strong’s: H0995, H2940, H4209, H5234, H8085, G03500, G12520, G12530, G29240

Hebrews References:

5:14

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

Hebrews References:

13:intro; 13:9

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

Hebrews References:

1:10; 8:4; 9:1; 11:13; 11:38; 12:25; 12:26

Egypt, Egyptian

Definition:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: How to Translate Names)

(See also: Herod the Great, Joseph (NT), Nile River, patriarchs)

Bible References:

- 1 Samuel 4:7-9
- Acts 7:10
- Exodus 3:7
- Genesis 41:29
- Genesis 41:57
- Matthew 2:15

Examples from the Bible stories:

- 8:4 The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- 8:8 Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- 8:11 So Jacob sent his older sons to __Egypt __ to buy food.

- 8:14 Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- 9:1 After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong's: H4713, H4714, G01240, G01250

Hebrews References:

3:16; 8:9; 11:26; 11:27; 11:29

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

Hebrews References:

10:32; 10:36; 11:27; 12:1; 12:2; 12:3; 12:7

Enoch

Definition:

Enoch was the name of two men in the Old Testament.

- One man named Enoch was descended from Seth. He was the great grandfather of Noah.
- This Enoch had a close relationship with God and when he was 365 years old, God took him to heaven while he was still alive.
- A different man named Enoch was a son of Cain.

(Translation suggestions: How to Translate Names)

(See also: Cain, Seth)

Bible References:

- 1 Chronicles 1:3
- Genesis 5:18-20
- Genesis 5:24
- Jude 1:14
- Luke 3:36-38

Word Data:

- Strong's: H2585, G18020

Hebrews References:

11:5

Esau

Definition:

Esau was one of the twin sons of Isaac and Rebekah. He was the first baby born to them. His twin brother was Jacob.

- Esau sold his birthright to his brother Jacob in exchange for a bowl of food.
- Since Esau was born first, his father Isaac was supposed to give him a special blessing. But Jacob tricked Isaac into giving him that blessing instead. At first Esau was so angry that he wanted to kill Jacob, but later he forgave him.
- Esau had many children and grandchildren, and these descendants formed a large people group living in the land of Canaan.

(Translation suggestions: How to Translate Names)

(See also: **Edom**, Isaac, Jacob, **Rebekah**)

Bible References:

- **Genesis 25:26**
- **Genesis 25:29-30**
- **Genesis 26:34**
- **Genesis 27:11-12**
- **Genesis 32:5**
- Hebrews 12:17
- **Romans 9:13**

Examples from the Bible stories:

- **6:7** When Rebekah's babies were born, the older son came out red and hairy, and they named him **Esau**.
- **7:2** So **Esau** gave Jacob his rights as the oldest son.
- **7:4** When Isaac felt the goat hair and smelled the clothes, he thought it was **Esau** and blessed him.
- **7:5** **Esau** hated Jacob because Jacob had stolen his rights as oldest son and also his blessing.

- 7:10 But **Esau** had already forgiven Jacob, and they were happy to see each other again.

Word Data:

- Strong's: H6215, G22690

Hebrews References:

11:20; 12:intro; 12:16

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

Hebrews References:

5:9; 6:2; 9:12; 9:14; 9:15; 13:20

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

Hebrews References:

3:12; 5:14; 10:22

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

Hebrews References:

13:intro; 13:20

exhort, exhortation

Definition:

The term “exhort” means to strongly encourage and urge someone to do what is right. Such encouragement is called “exhortation.”

- The purpose of exhortation is to persuade other people to avoid sin and follow God’s will.
- The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

Translation Suggestions:

- Depending on the context, “exhort” could also be translated as “strongly urge” or “persuade” or “advise.”
- Make sure the translation of this term does not imply that the exhorter is angry. The term should convey strength and seriousness, but should not refer to angry speech.
- In most contexts, the term “exhort” should be translated differently than “encourage,” which means to inspire, reassure, or comfort someone.
- Usually this term will also be translated differently from “admonish,” which means to warn or correct someone for his wrong behavior.

Bible References:

- 1 Thessalonians 2:3-4
- 1 Thessalonians 2:12
- 1 Timothy 5:2
- Luke 3:18

Word Data:

- Strong’s: G38670, G38700, G38740, G43890

Hebrews References:

12:5; 13:19; 13:22

exile, exiled

Definition:

The term “exile” refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The “Babylonian exile” (or “the exile”) is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase “the exiles” refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term to “exile” could also be translated as to “send away” or to “force out” or to “banish.”
- The term “the exile” could be translated with a word or phrase that means “the sent away time” or “the time of banishment” or “the time of forced absence” or “banishment.”
- Ways to translate “the exiles” could include “the exiled people” or “the people who were banished” or “the people exiled to Babylon.”

(See also: **Babylon**, **Judah**)

Bible References:

- **2 Kings 24:14**
- **Daniel 2:25-26**
- **Ezekiel 1:1-3**
- **Isaiah 20:4**
- **Jeremiah 29:1-3**

Word Data:

- Strong’s: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H6808, H7617, H7622, H8689, G39270

Hebrews References:

11:13

exult, exultant

Definition:

The terms “exult” and “exultant” refer to being very happy because of a success or special blessing.

- To “exult” includes a feeling of celebrating something wonderful.
- A person can exult in God’s goodness.
- The term “exultant” can also include being arrogant in one’s feeling of gladness about success or prosperity.
- The term “exult” could also be translated as “celebrate joyfully” or “praise with great joy.”
- Depending on the context, the term “exultant” could be translated as “praising triumphantly” or “celebrating with self praise” or “arrogant.”

(See also: arrogant, joy, praise, rejoice)

Bible References:

- 1 Samuel 2:1
- Isaiah 13:3
- Job 6:10
- Psalm 68:1-3
- Zephaniah 2:15

Word Data:

- Strong’s: H5539, H5947, H5970

Hebrews References:

1:9

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

Hebrews References:

4:2; 6:1; 6:12; 10:22; 10:38; 10:39; 11:intro; 11:1; 11:3; 11:4; 11:5; 11:6; 11:7; 11:8; 11:9; 11:11; 11:13; 11:17; 11:20; 11:21; 11:22; 11:23; 11:24; 11:27; 11:28; 11:29; 11:30; 11:31; 11:33; 11:39; 12:2; 13:7

faithful, faithfulness, trustworthy

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: believe, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:7
- Joshua 2:14
- Judges 2:16-17
- 1 Samuel 2:9
- Psalm 12:1
- Proverbs 11:12-13
- Isaiah 1:26
- Jeremiah 9:7-9
- Hosea 5:7
- Luke 12:46

- Luke 16:10
- Colossians 1:7
- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- 8:5 Even in prison, Joseph remained **faithful** to God, and God blessed him.
- 14:12 Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- 15:13 The people promised to remain **faithful** to God and follow his laws.
- 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.
- 35:12 “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- 49:17 But God is **faithful** and says that if you confess your sins, he will forgive you.
- 50:4 “If you remain **faithful** to me to the end, then God will save you.”

Word Data:

- Strong’s: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

Hebrews References:

2:17; 3:2; 3:5; 10:23; 11:intro; 11:11

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

Hebrews References:

2:15; 4:1; 10:31; 11:23; 11:27; 12:21; 13:6

fellowship

Definition:

In general, the term “fellowship” refers to friendly interactions between members of a group of people who share similar interests and experiences.

- In the Bible, the term “fellowship” usually refers to the unity of believers in Christ.
- Christian fellowship is a shared relationship that believers have with one another through their relationship with Christ and the Holy Spirit.
- The early Christians expressed their fellowship through listening to the teaching of God’s Word and praying together, through the sharing of their belongings, and through eating meals together.
- Christians also have fellowship with God through their faith in Jesus and his sacrificial death on the cross which removed the barrier between God and people.

Translation Suggestions:

- Ways to translate “fellowship” could include “a sharing together” or “relationship” or “companionship” or “Christian community.”

Bible References:

- 1 John 1:3
- Acts 2:40-42
- Philippians 1:3-6
- Philippians 2:1
- Philippians 3:10
- Psalms 55:12-14

Word Data:

- Strong’s: H2266, H8667, G28420, G28440, G33520, G47900

Hebrews References:

13:16

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “first-born” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: Assumed Knowledge and Implicit Information)
- Other ways to translate this term could include “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: inherit, sacrifice, son)

Bible References:

- Colossians 1:15
- Genesis 4:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 2:6-7
- Revelation 1:5

Word Data:

- Strong's: H1060, H1062, H1067, H1069, G44160, G52070

Hebrews References:

1:6; 11:28; 12:23

footstool

Definition:

The term “footstool” refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

- People in Bible times considered feet to be the least honorable parts of the body. So a “footstool” was of even lower honor because feet were rested on it.
- When God says “I will make my enemies a footstool for my feet” he is declaring power, control, and victory over the people who rebel against him. They will be humbled and conquered to the point of submitting to God’s will.
- To “worship at God’s footstool” means to bow down in worship before him as he sits on his throne. This again communicates humility and submission to God.
- David refers to the temple as God’s “footstool.” This could refer to his absolute authority over his people. This could also be picturing God the King on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

Bible References:

- Acts 7:49
- Isaiah 66:1
- Luke 20:43
- Matthew 5:35
- Matthew 22:44
- Psalm 110:1

Word Data:

- Strong’s: H1916, H3534, H7272, G42280, G52860

Hebrews References:

1:13; 10:13

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

Hebrews References:

9:22; 10:18

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

Hebrews References:

13:5

foundation, founder, founded

Definition:

Used in this sense, the verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: cornerstone, create)

Bible References:

- 1 Kings 6:37-38
- 2 Chronicles 3:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

Word Data:

- Strong’s: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

Hebrews References:

1:10; 4:3; 6:1; 9:26; 11:10

free, freed, freedom, freeman, freewill, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage.

Another word for “freedom” is “liberty.”

- The expression to “set someone free” or to “free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression to “set free” could be translated as to “cause to be free” or to “rescue from slavery” or to “release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: bind, enslave, servant)

Bible References:

- Galatians 4:26
- Galatians 5:1
- Isaiah 61:1
- Leviticus 25:10
- Romans 6:18

Word Data:

- Strong’s: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G04250,

G05250, G05580, G06290, G06300, G08590, G13440, G14320, G16570, G16580, G16590, G18490, G30890, G39550, G45060, G54830

Hebrews References:

2:15

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

Hebrews References:

12:11; 13:15

gate, gate bar, gatekeeper, gatepost, gateway

Definition:

The term “gate” refers to an access point in a fence, wall, or other kind of barrier that surrounds a house, property, city, etc.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A “bar” for a gate refers to a wood or metal bar that can be moved into place so that the doors of the gate cannot be opened from the outside.
- In Bible times, a city gate was often the social center for that town or city. It was a place where news of current events was exchanged between people, where business transactions occurred, and where civil judgments were made.

Translation Suggestions:

- Depending on the context, other ways to translate “gate” could be “door” or “wall opening” or “barrier” or “entranceway.”
- The phrase “bars of the gate” could be translated as “gate bolts” or “wooden beams to lock the gate” or “metal locking rods of the gate.”

Bible References:

- Acts 9:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:1
- Genesis 24:60
- Matthew 7:13

Word Data:

- Strong’s: H1817, H5592, H6607, H8179, G23740, G44390, G44400

Hebrews References:

13:12

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

Hebrews References:

3:10

Gideon

Definition:

Gideon was an Israelite man whom God raised up to deliver the Israelites from their enemies.

- During the time when Gideon lived, a people group called the Midianites kept attacking the Israelites and destroying their crops.
- Even though Gideon was afraid, God used him to lead the Israelites to fight against the Midianites and defeat them.
- Gideon also obeyed God by taking down altars to the false gods Baal and Asherah.
- He not only led the people in defeating their enemies but also encouraged them to obey and worship Yahweh, the one true God.

(Translation suggestions: How to Translate Names)

(See also: **Baal**, **Asherah**, **deliver**, **Midian**, **Yahweh**)

Bible References:

- Hebrews 11:32-34
- **Judges 6:11**
- **Judges 6:23**
- **Judges 8:17**

Examples from the Bible stories:

- **16:5** The angel of Yahweh came to **Gideon** and said, “God is with you, mighty warrior. Go and save Israel from the Midianites.”
- **16:6** **Gideon’s** father had an altar dedicated to an idol. God told **Gideon** to tear down that altar.
- **16:8** There were so many of them (Midianites) that they could not be counted. **Gideon** called the Israelites together to fight them.
- **16:8** **Gideon** asked God for two signs so he could be sure that God would use him to save Israel.
- **16:10** 32,000 Israelite soldiers came to **Gideon**, but God told him this was too many.
- **16:12** Then **Gideon** returned to his soldiers and gave each of them a horn, a clay pot, and a torch.

- 16:15 The people wanted to make **Gideon** their king.
- 16:16 Then **Gideon** used the gold to make a special garment like the high priest used to wear. But the people started worshiping it as if it were an idol.

Word Data:

- Strong's: H1439, H1441

Hebrews References:

11:32

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

Hebrews References:

1:3; 2:7; 2:9; 2:10; 3:3; 5:5; 9:5; 13:21

goat, goatskin, scapegoat, kid

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
  - Goats have coarse hair; sheep have wool.
  - The tail of a goat stands up; the tail of a sheep hangs down.
  - Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: flock, sacrifice, sheep, righteous, wine)

Bible References:

- Exodus 12:3-4
- Genesis 30:32
- Genesis 31:10
- Genesis 37:31
- Leviticus 3:12-14
- Matthew 25:33

Word Data:

- Strong's: H0689, H1423, H1429, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H7716, H8163, H8166, H8495, G01220, G20550, G20560, G51310

Hebrews References:

9:13; 9:19; 10:4

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

Hebrews References:

1:1; 1:6; 1:8; 1:9; 2:4; 2:9; 2:13; 2:17; 3:4; 3:12; 4:4; 4:9; 4:10; 5:1; 5:4; 5:10; 5:12; 6:1; 6:3; 6:7; 6:10; 6:13; 6:17; 6:18; 7:1; 7:19; 7:25; 8:10; 9:14; 9:20; 9:24; 10:7; 10:12; 10:21; 10:31; 10:36; 11:3; 11:4; 11:5; 11:6; 11:10; 11:16; 11:19; 11:25; 11:40; 12:2; 12:7; 12:15; 12:22; 12:23; 12:28; 12:29; 13:4; 13:15; 13:16; 13:20

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

Hebrews References:

1:5; 12:9

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 1:7
- 1 Timothy 2:8-10
- 2 Chronicles 1:15
- Acts 3:6
- Daniel 2:32

Word Data:

- Strong’s: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

Hebrews References:

9:4

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

Hebrews References:

4:2; 4:6

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

Hebrews References:

5:14; 6:5; 9:11; 10:1; 10:24; 12:10; 13:9; 13:16; 13:18; 13:21

grace, gracious

Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it. The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to “find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong's: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

Hebrews References:

2:9; 4:16; 10:29; 12:15; 12:28; 13:9; 13:25

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

Hebrews References:

3:8; 3:13; 3:15; 4:7

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

Hebrews References:

front:intro; 1:10; 3:1; 4:14; 6:4; 7:26; 8:1; 8:5; 9:intro; 9:23; 9:24; 11:12; 11:16; 12:22; 12:23; 12:25; 12:26

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

Hebrews References:

1:2; 6:17; 11:7

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

Hebrews References:

front:intro; 2:intro; 2:17; 3:1; 4:intro; 4:14; 4:15; 5:intro; 5:1; 5:5; 5:10; 6:20; 7:intro; 7:26; 7:27; 7:28; 8:1; 8:3; 9:7; 9:11; 9:25; 13:11

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

Hebrews References:

2:4; 3:7; 6:4; 9:8; 9:14; 10:15; 10:29

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

Hebrews References:

3:1; 7:26; 8:intro; 8:2; 9:1; 9:2; 9:3; 9:8; 9:12; 9:24; 9:25; 10:19; 12:10; 12:14; 13:11

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

Hebrews References:

2:7; 2:9; 3:3; 5:4; 13:4

hope, hoped

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term "hope" also has the meaning of "trust," as in "my hope is in the Lord." It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULT translates the term in the original language as "confidence." This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- To have "no hope" means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to "hope" could also be translated as to "wish" or to "desire" or to "expect."
- The expression "nothing to hope for" could be translated as "nothing to trust in" or "no expectation of anything good"
- To "have no hope" could be translated as "have no expectation of anything good" or "have no security" or "be sure that nothing good will happen."
- The expression "have set your hopes on" could also be translated as "have put your confidence in" or "have been trusting in."
- The phrase "I find hope in your Word" could also be translated as "I am confident that your Word is true" or "Your Word helps me trust in you" or "When I obey your Word, I am certain to be blessed."
- Phrases such as "hope in" God could also be translated a, "trust in God" or "know for sure that God will do what he has promised" or "be certain that God is faithful."

(See also: bless, **confidence**, good, **obey**, trust, word of God)

Bible References:

- **1 Chronicles 29:14-15**
- **1 Thessalonians 2:19**
- **Acts 24:14-16**
- **Acts 26:6**

- Acts 27:20
- Colossians 1:5
- Job 11:20

Word Data:

- Strong's: H0982, H0983, H0986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G00910, G05600, G16790, G16800, G20700

Hebrews References:

3:6; 6:11; 6:18; 7:19; 10:23; 11:1

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

Hebrews References:

3:intro; 3:2; 3:3; 3:4; 3:5; 3:6; 8:intro; 8:8; 8:10; 10:21

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

Hebrews References:

10:21

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

Hebrews References:

11:7

incense

Definition:

The term “incense” refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The “altar of incense” was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate “incense” could include “fragrant spices” or “good-smelling plants.”

(See also: **altar of incense**, burnt offering, **frankincense**)

Bible References:

- **1 Kings 3:1-3**
- **2 Chronicles 13:10-11**
- **2 Kings 14:4**
- **Exodus 25:3-7**
- **Luke 1:10**

Word Data:

- Strong’s: H2553, H3828, H4196, H4289, H5208, H6988, H6999, H7002, H7004, H7381, G23680, G23690, G23700, G23790, G30310

Hebrews References:

9:intro; 9:4

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

Hebrews References:

1:intro; 1:4; 1:14; 6:12; 9:15; 11:8; 12:17

iniquity

Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: sin, transgress, **trespass**)

Bible References:

- **Daniel 9:13**
- **Exodus 34:5-7**
- **Genesis 15:14-16**
- **Genesis 44:16**
- **Habakkuk 2:12**
- **Matthew 13:41**
- **Matthew 23:27-28**
- **Micah 3:10**

Word Data:

- Strong’s: H0205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G00920, G00930, G04580, G38920, G41890

Hebrews References:

8:12

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”
- In the Bible, “blood” can represent “killing,” so “innocent blood” refers to “killing people who did not deserve to die.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as “who have done nothing wrong” or “who are not involved in evil.”
- “To shed innocent blood” can be translated as “to kill people who did not deserve to die.”

(See also: guilt)

Bible References:

- 1 Corinthians 4:4
- 1 Samuel 19:5
- Acts 20:26
- Exodus 23:7
- Jeremiah 22:17
- Job 9:23
- Romans 16:18

Examples from the Bible stories:

- 8:6 After two years, Joseph was still in prison, even though he was **innocent**.

- 40:4 One of them mocked Jesus, but the other said, “Do you have no fear of God? We are guilty, but this man is **innocent**.”
- 40:8 When the soldier guarding Jesus saw everything that happened, he said, “Certainly, this man was **innocent**. He was the Son of God.”

Word Data:

- Strong’s: H2136, H2600, H2643, H5352, H5355, H5356, G01210

Hebrews References:

7:26

instruct, instruction, instructor

Definition:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: **command**, **decree**, **teach**)

Bible References:

- **Exodus 14:4**
- **Genesis 26:5**
- Hebrews 11:22
- **Matthew 10:5**
- **Matthew 11:1**
- **Proverbs 1:30**

Word Data:

- Strong’s: H0241, H0376, H0559, H0631, H1004, H1696, H1697, H3256, H3289, H3384, H4148, H4156, H4687, H4931, H4941, H6098, H6310, H6490, H6680, H7919, H8451, G12560, G12990, G13190, G13210, G13780, G17810, G17850, G27270, G27530, G35590, G35600, G38110, G38520, G38530, G42640, G43670, G48220

Hebrews References:

11:22

intercede, intercession

Definition:

The terms “intercede” and “intercession” refer to making requests to someone on behalf of another person. In the Bible this usually refers to praying for other people.

- The expressions “make intercession for” and “intercede for” mean to make requests to God for the benefit of other people.
- The Bible teaches that the Holy Spirit intercedes for us, that is, he prays to God for us.
- A person intercedes for other people by making requests for them to someone in authority.

Translation Suggestions:

- Other ways to translate “intercede” could include “plead for” or “urge (someone) to do something (for someone else).”
- The noun “intercessions” could be translated as “appeals” or “requests” or “urgent prayers.”
- The phrase “make intercession for” could be translated as “make requests for the benefit of” or “make an appeal on behalf of” or “ask God to help” or “appeal to God to bless (someone).”

(See also: pray)

Bible References:

- Hebrews 7:25-26
- **Isaiah 53:12**
- **Jeremiah 29:6-7**
- **Romans 8:26-27**
- **Romans 8:33-34**

Word Data:

- Strong’s: H6293, G17830, G17930, G52410

Hebrews References:

7:25

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

Hebrews References:

11:9; 11:17; 11:18; 11:20

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

Hebrews References:

8:8; 8:10; 11:22

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

Hebrews References:

11:9; 11:20; 11:21

Jephthah

Definition:

Jephthah was a warrior from Gilead who served as a judge over Israel.

- In Hebrews 11:32, Jephthah is praised as an important leader who delivered his people from their enemies.
- He rescued the Israelites from the Ammonites and led his people to defeat the Ephraimites.
- Jephthah however, made a foolish, hasty vow to God that resulted in the sacrifice of his daughter.

(Translation suggestions: How to Translate Names)

(See also: **Ammon**, **deliver**, **Ephraim**, judge, **vow**)

Bible References:

- Hebrews 11:32-34
- **Judges 11:1-3**
- **Judges 11:35**
- **Judges 12:2**

Word Data:

- Strong's: H3316

Hebrews References:

11:32

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

Hebrews References:

11:30

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

Hebrews References:

12:22

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

Hebrews References:

2:9; 3:1; 4:14; 6:20; 7:22; 10:10; 10:19; 12:2; 12:24; 13:8; 13:12; 13:20; 13:21

Joseph (OT)

Definition:

Joseph was Jacob's eleventh son. He was Rachel's first son. The descendants of his two sons Ephraim and Manasseh became two of the tribes of Israel.

- The Hebrew name Joseph is similar to both the Hebrew word meaning "to add, increase" and the Hebrew word meaning "to gather, take away."
- A large portion of the book of Genesis is dedicated to the story of Joseph, how he remained faithful to God throughout his many difficulties and forgave his brothers who had sold him to be a slave in Egypt.
- Eventually God raised Joseph to the second highest place of power in Egypt and used him to save the people of Egypt and the surrounding nations in a time when there was little food. Joseph helped save his own family from starving and brought them to live with him in Egypt.

(Translation suggestions: How to Translate Names)

(See also: **twelve tribes of Israel**, **Ephraim**, **Manasseh**, Jacob, **Rachel**)

Bible References:

- **Genesis 30:22-24**
- **Genesis 33:1-3**
- **Genesis 37:1-2**
- **Genesis 37:23-24**
- **Genesis 41:55-57**
- **John 4:4-5**

Examples from the Bible stories:

- 8:2 **Joseph's** brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler.
- 8:4 The slave traders took **Joseph** to Egypt.
- 8:5 Even in prison, **Joseph** remained faithful to God, and God blessed him.
- 8:7 God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison.

- 8:9 **Joseph** told the people to store up large amounts of food during the seven years of good harvests.
- 9:2 The Egyptians no longer remembered **Joseph** and all he had done to help them.

Word Data:

- Strong's: H3084, H3130, G25000, G25010

Hebrews References:

11:21; 11:22

Joshua

Definition:

There were several Israelite men named Joshua in the Bible. The most well-known is Joshua son of Nun who was Moses' helper and who later became an important leader of God's people.

- Joshua was one of the twelve spies whom Moses sent to explore the Promised Land.
- Along with Caleb, Joshua urged the Israelite people to obey God's command to enter the Promised Land and defeat the Canaanites.
- Many years later, after Moses died, God appointed Joshua to lead the people of Israel into the Promised Land.
- In the first and most famous battle against the Canaanites, Joshua led the Israelites to defeat the city of Jericho.
- The Old Testament book of Joshua tells how Joshua led the Israelites in taking control of the Promised Land and how he assigned each tribe of Israel a part of the land to live on.
- Joshua son of Jehozadak is mentioned in the books of Haggai and Zechariah; he was a high priest who helped rebuild the walls of Jerusalem.
- There are several other men named Joshua mentioned in the genealogies and elsewhere in the Bible.

(Translation suggestions: How to Translate Names)

(See also: **Canaan**, **Haggai**, Jericho, Moses, **Promised Land**, **Zechariah (OT)**)

Bible References:

- **1 Chronicles 7:25-27**
- **Deuteronomy 3:21**
- **Exodus 17:10**
- **Joshua 1:3**
- **Numbers 27:19**

Examples from the Bible stories:

- **14:4** When the Israelites reached the edge of Canaan, Moses chose twelve men, one from each tribe of Israel. He gave the men instructions to go and spy on the land to see what it was like.

- 14:6 Immediately Caleb and **Joshua**, the other two spies, said, “It is true that the people of Canaan are tall and strong, but we can certainly defeat them!”
- 14:8 “Except for **Joshua** and Caleb, everyone who is twenty years old or older will die there and never enter the Promised Land.”
- 14:14 Moses was now very old, so God chose **Joshua** to help him lead the people.
- 14:15 **Joshua** was a good leader because he trusted and obeyed God.
- 15:3 After the people crossed the Jordan River, God told **Joshua** how to attack the powerful city of Jericho.

Word Data:

- Strong’s: H3091, G24240

Hebrews References:

4:8

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

Hebrews References:

10:34; 12:2; 12:11; 13:17

Judah

Definition:

Judah was Jacob's fourth son. He was Leah's fourth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Judah" or "Judah."
- His name sounds similar to the Hebrew word meaning "praise."
- The tribe of Judah settled in the southern part of Canaan, including the mountainous area to the south of the city of Jerusalem. When used as the name of a region of land, the term "Judah" refers to the land given to the tribe of Judah.
- In the Old Testament, the name Judah is sometimes used to refer to the whole southern kingdom of Israel (similar to how the name Ephraim is sometimes used to refer to the whole northern kingdom).
- King David, King Solomon, and all the kings of the southern kingdom were descendants of Judah. Jesus, too, was a descendant of Judah.
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Judah (kingdom), Jew, Judea, Jacob, Leah)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 1:9
- Genesis 29:35
- Genesis 38:2
- Luke 3:33
- Ruth 1:2

Word Data:

- Strong's: H3063

Hebrews References:

7:14; 8:8

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: **governor**, judge, law)

Bible References:

- **2 Timothy 4:8**
- **Acts 7:27**
- **Luke 11:19**
- **Luke 12:14**
- **Luke 18:1-2**
- **Matthew 5:25**
- **Ruth 1:1**

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1781, H1782, H6414, H6416, H6419, H8199, G03500, G12520, G13480, G29190, G29220, G29230

Hebrews References:

4:12; 12:23

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: **decree**, judge, **judgment day**, just, law, law)

Bible References:

- **1 John 4:17**
- **1 Kings 3:9**
- **Acts 10:42-43**

- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- 21:8 A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- 39:4 The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- 50:14 But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

Hebrews References:

6:2; 9:27; 10:27; 10:30; 13:4

just, justice, unjust, injustice, justify, justification

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."

- In some contexts, “just” could be translated as “righteous” or “upright.”
- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: abstractnouns)
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19

- Matthew 23:23-24
- Luke 18:3
- Luke 18:8
- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:4
- Romans 4:1-3
- Galatians 3:6-9
- Galatians 3:11
- Galatians 5:3-4
- Titus 3:6-7
- Hebrews 6:10
- James 2:24
- Revelation 15:3-4

Examples from the Bible stories:

- 17:9 David ruled with **justice** and faithfulness for many years, and God blessed him.
- 18:13 Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- 19:16 They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- 50:17 Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

Hebrews References:

2:2

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

Hebrews References:

7:1; 7:2; 11:23; 11:27

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

Hebrews References:

11:33

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

Hebrews References:

1:8; 12:intro; 12:28

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

Hebrews References:

3:10; 5:2; 8:11; 10:26; 10:30; 10:34; 11:8; 12:17; 13:23

labor, labors, labored, laboring, laborer, work, hard work

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- Ways to translate “labor” could include “work” or “toil” or “hard work” or “difficult work” or to “work hard.”

(See also: hard)

Bible References:

Word Data:

- Strong’s: H3021, H4399, H4522, H4639, H5647, H5656, H5998, H6001, H6089, G20380, G20400, G20410, G28720, G28730

Hebrews References:

11:33

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

Hebrews References:

9:2

last day, last days, latter days

Definition:

The term “the last days” refers generally to the time which begins with the first coming of Jesus and ends with his second coming and the final day of judgement. The Bible also calls the final day of judgement “the last day.” The phrase “the latter days” is sometimes used in the Bible with the same meaning as the phrase “the last days” but other times it can refer only to a time that is after the time in which the speaker is speaking but before the second coming of Jesus. The term “the last day” refers to the day of final judgement.

- This time period of “the last days” will have an unknown duration.
- “The last day” is a time of judgment upon those who have turned away from God.

Translation Suggestions:

- The term “the last days” can also be translated as “the final days” or “the end times.”
- The term “the last day” can also be translated as “the final day.”
- In some contexts, this could be translated as “end of the world” or “when this world ends.”

(See also: day of the Lord, judge, turn, world)

Bible References:

- 2 Peter 3:3-4
- Daniel 10:14-15
- Hebrews 1:2
- Isaiah 2:2
- James 5:3
- Jeremiah 23:19-20
- John 11:24-26
- Micah 4:1

Word Data:

- Strong’s: H0319, H3117, G20780, G22500

Hebrews References:

1:2

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term “law” refers to a rule or instruction that should be followed. In the Bible, the term “law” is often used generally to refer to anything and everything God wants his people to obey and do. The specific term “law of Moses” refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the “law” can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as “scriptures” in the New Testament).
  - all of God’s instructions and will
- The phrase “the Law and the Prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The term “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:6

- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- 13:7 God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- 13:9 Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- 15:13 Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- 16:1 After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- 21:5 In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- 27:1 Jesus answered, "What is written in **God's law**?"
- 28:1 Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

Hebrews References:

7:5; 7:19; 7:28; 8:4; 9:19; 9:22; 10:1; 10:8; 10:28

law, principle

Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior, and is usually not written down or enforced. However, sometimes the term “law” is used to mean a “principle.”

- A “law” is similar to a “decree,” but the term “law” is generally used to refer to something written rather than spoken.
- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term “law of Moses,” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: law of Moses, **decree**, **command**, declare)

Bible References:

- **Deuteronomy 4:2**
- **Esther 3:8-9**
- **Exodus 12:12-14**
- **Genesis 26:5**
- **John 18:31**
- **Romans 7:1**

Word Data:

- Strong’s: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H6310, H7560, H8451, G17850, G35480, G35510, G47470

Hebrews References:

7:12; 7:16; 8:10; 10:16

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

Hebrews References:

1:9; 10:17

Levi, Levite

Definition:

Levi was Jacob's third son. He was Leah's third son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Levi" or the "Levites."
- The name Levi is similar to the Hebrew word for "join to."
- Unlike the other tribes, the tribe of Levi did not inherit a unified area of land in Canaan. Instead, they inherited various cities scattered throughout the regions belonging to the other tribes.
- The tribe of Levi was responsible for taking care of the tabernacle (and later, the temple) and conducting religious rituals, including offering sacrifices and prayers for the Israelite people.
- In the Old Testament, it is not always clear whether the term "Levite" refers generally to a descendant of Levi or specifically to a person who served in the temple helping the priests.
- The Old Testament law prescribed that all priests were to be chosen from the tribe of Levi. The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus. Their names are listed in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: **twelve tribes of Israel**, priest, sacrifice, **temple**, Jacob, **Leah**, **Matthew**)

Bible References:

- **1 Chronicles 2:1-2**
- **1 Kings 8:3-5**
- **Acts 4:36-37**
- **Genesis 29:34**
- **John 1:19-21**
- **Luke 10:32**

Word Data:

- Strong's: H3878, H3879, H3881, G30170, G30180, G30190, G30200

Hebrews References:

7:5; 7:9; 7:11

lion, lioness

Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.

(See also: How to Translate Unknowns)

(See also: David, leopard, Samson, sheep)

Bible References:

- 1 Chronicles 11:22-23
- 1 Kings 7:29
- Proverbs 19:12
- Psalms 17:12
- Revelation 5:5

Word Data:

- Strong's: H0738, H0739, H0744, H3715, H3833, H3918, H7826, H7830, G30230

Hebrews References:

11:33

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

Hebrews References:

7:5; 7:10

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

Hebrews References:

1:10; 2:3; 7:14; 7:21; 8:2; 8:8; 8:9; 8:10; 8:11; 10:16; 10:30; 12:5; 12:6; 12:14; 13:6; 13:20

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

Hebrews References:

1:9; 6:10; 10:24; 12:6; 13:1

majesty

Definition:

The term “majesty” or “majestic” refers to greatness and splendor, often in relation to the qualities of a king.

- In the Bible, “majesty” frequently refers to the greatness of God, who is the supreme King over the universe.
- “Your Majesty” is a way of addressing a king.

Translation Suggestions:

- This term could be translated as “kingly greatness” or “royal splendor.”
- “Your Majesty” could be translated as something like “your Highness” or “your Excellency” or using a natural way of addressing a ruler in the target language.

(See also: king)

Bible References:

- 2 Peter 1:16-18
- Daniel 4:36
- Isaiah 2:10
- Jude 1:25
- Micah 5:4

Word Data:

- Strong’s: H1347, H1348, H1420, H1923, H1926, H1935, H7238, G31680, G31720

Hebrews References:

1:3; 8:1

manna

Definition:

Manna was a white, grain-like food that God provided for the Israelites to eat during the 40 years of living in the wilderness after they left Egypt.

- Manna looked like white flakes which appeared each morning on the ground under the dew. It tasted sweet, like honey.
- The Israelites gathered the manna flakes every day except on the Sabbath.
- On the day before the Sabbath, God told the Israelites to gather twice the amount of manna so they would not have to gather it on their day of rest.
- The word “manna” means “what is it?”
- In the Bible, manna is also referred to as “bread from heaven” and “grain from heaven.”

Translation Suggestions

- Other ways to translate this term could include “thin white flakes of food” or “food from heaven.”
- Also consider how this term is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: bread, desert, grain, heaven, Sabbath)

Bible References:

- Deuteronomy 8:3
- Exodus 16:27
- Hebrews 9:3-5
- John 6:30-31
- Joshua 5:12

Word Data:

- Strong’s: H4478, G31310

Hebrews References:

9:4

mediator

Definition:

A mediator is a person who helps two or more people to resolve their disagreements or conflicts with each other. He helps them to become reconciled.

- Because people have sinned, they are God's enemies who deserve his wrath and punishment. Because of sin, the relationship between God and his people is broken.
- Jesus is the mediator between God the Father and his people, restoring that broken relationship through his death as payment for their sin.

Translation Suggestions:

- Ways to translate "mediator" could be "go-between person" or "reconciler" or "person who brings peace."
- Compare this term with how the term "priest" is translated. It is best if the term "mediator" is translated differently.

(See also: priest, reconcile)

Bible References:

- 1 Timothy 2:5
- Galatians 3:20
- Hebrews 8:6
- Hebrews 12:24
- Luke 12:14

Word Data:

- Strong's: H3887, G33120, G33160

Hebrews References:

8:6; 9:15; 12:24

Melchizedek

Definition:

During the time when Abram lived, Melchizedek was the king of the city of Salem (later "Jerusalem")

- Melchizedek's name means "king of righteousness" and his title "king of Salem" means "king of peace."
- He was also called a "priest of God Most High."
- Melchizedek is first mentioned in the Bible when he served Abram bread and wine after Abram rescued his nephew Lot from powerful kings. Abram gave Melchizedek one-tenth of the plunder from his victory.
- In the New Testament, Melchizedek is described as someone who had no father or mother. He was called a priest and king who will reign forever.
- The New Testament also says that Jesus is a priest according to the priestly "order of Melchizedek." Jesus was not descended from Levi as the Israelite priests were. His priesthood is directly from God, as Melchizedek's was.
- Based on these descriptions of him in the Bible, Melchizedek was a human priest who was also chosen by God to represent or point forward to Jesus, the eternal king of peace and righteousness and our great high priest.

(Translation suggestions: How to Translate Names)

(See also: Abraham, everlasting, high priest, Jerusalem, Levite, priest, righteous)

Bible References:

- Genesis 14:18
- Hebrews 6:20
- Hebrews 7:17
- Psalm 110:4

Word Data:

- Strong's: H4442, G31980

Hebrews References:

5:intro; 5:6; 5:10; 6:20; 7:intro; 7:1; 7:10; 7:11; 7:15; 7:17

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

Hebrews References:

2:17; 4:16; 8:12; 10:28

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

Hebrews References:

11:34

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

Hebrews References:

8:10; 10:16

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

Hebrews References:

2:4

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

Hebrews References:

10:33; 11:36

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

Hebrews References:

3:2; 3:3; 3:5; 3:16; 7:14; 8:5; 11:23; 11:24; 12:21

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

Hebrews References:

7:1

multiply, multiplied, multiplication

Definition:

The term “multiply” means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to “multiply” and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- Depending on the context, this term could also be translated as “increase” or “cause to increase” or “greatly increase in number” or “become greater in number” or “become more numerous.”
- The phrase “greatly multiply your pain” could also be translated as “cause your pain to become more severe” or “cause you to experience much more pain.”
- To “multiply horses” means to “greedily keep acquiring more horses” or to “get large numbers of horses.”

Bible References:

- Deuteronomy 8:1
- Genesis 9:7
- Genesis 22:17
- Hosea 4:6-7

Word Data:

- Strong’s: H3254, H3527, H6280, H7231, H7233, H7235, H7680, G40520, G41290

Hebrews References:

6:14

Noah

Definition:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic ark in which he and his family could live while the flood waters covered the earth.

- Noah was a righteous man who obeyed God in everything.
- When God told Noah how to build the gigantic ark, Noah built it exactly the way God told him to.
- Inside the ark, Noah and his family were kept safe, and later their children and grandchildren filled the earth with people again.
- Everyone born since the time of the flood is a descendant of Noah.

(Translation suggestions: How to Translate Names)

(See also: descendant, ark)

Bible References:

- Genesis 5:30-31
- Genesis 5:32
- Genesis 6:8
- Genesis 8:1
- Hebrews 11:7
- Matthew 24:37

Examples from the Bible stories:

- 3:2 But **Noah** found favor with God.
- 3:4 **Noah** obeyed God. He and his three sons built the boat just the way God had told them.
- 3:13 Two months later God said to **Noah**, “You and your family and all the animals may leave the boat now. Have many children and grandchildren and fill the earth.” So **Noah** and his family came out of the boat.

Word Data:

- Strong's: H5146, G35750

Hebrews References:

11:7

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

Hebrews References:

3:11; 3:18; 4:3; 6:intro; 6:13; 6:16; 6:17; 7:intro; 7:20; 7:21; 7:28

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

Hebrews References:

1:9

ordain, ordained, ordination, planned long ago, set up, prepared

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to “ordain” could be translated as to “assign” or to “appoint” or to “command” or to “make a rule” or to “institute.”

(See also: command, covenant, decree, law, law, priest)

Bible References:

- 1 Kings 12:31-32
- 2 Samuel 17:13-14
- Exodus 28:40-41
- Numbers 3:3
- Psalms 111:7-9

Word Data:

- Strong’s: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G12990, G25250, G42700, G42820

Hebrews References:

10:5; 11:3

ordinance, regulation, requirement, strict law, custom

Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow.

This term is related to the term “ordain.”

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term “ordinance” could be translated as “public decree” or “regulation” or “law,” depending on the context.

(See also: command, decree, law, ordain, statute)

Bible References:

- Deuteronomy 4:13-14
- Exodus 27:20-21
- Leviticus 8:31-33
- Malachi 3:6-7

Word Data:

- Strong’s: H2706, H4687, H4931, H4941

Hebrews References:

9:1; 9:10

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

Hebrews References:

11:28

patient, patience, impatient

Definition:

The terms “patient” and “patience” refer to persevering through difficult circumstances. Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God’s people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.

(See also: endure, forgive, persevere)

Bible References:

- 1 Peter 3:20
- 2 Peter 3:8-9
- Hebrews 6:11-12
- Matthew 18:28-29
- Psalms 37:7
- Revelation 2:2

Word Data:

- Strong’s: H0750, H0753, H2342, H3811, H6960, H7114, G04200, G04630, G19330, G31140, G31150, G31160, G52780, G52810

Hebrews References:

6:12

patriarch

Definition:

The term “patriarch” in the Bible refers to someone who was a founding ancestor of the Jewish people, particularly Abraham, Isaac, or Jacob.

- It also can refer to the twelve sons of Jacob who became the twelve patriarchs of the twelve tribes of Israel.
- The term “patriarch” has a similar meaning to “forefather,” but more specifically refers to the most well-known male ancestral leaders of a people group.

Bible References:

- Acts 2:29-31
- Acts 7:6-8
- Acts 7:9
- Ezra 3:12-13

Word Data:

- Strong’s: H0001, H7218, G39660

Hebrews References:

7:4

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

Hebrews References:

7:2; 11:31; 12:11; 12:14; 13:20

people of God

Definition:

The concept of the “people of God” in the Bible refers to people with whom God has established a covenant relationship.

- In the Old Testament, the phrase “people of God” refers to the nation of Israel. The nation of Israel was chosen by God and set apart from the other nations of the world in order to serve and obey him.
- In the New Testament, the phrase “people of God” refers to the “Church,” meaning everyone who believes in Jesus. This includes both Jews and Gentiles. In the New Testament, sometimes this group of people is called the “sons of God” or “children of God.”
- When God uses the phrase “my people,” he is referring to people who have a covenant relationship with him. God’s people are chosen by him, and he wants them to live in a way that is pleasing to him.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- When God says “my people” other ways to translate it could include “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: Israel, people group)

Bible References:

- 1 Chronicles 11:2
- Acts 7:34
- Acts 7:51-53
- Acts 10:36-38
- Daniel 9:24-25
- Isaiah 2:5-6

- **Jeremiah 6:20-22**
- **Joel 3:16-17**
- **Micah 6:3-5**
- **Revelation 13:7-8**

Word Data:

- Strong's: H0430, H5971, G23160, G29920

Hebrews References:

4:9; 8:10; 10:30; 11:25

perfect, complete

Definition:

In the New Testament, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be “perfect” or “complete,” that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault” or “not having any faults.”

(See also: **blemish**)

Bible References:

- Hebrews 12:2
- **James 3:2**
- **Matthew 5:46-48**
- **Psalms 19:7-8**

Word Data:

- Strong’s: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

Hebrews References:

front:intro; 2:10; 5:9; 5:14; 6:1; 7:11; 7:19; 7:28; 9:9; 9:11; 10:1; 10:14; 11:40; 12:2; 12:23

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

Hebrews References:

1:11; 11:31

Pharaoh, king of Egypt

Definition:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.
- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as “Pharaoh.”

(Translation suggestions: How to Translate Names)

(See also: egypt, king)

Bible References:

- Acts 7:9-10
- Acts 7:13
- Acts 7:21
- Genesis 12:15
- Genesis 40:7
- Genesis 41:25

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.
- 8:8 **Pharaoh** was so impressed with Joseph that he appointed him to be the second most powerful man in all of Egypt!
- 9:2 So the **Pharaoh** who was ruling over Egypt at that time made the Israelites slaves to the Egyptians.
- 9:13 “I will send you to **Pharaoh** so that you can bring the Israelites out of their slavery in Egypt.”
- 10:2 Through these plagues, God showed __Pharaoh __ that he is more powerful than **Pharaoh** and all of Egypt’s gods.

Word Data:

- Strong's: H4428, H4714, H6547, G53280

Hebrews References:

11:24

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

Hebrews References:

10:34

praise, praised, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: worship)

Bible References:

- 2 Corinthians 1:3
- Acts 2:47
- Acts 13:48
- Daniel 3:28
- Ephesians 1:3
- Genesis 49:8
- James 3:9-10
- John 5:41-42
- Luke 1:46
- Luke 1:64-66
- Luke 19:37-38
- Matthew 11:25-27
- Matthew 15:29-31

Examples from the Bible stories:

- 12:13 The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- 17:8 When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- 22:7 Zechariah said, "**Praise** God, because he has remembered his people!"
- 43:13 They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- 47:8 They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's: H1319, H7121, H8416, G29800, G38530

Hebrews References:

13:15

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

Hebrews References:

5:7; 13:18

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

Hebrews References:

5:6; 7:intro; 7:1; 7:3; 7:5; 7:11; 7:12; 7:14; 7:15; 7:17; 7:20; 7:21; 7:23; 7:24; 8:4; 9:6; 10:11; 10:21

prince, princess, governor, provincial governor, official, nobleman, noblemen, nobility

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: angel, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

Bible References:

- Acts 5:29-32
- Genesis 12:15
- Genesis 49:26
- Luke 1:52

Word Data:

- Strong's: H0001, H0117, H0324, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5633, H5993, H6579, H7261, H7333, H7786, H8269, H8282, H8323, G07470, G07580, G14130, G31750

Hebrews References:

2:10

profane, profaned

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to “profane” could be translated as to “treat as unholy” or to “be irreverent toward” or to “dishonor.”
- God told the Israelites that they “profaned” themselves with idols, meaning that the people were making themselves “unclean” or “dishonored” by this sin. They were also dishonoring God.
- Depending on the context, the adjective “profane” could be translated as “dishonoring” or “godless” or “unholy.”

(See also: defile, holy, clean)

Bible References:

- 2 Timothy 2:16-18
- Ezekiel 20:9
- Malachi 1:10-12
- Matthew 12:5
- Numbers 18:30-32

Word Data:

- Strong’s: H2455, H2490, H2491, H5234, H8610, G09520, G09530

Hebrews References:

12:16

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

Hebrews References:

4:2; 12:10; 13:9

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

Hebrews References:

4:1; 6:12; 6:13; 6:15; 6:17; 7:6; 8:6; 9:15; 10:23; 10:36; 11:9; 11:11; 11:13; 11:17; 11:33; 11:39; 12:26

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

Hebrews References:

1:1; 11:32

propitiation

Definition:

The term “propitiation” refers to a sacrifice that is made to satisfy or fulfill the justice of God and to appease his wrath.

- The offering of the sacrificial blood of Jesus Christ is the propitiation to God for mankind’s sins.
- Jesus’ death on the cross appeased God’s wrath against sin. This provided a way for God to look on people with favor and offer them eternal life.

Translation Suggestions:

- This term could be translated as “appeasement” or “causing God to forgive sins and grant favor to people.”
- The word “atonement” is close in meaning to “propitiation.” It is important to compare how these two terms are used.

(See also: atonement, everlasting, forgive, sacrifice)

Bible References:

- 1 John 2:2
- 1 John 4:10
- Romans 3:25-26

Word Data:

- Strong’s: G24340, G24350

Hebrews References:

2:17

prostitute, harlot, whored

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: euphemism)

(See also: adultery, **false god**, sexual immorality, **false god**)

Bible References:

- **Genesis 34:31**
- **Genesis 38:21**
- **Luke 15:30**
- **Matthew 21:31**

Word Data:

- Strong’s: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G42040

Hebrews References:

11:31

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

Hebrews References:

1:6; 9:1; 11:21

punish, punished, punishment, unpunished

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: just, repent, righteous, sin)

Bible References:

- 1 John 4:18
- 2 Thessalonians 1:9
- Acts 4:21
- Acts 7:59-60
- Genesis 4:15
- Luke 23:16
- Matthew 25:46

Examples from the Bible stories:

- 13:7 God also gave many other laws and rules to follow. If the people obeyed these laws, God promised that he would bless and protect them. If they disobeyed them, God would **punish** them.

- 16:2 Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.
- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them.
- 48:6 Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- 48:10 When anyone believes in Jesus, the blood of Jesus takes away that person's sin, and God's **punishment** passes over him.
- 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.
- 49:11 Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

Word Data:

- Strong's: H3027, H3256, H4148, H4941, H5221, H5414, H6031, H6064, H6213, H6485, H7999, H8011, H8199, G13490, G15560, G15570, G28490, G38110, G50970

Hebrews References:

10:29

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”
- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: **atonement**, **clean**, spirit)

Bible References:

- **1 Timothy 1:5**
- **Exodus 31:6-9**
- Hebrews 9:13-15
- **James 4:8**
- **Luke 2:22**
- **Revelation 14:4**

Word Data:

- Strong's: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

Hebrews References:

9:13; 10:22

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

Hebrews References:

11:34

Rahab

Definition:

Rahab was a woman who lived in Jericho when Israel attacked the city. Rahab was also the name of a mythical monster of primeval chaos.

- Rahab was a prostitute who hid the two Israelites who came to spy on Jericho before the Israelites attacked it. She helped the spies escape back to the Israelite camp.
- Rahab became a believer in Yahweh.
- She and her family came to live with the Israelites after the Israelites destroyed Jericho and spared Rahab and her family.
- The mythical sea monster was pictured as ruling the chaotic sea and God was pictured as defeating that sea monster when he brought order into the world during creation.
- The sea monster Rahab was pictured as a serpent or dragon, and may have been considered the same as the mythical creature called Leviathan.

(Translation suggestions: How to Translate Names)

(See also: Israel, Jericho, prostitute)

Bible References:

- Hebrews 11:29-31
- **James 2:25**
- **Joshua 2:21**
- **Joshua 6:17-19**
- **Matthew 1:5**
- **Psalms 87:4**
- **Psalms 89:10**
- **Job 9:13**

Examples from the Bible stories:

- **15:1** In that city there lived a prostitute named **Rahab** who hid the spies and later helped them to escape. She did this because she believed God. They promised to protect **Rahab** and her family when the Israelites would destroy Jericho.

- 15:5 The Israelites destroyed everything in the city as God had commanded. **Rahab** and her family were the only people in the city that they did not kill. They became part of the Israelites.

Word Data:

- Strong's: H7343, G44600

Hebrews References:

11:31

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

Hebrews References:

3:8; 3:15; 3:16

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

Hebrews References:

12:5

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

Hebrews References:

2:2; 4:16; 7:5; 7:8; 7:9; 7:11; 9:15; 10:26; 10:34; 10:36; 11:8; 11:11; 11:13; 11:17; 11:19; 11:29; 11:31; 11:35; 11:36; 11:39; 12:6; 12:28

redeem, redeemer, redemption

Definition:

The term “redeem” refers to buying back something or someone that has been previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these words. The word “ransom,” however, can also mean the payment necessary to “redeem” something or someone. The term “redeem” never refers to the actual payment itself.

(See also: free, ransom)

Bible References:

- Colossians 1:13-14
- Ephesians 1:7-8
- Ephesians 5:16
- Galatians 3:13-14
- Galatians 4:5
- Luke 2:38
- Ruth 2:20

Word Data:

- Strong's: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

Hebrews References:

9:12; 9:15; 11:35

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

Hebrews References:

10:28; 12:17; 12:25

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

Hebrews References:

6:1; 6:6; 7:21; 12:17

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

Hebrews References:

13:17

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

Hebrews References:

6:2; 11:35

revere, revered, reverence, reverent

Definition:

The term “reverence” refers to feelings of profound, deep respect for someone or something. “Revere” someone or something is to show reverence towards that person or thing.

- Feelings of reverence can be seen in actions that honor the person who is revered.
- The fear of the Lord is an inner reverence that manifests itself in obedience to God’s commandments.
- This term could also be translated as “fear and honor” or “sincere respect.”

(See also: fear, honor, obey)

Bible References:

- 1 Peter 1:15-17
- Hebrews 11:7
- Isaiah 44:17
- Psalms 5:7-8

Word Data:

- Strong’s: H3372, H3373, H3374, H4172, H6342, H7812, G01270, G17880, G21250, G24120, G53990, G54010

Hebrews References:

11:7; 12:28

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

Hebrews References:

10:35; 11:26

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

Hebrews References:

1:8; 1:9; 5:13; 6:10; 7:2; 10:38; 11:4; 11:7; 11:33; 12:11; 12:23

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

Hebrews References:

1:12

rod

Definition:

The term “rod” refers to a narrow, solid, stick-like tool that was used in several different ways. It was probably at least a meter in length.

- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms “rod” and “staff” as metaphors to refer to God’s guidance and discipline for his people.
- A shepherd’s rod was also used to count the sheep as they passed under it.
- Another metaphorical expression, “rod of iron,” refers to God’s punishment for people who rebel against him and do evil things.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.
- In the Bible, a wooden rod was also referred to as an instrument to discipline children.

(See also: staff, sheep, shepherd)

Bible References:

- 1 Corinthians 4:21
- 1 Samuel 14:43-44
- Acts 16:23
- Exodus 27:9-10
- Revelation 11:1

Word Data:

- Strong’s: H2415, H4294, H4731, H7626, G25630, G44630, G44640

Hebrews References:

9:4

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

Hebrews References:

4:9

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

Hebrews References:

5:1; 7:27; 8:3; 9:9; 9:23; 9:26; 10:intro; 10:1; 10:5; 10:8; 10:10; 10:11; 10:12; 10:14; 10:18; 10:26; 11:4; 13:15; 13:16

saint

Definition:

The term “saints” literally means “holy ones” and refers to believers in Jesus.

- Later in church history, a person known for his good works was given the title “saint,” but that was not how this term was used during New Testament times.
- Believers in Jesus are saints or holy ones, not because of what they have done, but rather because of their faith in the saving work of Jesus Christ. He is the one who makes them holy.

Translation Suggestions:

- Ways to translate “saints” could include “holy ones” or “holy people” or “holy believers in Jesus” or “set apart ones.”
- Be careful not to use a term that refers to people of only one Christian group.

(See also: holy)

Bible References:

- 1 Timothy 5:10
- 2 Corinthians 9:12-15
- Revelation 16:6
- Revelation 20:9-10

Word Data:

- Strong’s: H2623, H6918, H6922, G00400

Hebrews References:

6:10; 13:24

Samson

Definition:

Samson was one of the judges, or deliverers, of Israel. He was from the tribe of Dan.

- God gave Samson superhuman strength, which he used to fight against Israel's enemies, the Philistines.
- Samson was put under a vow to never cut his hair and to never drink wine or any other fermented drink. As long as he kept this vow, God continued to give him strength.
- He finally broke his vow and allowed his hair to be cut, enabling the Philistines to capture him.
- While Samson was in captivity, God enabled him to regain his strength and gave him the opportunity to destroy the temple of the false god Dagon, along with many Philistines.

(Translation suggestions: How to Translate Names)

(See also: **deliver**, **Philistines**, **twelve tribes of Israel**)

Bible References:

- Hebrews 11:32-34
- **Judges 13:25**
- **Judges 16:2**
- **Judges 16:31**

Word Data:

- Strong's: H8123, G45460

Hebrews References:

11:32

Samuel

Definition:

Samuel was a prophet and the last judge of Israel. He anointed both Saul and David as kings over Israel.

- Samuel was born to Elkanah and Hannah in the town of Ramah.
- Hannah had been barren, so she had prayed earnestly that God would give her a son. Samuel was the answer to that prayer.
- Hannah promised that if, in answer to her desperate prayer that God would give her a male child, her request was granted, she would dedicate her son to Yahweh.
- To fulfill her promise to God, when Samuel was a young boy, Hannah sent him to live with and help Eli the priest in the temple.
- God raised up Samuel to be a great prophet.

(Translation suggestions: How to Translate Names)

(See also: Hannah, judge, prophet, Yahweh)

Bible References:

- 1 Samuel 1:19
- 1 Samuel 9:24
- 1 Samuel 12:17
- Acts 3:24
- Acts 13:20
- Hebrews 11:32-34

Word Data:

- Strong's: H8050, G45450

Hebrews References:

11:32

sanctify, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term “sanctify” can be translated as “set apart” or “make holy” or “purify.”
- When people sanctify themselves, they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- When its meaning is “consecrate,” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: consecrate, holy, set apart)

Bible References:

- 1 Thessalonians 4:3-6
- 2 Thessalonians 2:13
- Genesis 2:1-3
- Luke 11:2
- Matthew 6:8-10

Word Data:

- Strong’s: H6942, G00370, G00380

Hebrews References:

2:11; 9:13; 10:10; 10:14; 10:29; 13:12

Sarah, Sarai

Definition:

- Sarah was Abraham's wife.
- Her name was originally "Sarai," but God changed it to "Sarah."
- Sarah gave birth to Isaac, the son God had promised to give her and Abraham.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Isaac)

Bible References:

- Genesis 11:30
- Genesis 11:31
- Genesis 17:15
- Genesis 25:9-11

Examples from the Bible stories:

- 5:1 So Abram's wife, **Sarai**, said to him, "Since God has not allowed me to have children and now I am too old to have children, here is my servant, Hagar. Marry her also so she can have a child for me."
- 5:4 "Your wife, **Sarai**, will have a son—he will be the son of promise."
- 5:4 God also changed **Sarai's** name to **Sarah**, which means "princess."
- 5:5 About a year later, when Abraham was 100 years old and **Sarah** was 90, **Sarah** gave birth to Abraham's son. They named him Isaac as God had told them to do.

Word Data:

- Strong's: H8283, H8297, G45640

Hebrews References:

11:11

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

Hebrews References:

2:14

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

Hebrews References:

1:14; 2:3; 2:10; 5:7; 5:9; 6:9; 7:25; 9:28; 11:7

scepter

Definition:

The term “scepter” refers to an ornamental rod or staff held by a ruler, such as a king.

- Scepters were originally a branch of wood with carved decorations. Later scepters were also made of precious metals such as gold.
- The scepter was a symbol of royalty and authority and also symbolized the honor and dignity associated with a king.
- In the Old Testament, God was described as having a scepter of righteousness because God rules as king over his people.
- An Old Testament prophecy referred to the Messiah as a symbolic scepter that would come from Israel to rule over all nations.
- This could also be translated as “ruling rod” or “ruler’s rod” or “king’s rod.”

(See also: authority, Christ, king, righteous)

Bible References:

- Amos 1:5
- Esther 4:11
- Genesis 49:10
- Hebrews 1:8
- Numbers 21:18
- Psalms 45:6

Word Data:

- Strong’s: H2710, H4294, H7626, H8275, G44640

Hebrews References:

1:8

scroll

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.

(See also: seal, synagogue, word of God)

Bible References:

- Jeremiah 29:3
- Luke 4:17
- Numbers 21:14-15
- Revelation 5:2

Word Data:

- Strong's: H4039, H4040, H5612, G09740, G09750

Hebrews References:

10:7

Sea of Reeds, Red Sea

Definition:

The “Sea of Reeds” was the name of a body of water located between Egypt and Arabia. It is now called the “Red Sea.”

- The Red Sea is long and narrow. It is larger than a lake or river, but much smaller than an ocean.
- The Israelites had to cross the Red Sea when they were fleeing from Egypt. God performed a miracle and caused the waters of the sea to divide so that the people could walk across on dry land.
- The land of Canaan was north of this sea.
- This could also be translated as “Reed Sea.”

(See also: **Arabia**.**Canaan**, Egypt)

Bible References:

- **Acts 7:35-37**
- **Exodus 13:17-18**
- **Joshua 4:22-24**
- **Numbers 14:23-25**

Examples from the Bible stories:

- **12:4** When the Israelites saw the Egyptian army coming, they realized they were trapped between Pharaoh’s army and the **Red Sea**.
- **12:5** Then God told Moses, “Tell the people to move toward the **Red Sea**.”
- **13:1** After God led the Israelites through the **Red Sea**, he led them through the wilderness to a mountain called Sinai.

Word Data:

- Strong’s: H3220, H5488, G20630, G22810

Hebrews References:

11:29

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

Hebrews References:

8:7; 11:6; 11:14; 12:17; 13:14

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

Hebrews References:

2:15; 3:5; 8:5; 9:6; 9:9; 9:14; 10:2; 12:28; 13:10

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

Hebrews References:

12:16; 13:4

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

Hebrews References:

2:11; 10:33; 11:16; 11:26; 12:2; 13:13

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

Hebrews References:

13:intro; 13:20

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

Hebrews References:

2:4

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

Hebrews References:

1:3; 2:17; 3:13; 3:17; 4:15; 5:1; 5:3; 7:26; 7:27; 8:12; 9:26; 9:28; 10:intro; 10:2; 10:3; 10:4; 10:6; 10:8; 10:11; 10:12; 10:17; 10:18; 10:26; 11:25; 12:1; 12:3; 12:4; 13:11

slaughter, slaughtered

Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called “slaughter.”

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression “the slaughter was very great” could be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include “kill” or “slay” or “killing.”

(See also: angel, cow, **disobey**, **Ezekiel**, servant, **slay**)

Bible References:

- **Ezekiel 21:10-11**
- Hebrews 7:1
- **Isaiah 34:2**
- **Jeremiah 25:34**

Word Data:

- Strong’s: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G28710, G49670, G49690

Hebrews References:

7:1

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

Hebrews References:

1:2; 1:8; 3:6; 4:14; 5:5; 5:8; 6:6; 7:3; 7:28; 10:29

sons of God, children of God

Definition:

The term “sons of God” is a figurative expression that has several possible meanings.

- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- Some people interpret the term “sons of God” that appears in Genesis 6 to mean fallen angels—evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- The title “Son of God” is a different term: it refers to Jesus, who is God’s only Son.

Translation Suggestions:

- When “sons of God” refers to believers in Jesus, it could be translated as “children of God.”
- In Genesis 6:2 and 4 ways to translate “sons of God” could include “angels,” “spirit beings,” “supernatural creatures,” or “demons.”
- Also see the link for “son.”

(See also: angel, demon, son, Son of God, ruler, spirit)

Bible References:

- Genesis 6:2
- Genesis 6:4
- Job 1:6
- Romans 8:14

Word Data:

- Strong’s: H0430, H1121, G52070, G50430

Hebrews References:

12:5

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

Hebrews References:

4:12; 6:19; 10:38; 10:39; 12:3; 13:17

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

Hebrews References:

1:7; 1:14; 4:12; 12:9; 12:23

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

Hebrews References:

11:21

stone, stoning

Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: adultery, commit, crime, death, Lystra, testimony)

Bible References:

- Acts 7:57-58
- Acts 7:59-60
- Acts 14:5
- Acts 14:19-20
- John 8:4-6
- Luke 13:34
- Luke 20:6
- Matthew 23:37-39

Word Data:

- Strong’s: H0068, H0069, H0810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G26420, G29910, G30340, G30350, G30360, G30370, G40740, G43480, G55860

Hebrews References:

11:37; 12:20

subject, be subject to, subjected, subjecting, subjection

Definition:

A person is the “subject” of another person if the second person rules over and/or leads the first. A person is the “subject” of a belief system or teaching if they believe it and therefore live according to it. To “be subject to” is to “obey” or to “submit to the authority of.”

- The phrase “put in subjection to” refers to causing people to be under the authority of a leader or ruler.
- Depending on context, the word “subjected” can be translated as “submitted” or “under the authority of.”
- Sometimes the term “subject” is used to refer to being the topic or focus of something, such as in, “you will be the subject of ridicule.”
- The phrase “be subject to” means the same as “be submissive to” or “submit to.”
- The phrase “were subject to tribute” means the same as “were forced to pay tribute” or “were forced to give tribute.”
- To “subject” someone or something to a particular experience means to cause that person to experience something negative, such as pain.
- The phrase “subject to weakness” in Hebrews 5:2 and the phrases “was subjected” and “having subjected it” in Romans 8:20 all refer to being caused to experience something negative. The phrase in Hebrews 5:2 can be translated as “encompassed with weakness”. The phrases in Romans 8:20 can be translated as “was placed under” and “having place it under” or as “was forced to experience” and “having forced it to experience this”.

(See also: submit)

Bible References:

Word Data:

- Strong’s: G52930

Hebrews References:

2:5; 2:8

submit, submitted, submitting, submission, in submission

Definition:

To “submit” usually means to voluntarily place oneself under the authority of a person or government.

- The Bible tells believers in Jesus to submit to God and other authorities in their lives.
- The instruction to “submit to one another” means to humbly accept correction and to focus on the needs of others rather than on our own needs.
- To “live in submission to” means to put oneself under the authority of something or someone.

Translation Suggestions:

- The command “submit to” could be translated as “put yourself under the authority of” or “follow the leadership of” or “humbly honor and respect.”
- The term “submission” could be translated as “obedience” or “the following of authority.”
- The phrase “live in submission to” could be translated as “be obedient to” or “put oneself under the authority of.”
- The phrase “be in submission” could be translated as “humbly accept authority.”

(See also: subject-submission)

Bible References:

Word Data:

- Strong’s: G52260, G52920, G52930

Hebrews References:

12:9; 13:17

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

Hebrews References:

2:9; 2:10; 2:18; 5:8; 9:26; 10:32; 11:25; 13:12

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

Hebrews References:

4:12; 11:34; 11:37

tabernacle

Definition:

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take the tabernacle apart and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when the temple was built in Jerusalem by Solomon.

Translation Suggestions:

- The word “tabernacle” means “dwelling place.” Other ways to translate it could include, “sacred tent” or “tent where God was” or “God’s tent.”
- Make sure that the translation of this term is different from the translation of “temple.”

(See also: altar, **altar of incense**, **ark of the covenant**, **temple**, **tent of meeting**)

Bible References:

- **1 Chronicles 21:30**
- **2 Chronicles 1:2-5**
- **Acts 7:43**
- **Acts 7:45**
- **Exodus 38:21**
- **Joshua 22:19-20**
- **Leviticus 10:16-18**

Word Data:

- Strong's: H0168, H4908, H5520, H5521, H5522, H7900, G46330, G46340, G46360, G46380

Hebrews References:

front:intro; 6:intro; 8:intro; 8:2; 8:5; 9:intro; 9:2; 9:3; 9:6; 9:8; 9:11; 9:21; 13:10

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

Hebrews References:

5:12

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

Hebrews References:

2:18; 4:15

tent, tentmaker

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." (See: synecdoche)

(See also: Abraham, Canaan, curtain, Paul, Sinai, tabernacle, tent of meeting)

Bible References:

- 1 Chronicles 5:10
- Daniel 11:45
- Exodus 16:18
- Genesis 12:9

Word Data:

- Strong's: H0167, H0168, H2583, H3407, H6898

Hebrews References:

11:9

tenth, tithe

Definition:

The terms “tenth” and “tithe” refer to “ten percent” or “one-out-of-ten portion” of one’s money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as “one-tenth” or “one out of ten.”

(See also: believe, Israel, Levite, livestock, Melchizedek, minister, sacrifice, tabernacle, temple)

Bible References:

- Genesis 14:19-20
- Genesis 28:20-22
- Hebrews 7:4-6
- Isaiah 6:13
- Luke 11:42
- Luke 18:11-12
- Matthew 23:23-24

Word Data:

- Strong’s: H4643, H6237, H6241, G05860, G11810, G11830

Hebrews References:

7:intro; 7:2; 7:4; 7:5; 7:6; 7:8; 7:9

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

Hebrews References:

3:8; 3:9; 11:17

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

Hebrews References:

2:4; 2:6; 3:5; 7:8; 7:17; 10:15; 10:28; 11:4; 11:39; 12:1

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

Hebrews References:

6:8

throne, enthroned

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word “throne” can also be used to refer to the ruler, his reign, or his power.
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: authority, power, king, reign)

Bible References:

- Colossians 1:15-17
- Genesis 41:40
- Luke 1:32
- Luke 22:30
- Matthew 5:34
- Matthew 19:28
- Revelation 1:4-6

Word Data:

- Strong’s: H3427, H3676, H3678, H3764, H7675, G09680, G23620

Hebrews References:

1:8; 4:16; 8:1; 12:2

Timothy

Definition:

Timothy was a young man from Lystra. He later joined Paul on several missionary trips and helped shepherd new communities of believers.

- Timothy's father was a Greek, but both his grandmother Lois and his mother Eunice were Jews and believers in Christ.
- The elders and Paul formally appointed Timothy for the ministry by placing their hands on him and praying for him.
- Two books in the New Testament (I Timothy and 2 Timothy) are letters written by Paul that provide guidance to Timothy as a young leader of local churches.

(Translation suggestions: How to Translate Names)

(See also: appoint, believe, church, Greek, minister)

Bible References:

- 1 Thessalonians 3:2
- 1 Timothy 1:2
- Acts 16:3
- Colossians 1:1
- Philemon 1:1
- Philippians 1:1
- Philippians 2:19

Word Data:

- Strong's: G50950

Hebrews References:

13:23

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

Hebrews References:

1:7; 1:14; 6:10; 8:2; 8:6; 9:21; 10:11

transgress, transgression

Definition:

The term “transgress” means to cross a line or to violate a boundary. The term is often used figuratively, meaning to break a command, rule, or moral code.

- This term is very similar to the word “trespass,” but is generally used more often to describe violations against God than against other people.
- To “transgress” can also be described as to “cross a line,” that is, to go beyond a limit or boundary that has been set for the good of the person and others.

Translation Suggestions:

- To “transgress” could be translated as to “sin” or to “disobey” or to “rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See: parallelism)

(See also: disobey, sin, trespass, iniquity)

Bible References:

- 1 Thessalonians 4:6
- Daniel 9:24-25
- Galatians 3:19-20
- Galatians 6:1-2
- Numbers 14:17-19
- Psalm 32:1

Word Data:

- Strong’s: H0898, H4603, H4604, H6586, H6588, G04580, G04590, G38450, G38470, G38480, G39280

Hebrews References:

2:2; 9:15

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

Hebrews References:

12:21

tribe, tribal, tribesmen

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

Bible References:

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 2:36-38

Word Data:

- Strong's: H0523, H4294, H7625, H7626, G14290, G54430

Hebrews References:

7:13; 7:14

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

Hebrews References:

10:33

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

Hebrews References:

12:15

trumpet, trumpeter

Definition:

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel’s public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, assembly, earth, horn, Israel, wrath)

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 9:13
- Exodus 19:12-13
- Hebrews 12:19
- Matthew 6:2
- Matthew 24:31

Word Data:

- Strong’s: H2689, H2690, H3104, H7782, H8619, H8643, G45360, G45370, G45380

Hebrews References:

12:19

trust, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: believe, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

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.
- 14:15 Joshua was a good leader because he **trusted** and obeyed God.
- 17:2 David was a humble and righteous man who **trusted** and obeyed God.
- 34:6 Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong's: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

Hebrews References:

2:13

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

Hebrews References:

11:3

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

Hebrews References:

13:17

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

Hebrews References:

2:4; 10:7; 10:9; 10:36; 13:21

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

Hebrews References:

4:12; 6:5; 13:7

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

Hebrews References:

1:6; 2:5; 4:3; 9:26; 10:5; 11:7; 11:38

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God's "wrath," make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, "wrath" often refers to God's righteous judgment of sin and punishment of people who rebel against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- God's wrath is just and holy. When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong's: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

Hebrews References:

3:11; 4:3

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

Hebrews References:

1:12; 3:10; 3:17; 9:7; 9:25; 10:1; 10:3

zeal, zealous

Definition:

The terms “zeal” and “zealous” refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The “zeal of the Lord” or the “zeal of Yahweh” refers to God’s strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To “be zealous” could also be translated by, “be strongly diligent” or “make an intense effort.”
- The term “zeal” could also be translated as “energetic devotion” or “eager determination” or “righteous enthusiasm.”
- The phrase, “zeal for your house” could be translated, “strongly honoring your temple” or “fervent desire to take care of your house.”

Bible References:

- 1 Corinthians 12:31
- 1 Kings 19:9-10
- Acts 22:3
- Galatians 4:17
- Isaiah 63:15
- John 2:17-19
- Philippians 3:6
- Romans 10:1-3

Word Data:

- Strong’s: H7065, H7068, G22050, G22060, G22070, G60410

Hebrews References:

10:27

Zion, Mount Zion

Definition:

Originally, the term “Zion” or “Mount Zion” referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, “Zion” and “Mount Zion” became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: metonymy)
- David named Zion, or Jerusalem, the “City of David.” This is different from David’s hometown, Bethlehem, which was also called the City of David.
- The term “Zion” is used in other figurative ways, to refer to Israel or to God’s spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, David, Jerusalem, **Bethlehem**, **Jebusites**)

Bible References:

- **1 Chronicles 11:5**
- **Amos 1:2**
- **Jeremiah 51:35**
- **Psalm 76:1-3**
- **Romans 11:26**

Word Data:

- Strong’s: H6726

Hebrews References:

12:intro; 12:22