



Mark

translationNotes

v6

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translationNotes

Introduction to the Gospel of Mark

Part 1: General Introduction

Outline of the Book of Mark

1. Introduction (1:1—13)
2. The ministry of Jesus in Galilee
 - a) Early ministry (1:14—3:6)
 - b) Rising popularity (3:7—5:43)
 - c) Moving away from Galilee and then returning (6:1—8:26)
3. Progress toward Jerusalem, repeated times when Jesus predicts his own death; the disciples misunderstand, and Jesus teaches them how difficult it will be to follow him (8:27—10:52)
4. Last days of ministry and preparation for final conflict in Jerusalem (11:1—13:37)
5. The death of Christ and the empty tomb (14:1—16:8)

What is the Book of Mark about?

The Gospel according to Mark is one of four books in the New Testament that describe aspects of the life of Jesus Christ, but focus especially on his work. The four Gospels emphasize different aspects of who Jesus was and what he did. It is probable that the book was written to defend the Jesus's importance despite his shameful death like a criminal. This would have also encouraged the Christians who were being persecuted in Rome. It seems clear that Mark had mainly Gentile, non-Christian readers in mind.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, “The Gospel of Mark,” or “The Gospel according to Mark.” Or they may choose a title that may be clearer, for example, “The Good News about Jesus that Mark wrote.” (See: [How to Translate Names](#))

Who wrote the Book of Mark?

The book does not give the reader the name of the author. Since early Christian times, however, it has been generally believed that the author was Mark, also known as John Mark, a close friend of Peter. Although Mark may not have been an eyewitness to the life of Jesus, many believe that Peter's testimony provided Mark with the information for this book.

Part 2: Important Religious and Cultural Concepts

What were Jesus' teaching methods?

Jesus came to be regarded as a rabbi, a teacher of God's law, by the people. He followed some standard methods of other religious teachers in Israel: he had students, called disciples; he also made up parables, fictional stories, in order to teach various principles. (See: [law](#), [law of Moses](#), [God's law](#), [law of Yahweh](#) and [disciple](#))

Part 3: Important Translation Issues

Why does Mark often refer to Jesus as the "Son of Man"?

Mark shows Jesus as adopting this title for himself. It is a reference to Daniel 7:13—14, where a person described as "a son of man," that is, someone who looked like a human being, received authority from God to rule over the nations forever, and to be worshiped by all people forever. Besides being human, this person must also be God, because God would never allow someone other than himself to be worshiped. Because the Jews of Jesus' time did not use "Son of Man" as a title for anyone, Jesus used it for himself to help them come to understand who he was truly was.

Translating the title "Son of Man" can be difficult in many languages. A literal translation might be very misunderstood by readers. Translators can consider alternatives, such as "The Human One." An explanatory footnote might be useful also. (See: [Son of Man](#), [son of man](#))

Why does Mark frequently use terms indicating short periods of time?

The Gospel of Mark uses the word "immediately" some forty-two times. This emphasizes the quickness of the events. This gives the reader the impression that it is a fast-paced account of the events.

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

The text of some English translations do not agree concerning what to include. This is because of the discovery of more accurate manuscripts. The follow are the most significant issues in Mark:

- "If any man has ears to hear, let him hear." (7:16)
- "where their worm never dies and the fire is never quenched" (9:44)
- "where their worm never dies and the fire is never quenched" (9:46)
- "And the scripture was fulfilled that says, 'He was counted with the lawless ones'" (15:28)
- "Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went and told those who were with him, while they were mourning and weeping. They heard that he was alive and that he had been seen by her, but they did not believe. After these things he appeared in a different form to two other people, as they were walking out into the country. They went and told the rest of the disciples, but they did not believe them. Jesus later appeared to the Eleven as they were reclining at the table, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who saw him after he rose from the dead ones. He said to them,

”Go into all the world, and preach the gospel to the entire creation. He who believes and is baptized will be saved, and he who does not believe will be condemned. These signs will go with those who believe. In my name they will cast out demons. They will speak in new languages. They will pick up snakes with their hands, and if they drink anything deadly it will not hurt them. They will lay hands on the sick, and they will get well.” After the Lord had spoken to them, he was taken up into heaven and sat down at the right hand of God. The disciples left and preached everywhere, while the Lord worked with them and confirmed the word by the miraculous signs that followed. (16:9—20)

Translators are advised not to translate these passages. However, if older Bible versions exist in their region that have some of these verses, it is not wrong to translate them. If they are translated, they should be put inside square brackets ([]) to indicate that they are probably not original to Mark’s Gospel. (See: [Textual Variants](#))

What are the Synoptic Gospels?

The Gospels of Matthew, Mark, and Luke are called the Synoptic Gospels because they share a large amount of textual material. However, the authors often used the same accounts and the same teachings of Jesus to emphasize different aspects of his life, ministry, and message.

When text is the same or almost the same among two or three gospels, it is said to be “parallel.” When these parallel passages are translated, the wording in the project language should be kept the same as much as possible.

List of translationAcademy Topics in Mark

- * [First, Second or Third Person](#) is found in: [02:10](#)
- * [Abstract Nouns](#) is found in: [09:23](#), [12:38](#)
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* lamb, Lamb of God is found in: 14:12

* lampstand is found in: 04:21

* law, principle is found in: 10:05

* lawful, lawfully, unlawful is found in: 03:03, 06:18, 10:01, 12:13

* law, law of Moses, God's law, law of Yahweh is found in: 02:23

* leprosy, leper, leprous is found in: 01:40, 14:03

* life, live, living, alive is found in: 03:03, 08:35, 09:42, 09:45, 10:43

* light is found in: 04:21

* like, likeness is found in: 08:24, 09:26, 12:16

* locust is found in: 01:04

* lord, master, sir is found in: 13:35

- * Lord is found in: 01:01, 02:27, 05:18, 07:27, 11:01, 11:07, 12:10, 12:28, 12:35, 13:17, 16:19
- * lots, casting lots is found in: 15:22
- * love is found in: 10:20, 12:28
- * Mary, the mother of Jesus is found in: 06:01, 15:39, 15:45
- * Mary Magdalene is found in: 15:39, 15:45, 16:01, 16:09
- * Matthew, Levi is found in: 02:13, 02:15, 03:17
- * mercy, merciful is found in: 05:18, 10:46
- * messenger is found in: 01:01
- * mighty, might is found in: 06:04, 09:38
- * mind is found in: 06:51, 12:28
- * miracle, wonder, sign is found in: 06:01, 06:14, 08:11, 13:21, 16:19
- * mock, ridicule, scoff at is found in: 10:32, 15:19
- * Moses is found in: 01:43, 07:08, 09:04, 10:01, 12:18, 12:26
- * Most High is found in: 05:07
- * Mount of Olives is found in: 11:01, 13:03, 14:26
- * myrrh is found in: 15:22
- * mystery, hidden truth is found in: 04:10
- * name is found in: 06:14, 09:36, 09:38, 11:07, 13:05, 13:11
- * nation is found in: 11:17, 13:07, 13:09
- * Nazareth, Nazarene is found in: 01:09, 01:23, 10:46, 14:66, 16:05
- * neighbor is found in: 12:28
- * oath, swear, swear by is found in: 06:23, 06:26, 14:71
- * obey, obedient, obedience is found in: 01:27, 04:40, 10:20
- * oil is found in: 06:12
- * parable is found in: 04:01, 04:10, 04:13, 04:33, 07:17, 12:01, 12:10
- * partial, partiality is found in: 12:13
- * Passover is found in: 14:01, 14:12, 14:15
- * peace, peaceful is found in: 04:38, 05:33, 09:49
- * people group, peoples, the people, a people is found in: 05:18
- * persecute, persecution is found in: 04:16, 10:29
- * Peter, Simon Peter, Cephas is found in: 01:16, 01:29, 01:35, 03:13, 05:36, 08:29, 08:31, 08:33, 09:01, 09:04, 10:26, 11:20, 13:03, 14:28, 14:32, 14:37, 14:53, 14:66, 14:69, 16:05

- * Pharisee is found in: 02:15, 02:18, 02:23, 03:05, 07:01, 07:02, 07:05, 08:11, 08:14, 10:01, 12:13
- * Philip, the apostle is found in: 03:17
- * pig, swine, pork is found in: 05:11, 05:14, 05:16
- * Pilate is found in: 15:01, 15:04, 15:06, 15:09, 15:12, 15:14, 15:42
- * power, powers is found in: 05:30, 06:14, 12:24, 13:24, 14:60
- * pray, prayer is found in: 01:35, 06:45, 09:28, 11:17, 11:24, 12:38, 14:32, 14:37
- * preach is found in: 01:04, 01:38, 14:06, 16:14, 16:19
- * priest, priesthood is found in: 01:43, 02:25
- * prison, prisoner, imprison is found in: 06:16, 06:26, 15:06
- * proclaim, proclamation is found in: 01:07, 01:14, 03:13, 05:18, 06:12, 07:36, 13:09
- * profit, profitable is found in: 08:35
- * promise is found in: 14:10, 14:30
- * prophet, prophecy, prophesy, seer, prophetess is found in: 01:01, 06:04, 06:14, 07:06, 08:27, 11:31, 13:21, 14:63
- * proud, pride, prideful is found in: 07:20
- * purple is found in: 15:16
- * Rabbi, Rabboni is found in: 09:04, 10:51, 11:20, 14:43
- * raise, rise, risen, arise, arose is found in: 06:14, 06:16, 08:31, 09:09, 09:30, 10:32, 12:20, 12:24, 14:28, 16:05
- * ransom is found in: 10:43
- * rebuke is found in: 01:23, 04:38, 08:31, 08:33, 09:23, 10:13, 10:46, 14:03, 16:14
- * receive is found in: 06:10, 09:36, 10:15, 10:29
- * reject is found in: 07:08, 12:10
- * repent, repentance is found in: 01:04, 01:14
- * restore, restoration is found in: 08:24, 09:11
- * resurrection is found in: 12:18, 12:20
- * reward is found in: 09:40
- * righteous, righteousness is found in: 02:17, 06:18
- * right hand is found in: 10:35, 16:19
- * robe is found in: 15:16
- * ruler, rulers, rule is found in: 10:41
- * Sabbath is found in: 01:21, 02:23, 02:27, 03:01, 03:03, 06:01, 15:42, 16:01

- * sacrifice, offering is found in: 01:43, 12:32, 14:12
- * Sadducee is found in: 12:18
- * sandal is found in: 06:07
- * Satan, devil, evil one is found in: 01:12, 03:23, 03:26, 04:13, 08:33
- * save, safe is found in: 08:35, 10:26, 13:11, 13:17, 16:14
- * scribe, expert in the Jewish law is found in: 01:21, 02:05, 02:15, 03:20, 07:01, 07:05, 08:31, 09:11, 09:14, 10:32, 11:17, 11:27, 12:28, 12:35, 14:01, 14:43, 14:53, 15:01, 15:31
- * Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias is found in: 01:16, 02:13, 03:07, 04:01, 05:01, 05:21, 06:45, 07:31, 08:11
- * seek, sought is found in: 14:55
- * seize is found in: 03:20, 12:08, 14:43, 14:51
- * send, send out, sent is found in: 01:01, 06:07, 09:36, 11:01
- * serpent, snake, viper is found in: 16:17
- * servant, slave, slavery is found in: 09:33, 10:43, 12:04, 13:33, 14:66, 14:69
- * serve, service is found in: 08:07, 10:43
- * shame, shameful, ashamed is found in: 08:38, 12:04
- * sheep, ram, ewe is found in: 06:33, 14:26
- * shepherd, to shepherd is found in: 06:33, 14:26
- * Sidon, Sidonians is found in: 03:07, 07:24, 07:31
- * sign, proof, reminder is found in: 13:03, 14:43
- * Simon the Zealot is found in: 03:17
- * sin, sinful, sinner, sinning is found in: 01:04, 02:05, 02:08, 02:10, 02:15, 02:17, 03:28, 06:12, 08:38, 14:40
- * slander, slanderer is found in: 07:20
- * snare, trap is found in: 12:13
- * son, son of is found in: 02:05, 02:13, 09:17
- * Son of God, the Son, Son is found in: 01:01, 01:09, 03:11, 05:07, 09:07, 13:30, 14:60, 15:39
- * Son of Man, son of man is found in: 02:10, 02:27, 08:31, 08:38, 09:09, 09:11, 09:30, 10:32, 10:43, 13:24, 13:30, 14:20, 14:40, 14:60
- * soul is found in: 12:28, 14:32
- * sow, sower, plant is found in: 04:03, 04:13, 04:16, 04:18, 04:26
- * spirit, spiritual is found in: 08:11, 14:37
- * staff is found in: 06:07, 15:36

- * **strength, strengthen** is found in: 05:03, 12:28
- * **stumble** is found in: 04:16, 09:42, 09:45, 09:47
- * **suffer, suffering** is found in: 05:25
- * **synagogue** is found in: 01:21, 01:23, 01:29, 01:38, 03:01, 05:21, 05:35, 05:36, 06:01, 12:38, 13:09
- * **tax collector** is found in: 02:13, 02:15
- * **teach, teaching, teacher, taught** is found in: 10:01, 11:17
- * **teacher, Teacher** is found in: 05:35, 09:17, 09:38, 10:17, 10:20, 10:35, 12:13, 12:18, 12:32, 13:01, 14:12
- * **temple** is found in: 11:11, 11:15, 11:27, 12:35, 13:01, 14:47, 14:57, 15:29, 15:36
- * **tempt, temptation** is found in: 01:12, 14:37
- * **terror, terrify** is found in: 06:48
- * **test** is found in: 08:11, 10:01, 12:13
- * **testimony, testify** is found in: 01:43, 06:10, 10:17, 13:09, 14:55, 14:57, 14:60
- * **the twelve, the eleven** is found in: 03:13, 04:10, 06:07, 09:33, 10:32, 11:11, 14:10, 14:17, 14:20, 14:43, 16:14
- * **thief, thieves, robber** is found in: 14:47, 15:25
- * **Thomas** is found in: 03:17
- * **thorn, thistle** is found in: 15:16
- * **time** is found in: 11:11, 13:33
- * **tomb, grave, burial place** is found in: 05:01, 05:03, 05:05, 06:26, 15:45, 16:01, 16:03, 16:08
- * **tradition** is found in: 07:02, 07:05, 07:08, 07:11
- * **transgress, transgression** is found in: 11:24
- * **tremble** is found in: 05:33
- * **tribulation** is found in: 04:16, 13:17, 13:24
- * **trouble, troubles, troubled** is found in: 14:06, 14:32
- * **tunic** is found in: 06:07
- * **turn, turn away, turn back** is found in: 04:10, 06:12
- * **Tyre, Tyrians** is found in: 03:07, 07:24, 07:31
- * **unbeliever, unbelief** is found in: 06:04, 09:17, 09:23, 16:14
- * **understand, understanding** is found in: 04:10, 04:33, 06:51, 07:14, 07:17, 08:16, 09:30, 12:32, 14:66
- * **unlawful** is found in: 02:25
- * **unleavened bread, Festival of Unleavened Bread** is found in: 14:01, 14:12

- * **vine** is found in: 12:01
- * **vineyard** is found in: 12:01, 12:08
- * **walk** is found in: 07:05
- * **watch, watchman** is found in: 08:14, 13:33, 13:35, 14:32, 14:37
- * **watchtower, tower** is found in: 12:01
- * **water, waters** is found in: 09:20
- * **will of God** is found in: 03:33
- * **wine, wineskin, new wine** is found in: 02:22, 14:22, 15:36
- * **winepress** is found in: 12:01
- * **wise, wisdom** is found in: 06:01, 12:32
- * **woe** is found in: 13:17, 14:20
- * **word** is found in: 04:13, 04:16, 04:18, 08:38, 10:23, 12:13, 13:30
- * **word of God, word of Yahweh, word of the Lord, scripture** is found in: 02:01, 04:33, 09:11, 12:10, 12:24, 14:20, 14:47
- * **works, deeds, work, acts** is found in: 06:04, 09:38
- * **world, worldly** is found in: 04:18, 08:35, 13:17, 14:06
- * **worship** is found in: 07:06
- * **worthy, worth, unworthy, worthless** is found in: 01:07
- * **written** is found in: 09:11, 11:17, 14:26
- * **yeast, leaven** is found in: 08:14
- * **Zebedee** is found in: 01:19, 10:35

Mark 1 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of [1:2-3](#), which is a quotation from the Old Testament.

Special concepts in this chapter

“You can make me clean”

Leprosy was a disease of the skin and made a person unclean and unable to properly worship God. Jesus is capable of making people physically “clean” or healthy as well as spiritually “clean” or right with God. (See: [unclean](#) and [clean, cleanse](#))

Other possible translation difficulties in this chapter

Past Events

Parts of this chapter are a sequence of events that have already happen. In a given passage, Mark sometimes writes as if the events have already happened while other events are still in progress (even though they are complete at the time he writes). This can cause difficulty in translation by creating an illogical order of events. It may be necessary to make these consistent by writing as if all the events have already happened. (See: [1:4-5](#))

“The kingdom of God is near”

Scholars debate whether the “kingdom of God” was present at this time or still coming. English translations frequently use the phrase “at hand,” but this can create difficulty for translators. Other versions use the phrase “is coming” and “has come near.”

Links:

- [Mark 01:01 Notes](#)
- [Introduction to the Gospel of Mark](#)

Mark 1:1-3**UDB:**

1-2 This is the good news concerning Jesus the Messiah, the Son of God. Isaiah the prophet mentioned this good news when he wrote:

”Listen! I am sending my messenger ahead of you.

He will prepare the people to welcome you.

³ He will call out to anyone who hears him in the wilderness,

’Make yourselves ready to welcome the Lord.’”

ULB:

1 ¹ This is the beginning of the gospel of Jesus Christ, the Son of God.

² As it is written in Isaiah the prophet,

”Look, I am sending my messenger before your face,

the one who will prepare your way.

³ The voice of one calling out in the wilderness,

’Make ready the way of the Lord;

make his paths straight.’”

translationWords:

- good news, gospel
- Jesus, Jesus Christ, Christ Jesus
- Son of God, the Son, Son
- Isaiah
- prophet, prophecy, prophesy, seer, prophetess
- send, send out, sent
- messenger
- desert, wilderness
- Lord
- face

translationNotes:

- **Connecting Statement:** - The book of Mark begins with the prophet Isaiah’s foretelling the coming of John the Baptist who baptizes Jesus.

- **General Information:** - The author is Mark, also called John Mark, who is the son of one of the several women named Mary mentioned in the four Gospels. He is also the nephew of Barnabas.
- **Son of God** - This is an important title for Jesus. (See: [Translating Son and Father](#))
- **before your face** - This is an idiom that means “ahead of you.” (UDB) (See: [Idiom](#))
- **your face ... your way** - Here the word “your” refers to Jesus and is singular. When you translate this, use the pronoun “your” because this is a quote from a prophet, and he did not use Jesus’ name. (See: [Forms of You](#))
- **the one** - This refers to the messenger.
- **will prepare your way** - Doing this represents preparing the people for the Lord’s arrival. AT: “will prepare the people for your arrival” (See: [Metaphor](#))
- **The voice of one calling out in the wilderness** - This can be expressed as a sentence. AT: “The voice of one calling out in the wilderness is heard” or “They hear the sound of someone calling out in the wilderness”
- **Make ready the way of the Lord ... make his paths straight** - These two phrases mean the same thing. (See: [Parallelism](#))
- **Make ready the way of the Lord** - “Get the road ready for the Lord.” Doing this represents being prepared to hear the Lord’s message when he comes. People do this by repenting of their sins. AT: “Prepare to hear the Lord’s message when he comes” or “Repent and be ready for the Lord to come” (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:4-6**UDB:**

⁴ The messenger that Isaiah wrote about was John. People called him “The Baptizer.” John was in the wilderness; he was baptizing people and telling them, “Be sorry that you have sinned, and decide to stop it, so that God may forgive you.” ⁵ A great number of people from the district of Judea and the city of Jerusalem went out to the wilderness to hear John speak. Many of those who heard him agreed that they had sinned. Then John baptized them in the Jordan River. ⁶ John wore rough clothes made of camel’s hair and a leather belt around his waist. He ate grasshoppers and honey that he found in that wilderness area.

ULB:

⁴ John came, baptizing in the wilderness and preaching a baptism of repentance for the forgiveness of sins. ⁵ The whole country of Judea and all the people of Jerusalem went out to him. They were baptized by him in the Jordan River, confessing their sins. ⁶ John was wearing a coat of camel’s hair and a leather belt around his waist, and he was eating locusts and wild honey.

translationWords:

- John (the Baptist)
- baptize, baptism
- preach
- baptize, baptism
- repent, repentance
- forgive, forgiveness
- sin, sinful, sinner, sinning
- Judea
- Jerusalem
- Jordan River
- confess, confession
- locust
- honey, honeycomb

translationNotes:

- **General Information:** - In these verses the words “he,” “him,” and “his” refer to John.
- **John came** - Be sure your reader understands that John was the messenger spoken of by the prophet Isaiah in the previous verse.

- **The whole country of Judea and all the people of Jerusalem** - This generalization refers to a great number of people, not to every single person. AT: “Many people from Judea and Jerusalem” (See: [Hyperbole](#))
- **They were baptized by him ... confessing their sins** - These two actions happened simultaneously. The people were baptized because they repented of their sins. AT: “When they repented of their sins, John baptized them in the Jordan River”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:7-8**UDB:**

⁷ He was preaching, "Very shortly one will come who is very great. I am nothing compared to him. I am not even worthy to stoop down and untie his sandals. ⁸ I baptized you with water, but he will baptize you with the Holy Spirit."

ULB:

⁷ He proclaimed, "Someone is coming after me who is more powerful than I, and I am not worthy even to stoop down to untie the strap of his sandals. ⁸ I baptized you with water, but he will baptize you with the Holy Spirit."

translationWords:

- [proclaim, proclamation](#)
- [worthy, worth, unworthy, worthless](#)
- [baptize, baptism](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)

translationNotes:

- **He proclaimed** - "John proclaimed"
- **I am not worthy even to stoop down to untie the strap of his sandals** - John is comparing himself to a servant to show how great Jesus is. AT: "I am not even worthy to do the lowly task of removing his shoes" (See: [Metaphor](#))
- **the strap of his sandals** - At the time Jesus was alive, people wore sandals that were often made of leather and tied to the foot with leather straps.
- **stoop down** - "bend down"
- **but he will baptize you with the Holy Spirit** - This metaphor compares John's baptism with water to the future baptism with of the Holy Spirit. This means John's baptism only symbolically cleanses people of their sins. The baptism by the Holy Spirit will truly cleanse people of their sins. If possible, use the word "baptize" in your translation to keep the comparison to John's baptism. (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:9-11**UDB:**

⁹ During the time when John was preaching, Jesus came from Nazareth, a town in the district of Galilee. He went to where John was preaching, and John baptized him in the Jordan River. ¹⁰ Immediately after Jesus came up out of the water, he saw heaven open up and the Spirit of God descending on himself. The Spirit of God came down like a dove. ¹¹ God spoke from heaven and said, “You are my Son, the one whom I love dearly. I am very pleased with you.”

ULB:

⁹ It happened in those days that Jesus came from Nazareth in Galilee, and he was baptized by John in the Jordan River. ¹⁰ As Jesus came up out of the water, he saw the heavens split open and the Spirit coming down on him like a dove. ¹¹ And a voice came out of the heavens, “You are my beloved Son. I am very pleased with you.”

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- Nazareth, Nazarene
- Galilee, Galilean
- baptize, baptism
- John (the Baptist)
- Jordan River
- heaven, sky, heavens, heavenly
- Holy Spirit, Spirit of God, Spirit of the Lord
- dove, pigeon
- beloved
- Son of God, the Son, Son

translationNotes:

- **It happened in those days** - This marks the beginning of a new event in the storyline. (See: [Introduction of a New Event](#))
- **he was baptized by John** - This can be stated in active form. AT: “John baptized him” (See: [Active or Passive](#))
- **the Spirit coming down on him like a dove** - Possible meanings are 1) this is a simile, and the Spirit descended upon Jesus like a bird descends from the sky toward the ground or 2) the Spirit literally looked like a dove as he descended upon Jesus. (See: [Simile](#))
- **a voice came out of the heavens** - This represents God speaking. Sometimes people avoid referring directly to God because they respect him. AT: “God spoke from the heavens” (See: [Metonymy](#) and [Euphemism](#))

- **beloved Son** - This is an important title for Jesus. The Father calls Jesus his “beloved Son” because of his eternal love for him. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:12-13**UDB:**

¹² Then the Spirit of God sent Jesus out into the wilderness. ¹³ He was there for forty days. During that time, Satan was tempting him. There were wild animals in that place, and angels were taking care of him.

ULB:

¹² Then the Spirit compelled him to go out into the wilderness. ¹³ He was in the wilderness forty days, being tempted by Satan. He was with the wild animals, and the angels served him.

translationWords:

- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [desert, wilderness](#)
- [tempt, temptation](#)
- [Satan, devil, evil one](#)
- [angel, archangel](#)

translationNotes:

- **Connecting Statement:** - After Jesus' baptism, he is in the wilderness for 40 days and then goes to Galilee to teach and call his disciples.
- **compelled him to go out** - "drove Jesus out forcefully"
- **He was in the wilderness** - "He stayed in the wilderness"
- **forty days** - "40 days" (See: [Numbers](#))
- **He was with** - "He was among"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:14-15**UDB:**

¹⁴ Later, after John was put in prison, Jesus went to Galilee. In Galilee, he was preaching God's good news. ¹⁵ He was saying, "The time has come at last. God will soon show that he is king. Be sorry that you have sinned, and decide to stop it, so that God may forgive you. Believe the good news."

ULB:

¹⁴ Now after John was arrested, Jesus came into Galilee proclaiming the gospel of God, ¹⁵ and saying, "The time is fulfilled, and the kingdom of God is near. Repent and believe in the gospel."

translationWords:

- John (the Baptist)
- Jesus, Jesus Christ, Christ Jesus
- Galilee, Galilean
- proclaim, proclamation
- good news, gospel
- God
- fulfill
- kingdom of God, kingdom of heaven
- repent, repentance
- believe, believe in, belief

translationNotes:

- **after John was arrested** - "after John was placed in prison." This can be stated in active form. AT: "after they arrested John" (See: [Active or Passive](#))
- **proclaiming** - "preaching"
- **The time is fulfilled** - "It is now time"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:16-18**UDB:**

¹⁶ One day, while Jesus was walking along by the Sea of Galilee, he saw two men, Simon and Simon's brother, Andrew. They were casting their fishing net into the sea. They earned money by catching and selling fish. ¹⁷ Then Jesus said to them, "Just like you have been gathering fish, come with me and I will teach you how to gather people." ¹⁸ Immediately they left their nets, and they went with him.

ULB:

¹⁶ And walking beside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea, for they were fishermen. ¹⁷ Jesus said to them, "Come, follow me, and I will make you fishers of men." ¹⁸ And immediately they left the nets and followed him.

translationWords:

- [Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias](#)
- [Peter, Simon Peter, Cephas](#)
- [Andrew](#)

translationNotes:

- **he saw Simon and Andrew** - "Jesus saw Simon and Andrew"
- **casting a net in the sea** - The full meaning of this statement can be made explicit. AT: "throwing a net into the water to catch fish" (See: [Assumed Knowledge and Implicit Information](#))
- **Come, follow me** - "Follow me" or "Come with me"
- **I will make you fishers of men** - This metaphor means Simon and Andrew will teach people God's true message, so others will also follow Jesus. AT: "I will teach you to gather men to me like you gather fish" (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:19-20

UDB:

¹⁹ After they had gone on a little further, Jesus saw two other men, James and James' brother, John. They were the sons of a man named Zebedee. They were both in a boat mending fishing nets. ²⁰ As soon as Jesus saw them, he told them to come with him. So they left their father, who remained in the boat with the hired servants, and they went away with Jesus.

ULB:

¹⁹ As Jesus was walking on a little farther, he saw James son of Zebedee and John his brother; they were in the boat mending the nets. ²⁰ He called them and they left their father Zebedee in the boat with the hired servants, and they followed him.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [James \(son of Zebedee\)](#)
- [Zebedee](#)
- [John \(the apostle\)](#)

translationNotes:

- **in the boat** - It can be assumed that this boat belongs to James and John. AT: "in their boat" (See: [Assumed Knowledge and Implicit Information](#))
- **mending the nets** - "repairing the nets"
- **called them** - It may be helpful to state clearly why Jesus called to James and John. AT: "called them to come with him" (See: [Assumed Knowledge and Implicit Information](#))
- **hired servants** - "servants who worked for them"
- **they followed him** - James and John went with Jesus.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:21-22

UDB:

²¹ Jesus and the disciples went into a nearby town called Capernaum. On the next Sabbath, he went into the synagogue and began teaching the people who had gathered there. ²² They were amazed at the way he taught. He taught like a teacher who relies on what he himself knows. He did not teach like those who taught the Jewish laws, who repeated the different things that other men had taught.

ULB:

²¹ And they came into Capernaum, and on the Sabbath, Jesus went into the synagogue and taught. ²² They were astonished at his teaching, for he was teaching them as someone who has authority and not as the scribes.

translationWords:

- [Capernaum](#)
- [Sabbath](#)
- [synagogue](#)
- [marvel, wonder, amazed, astonished](#)
- [authority](#)
- [scribe, expert in the Jewish law](#)

translationNotes:

- **Connecting Statement:** - In the town of Capernaum on the Sabbath Jesus teaches in the synagogue. He sends a demon out of a man, which amazes the people in all the nearby area around Galilee.
- **came into Capernaum** - “arrived at Capernaum”
- **as someone who has authority and not as the scribes** - There are words left out in this statement that can be added. AT: “as someone who has authority taught and not as the scribes taught” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:23-26**UDB:**

²³ In the synagogue where Jesus taught, there was a man that an evil spirit controlled. The man with the evil spirit began shouting, ²⁴ “Hey! Jesus, from Nazareth! We evil spirits have nothing to do with you! Have you come to destroy us? I know who you are. You are the Holy One from God!” ²⁵ Jesus rebuked the evil spirit, saying, “Be quiet and come out of him!” ²⁶ The evil spirit shook the man violently. He screamed loudly, and then he came out of the man and left.

ULB:

²³ Just then a man in their synagogue who had an unclean spirit cried out, ²⁴ saying, “What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are. You are the Holy One of God!” ²⁵ Jesus rebuked the demon and said, “Be quiet and come out of him!” ²⁶ And the unclean spirit threw him down and went out from him while crying out with a loud voice.

translationWords:

- [synagogue](#)
- [demon, evil spirit, unclean spirit](#)
- [cry, cry out](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [Nazareth, Nazarene](#)
- [Holy One](#)
- [God](#)
- [rebuke](#)

translationNotes:

- **What do we have to do with you, Jesus of Nazareth?** - The demons ask this rhetorical question meaning there is no reason for Jesus to interfere with them and that they desire him to leave them. AT: “Jesus of Nazareth, leave us alone! There is no reason for you to interfere with us.” (See: [Rhetorical Question](#))
- **Have you come to destroy us?** - The demons ask this rhetorical question to urge Jesus not to harm them. AT: “Do not destroy us!” (See: [Rhetorical Question](#))
- **threw him down** - Here the word “him” refers to the demon-possessed man.
- **while crying out with a loud voice** - The demon is the one who is crying out, not the man.

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 01 General Notes
- **Mark 01 Translation Questions**

Mark 1:27-28

UDB:

²⁷ All the people who were there were amazed. As a result, they discussed this among themselves, saying, “This is amazing! Not only does he teach in a new and authoritative way, but he also commands the evil spirits and they obey him!” ²⁸ The people very soon told many others throughout the whole district of Galilee what Jesus had done.

ULB:

²⁷ And all the people were amazed, so they asked each other, “What is this? A new teaching with authority? He even commands the unclean spirits and they obey him!” ²⁸ And the news about him immediately went out everywhere into the whole region of Galilee.

translationWords:

- [marvel, wonder, amazed, astonished](#)
- [authority](#)
- [demon, evil spirit, unclean spirit](#)
- [obey, obedient, obedience](#)
- [Galilee, Galilean](#)

translationNotes:

- **they asked each other, “What is this? A new teaching with authority?”** - The people’s response can be written with statements instead of rhetorical questions. AT: “they said to each other, “This is amazing! He gives a new teaching, and he speaks with authority!”(See: [Rhetorical Question](#))
- **He even commands** - The word “He” refers to Jesus.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:29-31**UDB:**

²⁹ After they left the synagogue, Jesus, Simon and Andrew, along with James and John went directly to the house of Simon and Andrew. ³⁰ Simon's mother-in-law was lying in bed because she had a high fever. Right away someone told Jesus about her being sick. ³¹ Jesus went to her, took her by the hand, and helped her up. She immediately recovered from the fever and began serving them.

ULB:

²⁹ And after coming out of the synagogue, they came into the house of Simon and Andrew, along with James and John. ³⁰ Now Simon's mother-in-law was lying sick with a fever, and they told Jesus about her. ³¹ So he came, took her by the hand, and raised her up; the fever left her, and she started serving them.

translationWords:

- [synagogue](#)
- [Peter, Simon Peter, Cephas](#)
- [Andrew](#)
- [James \(son of Zebedee\)](#)
- [John \(the apostle\)](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **Connecting Statement:** - After healing the demon-possessed man, Jesus healed Simon's mother-in-law as well as many other people.
- **Now Simon's mother-in-law was lying sick with a fever** - The word "Now" introduces Simon's mother-in-law to the story and gives background information about her. (See: [Introduction of New and Old Participants](#) and [Background Information](#))
- **the fever left her** - It can be shown clearly who healed her. AT: "Jesus healed her of the fever" (See: [Assumed Knowledge and Implicit Information](#))
- **she started serving them** - It is implied that food was served. AT: "she provided them with food and drinks" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:32-34

UDB:

³² That evening, after the sun had gone down, some people brought to Jesus many others who were sick and those that evil spirits controlled. ³³ It seemed as though everyone who lived in the town was gathered at the doorway of Simon's house. ³⁴ Jesus healed many people who were sick with various diseases. He also forced many evil spirits to come out from people. He did not allow the demons to tell people about him, because they knew that he was the Holy One from God.

ULB:

³² That evening, after the sun had set, they brought to him all who were sick or possessed by demons. ³³ The whole city gathered together at the door. ³⁴ He healed many who were sick with various diseases and cast out many demons, but he did not allow the demons to speak because they knew him.

translationWords:

- [demon-possessed](#)
- [demon, evil spirit, unclean spirit](#)
- [heal, cure](#)
- [cast out, drive out, throw out](#)

translationNotes:

- **General Information:** - Here the words “him” and “he” refer to Jesus.
- **all who were sick or possessed by demons** - Here the word “all” is a hyperbole and is used to emphasize that a great number of people came. AT: “many who were sick or possessed by demons” (See: [Hyperbole](#))
- **The whole city gathered together at the door** - Here the word “whole” is a hyperbole used to emphasize the great number of people seeking Jesus. AT: “Many people from that city gathered outside the door” (See: [Hyperbole](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:35-37**UDB:**

³⁵ Jesus got up very early the next morning while it was still dark. He left the house and went away from the town to a place where there were no people. Then he prayed. ³⁶ Simon and his companions searched for him. ³⁷ When they found him they said, “Everyone in town is looking for you.”

ULB:

³⁵ He got up very early, while it was still dark; he left and went out into a solitary place and there he prayed. ³⁶ Simon and those who were with him searched for him. ³⁷ They found him and they said to him, “Everyone is looking for you.”

translationWords:

- [pray, prayer](#)
- [Peter, Simon Peter, Cephas](#)

translationNotes:

- **Connecting Statement:** - Jesus takes time to pray in the midst of his time of healing people. He then goes to towns throughout Galilee to preach, heal, and cast out demons.
- **General Information:** - Here the words “he” and “him” refer to Jesus.
- **a solitary place** - “a place where he could be alone”
- **Simon and those who were with him** - Here “him” refers to Simon. Also, those with him include Andrew, James, John, and possibly other people.
- **Everyone is looking for you** - The word “Everyone” is a hyperbole used to emphasize that many people were looking for Jesus. AT: “Many people are looking for you” (See: [Hyperbole](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:38-39**UDB:**

³⁸ He said to them, “We need to go to the neighboring towns so that I can preach there as well. This is the reason I came here.” ³⁹ So they went throughout Galilee. As they went, Jesus would preach in the synagogues and forced evil spirits to come out from people.

ULB:

³⁸ He said, “Let us go elsewhere, out into the surrounding towns, so that I may preach there also. That is why I came out here.” ³⁹ He went throughout all of Galilee, preaching in their synagogues and casting out demons.

translationWords:

- [preach](#)
- [Galilee, Galilean](#)
- [synagogue](#)
- [cast out, drive out, throw out](#)
- [demon, evil spirit, unclean spirit](#)

translationNotes:

- **General Information:** - Here the words “he” and “I” refer to Jesus.
- **Let us go elsewhere** - “We need to go to some other place.” Here Jesus uses the word “us” to refer to himself, along with Simon, Andrew, James, and John.
- **He went throughout all of Galilee** - The word “throughout” is an exaggeration used to emphasize that Jesus went to many locations during his ministry. AT: “He went to many places in Galilee” (See: [Hyperbole](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:40-42**UDB:**

⁴⁰ One day a man who had a bad skin disease called leprosy came to Jesus. He knelt down in front of Jesus and pleaded with him saying, “Please heal me, because you are able to heal me if you are willing!” ⁴¹ Jesus felt compassion for him. He reached out his hand and touched the man. Then he said to him, “Since I am willing to heal you, be healed!” ⁴² Immediately the man was healed! He was no longer a leper!

ULB:

⁴⁰ A leper came to him. He was begging him; he knelt down and said to him, “If you are willing, you can make me clean.” ⁴¹ Moved with compassion, Jesus reached out his hand and touched him, saying to him, “I am willing. Be clean.” ⁴² Immediately the leprosy left him, and he was made clean.

translationWords:

- leprosy, leper, leprous
- clean, cleanse
- compassion, compassionate
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **A leper came to him. He was begging him; he knelt down and said to him** - “A leper came to Jesus. He knelt down and was begging Jesus and said”
- **If you are willing, you can make me clean** - The phrase “to make me clean” is understood from the next phrase. AT: “If you are willing to make me clean, then you can make me clean” (See: [Ellipsis](#))
- **are willing** - “want” or “desire”
- **you can make me clean** - In biblical times, a person who had certain skin diseases was considered unclean until the skin was healed enough to no longer be contagious. AT: “you can heal me” (See: [Metaphor](#))
- **Moved with compassion, Jesus** - Here the word “moved” is an idiom meaning to feel emotion about another’s need. AT: “Having compassion for him, Jesus” or “Jesus felt compassion for the man, so he” (See: [Idiom](#))
- **I am willing** - It may be helpful to state what Jesus is willing to do. AT: “I am willing to make you clean” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:43-44**UDB:**

⁴³ Jesus spoke sternly to him before he sent him away. ⁴⁴ This is what Jesus said, “Do not tell anyone what just happened. Instead, go to a priest and show yourself to him in order that he may examine you. Then make the offering that Moses commanded for people who have been healed from leprosy. This will be the testimony to the community that you have been healed.”

ULB:

⁴³ Jesus strictly warned him and sent him away. ⁴⁴ He said to him, “Be sure to say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them.”

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [priest, priesthood](#)
- [sacrifice, offering](#)
- [clean, cleanse](#)
- [Moses](#)
- [testimony, testify](#)

translationNotes:

- **General Information:** - The word “him” used here refers to the leper whom Jesus healed.
- **Be sure to say nothing to anyone** - “Be sure to not say anything to anyone”
- **show yourself to the priest** - Jesus told the man to show himself to the priest so that the priest could look at his skin to see if his leprosy was really gone. It was required in the law of Moses for a man to present himself to the priest if he had been cleansed. (See: [Assumed Knowledge and Implicit Information](#))
- **show yourself** - The word “yourself” here represents the skin of the leper. AT: “show your skin” (See: [Synecdoche](#))
- **a testimony to them** - It is best to use the pronoun “them,” if possible, in your language. Possible meanings are 1) “a testimony to the priests” or 2) “a testimony to the people.”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
- [Mark 01 Translation Questions](#)

Mark 1:45

UDB:

⁴⁵ The man did not follow Jesus' instruction. He began telling many people about how Jesus had healed him. As a result, Jesus was no longer able to enter towns publicly because the crowds of people would surround him. Instead, he remained outside the towns in places where no one lived. But people kept coming to him from all over that region.

ULB:

⁴⁵ But he went out and began to tell everyone and spread the word so much that Jesus could no longer freely enter into any town. So he stayed out in solitary places and people came to him from everywhere.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **But he went** - The word "he" refers to the man Jesus healed.
- **tell everyone ... spread the word** - These two phrases share similar meanings and are used together to emphasize that the man told a lot of people. (See: [Parallelism](#))
- **everyone** - The word "everyone" is a hyperbole, an exaggeration to emphasize a large number of people. AT: "many people he met" (See: [Hyperbole](#))
- **Jesus could no longer freely enter into any town** - It is implied that the large crowds prevented Jesus from being able to enter the towns because the crowds made it difficult for him to walk around there. AT: "the crowds prevented Jesus from moving freely in towns" (See: [Assumed Knowledge and Implicit Information](#))
- **solitary places** - "lonely places" or "places where no one lived" (UDB)
- **from everywhere** - The word "everywhere" is a hyperbole used to emphasize that the people came from many places. AT: "from all over the region" (UDB) (See: [Hyperbole](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 01 General Notes](#)
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Mark 2 General Notes

Special concepts in this chapter

“Sinful people”

Mark refers to a group of people as “sinful.” The Jewish leaders thought these people were sinful, but in reality it was the leaders were truly being sinful. This can be taken as irony. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [Irony](#))

Fasting and Feasting

Fasting was often done during a time of repentance. It was not done during joyous times. This is used in contrast to weddings, which were a time of great joy and had a large feast. Having Jesus on the Earth was a cause of celebration for mankind.

Important figures of speech in this chapter

Rhetorical Questions

Rhetorical questions are used several times in this chapter. The Jewish leaders used them to express disbelief and anger. Jesus used them to show the Jewish leaders their ignorance. (See: [Rhetorical Question](#))

Links:

- [Mark 02:01 Notes](#)

Mark 2:1-2

UDB:

¹ After some days had passed, Jesus returned to Capernaum. People spread the news quickly to others that Jesus had returned and was in the house. ² Soon a great number of people gathered where Jesus was staying. The number was so great that the house was full. There was no longer space to stand, not even around the doorway. Jesus spoke God's message to them.

ULB:

² ¹ When he came back to Capernaum after a few days, it was heard that he was at home. ² And so many were gathered there that there was no more space, not even at the door, and Jesus spoke the word to them.

translationWords:

- [Capernaum](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [word of God, word of Yahweh, word of the Lord, scripture](#)

translationNotes:

- **Connecting Statement:** - After preaching and healing people throughout Galilee, Jesus returns to Capernaum where he heals and forgives the sin of a paralyzed man.
- **it was heard that he was at home** - This can be stated in active form. AT: “the people there heard that he was staying at his home” (See: [Active or Passive](#))
- **so many were gathered there** - This can be stated in active form. AT: “so many people gathered” or “so many people came to the house” (See: [Active or Passive](#))
- **there was no more space** - This refers to there being no space inside the house. AT: “there was no more room for them inside” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 02 General Notes](#)
- [Mark 02 Translation Questions](#)

Mark 2:3-4**UDB:**

³ Some people came to the house bringing to Jesus a man who was paralyzed. Four men carried him on a sleeping pad. ⁴ They were not able to bring the man to Jesus because of the crowd that had gathered. So, they went up on the roof of the house and made a big hole in the roof above Jesus. They lowered the paralyzed man on his sleeping pad through the hole in front of Jesus.

ULB:

³ Then some men came to him who were bringing a paralyzed man; four people were carrying him. ⁴ When they could not get near him because of the crowd, they removed the roof above where he was. And when they had dug a hole in it, they lowered the bed on which the paralyzed man lay.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **four people were carrying him** - “four of them were carrying him.” It is likely that there were more than four people within the group that brought the man to Jesus.
- **were bringing a paralyzed man** - “were bringing a man who was unable to walk or use his arms”
- **could not get near him** - “could not get close to where Jesus was”
- **they removed the roof above where he was ... dug a hole in it** - Houses where Jesus lived had flat roofs made of clay and covered with tiles. The process of making a hole in the roof can be explained more clearly or made more general so that it may be understood in your language. AT: “they removed the tiles from the part of the roof above where Jesus was. And when they had dug through the clay roof” or “they made a hole in the roof above where Jesus was, and then they lowered”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 02 General Notes](#)
- [Mark 02 Translation Questions](#)

Mark 2:5-7**UDB:**

⁵ After Jesus perceived that the men believed that he could heal this man, he said to the paralyzed man, “My child, I have forgiven your sins!” ⁶ Some men who taught the Jewish laws were sitting there. They started thinking to themselves, ⁷ “Who does this man think he is? He is proud and insults God by saying that! Only God can forgive sins!”

ULB:

⁵ Seeing their faith, Jesus said to the paralyzed man, “Son, your sins are forgiven.” ⁶ Now some of the scribes were sitting there, and they reasoned in their hearts, ⁷ “How can this man speak this way? He blasphemes! Who can forgive sins but God alone?”

translationWords:

- faith
- Jesus, Jesus Christ, Christ Jesus
- son, son of
- sin, sinful, sinner, sinning
- forgive, forgiveness
- scribe, expert in the Jewish law
- heart
- blasphemy, blaspheme, blasphemous
- God

translationNotes:

- **Seeing their faith** - “Seeing the men’s faith.” Possible meanings are 1) that only the men who carried the paralyzed man had faith or 2) that the paralyzed man and the men who brought him to Jesus all had faith. (See: [Assumed Knowledge and Implicit Information](#))
- **Son** - The word “Son” here shows Jesus cared for the man as a father cares for a son. AT: “My son” (See: [Metaphor](#))
- **your sins are forgiven** - Possible meanings are 1) “God has forgiven your sins” (2:7) or 2) “I have forgiven your sins” (Compare [2:10](#))
- **reasoned in their hearts** - Here “their hearts” is a metonym for the people’s thoughts. AT: “were thinking to themselves” (See: [Metonymy](#))
- **How can this man speak this way?** - This question was asked to show that the scribes doubted Jesus’ power to forgive sins. AT: “This man should not speak this way!” (See: [Rhetorical Question](#))
- **Who can forgive sins but God alone?** - This question was asked to show that the scribes doubted that Jesus was God. AT: “Only God can forgive sins!” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 02 General Notes](#)
- [Mark 02 Translation Questions](#)

Mark 2:8-9**UDB:**

⁸ Jesus knew right away within himself what they were thinking. He said to them, "Why are you thinking these things?" ⁹ Which would be easier for me to say, 'I have forgiven your sins' or 'Get up! Take your sleeping pad and walk'?

ULB:

⁸ And Jesus immediately knew in his spirit what they were thinking among themselves. He said to them, "Why are you thinking this in your hearts?" ⁹ What is easier to say to the paralyzed man, 'Your sins are forgiven' or to say 'Get up, take up your bed, and walk'?

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [heart](#)
- [sin, sinful, sinner, sinning](#)
- [forgive, forgiveness](#)

translationNotes:

- **in his spirit** - "in his inner being" or "in himself" (UDB)
- **they were thinking among themselves** - Each of the scribes was thinking to himself; they were not talking to each other.
- **Why are you thinking this in your hearts?** - Jesus uses this question to tell the scribes that what they are thinking is wrong. AT: "What you are thinking is wrong" or "Do not think that I am blaspheming" (See: [Rhetorical Question](#))
- **this in your hearts** - The word "hearts" is a metonym for their inner thoughts and desires. AT: "this inside yourselves" or "these things" (UDB) (See: [Metonymy](#))
- **What is easier to say to the paralyzed man ... take up your bed, and walk'?** - Jesus asked this question because the scribes believed the man was paralyzed because of his sins, and if the man's sins were forgiven, he would be able to walk. If Jesus healed the paralyzed man, the scribes would have to acknowledge that Jesus can forgive sins. Therefore, they would be acknowledging, too, that he was God. This question can be changed to a statement. AT: "It is easier to say to the paralyzed man 'Your sins are forgiven' than it is to say 'Get up, take up your bed, and walk!'" (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 02 General Notes
- **Mark 02 Translation Questions**

Mark 2:10-12

UDB:

¹⁰ I will show you that the Son of Man has authority on earth to forgive sins." Then he said to the paralyzed man, ¹¹ "Get up! Pick up your sleeping pad! And go home!" ¹² The man stood up immediately! He picked up the sleeping pad, and then he went away, while all the people there were watching. They were all amazed, and they praised God and said, "We have never before seen anything like what happened just now!"

ULB:

¹⁰ But in order that you may know that the Son of Man has authority on earth to forgive sins," he said to the paralytic, ¹¹ "I say to you, get up, take up your mat, and go to your house." ¹² He got up and immediately took up the mat, and went out of the house in front of everyone, so that they were all amazed and they gave glory to God, and they said, "We never saw anything like this."

translationWords:

- [Son of Man, son of man](#)
- [authority](#)
- [forgive, forgiveness](#)
- [sin, sinful, sinner, sinning](#)
- [marvel, wonder, amazed, astonished](#)
- [glory, glorious](#)
- [God](#)

translationNotes:

- **But in order that you may know** - "But so that you may know." The word "you" refers to the scribes and the crowd.
- **that the Son of Man has authority** - Jesus refers to himself as the "Son of Man." AT: "that I am the Son of Man and I have authority" (See: [First, Second or Third Person](#))
- **in front of everyone** - "while all the people there were watching" (UDB)

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 02 General Notes](#)
- [Mark 02 Translation Questions](#)

Mark 2:13-14**UDB:**

¹³ Jesus left Capernaum and walked along the shore of the Sea of Galilee. A large crowd came to him and he taught them. ¹⁴ As he walked, he saw a man named Levi whose father's name was Alphaeus. He was sitting in his office where he collected taxes. Jesus said to him, "Come with me." He got up and went with Jesus.

ULB:

¹³ He went out again by the lake, and all the crowd came to him, and he taught them. ¹⁴ As he passed by, he saw Levi son of Alphaeus sitting at the tax collector's tent and he said to him, "Follow me." He got up and followed him.

translationWords:

- [Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias](#)
- [Matthew, Levi](#)
- [son, son of](#)
- [tax collector](#)

translationNotes:

- **Connecting Statement:** - Jesus is teaching the crowd beside the Sea of Galilee, and he calls Levi to follow him.
- **the lake** - This is the Sea of Galilee, which is also known as the Lake of Gennesaret.
- **the crowd came to him** - "the people went where he was"
- **Levi son of Alphaeus** - Alphaeus is Levi's father. (See: [How to Translate Names](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 02 General Notes](#)
- [Mark 02 Translation Questions](#)

Mark 2:15-16**UDB:**

¹⁵ Later, Jesus was eating a meal in Levi's house. Many sinners and men who collected taxes were eating with Jesus and his disciples. ¹⁶ Men who taught the Jewish laws and who were members of the Pharisee sect saw that Jesus was eating with sinners and men who collected taxes. They asked Jesus' disciples, "Why does he eat and drink with sinners and men who collect taxes?"

ULB:

¹⁵ And when Jesus was having a meal in Levi's house, many tax collectors and sinful people were dining with Jesus and his disciples, for there were many and they followed him. ¹⁶ When the scribes, who were Pharisees, saw that Jesus was eating with the sinful people and tax collectors, they said to his disciples, "Why does he eat with tax collectors and sinful people?"

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- Matthew, Levi
- tax collector
- sin, sinful, sinner, sinning
- disciple
- scribe, expert in the Jewish law
- Pharisee

translationNotes:

- **Connecting Statement:** - It is now later in the day, and Jesus is at Levi's house for a meal.
- **Levi's house** - "the home of Levi"
- **sinful people** - The Pharisees used the phrase "sinful people" to refer to people who did not keep the law as well as the Pharisees thought they should.
- **for there were many and they followed him** - Possible meanings are 1) "for there were many tax collectors and sinful people who followed Jesus" or 2) "for Jesus had many disciples and they followed him."
- **Why does he eat with tax collectors and sinful people?** - The scribes and Pharisees asked this question to show they disapproved of Jesus' hospitality. This can be worded as a statement. AT: "He should not eat with sinners and tax collectors!" (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 02 General Notes
- **Mark 02 Translation Questions**

Mark 2:17

UDB:

¹⁷ After Jesus heard what they were asking, he said to the men who taught the Jewish laws, “Healthy people do not need a doctor. On the contrary, it is those who are sick who need a doctor. I did not come to invite those who think they are righteous to come me, but those who know that they have sinned.”

ULB:

¹⁷ When Jesus heard this he said to them, “People who are strong in body do not need a physician; only people who are sick need one. I did not come to call righteous people, but sinful people.”

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [righteous, righteousness](#)
- [sin, sinful, sinner, sinning](#)

translationNotes:

- **Connecting Statement:** - Jesus responds to what the scribes had said to his disciples about his eating with tax collectors and sinful people.
- **he said to them** - “he said to the scribes”
- **People who are strong in body do not need a physician; only people who are sick need one** - Jesus used this proverb about sick people and doctors to teach them that only people who know that they are sinful realize that they need Jesus. (See: [Proverbs](#))
- **strong in body** - “healthy”
- **I did not come to call righteous people, but sinful people** - Jesus expects his hearers to understand he came for those who want help. AT: “I came for people who understand they are sinful, not for people who believe they are righteous” (See: [Irony](#))
- **but sinful people** - The words “I came to call” are understood from the phrase before this. AT: “but I came to call sinful people” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 02 General Notes](#)
- [Mark 02 Translation Questions](#)

Mark 2:18-19**UDB:**

¹⁸ Now at this time, the disciples of John the Baptizer and some men who belonged to the Pharisee sect were abstaining from food, as they often did. Some men came to Jesus and asked him, “The disciples of John and the Pharisees often abstain from food. Why do your disciples not abstain from food?” ¹⁹ Jesus said to them, “When a man is marrying a woman, his friends will certainly not abstain from food while he is still with them. The wedding is a time of feasting and celebrating with the groom. It is not a time for abstaining from food, especially while the groom is with them.

ULB:

¹⁸ John’s disciples and the Pharisees were fasting. And some people came and said to him, “Why do John’s disciples and the disciples of the Pharisees fast, but your disciples do not fast?” ¹⁹ Jesus said to them, “Can the wedding attendants fast while the bridegroom is still with them? As long as they have the bridegroom with them, they cannot fast.

translationWords:

- John (the Baptist)
- disciple
- Pharisee
- fast
- Jesus, Jesus Christ, Christ Jesus
- bridegroom

translationNotes:

- **Connecting Statement:** - Jesus tells parables to show why his disciples should not fast while he is with them. (See: [Parables](#))
- **the Pharisees were fasting ... the disciples of the Pharisees** - These two phrases refer to the same group of people, but the second is more specific. Both refer to the followers of the Pharisee sect, but they do not focus on the leaders of the Pharisees. AT: “the disciples of the Pharisees were fasting ... the disciples of the Pharisees”
- **some people** - “some men.” It is best to translate this phrase without specifying exactly who these men are. If in your language you have to be more specific, the possible meanings are 1) these men were not among John’s disciples or the disciples of the Pharisees or 2) these men were among John’s disciples.
- **Can the wedding attendants fast while the bridegroom is still with them?** - Jesus uses this question to remind the people of something they already know and to encourage them to

apply it to him and his disciples. AT: “Wedding attendants do not fast while the bridegroom is with them. Rather they celebrate and feast.” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 02 General Notes](#)
- [Mark 02 Translation Questions](#)

Mark 2:20-21**UDB:**

²⁰ But some day, the groom will be taken away from them. Then in those days, they will abstain from food.”

²¹ Jesus went on to say to them, ”People do not sew a patch of unshrunk cloth on an old garment in order to mend a hole. If they did, when they washed the garment, the patch would shrink and the new piece of cloth would tear off more of the old cloth. As a result, the hole would become even bigger!

ULB:

²⁰ But the days will come when the bridegroom will be taken away from them, and in those days, they will fast. ²¹ No man sews a piece of new cloth on an old garment, otherwise the patch will tear away from it, the new from the old, and there will be a worse tear.

translationWords:

- [bridegroom](#)
- [fast](#)

translationNotes:

- **the bridegroom will be taken away** - This can be stated in active form. AT: “the bridegroom will go away” (See: [Active or Passive](#))
- **away from them ... they will fast** - The word “them” and “they” refer to the wedding attendants.
- **No man sews a piece of new cloth on an old garment** - Sewing a piece of new cloth on an old garment will make the hole on an old garment worse if the piece of new cloth has not yet shrunk. Both the new cloth and old garment will be ruined. (See: [Assumed Knowledge and Implicit Information](#))
- **No man** - “No one.” This phrase refers to all people, not just men. (See: [When Masculine Words Include Women](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 02 General Notes](#)
- [Mark 02 Translation Questions](#)

Mark 2:22

UDB:

²² Similarly, people do not put new wine into old skin bags to store it. If they did, the new wine will burst the skin bags because they would not stretch when the wine ferments and expands. As a result both the wine and the skin bags would be ruined! On the contrary, people must put new wine into new skin bags!”

ULB:

²² No man puts new wine into old wineskins, otherwise the wine will burst the skins and both the wine and the wineskins will be lost. Instead, put new wine into fresh wineskins.”

translationWords:

- [wine, wineskin, new wine](#)

translationNotes:

- **Connecting Statement:** - Jesus begins to tell another parable about putting new wine in old wineskins as opposed to new wineskins. (See: [Parables](#))
- **new wine** - “grape juice.” This refers to wine that has not fermented yet. If grapes are unknown in your area, use the general term for fruit.
- **old wineskins** - This refers to wineskins that have been used many times.
- **wineskins** - These were bags made out of animal skins. They could also be called “wine bags” or “skin bags” (UDB).
- **the wine will burst the skins** - New wine expands as it ferments, so it would cause old, brittle wineskins to tear open.
- **lost** - “ruined” (UDB)
- **fresh wineskins** - “new wineskins” or “new wine bags.” This refers to wineskins that have never been used.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 02 General Notes](#)
- [Mark 02 Translation Questions](#)

Mark 2:23-24**UDB:**

²³ On one Sabbath, Jesus was walking through some grain fields with his disciples. As they were walking along through the grain fields, the disciples were plucking some of the heads of grain. ²⁴ Some of the Pharisees saw what they were doing and said to Jesus, “Look! They are breaking the Jewish law concerning the Sabbath. Why are they doing that?”

ULB:

²³ On the Sabbath day Jesus went through some grainfields, and his disciples began to pick heads of grain. ²⁴ And the Pharisees said to him, “Look, why are they doing something that is not lawful on the Sabbath day?”

translationWords:

- Sabbath
- Jesus, Jesus Christ, Christ Jesus
- grain
- disciple
- Pharisee
- law, law of Moses, God’s law, law of Yahweh

translationNotes:

- **Connecting Statement:** - Jesus gives the Pharisees an example from scripture to show why the disciples were not wrong to pick grain on the Sabbath.
- **pick heads of grain ... doing something that is not lawful on the Sabbath day** - Plucking grain in others’ fields and eating it was not considered stealing. The question was whether it was lawful to do this on the Sabbath.
- **pick heads of grain** - The disciples picked the heads of grain to eat them. This can be worded to show the full meaning. AT: “pick and eat heads of grain” (See: [Assumed Knowledge and Implicit Information](#))
- **heads of grain** - This is the topmost part of the wheat plant, which is a kind of tall grass. It holds the mature grain or seeds of the plant.
- **Look, why are they doing something that is not lawful on the Sabbath day?** - The Pharisees ask Jesus a question to condemn him. This can be translated as a statement. AT: “Look! They are breaking the Jewish law concerning the Sabbath.” (UDB) (See: [Rhetorical Question](#))
- **Look** - “Look at this” or “Listen.” This is a word used to get the attention of someone to show them something. If there is a word in your language that is used to draw a person’s attention to something, you could use that here.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 02 General Notes](#)
- [Mark 02 Translation Questions](#)

Mark 2:25-26**UDB:**

²⁵ Jesus said to them, "Have you never read the scriptures concerning King David and the men who were with him when they were hungry? ²⁶ During the time Abiathar was high priest, David entered the house of God and asked for some bread. The high priest gave him some of the bread that had been on display before God. According to our laws, only the priests could eat that bread! But David ate some of it. Then he also gave some of it to the men who were with him."

ULB:

²⁵ He said to them, "Have you never read what David did when he was in need and hungry—he and the men who were with him— ²⁶ how he went into the house of God when Abiathar was high priest, and ate the bread of the presence, which it is unlawful for anyone to eat except the priests, and he even gave some to those who were with him?"

translationWords:

- David
- house of God, Yahweh's house
- Abiathar
- high priest
- bread
- unlawful
- priest, priesthood

translationNotes:

- **He said to them** - "Jesus said to the Pharisees"
- **Have you never read what David ... those who were with him?** - Jesus asks this question to remind the scribes and Pharisees of something David did on the Sabbath. The question is very long, so it can be divided into two sentences. (See: [Rhetorical Question](#))
- **Have you never read what David did when he was in need and hungry—he and the men who were with him—** - This can be stated as a command. AT: "Remember what you read about what David did when he and the men who were with him were in need and hungry" (See: [Rhetorical Question](#))
- **read what David** - Jesus refers to reading about David in the Old Testament. This can be translated showing the implicit information. AT: "read in the scriptures what David" (See: [Assumed Knowledge and Implicit Information](#))
- **how he went into the house of God ... to those who were with him?** - This can be expressed as a statement separate from verse 25. AT: "He went into the house of God ... to those who were with him." (See: [Rhetorical Question](#))

- **how he went** - The word “he” refers to David.
- **bread of the presence** - This refers to the twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God during Old Testament times.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 02 General Notes](#)
- [Mark 02 Translation Questions](#)

Mark 2:27-28

UDB:

²⁷ Jesus said to them further, "The Sabbath was established for the needs of people. People were not made in order to meet the requirements of the Sabbath! ²⁸ So, to be clear, the Son of Man is Lord, even of the Sabbath!"

ULB:

²⁷ Jesus said, "The Sabbath was made for mankind, not mankind for the Sabbath. ²⁸ Therefore, the Son of Man is Lord, even of the Sabbath."

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Sabbath](#)
- [Son of Man, son of man](#)
- [Lord](#)

translationNotes:

- **The Sabbath was made for mankind** - Jesus makes clear why God established the Sabbath. This can be stated in active form. AT: "God made the Sabbath for mankind" (See: [Active or Passive](#))
- **mankind** - "man" or "people" or "the needs of people" (UDB). This word here refers to both men and women. (See: [When Masculine Words Include Women](#))
- **not mankind for the Sabbath** - There are words missing from this statement that may be added to make it more clear. AT: "mankind was not made for the Sabbath" or "God did not make mankind for the Sabbath" (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 02 General Notes](#)
- [Mark 02 Translation Questions](#)

Mark 3 General Notes

Special concepts in this chapter

Sabbath

It was against the law of Moses to do work on the Sabbath. The Pharisees believed healing a sick person on the Sabbath was “work” and they prohibited it. Because of his compassion, Jesus healed on the Sabbath and did not consider it to be “work.” It is ironic that the Jewish leaders wanted to kill Jesus for saving people. (See: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [works](#), [deeds](#), [work](#), [acts](#) and [Irony](#))

“Blasphemy against the Spirit”

There is a great deal of controversy regarding properly identifying this specific sin. However, it seems to involve insulting the Holy Spirit and his work. Since part of his work is to convince people that they are sinners and that they need God’s forgiveness, anyone who rejected this truth would be unwilling to come in repentance to God. For this reason, they would not be forgiven. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

Other possible translation difficulties in this chapter

The twelve disciples

The following are the list of the twelve disciples: In Matthew: Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddeus, Simon the Zealot and Judas Iscariot.

In Mark: Simon (Peter), Andrew, James the son of Zebedee, and John the son of Zebedee (to whom he gave the name Boanerges, that is, sons of thunder), Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot,

In Luke: Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, the son of Alphaeus, Simon, who was called the Zealot, Judas, the son of James, and Judas Iscariot,

It is probable that Thaddaeus and Jude, the son of James, are two names of the same person.

Brothers and Sisters

This chapter introduces the concept of “spiritual” brothers and sisters. Scripture often uses these terms to refer to the relationship between fellow Israelites. Here, those who follow Jesus are now referred to as brothers and sisters. (See: [spirit](#), [spiritual](#))

Links:

- [Mark 03:01 Notes](#)

Mark 3:1-2**UDB:**

¹ On another Sabbath Jesus again went into a synagogue. There was a man there whose hand was withered. ² Some men of the Pharisee sect watched him carefully in order to see whether he would heal the man on the Sabbath; they wanted to be able to accuse him of doing something wrong.

ULB:

3 ¹ And again he walked into the synagogue and there was a man with a withered hand. ² Some people watched him closely to see if he would heal him on the Sabbath so that they could accuse him.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [synagogue](#)
- [Sabbath](#)

translationNotes:

- **Connecting Statement:** - Jesus heals a man on the Sabbath in the synagogue and shows how he feels about what the Pharisees had done with the Sabbath rules. The Pharisees and Herodians begin to plan to put Jesus to death.
- **Some people** - “Some of the Pharisees.” Later, in [3:6](#), these people are identified as Pharisees.
- **a man with a withered hand** - “a man with a crippled hand”
- **Some people watched him closely to see if he would heal him** - “The Pharisees watched Jesus closely to see if he would heal the man with the withered hand”
- **accuse him** - The Pharisees wanted to accuse Jesus of breaking the law by the working on the Sabbath, should he heal the man. AT: “accuse him of wrongdoing” or “accuse him of breaking the law” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 03 General Notes](#)
- [Mark 03 Translation Questions](#)

Mark 3:3-4

UDB:

³ Jesus said to the man whose hand was withered, “Stand up here in front of everyone!” So the man stood up. ⁴ Then Jesus said to the people, “Do the laws that God gave Moses permit people to do good on the Sabbath, or do evil? Do the laws permit us to save a person’s life on the Sabbath, or permit us to refuse to help a person and let them die?” But they did not reply.

ULB:

³ Jesus said to the man with the withered hand, “Get up and stand here in the middle of everyone.”
⁴ Then he said to the people, “Is it lawful to do good on the Sabbath day or to do harm; to save a life, or to kill?” But they were silent.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [lawful, lawfully, unlawful](#)
- [Sabbath](#)
- [life, live, living, alive](#)

translationNotes:

- **in the middle of everyone** - “in the middle of this crowd”
- **Is it lawful to do good on the Sabbath ... or to kill?** - Jesus said this to challenge them. He wanted them to acknowledge that it is lawful to heal people on the Sabbath. (See: [Rhetorical Question](#))
- **to do good on the Sabbath day or to do harm ... to save a life, or to kill** - These two phrases are similar in meaning, except that the second is more extreme. (See: [Parallelism](#))
- **to save a life, or to kill** - It may be helpful to repeat “is it lawful,” as that is the question Jesus is asking again in another way. AT: “is it lawful to save a life or to kill” (See: [Ellipsis](#))
- **a life** - This refers to physical life and is a metonym for a person. AT: “someone from dying” or “someone’s life” (See: [Metonymy](#))
- **But they were silent** - “But they refused to answer him”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 03 General Notes](#)
- [Mark 03 Translation Questions](#)

Mark 3:5-6**UDB:**

⁵ He looked around at them angrily. He was very disappointed that they were stubborn and not willing to help the man. So he said to the man, “Stretch out your hand!” When the man stretched out his withered hand, it became all right again! ⁶ The Pharisees left the synogogue. They immediately met with some of the Jews who supported Herod Antipas, who ruled the district of Galilee. Together they planned how they could kill Jesus.

ULB:

⁵ He looked around at them with anger, and he was grieved by their hardness of heart, and he said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. ⁶ The Pharisees went out and immediately began to plot with the Herodians as to how they might put him to death.

translationWords:

- [angry, anger](#)
- [heart](#)
- [Pharisee](#)
- [death, die, dead](#)

translationNotes:

- **He looked around** - “Jesus looked around”
- **was grieved** - “was deeply saddened”
- **their hardness of heart** - This metaphor describes how the Pharisees were unwilling to have compassion on the man with the withered hand. AT: “they were unwilling to have compassion on the man” (See: [Metaphor](#))
- **Stretch out your hand** - “Reach out with your hand”
- **his hand was restored** - This can be stated with an active form. AT: “Jesus restored his hand” or “Jesus made his hand the way it was before” (See: [Active or Passive](#))
- **began to plot** - “began to make a plan”
- **the Herodians** - This is the name of an informal political party that supported Herod Antipas.
- **how they might put him to death** - “how they might kill Jesus”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 03 General Notes](#)

- Mark 03 Translation Questions

Mark 3:7-8**UDB:**

⁷ Jesus and his disciples left that town and went to an area further along the Sea of Galilee. A great crowd of people followed him. The people that followed him came from Galilee and Judea, ⁸ from Jerusalem, from towns in the district of Judea, from the district of Idumea, from the region on the east side of the Jordan River, and from the region around the cities of Tyre and Sidon. They all came to him because they had heard about what he was doing.

ULB:

⁷ Then Jesus, with his disciples, went to the sea, and a great crowd of people followed from Galilee and from Judea ⁸ and from Jerusalem and from Idumea and beyond the Jordan and around Tyre and Sidon. When they heard about the things he was doing, a great crowd came to him.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- disciple
- Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias
- Galilee, Galilean
- Judea
- Jerusalem
- Edom, Edomite, Idumea
- Jordan River
- Tyre, Tyrians
- Sidon, Sidonians

translationNotes:

- **Connecting Statement:** - Jesus continued to heal people as great crowd of people followed him when he wanted to get away.
- **the sea** - This refers to the Sea of Galilee.
- **Idumea** - This is the region, previously known as Edom, which covered the southern half of the province of Judea.
- **the things he was doing** - This refers to the miracles Jesus was performing. AT: “the great miracles that Jesus was performing”
- **came to him** - “came to where Jesus was”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 03 General Notes](#)
- [Mark 03 Translation Questions](#)

Mark 3:9-10**UDB:**

9-10 Because he had healed many people, many other people who had various illnesses pushed forward in order to touch him. They believed that if only they touched him, it would make them well. So he told his disciples that they should get a small boat ready for him in order that the crowd would not crush him when they pushed forward to touch him.

ULB:

⁹ And he asked his disciples to have a small boat ready for him because of the crowd, so that they would not crush him. ¹⁰ For he healed many, so that everyone who had afflictions eagerly approached him in order to touch him.

translationWords:

- [disciple](#)
- [heal, cure](#)
- [afflict, affliction](#)

translationNotes:

- **And he asked his disciples to have a small boat ... not crush him** - As the large crowd was pushing forward toward Jesus, he was in danger of being crushed. In the UDB, verses 9-10 are bridged and state this implicit information clearly. (See: [Assumed Knowledge and Implicit Information](#) and [Verse Bridges](#))
- **he asked his disciples** - “Jesus told his disciples”
- **For he healed many, so that** - The word “many” refers to the large number of people Jesus had already healed. AT: “Because Jesus had healed many people, everyone” (See: [Ellipsis](#))
- **everyone who had afflictions eagerly approached him in order to touch him** - “all the sick people pushed forward eagerly trying to touch him”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 03 General Notes](#)
- [Mark 03 Translation Questions](#)

Mark 3:11-12**UDB:**

¹¹ Whenever the evil spirits saw Jesus, they caused the people whom they controlled to fall down in front of Jesus and call out to him, “You are the Son of God!” ¹² Jesus commanded the evil spirits strongly that they must not tell anyone who he was.

ULB:

¹¹ Whenever the unclean spirits saw him, they fell down before him and cried out, and they said, “You are the Son of God.” ¹² He strictly ordered them not to make him known.

translationWords:

- [demon, evil spirit, unclean spirit](#)
- [demon-possessed](#)
- [Son of God, the Son, Son](#)
- [know, knowledge, make known](#)

translationNotes:

- **saw him** - “saw Jesus”
- **they fell down ... cried out, and they said** - Here “they” refers to the unclean spirits. It is they who are causing the people they possess to do things. This can be made explicit. AT: “they caused the people they were possessing to fall down before him and to cry out to him” (See: [Assumed Knowledge and Implicit Information](#))
- **they fell down before him** - The unclean spirits did not fall down before Jesus because they loved him or wanted to worship him. They fell down before him because they were afraid of him.
- **You are the Son of God** - Jesus has power over unclean spirits because he is the “Son of God.”
- **Son of God** - This is an important title for Jesus. (See: [Translating Son and Father](#))
- **He strictly ordered them** - “Jesus strictly ordered the unclean spirits”
- **not to make him known** - “not to reveal who he was”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 03 General Notes](#)
- [Mark 03 Translation Questions](#)

Mark 3:13-16**UDB:**

¹³ Jesus went up into the hills. As he went, he called out to those that he wanted to go with him and they went with him. ¹⁴ He appointed twelve men to be with him and for him to send them out to preach. He called them apostles. ¹⁵ He also gave them power in order that they might force evil spirits to come out from people. ¹⁶ These were the twelve men he appointed. Simon, was the first to be called, and Jesus gave him the new name Peter.

ULB:

¹³ He went up on the mountain, and he called for those he wanted, and they came to him. ¹⁴ He appointed the twelve (whom he named apostles), so that they might be with him and he might send them to proclaim the message, ¹⁵ and to have authority to cast out demons. ¹⁶ And he appointed the twelve: Simon, to whom he gave the name Peter;

translationWords:

- [appoint, appointed](#)
- [the twelve, the eleven](#)
- [apostle, apostleship](#)
- [proclaim, proclamation](#)
- [authority](#)
- [cast out, drive out, throw out](#)
- [demon, evil spirit, unclean spirit](#)
- [Peter, Simon Peter, Cephas](#)

translationNotes:

- **General Information:** - Jesus chooses the men he wants to be his apostles.
- **so that they might be with him and he might send them to proclaim the message** - “so that they would be with him and he would send them to proclaim the message”
- **Simon, to whom he gave the name Peter** - The author begins to list the names of the twelve apostles. Simon is the first man listed.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 03 General Notes](#)
- [Mark 03 Translation Questions](#)

Mark 3:17-19**UDB:**

¹⁷ And there was also James, the son of Zebedee, and John, the brother of James, to both of whom he added the new name, ‘Men who are like Thunder’ because of their fiery zeal; ¹⁸ and Andrew, Peter’s brother, Bartholomew, Matthew, Thomas, another apostles who was also called James, this James was the son of Alphaeus. There was Thaddaeus, Simon the Zealot, ¹⁹ and Judas Iscariot, who later betrayed him.

ULB:

¹⁷ James son of Zebedee, and John the brother of James, to whom he gave the name Boanerges, that is, sons of thunder; ¹⁸ and Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot, ¹⁹ and Judas Iscariot, who would betray him.

translationWords:

- James (son of Zebedee)
- John (the apostle)
- Andrew
- Philip, the apostle
- Bartholomew
- Matthew, Levi
- Thomas
- James (son of Alphaeus)
- Simon the Zealot
- Judas Iscariot

translationNotes:

- **to whom he gave** - The phrase “to whom” refers to both James son of Zebedee and his brother John.
- **the name Boanerges, that is, sons of thunder** - “the name Boanerges, which means sons of thunder.” The meaning of the name “Boanerges” can be made more explicit. AT: “the new name ‘men who are like thunder’” (UDB) (See: [How to Translate Names](#))
- **Thaddaeus** - This is the name of a man. (See: [How to Translate Names](#))
- **who would betray him** - “who would betray Jesus” The word “who” refers to Judas Iscariot.

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 03 General Notes
- **Mark 03 Translation Questions**

Mark 3:20-22**UDB:**

²⁰ Jesus and his disciples went to a house. Again a crowd gathered where he was staying. Many people crowded around him. He and his disciples did not even have time to eat. ²¹ When his relatives heard about this, they went to take him home with them because some people were saying that he was insane.

²² Some men who taught the Jewish laws came down from Jerusalem. They heard that Jesus was forcing evil spirits to come out of people. So they were telling people, “Beelzebul, who rules the evil spirits, controls Jesus. He is the one who gives Jesus the power to force evil spirits out from people!”

ULB:

²⁰ Then he went home, and the crowd came together again, so that they could not even eat bread.

²¹ When his family heard about it, they went out to seize him, for they said, “He is out of his mind.”

²² The scribes who came down from Jerusalem said, “He is possessed by Beelzebul,” and, “By the ruler of the demons he drives out demons.”

translationWords:

- bread
- seize
- scribe, expert in the Jewish law
- Jerusalem
- demon-possessed
- Beelzebul
- demon, evil spirit, unclean spirit

translationNotes:

- **Then he went home** - “Then Jesus went to the house where he was staying.”
- **they could not even eat bread** - The word “bread” represents food. AT: “Jesus and his disciples could not eat at all” or “they could not eat anything” (See: [Synecdoche](#))
- **they went out to seize him** - Members of his family went to the house, so that they could take hold of him and force him to go home with them.
- **for they said** - Possible meanings for the word “they” are 1) his relatives or 2) some people in the crowd.
- **out of his mind** - Jesus’ family uses this idiom to describe how they think he is acting. AT: “crazy” or “insane” (See: [Idiom](#))

- **By the ruler of the demons he drives out demons** - “By the power of Beelzebul who is the ruler of the demons, Jesus drives out demons”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 03 General Notes](#)
- [Mark 03 Translation Questions](#)

Mark 3:23-25**UDB:**

²³ So Jesus called those men over to himself. Jesus spoke to them in parables and said, "How can Satan cast out Satan? ²⁴ If people who live in the same country are fighting against one another, their country will cease to be a united country. ²⁵ And if people who live in the same house fight each other, they will certainly not remain united as one family.

ULB:

²³ Jesus called them to him and said to them in parables, "How can Satan cast out Satan? ²⁴ If a kingdom is divided against itself, that kingdom cannot stand. ²⁵ If a house is divided against itself, that house will not be able to stand.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- Satan, devil, evil one
- kingdom
- house

translationNotes:

- **Connecting Statement:** - Jesus explains with a parable why he is not controlled by Satan and that those who do the will of God are the same as being his brother, and sister, and mother. (See: [Parables](#))
- **Jesus called them to him** - "Jesus called the people to come to him"
- **How can Satan cast out Satan?** - Jesus asked this rhetorical question in response to the scribes saying that he cast out demons by Beelzebul. This question can be written as a statement. AT: "Satan cannot cast out himself!" or "Satan does not go against his own evil spirits!" (See: [Rhetorical Question](#))
- **If a kingdom is divided against itself** - The word "kingdom" is a metonym for the people who live in the kingdom. AT: "If the people who live in a kingdom are divided against each other" (See: [Metonymy](#))
- **cannot stand** - This phrase is a metaphor meaning that the people will no longer be united and they will fall. AT: "cannot endure" or "will fall"(See: [Metaphor](#) and [Litotes](#))
- **house** - This is a metonym for the people who live in a house. AT: "family" or "household" (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 03 General Notes](#)
- [Mark 03 Translation Questions](#)

Mark 3:26-27**UDB:**

²⁶ Similarly, if Satan and his evil spirits were fighting one another, instead of remaining strong, he would become powerless. ²⁷ No one can go into the house of a strong man and take his possessions away from him unless he first ties up the strong man. Only then will he be able to steal the things in that man's house."

ULB:

²⁶ If Satan has risen up against himself and is divided, he is not able to stand, but has come to an end. ²⁷ But no one can enter into the house of a strong man and steal his belongings without tying up the strong man first, and then he will plunder his house.

translationWords:

- [Satan, devil, evil one](#)

translationNotes:

- **If Satan has risen up against himself and is divided** - The word "himself" is a reflexive pronoun that refers back to Satan, and it is also a metonym for his evil spirits. AT: "If Satan and his evil spirits were fighting one another" (UDB) or "If Satan and his evil spirits have risen up against each other and are divided" (See: [Reflexive Pronouns](#) and [Metonymy](#))
- **is not able to stand** - This is a metaphor meaning he will fall and cannot endure. AT: "will cease to be united" or "cannot endure and has come to an end" or "will fall and has come to an end" (See: [Metaphor](#))
- **plunder** - to steal a person's valuables and possessions

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 03 General Notes](#)
- [Mark 03 Translation Questions](#)

Mark 3:28-30**UDB:**

²⁸ Jesus also said, "Consider this carefully! People may sin in many ways and they may speak evil about God. God can still forgive them,²⁹ but if anyone speaks evil words about the Holy Spirit, God will never forgive them. That person is eternally guilty of sin."

³⁰ Jesus told them this because they were saying, "An evil spirit is controlling him!"

ULB:

²⁸ Truly I say to you, all sins of the sons of men will be forgiven, even all the blasphemies which they utter,²⁹ but whoever blasphemes against the Holy Spirit will never have forgiveness, but is guilty of an eternal sin."³⁰ Jesus said this because they were saying, "He has an unclean spirit."

translationWords:

- [amen, truly](#)
- [sin, sinful, sinner, sinning](#)
- [forgive, forgiveness](#)
- [blasphemy, blaspheme, blasphemous](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [guilt, guilty](#)
- [everlasting, eternal, eternity](#)
- [demon, evil spirit, unclean spirit](#)
- [demon-possessed](#)

translationNotes:

- **Truly I say to you** - This indicates that the statement that follows is especially true and important.
- **the sons of men** - "those who have been born of man." This expression is used to emphasize peoples' humanity. AT: "people"
- **utter** - "speak"
- **they were saying** - "the people were saying"
- **has an unclean spirit** - This is an idiom that means to be possessed by an unclean spirit. AT: "is possessed by an unclean spirit" (See: [Idiom](#))

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 03 General Notes
- **Mark 03 Translation Questions**

Mark 3:31-32**UDB:**

³¹ Jesus' mother and younger siblings arrived. While they stood outside, they sent someone inside in order to call him outside. ³² A crowd was sitting around Jesus. One of them said to him, "Your mother and younger siblings are outside. They want to see you."

ULB:

³¹ Then his mother and his brothers came and stood outside. They sent for him, summoning him. ³² And a crowd sat around him and they said to him, "Your mother and your brothers are outside, and they are looking for you."

translationWords:

- [brother](#)

translationNotes:

- **brothers** - This refers to Jesus' siblings.
- **They sent for him, summoning him** - "They sent someone inside to tell him that they were outside and to have him come out to them"
- **are looking for you** - "are asking for you"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 03 General Notes](#)
- [Mark 03 Translation Questions](#)

Mark 3:33-35**UDB:**

³³ Jesus asked them, “Who is my mother? Who are my siblings?” ³⁴ After he looked around at those who sat with him, he said, “Look here! You are my mother and my siblings. ³⁵ Those who do what God wants are my brother, my sister, or my mother!”

ULB:

³³ He answered them, “Who are my mother and my brothers?” ³⁴ He looked around at those who were sitting in a circle around him and said, “See, here are my mother and my brothers! ³⁵ For whoever does the will of God, that person is my brother, and sister, and mother.”

translationWords:

- [will of God](#)

translationNotes:

- **that person is my brother, and sister, and mother** - “those people are my brother, my sister, and my mother”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 03 General Notes](#)
- [Mark 03 Translation Questions](#)

Mark 4 General Notes

Structure and Format

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent all the lines of 4:12, which is a quotation from the Old Testament.

4:3-10 forms one parable. The parable is explained in 4:14-23.

Special concepts in this chapter

Parables

There are many parables in this chapter. They are a way Jesus teaches about the kingdom of God. Jesus explains their meaning to the disciples, but not to the crowds.

Other possible translation difficulties in this chapter

Implicit knowledge

Implicit knowledge is needed in several parts of this chapter. The UDB can be quite effective in helping the reader to understand unknown figures. (See: [Translate Unknowns](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Mark 04:01 Notes](#)

Mark 4:1-2

UDB:

¹ Another time Jesus began to teach people alongside the Sea of Galilee. As he was teaching, a very large crowd gathered around him. He got into a boat and pushed out onto the water. Then he sat down in the boat so that he could speak to the crowd better. At the same time, the crowd was on the shore close to the water. ² Then he taught them many parables. While he was teaching them, he told them this:

ULB:

4 ¹ Again he began to teach beside the sea. And a large crowd gathered around him, so he stepped into a boat in the sea, and sat down. The whole crowd was beside the sea on the shore. ² And he taught them many things in parables, and he said to them in his teaching,

translationWords:

- [Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias](#)
- [parable](#)

translationNotes:

- **Connecting Statement:** - As Jesus taught from a boat at the seaside, he told them the parable of the soils. (See: [Parables](#))
- **the sea** - This is the Sea of Galilee.
- **and sat down** - “and he sat in the boat”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:3-5

UDB:

³ "Listen to this: A man went out to his field to sow some seeds. ⁴ As he was scattering them over the soil, some of the seeds fell on the path. Then some birds came and ate those seeds. ⁵ Other seeds fell on ground where there was not much soil on top of the rock. Very soon the seeds sprouted because the sun warmed the moist soil quickly where it was not deep.

ULB:

³ "Listen, the farmer went out to sow his seed. ⁴ As he sowed, some seed fell on the road, and the birds came and devoured them. ⁵ Other seed fell on the rocky ground, where it did not have much soil. Immediately they sprang up, because they did not have deep soil.

translationWords:

- [sow, sower, plant](#)

translationNotes:

- **Listen** - "Pay attention"
- **As he sowed** - "As he threw the seeds over the soil." In different cultures people sow seeds differently. In this parable the seeds were sown by throwing the seeds over the land that was prepared for growing.
- **they sprang up** - "they began to grow quickly"
- **soil** - This refers to the loose dirt on the ground in which you can plant seeds.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:6-7**UDB:**

⁶ But after the sun shone on those young plants, they became scorched. Then they withered because they did not have deep roots. ⁷ As he sowed, other seeds fell on ground that contained roots of thorny plants. The seeds grew, but the thorny plants also grew up and crowded out the good plants. So the plants produced no grain.

ULB:

⁶ But when the sun rose, they were scorched, and because they had no root, they dried up. ⁷ Other seed fell among the thorn plants. The thorn plants grew up and choked them, and they did not produce any grain.

translationWords:

- [grain](#)

translationNotes:

- **they were scorched** - This refers to the young plants. This may be stated in active form. AT: “it scorched the young plants” (See: [Active or Passive](#))
- **because they had no root, they dried up** - “because the young plants had no roots, they dried up”
- **and choked them** - The word “them” refers to the young plants.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:8-9**UDB:**

⁸ But as he sowed, other seeds fell on good soil. As a result, they sprouted, they grew well, and then they produced plenty of grain. Some plants bore thirty times as much as the seed that the man had planted. Some bore sixty times as much. Some bore one hundred times as much.” ⁹ Then Jesus said, “If you want to understand this, you should consider carefully what I have just said.”

ULB:

⁸ Other seed fell into good soil and it produced grain while growing up and increasing, and some brought forth thirty times as much, and some sixty, and some a hundred.” ⁹ And he said, “Whoever has ears to hear, let him hear!”

translationWords:

- [grain](#)

translationNotes:

- **some brought forth thirty times as much** - The amount of grain produced by each plant is being compared to the single seed from which it grew. AT: “Some plants bore thirty times as much as the seed that the man had planted” (UDB) (See: [Ellipsis](#))
- **thirty ... sixty ... a hundred** - “30 ... 60 ... 100.” These may be written as numerals. (See: [Numbers](#))
- **and some sixty, and some a hundred** - Jesus continues to describe the amount of grain that was produced. Ellipsis is used here to shorten the phrases but they can be written out. AT: “and some produced sixty times as much grain and some produced a hundred times as much grain” (See: [Ellipsis](#))
- **Whoever has ears to hear** - This is a way of referring to everyone listening. AT: “Everyone who is listening to me” (See: [Idiom](#))
- **let him hear** - Here the word “hear” means to pay attention. AT: “must pay careful attention to what I am saying” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:10-12**UDB:**

¹⁰ Later, when only the twelve disciples and other close followers were with him, they asked him about the parables. ¹¹ He said to them, "To you I will explain the message about how God reveals himself as king, but to the others I will speak in parables.

¹² When they see what I am doing, they will not learn.

When they hear what I say, they will not understand.

If they learned or understood,

they would be sorry that they had sinned and decide to stop sinning,
and God would forgive them."

ULB:

¹⁰ When Jesus was alone, those who were close to him and with the twelve asked him about the parables. ¹¹ He said to them, "To you is given the mystery of the kingdom of God. But to those outside everything is in parables,

¹² so that when they look, yes they look, but do not see,

and so that when they hear, yes they hear, but do not understand,

or else they would turn and God would forgive them."

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- the twelve, the eleven
- parable
- mystery, hidden truth
- kingdom of God, kingdom of heaven
- God
- understand, understanding
- turn, turn away, turn back
- forgive, forgiveness

translationNotes:

- **When Jesus was alone** - This does not mean that Jesus was completely alone; rather, that the crowds were gone and Jesus was only with the twelve and some of his other close followers.

- **To you is given** - This can be stated in active form. “God has given you” or “I have given you” (See: [Active or Passive](#))
- **to those outside** - “but to those who are not among you.” This refers to all the other people who were not among the twelve or Jesus’ other close followers.
- **everything is in parables** - It can be stated that Jesus gives the parables to the people. AT: “I have spoken everything in parables” (See: [Ellipsis](#))
- **when they look ... when they hear** - It is assumed that Jesus is speaking about the people looking at what he shows them and hearing what he tells them. AT: “when they look at what I am doing ... when they hear what I am saying” (See: [Assumed Knowledge and Implicit Information](#))
- **they look, but do not see** - Jesus speaks of people understanding what they see as actually seeing. AT: “they look and do not understand” (See: [Metaphor](#))
- **turn** - This refers to turning away from sin.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:13-15**UDB:**

¹³ He also said to them, "Do you not understand this parable? How then will you understand when I teach you other parables? ¹⁴ In the parable that I told you, the man who sows seeds represents someone who teaches God's message to others. ¹⁵ Some people are like the path where some of the seeds fell. When they hear God's message, Satan comes at once and causes them to forget what they have heard.

ULB:

¹³ And he said to them, "Do you not understand this parable? How then will you understand all the other parables? ¹⁴ The farmer who sows his seed is the one who sows the word. ¹⁵ Some are the ones that fall beside the road, where the word was sown. And when they hear it, Satan immediately comes and takes away the word that was sown in them.

translationWords:

- **parable**
- **sow, sower, plant**
- **word**
- **Satan, devil, evil one**

translationNotes:

- **Connecting Statement:** - Jesus explains the parable of the soils to his followers and then tells them about using a lamp to show that hidden things will become known.
- **And he said to them** - "And Jesus said to his disciples"
- **Do you not understand this parable? How then will you understand all the other parables?** - Jesus used these questions to show how sad he was that his disciples could not understand his parable. AT: "If you cannot understand this parable, think about how hard it will be for you to understand all the other parables." (See: **Rhetorical Question**)
- **The farmer who sows his seed is** - "The farmer who sows his seed represents"
- **the one who sows the word** - The "word" represents God's message. Sowing the message represents teaching it. AT: "the one who teaches people God's message" (See: **Metonymy** and **Metaphor**)
- **Some are the ones that fall beside the road** - "Some people are like the seeds that fall beside road" or "Some people are like the path where some of the seeds fell" (UDB)
- **the road** - "the path"
- **when they hear it** - Here "it" refers to "the word" or "God's message."

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:16-17**UDB:**

¹⁶ Some people are like the ground where the soil was not very deep over the rock. When they hear God's message, they immediately accept it with joy. ¹⁷ But, because the message does not grow deep, they believe it for only a short time. They are like the plants that did not have deep roots. When others treat them badly or cause them to suffer because they believed God's message, those people who are suffering soon stop believing God's message.

ULB:

¹⁶ And some are the ones that are sown on rocky ground, who, when they hear the word, immediately receive it with joy. ¹⁷ And they have no root in themselves, but endure for a short time. Then tribulation or persecution comes because of the word, and immediately they stumble.

translationWords:

- sow, sower, plant
- word
- joy, joyful
- tribulation
- persecute, persecution
- stumble

translationNotes:

- **And some are the ones** - "And some people are like the seeds." Jesus begins to explain how some people are like the seeds that fell on the rocky soil. (See: [Metaphor](#))
- **And they have no root in themselves** - This is a comparison to the young plants that have very shallow roots. This metaphor means that the people were first excited when they received the word, but they were not strongly devoted to it. AT: "And they are like the young plants that have no roots" (See: [Metaphor](#))
- **no root** - This is a hyperbole, an exaggeration, emphasizing how the roots were very shallow. (See: [Hyperbole](#))
- **endure** - In this parable, "endure" means "believe." AT: "continue in their belief" (See: [Metaphor](#))
- **because of the word** - It may be helpful to explain why tribulation comes. It came because people believed the word. AT: "because they believed the word" (See: [Assumed Knowledge and Implicit Information](#))
- **they stumble** - In this parable, "stumble" means "stop believing God's message" (UDB) (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:18-20**UDB:**

¹⁸ Some people are like the soil that has thorny weeds in it. Those people hear God's message, ¹⁹ but they desire to be rich and they want to own many other things. So they only worry about what they have and they forget God's message and they do not do the things that God wants them to do. ²⁰ But some people are like the good soil. They hear God's message and they accept it and they believe it, and they do the things that God wants them to do. They are like the good plants that produced thirty, sixty, or one hundred grains."

ULB:

¹⁸ And others are the ones sown among the thorns. They hear the word, ¹⁹ but the cares of the world, the deceitfulness of riches, and the desires of other things enter in and choke the word, and it becomes unfruitful. ²⁰ Then there are those who are the ones sown in the good soil. They hear the word and receive it and produce fruit: some thirty, and some sixty, and some a hundred."

translationWords:

- sow, sower, plant
- word
- world, worldly
- deceive, deceit, deception, deceptive
- fruit, fruitful

translationNotes:

- **And others are the ones sown among the thorns** - Jesus begins to explain how some people are like the seeds that fell among the thorns. AT: "And other people are like the seeds that were sown among the thorns" (See: [Metaphor](#))
- **the cares of the world** - "the worries in this life" or "the concerns about this present life"
- **the deceitfulness of riches** - "the desires for riches"
- **enter in and choke the word** - As Jesus continues to talk about people who are like the seeds that fell among the thorns, he explains what the desires and worries do to the word in their lives. AT: "enter in and choke the word in their lives like thorns choke young plants" (See: [Metaphor](#))
- **it becomes unfruitful** - "the word does not produce any fruit in them"
- **the ones sown in the good soil** - Jesus begins to explain how some people are like the seeds that were sown in good soil. AT: "like the seeds that were sown in the good soil" (See: [Metaphor](#))

- **some thirty, and some sixty, and some a hundred** - This refers to the grain that the plants produce. AT: “some produce thirty grains, some sixty grains, and some a hundred grains” or “some produce 30 grains, some 60 grains, and some 100 grains” (See: [Ellipsis](#) or [Numbers](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:21-23**UDB:**

²¹ He told them another parable: "People certainly do not light an oil lamp and then bring it in the house in order to put something over it to cover its light. Instead, they put it on a lampstand so that the light will shine. ²² Similarly, things that were hidden—one day everyone will know them, and the things that have happened in secret—one day everyone will see them in full light. ²³ If you want to understand this, you should consider carefully what you have just heard."

ULB:

²¹ Jesus said to them, "Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand. ²² For nothing is hidden that will not be known, and nothing is secret that will not come out into the open. ²³ If anyone has ears to hear, let him hear!"

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [lampstand](#)
- [light](#)

translationNotes:

- **Jesus said to them** - "Jesus said to the crowd"
- **Do you bring a lamp inside the house to put it under a basket, or under the bed?** - This question may be written as a statement. AT: "You certainly do not bring a lamp inside the house to put it under a basket, or under a bed!" (See: [Rhetorical Question](#))
- **For nothing is hidden that will not be known ... come out into the open** - This can be stated in positive form. AT: "For everything that is hidden will be made known, and everything that is secret will come out into to open" (See: [Litotes](#))
- **nothing is hidden ... nothing is secret** - "there is nothing that is hidden ... there is nothing that is secret" Both of the phrases have the same meaning. Jesus is emphasizing that everything that is secret will be made known. (See: [Parallelism](#))
- **If anyone has ears to hear, let him hear** - Translate this as you did in [4:9](#).

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:24-25**UDB:**

²⁴ Then he said to them, "Consider carefully what you hear me say to you, for God will let you understand to the same degree that you consider what I say. He will let you understand even more than that. ²⁵ Those who consider what I say and understand it, God will enable them to understand more. But those who do not consider carefully what I say, they will forget even what they already know."

ULB:

²⁴ He said to them, "Pay attention to what you hear, for with the measure with which you measure, you will be measured, and it will be added to you. ²⁵ Because whoever has, to him will be given more, and whoever has not, from him will be taken away even what he has."

translationWords:**translationNotes:**

- **He said to them** - "Jesus said to the crowd"
- **for with the measure with which you measure** - Possible meanings are 1) Jesus is talking about a literal measure and giving generously to others or 2) this is a metaphor in which Jesus speaks of "understanding" as if it were "measuring" (UDB). (See: [Metaphor](#))
- **you will be measured, and it will be added to you** - This can be stated in active form. AT: "God will measure you, and he will add it to you" (See: [Active or Passive](#))
- **to him will be given more ... from him will be taken away** - This can be stated in active form. AT: "to him God will give more ... from him God will take away" or "God will give more to him ... God will take away from him" (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:26-29**UDB:**

²⁶ Jesus also said, "When God begins to show himself as king, it is like a man who has scattered seed on the ground. ²⁷ Afterwards he slept each night and rose up each day without worrying about the seeds. During that time the seeds sprouted and grew in a way that he did not understand. ²⁸ The ground produced the crop on its own. First the stalks appeared. Then the heads appeared. Then the full kernels in the heads appeared. ²⁹ As soon as the grain was ripe he sent people to harvest it because it was time to harvest the grain."

ULB:

²⁶ And he said, "The kingdom of God is like a man who sows his seed on the ground. ²⁷ He sleeps at night and gets up by day, and the seed sprouts and grows, though he does not know how. ²⁸ The earth bears grain by itself: first the blade, then the ear, then the mature grain in the ear. ²⁹ And when the grain is ripe he immediately sends out the sickle, because the harvest has come."

translationWords:

- kingdom of God, kingdom of heaven
- sow, sower, plant
- grain
- harvest

translationNotes:

- **Connecting Statement:** - Jesus then tells the people parables to explain the kingdom of God, which he later explained to his disciples. (See: **Parables**)
- **like a man who sows his seed** - Jesus likens the kingdom of God to a farmer who sows his seed. AT: "like a farmer who sows his seed" (See: **Simile**)
- **He sleeps at night and gets up by day** - "He rises in the morning and sleeps at night"
- **the blade** - the stalk or sprout
- **the ear** - the head on the stalk or the part of the plant that holds the fruit
- **he immediately sends out the sickle** - Here "the sickle" is a metonym that stands for the farmer or the people who the farmer sends out to harvest the grain. AT: "he immediately goes out with a sickle to harvest the grain" or "he immediately sends out people with sickles to harvest the grain" (See: **Metonymy**)
- **sickle** - a curved blade or a sharp hook used to cut grain
- **because the harvest has come** - Here the phrase "has come" is an idiom for the grain being ripe for harvest. AT: "because the grain is ready to be harvested" (See: **Idiom**)

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:30-32

UDB:

³⁰ Jesus told them another parable. He said, "When God begins to show himself as king, what is it like? What parable can I use to describe it? ³¹ It is like mustard seeds. You know what happens to mustard seeds when we plant them. Though mustard seeds are among the smallest of seeds, they become large plants. ³² After they are planted, they grow up and become larger than the other garden plants. They put out big branches so that birds are able to make nests in their shade."

ULB:

³⁰ And he said, "To what can we compare the kingdom of God, or what parable can we use to explain it? ³¹ It is like a mustard seed which, when it is sown, is the smallest of all the seeds on earth. ³² Yet, when it is sown, it grows and becomes greater than all the garden plants, and it forms large branches, so that the birds of heaven can make their nests in its shade."

translationWords:

- [kingdom of God, kingdom of heaven](#)

translationNotes:

- **To what can we compare the kingdom of God, or what parable can we use to explain it?** - Jesus asked this question to cause his hearers to think about what the kingdom of God is. AT: "With this parable I can explain what the kingdom of God is like." (See: [Rhetorical Question](#))
- **when it is sown** - This can be stated in active form. AT: "when someone sows it" or "when someone plants it"
- **it forms large branches** - The mustard tree is described as causing its branches to grow large. AT: "with large branches" (See: [Personification](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:33-34**UDB:**

³³ Jesus used many parables when he talked to the people about God message. If they were able to understand some, he kept telling them more. ³⁴ He always used parables when he spoke to them. But he explained all the parables to his own disciples when he was alone with them.

ULB:

³³ With many parables like this he spoke the word to them, as much as they were able to understand, ³⁴ and he did not speak to them without a parable. But when he was alone, he explained everything to his own disciples.

translationWords:

- [parable](#)
- [word of God, word of Yahweh, word of the Lord, scripture](#)
- [understand, understanding](#)
- [disciple](#)

translationNotes:

- **he spoke the word to them** - The word “them” refers to the crowds.
- **as much as they were able to understand** - “and if they were able to understand some, he kept telling them more” (UDB)
- **when he was alone** - This means that he was away from the crowds, but his disciples were still with him.
- **he explained everything** - Here “everything” is a hyperbole or exaggeration. He explained all his parables. AT: “he explained all his parables” (See: [Hyperbole](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:35-37**UDB:**

³⁵ On that same day, when the sun was setting, Jesus said to his disciples, “Let us cross over to the other side of the lake.” ³⁶ Jesus was already in the boat, so they left the crowd of people and sailed away. Other people also went along with them in their boats. ³⁷ A strong wind came up and the waves started coming into the boat! The boat was soon nearly full of water!

ULB:

³⁵ On that day, when evening had come, he said to them, “Let us go over to the other side.” ³⁶ So they left the crowd, taking Jesus with them, since he was already in the boat. Other boats were also with him. ³⁷ And a violent windstorm arose and the waves were breaking into the boat so that the boat was already full.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **Connecting Statement:** - As Jesus and his disciples take a boat to escape the crowds of people, a great storm arises. His disciples are afraid when they see that even the wind and the sea obey Jesus.
- **he said to them** - “Jesus said to his disciples”
- **the other side** - “the other side of the Sea of Galilee” or “the other side of the sea”
- **a violent windstorm arose** - Here “arose” is an idiom for “began.” AT: “a violent windstorm began” (See: [Idiom](#))
- **the boat was already full** - It may be helpful to state that the boat was full of water. AT: “the boat was already full of water” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:38-39**UDB:**

³⁸ Jesus was in the back part of the boat. He was sleeping with his head on a cushion. So they woke him up and said to him, “Teacher! Are you not concerned that we are about to die?” ³⁹ So Jesus got up and rebuked the wind and he spoke to the sea, “Be quiet! Be still!” The wind stopped blowing and then the sea became very calm.

ULB:

³⁸ But Jesus himself was in the stern, asleep on a cushion. They woke him up, saying, “Teacher, do you not care that we are about to die?” ³⁹ And, woken up, he rebuked the wind and said to the sea, “Peace, be still.” And the wind ceased, and there was a great calm.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [rebuke](#)
- [peace, peaceful](#)

translationNotes:

- **Jesus himself** - Here “himself” emphasizes that Jesus was alone in the stern. AT: “Jesus himself was alone” (See: [Reflexive Pronouns](#))
- **the stern** - This is at the very back of the boat. “the stern of the boat”
- **They woke him up** - The word “they” refers to the disciples.
- **do you not care that we are about to die?** - The disciples asked this question to convey their fear. This question can be written as a statement. AT: “you need to pay attention to what is happening; we are all about to die!” - (See: [Rhetorical Question](#))
- **we are about to die** - The word “we” includes the disciples and Jesus. (See: [Inclusive “We”](#))
- **Peace, be still** - These two phrases are similar and used for emphasis. (See: [Doublet](#))
- **a great calm** - “a great stillness over the sea” or “a great calm over the sea”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 4:40-41**UDB:**

⁴⁰ He said to the disciples, “Why are you afraid? Do you not yet have faith?” ⁴¹ They were terrified. They said to one another, “Who is this man? Even the wind and the waves obey him!”

ULB:

⁴⁰ And he said to them, “Why are you afraid? Do you still not have faith?” ⁴¹ They were filled with great fear and said to one another, “Who then is this, because even the wind and the sea obey him?”

translationWords:

- [fear, afraid, fear of Yahweh](#)
- [faith](#)
- [obey, obedient, obedience](#)

translationNotes:

- **And he said to them** - “And Jesus said to his disciples”
- **Why are you afraid? Do you still not have faith?** - Jesus asks these questions to make his disciples consider why they are afraid when he is with them. These questions can be written as statements. AT: “You should not be afraid. You need to have more faith.” (See: [Rhetorical Question](#))
- **Who then is this, because even the wind and the sea obey him?** - The disciples ask this question in amazement at what Jesus did. This question can be written as a statement. AT: “This man is not like ordinary men; even the wind and the sea obey him!” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 04 General Notes](#)
- [Mark 04 Translation Questions](#)

Mark 5 General Notes

Other possible translation difficulties in this chapter

Past Events

Parts of this chapter are a sequence of events that have already happen. In a given passage, Mark sometimes writes as if the events have already happened while other events are still in progress (even though they are complete at the time he writes). This can cause difficulty in translation by creating an illogical order of events. It may be necessary to make these consistent by writing as if all the events have already happened.

“Talitha koum”

This is a phrase in Aramaic. Mark does not “translate” this phrase into Greek but chooses to “transliterate” or transfer it into Greek by substituting Greek letters for Aramaic letters. The translators of the ULB and UDB have not translated this phrase either. The translator should try to form the sounds of this phrase without translating its meaning.

Links:

- **Mark 05:01 Notes**

Mark 5:1-2**UDB:**

¹ Jesus and his disciples arrived on the other side of the Sea of Galilee. People called the Gerasenes lived near the place where they landed. ² When Jesus stepped out of the boat, a man came out from the tombs in a cemetery. Evil spirits controlled the man.

ULB:

5 ¹ They came to the other side of the sea, to the region of the Gerasenes. ² And immediately when Jesus was getting out of the boat, a man with an unclean spirit came to him from the tombs.

translationWords:

- [Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [demon, evil spirit, unclean spirit](#)
- [demon-possessed](#)
- [tomb, grave, burial place](#)

translationNotes:

- **Connecting Statement:** - After Jesus calms the great storm, he heals a man who has many demons, but the local people in Gerasa are not glad about his healing, and they beg Jesus to leave.
- **They came** - The word “They” refers to Jesus and his disciples.
- **the sea** - This refers to the Sea of Galilee.
- **Gerasenes** - This name refers to the people who live in Gerasa. (See: [How to Translate Names](#))
- **with an unclean spirit** - This is an idiom meaning that the man is “controlled” or “possessed” by the unclean spirit. AT: “controlled by an unclean spirit” or “that an unclean spirit possessed” (See: [Idiom](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:3-4**UDB:**

³ The man was coming out of the cemetery because he lived in tombs. The people knew him and at times they tried to restrain him. They could not restrain him, not even with chains. ⁴ Whenever they used chains and shackles, the man would break them apart. He was so strong that no one was able to subdue him.

ULB:

³ The man lived in the tombs. No one could restrain him anymore, not even with a chain. ⁴ He had been bound many times with shackles and with chains. He tore the chains apart and his shackles were shattered. No one had the strength to subdue him.

translationWords:

- tomb, grave, burial place
- bind, bond, bound
- strength, strengthen

translationNotes:

- **He had been bound many times** - This can be written in active form. AT: “People had bound him many times” (See: [Active or Passive](#))
- **his shackles were shattered** - This can be written in active form. AT: “shattered his shackles” (See: [Active or Passive](#))
- **shackles** - “bonds on his feet” or “metal bindings attached to his ankles to confine him”
- **chains** - “handcuffs” or “chains attached to his wrists to confine him”
- **No one had the strength to subdue him** - The man was so strong that no one could subdue him. AT: “He was so strong that no one was strong enough to subdue him” (See: [Assumed Knowledge and Implicit Information](#))
- **subdue him** - “control him”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:5-6**UDB:**

⁵ Day and night the man would spend his time in the cemetery. He would scream out loud and cut himself with sharp stones. ⁶ When he saw Jesus in the distance getting out of the boat, he ran over to him and knelt before him.

ULB:

⁵ Every night and day in the tombs and in the mountains, he cried out and cut himself with sharp stones. ⁶ When he saw Jesus from a distance, he ran to him and bowed down before him.

translationWords:

- tomb, grave, burial place
- cry, cry out
- Jesus, Jesus Christ, Christ Jesus
- bow, bow down

translationNotes:

- **cut himself with sharp stones** - Often times when a person is possessed by a demon, the demon will cause the person to do self-destructive things, such as cutting himself.
- **When he saw Jesus from a distance** - When the man first saw Jesus, Jesus would have been getting out of the boat. (See: [Assumed Knowledge and Implicit Information](#))
- **bowed down** - This means that he knelt down before Jesus out of reverence and respect, not out of worship.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:7-8**UDB:**

7-8 Jesus had been saying to the evil spirit, “You evil spirit, come out of this man!” But the demon did not leave quickly. It shouted very loudly, “Jesus, I know that you are the Son of God, so we have nothing in common. Leave me alone! In God’s name, I beg you. Do not torture me!”

ULB:

⁷ He cried out with a loud voice, “What do I have to do with you, Jesus, Son of the Most High God? I beg you by God himself, do not torment me.” ⁸ For he had been saying to him, “Come out of the man, you unclean spirit.”

translationWords:

- cry, cry out
- Jesus, Jesus Christ, Christ Jesus
- Son of God, the Son, Son
- Most High
- God
- demon, evil spirit, unclean spirit

translationNotes:

- **General Information:** - The UDB uses a verse bridge to combine these two verses in order to write the events in the order that they occurred. (See: [Verse Bridges](#))
- **He cried out** - “The unclean spirit cried out”
- **What do I have to do with you, Jesus, Son of the Most High God?** - The unclean spirit asks this question out of fear. This can be written as a statement. AT: “Leave me alone, Jesus, Son of the Most High God! There is no reason for you to interfere with me.” (See: [Rhetorical Question](#))
- **Jesus ... do not torment me** - Jesus has the power to torment unclean spirits.
- **Son of the Most High God** - This is an important title for Jesus. (See: [Translating Son and Father](#))
- **I beg you by God himself** - Here the unclean spirit is swearing by God as he makes a request of Jesus. Consider how this type of request is made in your language. AT: “I beg you before God” or “I swear by God himself and beg you”

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 05 General Notes
- **Mark 05 Translation Questions**

Mark 5:9-10**UDB:**

⁹ Jesus asked him, “What is your name?” He replied, “My name is Legion because there are many of us evil spirits in this man.” ¹⁰ Then the evil spirits kept asking Jesus fervently that he not send them out of the region.

ULB:

⁹ And he asked him, “What is your name?” And he answered him, “My name is Legion, for we are many.” ¹⁰ He begged him again and again not to send them out of the region.

translationWords:**translationNotes:**

- **And he asked him** - “And Jesus asked the unclean spirit”
- **And he answered him, “My name is Legion, for we are many”** - One spirit was speaking for many here. He spoke of them as if they were a legion, a Roman army unit of about 6,000 soldiers. AT: “And the spirit said to him, ‘Call us an army, for many of us are inside the man’” (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:11-13

UDB:

¹¹ At the same time, a large herd of pigs was grazing nearby on the hillside. ¹² So the evil spirits pleaded with Jesus, “Allow us to go to the pigs in order that we might enter them!” ¹³ Jesus permitted them to do that. So the evil spirits left the man and entered the pigs. The herd, which numbered about two thousand, rushed down the steep hill into the lake, where they drowned.

ULB:

¹¹ Now a great herd of pigs was there feeding on the hill, ¹² and they begged him, saying, “Send us into the pigs; let us enter into them.” ¹³ So he allowed them; the unclean spirits came out and entered into the pigs, and they rushed down the steep hill into the sea, and about two thousand pigs drowned in the sea.

translationWords:

- [flock, herd](#)
- [pig, swine, pork](#)
- [demon, evil spirit, unclean spirit](#)

translationNotes:

- **they begged him** - “the unclean spirits begged Jesus”
- **he allowed them** - It may be helpful to state clearly what Jesus allowed them to do. AT: “Jesus allowed the unclean spirits to do what they asked for”
- **and they rushed** - “and the pigs rushed”
- **into the sea, and about two thousand pigs drowned in the sea** - You can make this a separate sentence: “into the sea. There were about two thousand pigs, and they drowned in the sea”
- **about two thousand pigs** - “about 2,000 pigs” (See: [Numbers](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:14-15

UDB:

¹⁴ The men who were tending the pigs ran and reported in the town and the countryside what had happened. Many people went to see for themselves what had happened. ¹⁵ They came to the place where Jesus was. Then they saw the man whom evil spirits had previously controlled. He was sitting there with clothes on and mentally sound. They were afraid when they saw all this.

ULB:

¹⁴ And those who were feeding the pigs fled and reported what had happened in the city and in the countryside. Then many people went out to see what had happened. ¹⁵ Then they came to Jesus and they saw the demon-possessed man—who had the Legion—sitting down, dressed, and in his right mind, and they were afraid.

translationWords:

- pig, swine, pork
- Jesus, Jesus Christ, Christ Jesus
- demon-possessed

translationNotes:

- **in the city and in the countryside** - It can be stated clearly that the men gave their report to the people who were in the city and countryside. AT: “to people in the city and in the countryside” (See: [Ellipsis](#))
- **the Legion** - This was the name of the many demons that were in the man. See how you translated this in [5:9](#).
- **in his right mind** - This is an idiom meaning that he is thinking clearly. AT: “of a normal mind” or “thinking clearly” (See: [Idiom](#))
- **they were afraid** - The word “they” refers to the group of people who went out to see what had happened.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:16-17**UDB:**

¹⁶ The people who had seen the events described what had happened to the man whom the evil spirits previously controlled. They also described what had happened to the pigs. ¹⁷ Then the people pleaded with Jesus to leave their region.

ULB:

¹⁶ Those who had seen what happened to the demon-possessed man told them what had happened to him and also concerning the pigs. ¹⁷ And they began to beg him to leave their region.

translationWords:

- [demon-possessed](#)
- [pig, swine, pork](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **Those who had seen what happened** - “The people who had witnessed what had happened”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:18-20**UDB:**

¹⁸ As Jesus got in the boat to leave, the man whom the evil spirits previously controlled begged Jesus, “Please let me go with you!” ¹⁹ But Jesus did not let him go with him. Instead, he said to him, “Go home to your family and tell them how much the Lord has done for you, and tell them how he has been so kind to you.” ²⁰ So the man went and traveled around the Ten Towns in that district. He told people how much Jesus had done for him. All the people who heard what the man said were amazed.

ULB:

¹⁸ And when he was getting into the boat, the demon-possessed man begged him that he may go with him. ¹⁹ But he did not allow it, but he said to him, “Go to your house and to your people, and tell them what the Lord did for you, and what mercy he gave you.” ²⁰ So he went away and began to proclaim the great things that Jesus had done for him in the Decapolis, and everyone was amazed.

translationWords:

- demon-possessed
- people group, peoples, the people, a people
- Lord
- mercy, merciful
- proclaim, proclamation
- Jesus, Jesus Christ, Christ Jesus
- marvel, wonder, amazed, astonished

translationNotes:

- **the demon-possessed man** - Though the man is no longer demon-possessed, he is still described in this way. AT: “the man who had been demon-possessed”
- **But he did not allow it** - What Jesus did not allow the man to do can be stated clearly. AT: “But he did not allow the man to come with them” (See: [Assumed Knowledge and Implicit Information](#))
- **Decapolis** - This is the name of a region that means Ten Cities. It is located to the southeast of the Sea of Galilee. (See: [How to Translate Names](#))
- **everyone was amazed** - It may be helpful to state why the people were amazed. AT: “all the people who heard what the man said were amazed” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:21-24**UDB:**

²¹ Jesus and his disciples went in a boat back around the Sea of Galilee to where they were before. When they arrived at the shore, a large crowd gathered around Jesus. ²² One of the men who presided over a synagogue, whose name was Jairus, came there. When he saw Jesus, he knelt at his feet. ²³ Then he pleaded with Jesus earnestly, “My daughter is sick and nearly dead! Please come to my house and place your hands on her. Heal her and make her live!” ²⁴ So Jesus and the disciples went with him. A large crowd followed and many pushed in close to Jesus.

ULB:

²¹ And when Jesus had crossed over again to the other side, in the boat, a great crowd gathered around him, as he was beside the sea. ²² And one of the leaders of the synagogue, named Jairus, came, and when he saw him, fell at his feet. ²³ He begged again and again, saying, “My little daughter is near death. I beg you, come and lay your hands on her that she may be made well and live.” ²⁴ So he went with him, and a great crowd followed him and pressed close around him.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias
- synagogue
- death, die, dead

translationNotes:

- **Connecting Statement:** - After healing the demon-possessed man in region of the Gerasenes, Jesus and his disciples return across the lake to Capernaum where the one of the rulers of the synagogue asks Jesus to heal his daughter.
- **the other side** - It may be helpful to add information to this phrase. AT: “the other side of the sea” (See: [Ellipsis](#))
- **beside the sea** - “on the seashore” or “on the shore”
- **the sea** - This is the Sea of Galilee.
- **Jairus** - This is the name of a man. (See: [How to Translate Names](#))
- **So he went with him** - “So Jesus went with Jairus.” Jesus’ disciples also went with him. AT: “So Jesus and the disciples went with Jairus” (See: [Assumed Knowledge and Implicit Information](#))
- **lay your hands** - “Laying on hands” refers to a prophet or teacher placing his hand on someone and imparting either healing or a blessing. In this case, Jarius is asking Jesus to heal his daughter.

- **that she may be made well and live** - This can be stated in active form. AT: “and heal her and make her live” (UDB) (See: [Active or Passive](#))
- **and pressed close around him** - This means they crowded around Jesus and pressed themselves together to be closer to Jesus.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:25-27**UDB:**

²⁵ There was a woman in the crowd who had a bleeding disorder. She had been bleeding every day for twelve years. ²⁶ She had suffered much over the years while doctors treated her. She had spent all her money to pay the doctors and after all they did to her, she got worse instead of better. ²⁷ When she heard that Jesus healed people, she came to where he was and pushed in the crowd close behind Jesus.

ULB:

²⁵ Now there was a woman whose blood had flowed for twelve years. ²⁶ She had suffered much under the care of many doctors and had spent everything that she had, but instead of getting better she grew worse. ²⁷ She had heard reports about Jesus. So she came up behind him when he was walking in the crowd, and she touched his cloak.

translationWords:

- [suffer, suffering](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **Connecting Statement:** - While Jesus is on his way to heal the man's little 12-year-old girl, a woman who has been sick for 12 years interrupts by touching Jesus for her healing.
- **Now there was a woman** - "Now" indicates that this woman is being introduced to the story. Consider how new characters are introduced into a story in your language. (See: [Introduction of New and Old Participants](#))
- **whose blood had flowed for twelve years** - The woman did not have an open wound; rather, her monthly flow of blood would not stop. Your language may have a polite way to refer to this condition. (See: [Euphemism](#))
- **for twelve years** - "for 12 years" (See: [Numbers](#))
- **she grew worse** - "her sickness got worse" or "her bleeding increased"
- **reports about Jesus** - She had heard reports about Jesus of how he healed people. AT: "that Jesus healed people" (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **cloak** - outer garment or coat

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 05 General Notes
- **Mark 05 Translation Questions**

Mark 5:28-29**UDB:**

²⁸ She was thinking, “If I touch him or even if I touch his clothes, it will heal me.” So she touched Jesus’ clothes. ²⁹ At once her bleeding stopped. At the same time, she sensed within herself that she had been cured of her illness.

ULB:

²⁸ For she said, “If I touch just his clothes, I will be healed.” ²⁹ When she touched him, the bleeding stopped, and she felt in her body that she was healed from her affliction.

translationWords:

- [heal, cure](#)
- [afflict, affliction](#)

translationNotes:

- **I will be healed** - This can be stated in active form. AT: “it will heal me” or “his power will heal me” (See: [Active or Passive](#))
- **she was healed from her affliction** - This can be stated in active form. AT: “the sickness had left her” or “she was no longer sick” (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:30-32

UDB:

³⁰ Jesus also immediately sensed within himself that his power had healed someone. So he turned around in the crowd and then he asked, “Who touched my clothes?” ³¹ His disciples replied, “You can see that many people are crowding close to you! Probably many people touched you! So why do you ask, ‘Who touched me?’” ³² But Jesus kept looking around in order to see the one who had done it.

ULB:

³⁰ And immediately Jesus noticed in himself that power had gone out from him. And he turned around in the crowd and asked, “Who touched my clothes?” ³¹ His disciples said to him, “You see this crowd pressed around you, and you say, ‘Who touched me?’” ³² But Jesus looked around to see who had done it.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [power, powers](#)
- [disciple](#)

translationNotes:

- **that power had gone out from him** - When the woman touched Jesus, Jesus felt his power healing her. Jesus himself did not lose any of his power to heal people when he healed her. AT: “that his healing power had healed the woman”
- **this crowd pressed around you** - This means they crowded around Jesus and pressed themselves together to be closer to Jesus. See how you translated this in [5:24](#).

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:33-34**UDB:**

³³ The woman was very afraid and trembling. She knelt before him and told him what she had done. ³⁴ He said to her, “Daughter, because you have believed that I could heal you, I have now healed you. You may go home with peace in your heart, because I promise that you will not be sick with this disease anymore.”

ULB:

³³ The woman, knowing what had happened to her, feared and trembled. She came and fell down before him and told him the whole truth. ³⁴ He said to her, “Daughter, your faith has made you well. Go in peace and be healed from your disease.”

translationWords:

- [fear, afraid, fear of Yahweh](#)
- [tremble](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [faith](#)
- [peace, peaceful](#)

translationNotes:

- **fell down before him** - “knelt down before him.” She knelt down before Jesus as an act of honor and submission.
- **told him the whole truth** - The phrase “the whole truth” refers to how she had touched him and became well. AT: “told him the whole truth about how she had touched him” (See: [Ellipsis](#))
- **Daughter** - Jesus was using this term figuratively to refer to the woman as a believer.
- **your faith** - “your faith in me”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:35**UDB:**

³⁵ While Jesus was still speaking to that woman, some people arrived who had come from Jairus' house. They said to Jairus, "Your daughter has now died. So there is no need to bother the teacher any longer, to bring him to your house!"

ULB:

³⁵ While he was speaking, some people came from the leader of the synagogue, saying, "Your daughter is dead. Why trouble the teacher any longer?"

translationWords:

- [synagogue](#)
- [death, die, dead](#)
- [teacher, Teacher](#)

translationNotes:

- **While he was speaking** - "While Jesus was speaking"
- **some people came from the leader of the synagogue** - Possible meanings are 1) these people had come from Jairus' house or 2) Jairus had previously given these people orders to go see Jesus or 3) these people had been sent by the man who was presiding as the synagogue leader in Jairus' absence.
- **the leader of the synagogue** - The "leader of the synagogue" is Jairus.
- **saying** - "saying to Jairus"
- **Why trouble the teacher any longer?** - This question can be written as a statement. AT: "It is useless to bother the teacher any longer." or "There no need to bother the teacher any longer." (See: [Rhetorical Question](#))
- **the teacher** - This refers to Jesus.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:36-38**UDB:**

³⁶ But when Jesus heard what these men said, he said to Jairus, “Do not think that the situation is hopeless! Just keep believing that she will live!” **37-38** Then he allowed only his three closest disciples, Peter, James, and John, to go with him to Jairus’ house. He did not allow any other people to go with him. After they arrived near the house, Jesus saw that the people there were grieving. Some were weeping and others were wailing.

ULB:

³⁶ But when Jesus overheard what they said, he said to the leader of the synagogue, “Do not be afraid. Just believe.” ³⁷ He did not permit anyone to accompany him, except Peter, James, and John, the brother of James. ³⁸ They came to the house of the leader of the synagogue and he saw there people making a lot of noise; they were weeping and wailing loudly.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [synagogue](#)
- [fear, afraid, fear of Yahweh](#)
- [believe, believe in, belief](#)
- [Peter, Simon Peter, Cephas](#)
- [James \(son of Zebedee\)](#)
- [John \(the apostle\)](#)

translationNotes:

- **General Information:** - The UDB uses a verse bridge to combine verses 37 and 38. (See: [Verse Bridges](#))
- **Just believe** - If necessary, you can state what Jesus is commanding Jairus to believe. AT: “Just believe I can make you daughter live”
- **He did not ... he saw** - In these verses the word “he” refers to Jesus.
- **to accompany him** - “to come with him.” It may be helpful to state where they were going. AT: “to accompany him to Jairus’ house” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:39-40**UDB:**

³⁹ He entered the house and then he said to them, “Why are you so upset and crying? The child is not dead, but only sleeping.” ⁴⁰ The people laughed at him, because they knew that she was dead. He sent all the other people outside the house. Then he took the child’s father and mother and the three disciples who were with him. He went into the room where the child was lying.

ULB:

³⁹ When he entered the house, he said to them, “Why are you upset and why do you weep? The child is not dead but sleeps.” ⁴⁰ They laughed at him. But he put them all outside and took the father of the child and the mother and those who were with him, and he went in where the child was.

translationWords:

- [death, die, dead](#)

translationNotes:

- **he said to them** - “Jesus said to the people who were weeping”
- **Why are you upset and why do you weep?** - Jesus asked this question to help them see their lack of faith. This may be written as a statement. AT: “This is not a time to be upset and crying.” (See: [Rhetorical Question](#))
- **put them all outside** - “sent all the other people outside the house”
- **those who were with him** - This refers to Peter, James, and John.
- **went in where the child was** - It may be helpful to state where the child is. AT: “went into the room where the child was lying” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 5:41-43**UDB:**

⁴¹ He took hold of the child's hand and said to her in her own language, "Talitha koum!" That means, "Little girl, get up!" ⁴² At once the girl got up and walked around. (It was not surprising that she could walk, because she was twelve years old.) When this happened, all who were present were greatly amazed. ⁴³ Jesus ordered them strictly, "Do not tell anyone about what I have done!" Then he told them to give the girl something to eat.

ULB:

⁴¹ He took the hand of the child and said to her, "Talitha koum," which is to say, "Little girl, I say to you, get up." ⁴² Immediately the child got up and walked (for she was twelve years of age). And they were greatly astonished. ⁴³ He strictly ordered them that no one should know about this. And he told them to give her something to eat.

translationWords:

- [marvel, wonder, amazed, astonished](#)

translationNotes:

- **Talitha koum** - This is an Aramaic sentence, which Jesus spoke to the little girl in her language. Write these words as is with your alphabet. (See: [Copy or Borrow Words](#))
- **she was twelve years of age** - "she was 12 years old" (See: [Numbers](#))
- **He strictly ordered them that no one should know about this** - This can be stated as a direct quote. AT: "He ordered them strictly, 'No one should know about this!'" or "He ordered them strictly, 'Do not tell anyone about what I have done!'" (See: [Direct and Indirect Quotations](#))
- **He strictly ordered them** - "He strongly commanded them"
- **And he told them to give her something to eat** - This can be stated as a direct quote. AT: "And he told them, 'Give her something to eat.'" (See: [Direct and Indirect Quotations](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 05 General Notes](#)
- [Mark 05 Translation Questions](#)

Mark 6 General Notes

Special concepts in this chapter

“Anointed with oil”

In the ancient Near East, this was done for people who were sick.

Important figures of speech in this chapter

Rhetorical Questions

Mark uses many rhetorical questions in this chapter to show that people did not understand who Jesus was. (See: [Rhetorical Question](#))

Other possible translation difficulties in this chapter

Past Events

Parts of this chapter are a sequence of events that have already happen. In a given passage, Mark sometimes writes as if the events have already happened while other events are still in progress (even though they are complete at the time he writes). This can cause difficulty in translation by creating an illogical order of events. It may be necessary to make these consistent by writing as if all the events have already happened.

Links:

- [Mark 06:01 Notes](#)

Mark 6:1-3**UDB:**

¹ Jesus left Capernaum and went to his hometown, Nazareth. His disciples went with him. ² On the Sabbath, he entered the synagogue and taught the people. Many who were listening to him were amazed. They wondered where he gained all his wisdom and the power to perform miracles. ³ They said, “He is just an ordinary carpenter! We know him and his family! We know Mary his mother! We know his younger brothers James, Joses, Judas and Simon! And his younger sisters also live here with us!” So they resented him.

ULB:

6 ¹ And he went out from there and came into his hometown, and his disciples followed him. ² When the Sabbath came, he taught in the synagogue. Many people heard him and they were amazed. They said, “Where did he get these teachings?” “What is this wisdom that has been given to him?” “What are these miracles that he does with his hands?” ³ “Is this not the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? Are his sisters not here with us?” And they were offended by Jesus.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- disciple
- Sabbath
- synagogue
- marvel, wonder, amazed, astonished
- wise, wisdom
- miracle, wonder, sign
- Mary, the mother of Jesus
- James (brother of Jesus)

translationNotes:

- **Connecting Statement:** - Jesus returns to his hometown where he is not accepted.
- **his hometown** - This refers to the town of Nazareth where Jesus grew up and where his family lives. This does not mean that he owns land there.
- **What is this wisdom that has been given to him?** - This question, which contains passive construction, can be asked in active form. AT: “What is this wisdom that he has gained?”
- **that he does with his hands** - This phrase emphasizes that Jesus himself does the miracles. AT: “that he himself works”

- **Is this not the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? Are his sisters not here with us?** - These questions can be written as a statement. AT: “He is just an ordinary carpenter! We know him and his family. We know Mary his mother. We know his younger brothers James, Joses, Judas and Simon. And his younger sisters also live here with us.” (UDB) (See: [Rhetorical Question](#) and [How to Translate Names](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:4-6**UDB:**

⁴ Jesus said to them, “It is certainly true that people honor me and other prophets in other places, but not in our hometowns! Even our relatives and the people who live in our own houses do not honor us!”

⁵ So, although he healed a few sick people there, he was not able to perform any other miracle. ⁶ He was amazed by their unbelief, but he went through their villages and taught them.

ULB:

⁴ And Jesus said to them, “A prophet is not without honor, except in his hometown and among his own relatives and in his own household.” ⁵ He was unable to do any mighty work, except to lay his hands on a few sick people and heal them. ⁶ Their unbelief amazed him. And he went around the villages teaching.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- prophet, prophecy, prophesy, seer, prophetess
- honor, to honor
- household
- mighty, might
- works, deeds, work, acts
- hand, right hand, to hand over
- heal, cure
- unbeliever, unbelief
- marvel, wonder, amazed, astonished

translationNotes:

- **to them** - “to the crowd”
- **A prophet is not without honor, except** - This sentence uses a double negative to create emphasis of the positive equivalent. AT: “A prophet is always honored, except” or “The only place a prophet is not honored is” (See: [Double Negatives](#))
- **to lay his hands on a few sick people** - “Laying on hands” refers to a prophet or teacher placing his hands on someone and imparting either healing or a blessing. In this case, Jesus is healing people.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:7-9**UDB:**

⁷ One day he called the twelve disciples together, and then he told them that he was going to send them out two by two to teach people in various towns. He gave them power to force evil spirits out from people. **8-9** He also instructed them to wear sandals and to take along a walking stick when they were traveling. He told them not to take food, nor a bag in which to put supplies, nor any money for their journey. He also did not allow them to take an extra tunic.

ULB:

⁷ And he called the twelve and began to send them out, two by two, and he gave them authority over the unclean spirits, ⁸ and he instructed them to take nothing for their journey, except for only a staff: no bread, no bag, and no money in their belt, ⁹ but to wear sandals, and not to wear two tunics.

translationWords:

- call, calling, called, call out
- the twelve, the eleven
- send, send out, sent
- authority
- demon, evil spirit, unclean spirit
- staff
- bread
- sandal
- tunic

translationNotes:

- **Connecting Statement:** - Jesus sends his disciples out in sets of two to preach and to heal.
- **General Information:** - The UDB uses a verse bridge to combine verses 8 and 9 in order to make Jesus' instructions clearer to read. (See: [Verse Bridges](#))
- **he called the twelve** - Here the word "called" means that he summoned the twelve to come to him.
- **two by two** - "2 by 2" or "in pairs" (See: [Numbers](#))
- **no bread** - Here "bread" is a synecdoche for food in general. AT: "no food" (See: [Synecdoche](#))
- **no money in their belt** - In that culture, men carried their money tucked into their belt. AT: "no money in their moneybag" or "no money"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:10-11

UDB:

¹⁰ He also instructed them, "After you enter a town, if someone invites you to stay in his house, go into his house. Eat and sleep in that same home until you leave that town. ¹¹ Wherever the people do not welcome you and wherever the people do not listen to you, shake off the dust from your feet as you leave that place. By doing that, you will be testifying that they did not welcome you."

ULB:

¹⁰ And he said to them, "Whenever you enter a house, stay there until you leave that place. ¹¹ And if any town will not receive you or listen to you, when you leave that place, shake the dust off your feet as a testimony to them."

translationWords:

- [receive](#)
- [testimony, testify](#)

translationNotes:

- **he said to them** - "Jesus said to the twelve"
- **stay there until you leave that place** - The phrase to "stay there" is an idiom meaning "to eat and sleep" in that house. AT: "eat and sleep in that same house until you leave that place" (See: [Idiom](#))
- **as a testimony to them** - "as a testimony against them." It may be helpful to explain how this action was a testimony to them. "as a testimony to them. By doing that, you will be testifying that they did not welcome you" (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:12-13

UDB:

¹² So after the disciples went out to various towns, they were preaching that people should be sorry that they have sinned, and decide to stop it, so that God may forgive them. ¹³ They were also forcing many evil spirits out from people, and they were anointing many sick people with olive oil and healing them.

ULB:

¹² They went out and proclaimed that people should turn away from their sins. ¹³ They cast out many demons, and anointed many sick people with oil and healed them.

translationWords:

- [proclaim, proclamation](#)
- [turn, turn away, turn back](#)
- [sin, sinful, sinner, sinning](#)
- [cast out, drive out, throw out](#)
- [demon, evil spirit, unclean spirit](#)
- [anoint, anointed](#)
- [oil](#)
- [heal, cure](#)

translationNotes:

- **They went out** - The word “They” refers to the twelve and does not include Jesus. Also, it may be helpful to state that they went out to various towns. AT: “They went out to various towns” (See: [Ellipsis](#))
- **turn away from their sins** - “repent of their sins”
- **They cast out many demons** - It may be helpful to state that they cast the demons out of people. AT: “They cast many demons out of people” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:14-15**UDB:**

¹⁴ Now King Herod Antipas heard about what Jesus was doing, because many people were talking about it. Some people were saying about Jesus, “He must be John the Baptizer! He has risen from the dead! That is why he has God’s power to perform these miracles!” ¹⁵ Others were saying about Jesus, “He is the ancient prophet Elijah, whom God promised to send back again.” Others were saying about Jesus, “No, he is a different prophet, like one of the other prophets who lived long ago.”

ULB:

¹⁴ King Herod heard this, for Jesus’ name had become well known. Some were saying, “John the Baptist had been raised from the dead ones and because of this, these miraculous powers are at work in him.” ¹⁵ Some others said, “He is Elijah.” Still others said, “He is a prophet, like one of the prophets in ancient times.”

translationWords:

- Herod Antipas
- Jesus, Jesus Christ, Christ Jesus
- name
- John (the Baptist)
- raise, rise, risen, arise, arose
- death, die, dead
- miracle, wonder, sign
- power, powers
- Elijah
- prophet, prophecy, prophesy, seer, prophetess

translationNotes:

- **Connecting Statement:** - When Herod hears about Jesus’ miracles, he worries, thinking that someone has raised John the Baptist from the dead. (Herod had caused John the Baptist to be killed.)
- **King Herod heard this** - The word “this” refers to everything that Jesus and his disciples had been doing in various towns, including casting out demons and healing people.
- **Some were saying, ”John the Baptist had been** - Some people were saying that Jesus was John the Baptist. This can be stated more clearly. AT: “Some were saying, ‘He is John the Baptist who had been’ (See: [Assumed Knowledge and Implicit Information](#))

- **John the Baptist had been raised** - This can be stated in active form. AT: “God raised John the Baptist” (See: [Active or Passive](#))
- **Some others said, “He is Elijah.”** - It may be helpful to state why some people thought he was Elijah. AT: “Some others said, ‘He is Elijah, whom God promised to send back again.’” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:16-17**UDB:**

¹⁶ Having heard what the people were saying, King Herod Antipas himself said, “The man performing those miracles must be John! I commanded my soldiers to cut off his head, but he has become alive again!” ¹⁷ What happened was this - some time before, Herod had taken and married Herodias, although she was the wife of his brother, Philip.

ULB:

¹⁶ But when Herod heard this he said, “John, whom I beheaded, has been raised.” ¹⁷ For Herod sent to have John arrested and he had him bound in prison on account of Herodias (his brother Philip’s wife), because he had married her.

translationWords:

- Herod Antipas
- John (the Baptist)
- raise, rise, risen, arise, arose
- prison, prisoner, imprison
- Herodias

translationNotes:

- **General Information:** - In verse 17 the author begins to give background information about Herod and why he beheaded John the Baptist. (See: [Background Information](#))
- **whom I beheaded** - Here Herod uses the word “I” to refer to himself. The word “I” is a metonym for Herod’s soldiers. AT: “whom I commanded my soldiers to behead” (See: [Metonymy](#))
- **has been raised** - This can be stated in active form. AT: “has become alive again” (UDB) (See: [Active or Passive](#))
- **Herod sent to have John arrested and he had him bound in prison** - This can be stated in active form. AT: “Herod sent his soldiers to arrest John and had them bind him in prison” (See: [Active or Passive](#))
- **sent to have** - “ordered to have”
- **on account of Herodias** - “because of Herodias”
- **his brother Philip’s wife** - “the wife of his brother Philip.” Herod’s brother Philip is not the same Philip who was an evangelist in the book of Acts or the Philip who was one of Jesus’ twelve disciples. (See: [How to Translate Names](#))
- **because he had married her** - “because Herod had married her”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:18-20**UDB:**

¹⁸ After that, John kept telling Herod, “God’s law does not permit you to marry the wife of your brother while he is still alive.” Then, because Herodias urged him to put John in prison, Herod himself sent soldiers to John. They arrested John and put him in prison. ¹⁹ But because Herodias wanted to get further revenge on John, she wanted someone to execute him. But she could not do that because while John was in prison, Herod kept John safe from her. ²⁰ Herod did this because he respected John, because he knew that he was a righteous man who devoted himself to God. Whenever Herod listened to him, he became very disturbed and did not know what he should do with him, but he liked to listen to him.

ULB:

¹⁸ For John told Herod, “It is not lawful for you to have your brother’s wife.” ¹⁹ But Herodias held on to anger against him and wanted to kill him, but she could not, ²⁰ for Herod feared John; he knew that he was a righteous and holy man, and he kept him safe. Listening to him made him greatly upset, yet he heard him gladly.

translationWords:

- John (the Baptist)
- Herod Antipas
- lawful, lawfully, unlawful
- Herodias
- righteous, righteousness
- holy, holiness

translationNotes:

- **wanted to kill him, but she could not** - Herodias is the subject of this phrase and “she” is a metonym as she wants someone else to execute John. AT: “she wanted someone to kill him, but she could not have him killed” (See: [Metonymy](#))
- **for Herod feared John; he knew** - These two clauses can be linked differently to show more clearly why Herod feared John. AT: “for Herod feared John because he knew” (See: [Connecting Words](#))
- **he knew that he was a righteous** - “Herod knew that John was a righteous”
- **Listening to him** - “Listening to John”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:21-22**UDB:**

²¹ But Herodias was able to eventually have someone execute John. One day when they honored Herod on his birthday, he invited the most important government officials, the most important army leaders, and the most important men in the district of Galilee to eat and celebrate with him.

²² While they were eating, Herodias' daughter came into the room and danced for the king and his guests. She pleased King Herod and his guests so much that he said to her, "Ask me for whatever you wish and I will give it to you!"

ULB:

²¹ Then the opportunity came when Herod had his birthday and he made a dinner for his officials, and his commanders, and leaders of Galilee. ²² The daughter of Herodias herself came in and danced for them, and she pleased Herod and his dinner guests. The king said to the girl, "Ask me for anything you want and I will give it to you."

translationWords:

- Herod Antipas
- commander, command
- Galilee, Galilean
- Herodias
- king

translationNotes:

- **Connecting Statement:** - The author continues to give background information about Herod and the beheading of John the Baptist. (See: [Background Information](#))
- **he made a dinner for his officials ... of Galilee** - Here the word "he" refers to Herod and is a metonym for his servant whom he would have commanded to prepare a meal. AT: "he had a dinner made for his officials ... of Galilee" or "he invited his officials ... of Galilee to eat and celebrate with him"
- **a dinner** - a formal meal or banquet
- **Herodias herself** - The word "herself" is a reflexive pronoun used to emphasize that it was significant that it was Herodias' own daughter who danced at the dinner. (See: [Reflexive Pronouns](#))
- **came in** - "came into the room"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:23-25**UDB:**

²³ He also said to her, “Whatever you ask, I will give it to you! I will give you up to half of what I own and rule, if you ask for it.” ²⁴ The girl left the room and went to her mother. She told her what the king had said, and asked her, “What should I ask for?” Her mother replied, “Ask the king to give you the head of John the Baptizer!” ²⁵ The girl quickly entered the room again. She went to the king and she said, “I want you to command someone to cut off the head of John the Baptizer and bring it to me at once on a platter!”

ULB:

²³ He swore to her saying, “Whatever you ask of me, I will give you, up to half of my kingdom.” ²⁴ She went out and said to her mother, “What should I ask him for?” She said, “The head of John the Baptist.” ²⁵ And immediately she entered with haste to the king and asked, saying, “I want you to give me at once, upon a platter, the head of John the Baptist.”

translationWords:

- [oath, swear, swear by](#)
- [kingdom](#)
- [John \(the Baptist\)](#)
- [king](#)

translationNotes:

- **Whatever you ask ... my kingdom** - It may be helpful to add some missing information. AT: “I will give you up to half of what I own and rule, if you ask for it” (See: [Ellipsis](#))
- **went out** - “went out of the room”
- **at once** - “right now”
- **upon a platter** - “on a tray”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:26-29**UDB:**

²⁶ The king became very distressed when he heard what she asked for because he knew John was a very righteous man. But he could not refuse what she requested because he had promised that he would give her anything she asked for, and his guests had heard him promise. ²⁷ So the king at once ordered someone to go and cut off John's head and bring it to the girl. That man went to the prison and cut off John's head. ²⁸ He put it on a platter, brought it back, and gave it to the girl. The girl took it to her mother. ²⁹ After John's disciples heard what happened, they went to the prison and took John's body; then they buried it.

ULB:

²⁶ Though this deeply grieved the king, he could not refuse her request because of the oath he had made and because of his dinner guests. ²⁷ So the king sent a soldier from his guard and commanded him to bring him John's head. The guard went and beheaded him in the prison. ²⁸ He brought his head on a platter and gave it to the girl, and the girl gave it to her mother. ²⁹ And his disciples, hearing this, came and took his body and laid it in a tomb.

translationWords:

- king
- oath, swear, swear by
- command, to command, commandment
- John (the Baptist)
- prison, prisoner, imprison
- disciple
- tomb, grave, burial place

translationNotes:

- **because of the oath he had made and because of his dinner guests** - The content of the oath, and the relationship between the oath and the dinner guests can be stated clearly. AT: "because his dinner guests had heard him make the oath that he would give her anything she asked for" (See: [Assumed Knowledge and Implicit Information](#))
- **on a platter** - "on a tray"
- **And his disciples** - "And John's disciples"

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 06 General Notes
- **Mark 06 Translation Questions**

Mark 6:30-32

UDB:

³⁰ The twelve apostles returned to Jesus from the places to which they had gone. They reported to him what they had done and what they had taught to people. ³¹ He said to them, “Come with me to a place where no people are living, in order that we can be alone and rest a little while!” He said this because many people were continually coming to them and going away again, with the result that Jesus and his disciples did not have time to eat or do anything else. ³² So they went away by themselves in a boat to a place where no people were living.

ULB:

³⁰ And the apostles, gathering together around Jesus, told him all that they had done and taught. ³¹ And he said to them, “Come away by yourselves into a deserted place and rest a while.” For many were coming and going, and they did not even have time to eat. ³² So they went away in the boat to a deserted place by themselves.

translationWords:

- [apostle, apostleship](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **Connecting Statement:** - After the disciples return from preaching and healing, they go somewhere to be alone, but there are many people who come to hear Jesus teach. When it becomes late, he feeds the people and then sends everyone away while he prays alone.
- **a deserted place** - a place where there are no people
- **many were coming and going** - This means that people were continually coming to the apostles and then going away from them.
- **they did not even** - The word “they” refers to the apostles.
- **So they went away** - Here the word “they” includes both the apostles and Jesus.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:33-34**UDB:**

³³ But many people saw them leaving. They also recognized that they were Jesus and the disciples, and they saw where they were going. So they ran ahead on land from all the nearby towns to the place where Jesus and his disciples were going. They actually arrived there before Jesus and the disciples. ³⁴ As Jesus and his disciples got out of the boat, Jesus saw this great crowd. He felt compassion for them because they were confused, like sheep that do not have a shepherd. So he taught them many things.

ULB:

³³ But they saw them leaving and many recognized them, and they ran there together on foot from all the towns, and they arrived there before them. ³⁴ When they came ashore, he saw a great crowd and he had compassion on them because they were like sheep without a shepherd. And he began to teach them many things.

translationWords:

- [compassion, compassionate](#)
- [sheep, ram, ewe](#)
- [shepherd, to shepherd](#)

translationNotes:

- **they saw them leaving** - “the people saw Jesus and the apostles leaving”
- **on foot** - The people are going on foot by land, which contrasts with how the disciples went by boat.
- **he saw a great crowd** - “Jesus saw a great crowd”
- **they were like sheep without a shepherd** - Jesus compares the people to sheep who are confused when they do not have their shepherd to lead them. (See: [Simile](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:35-36**UDB:**

³⁵ Late in the afternoon the disciples came to him and said, "This is a place where no one lives, and it is very late. ³⁶ So send the people away in order that they may go to the surrounding places where people live and to villages in order that they can buy for themselves something to eat!"

ULB:

³⁵ When the hour was late, his disciples came to him and said, "This is a deserted place and the hour is already late. ³⁶ Send them away so that they may go into the nearby countryside and villages to buy something to eat for themselves."

translationWords:

- [hour](#)
- [disciple](#)

translationNotes:

- **When the hour was late** - This means it was late in the day. AT: "When it was getting late" or "Late in the afternoon" (UDB) (See: [Idiom](#))
- **a deserted place** - This refers to a place where there are no people. See how you translated this in [6:31](#).

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:37-38**UDB:**

³⁷ But he replied to them, “No, you yourselves give them something to eat!” They replied to him, “We could not buy enough bread to feed this crowd, even if we had as much money as a man earns by working 200 days! ³⁸ But he replied to them, “How many loaves of bread do you have? Go and find out!” They went and found out and then they told him, “We have only five flat loaves and two cooked fish!”

ULB:

³⁷ But he answered and said to them, “You give them something to eat.” They said to him, “Can we go and buy two hundred denarii worth of bread and give it to them to eat?” ³⁸ He said to them, “How many loaves do you have? Go and see.” When they found out, they said, “Five loaves and two fish.”

translationWords:

- [bread](#)

translationNotes:

- **But he answered and said to them** - “But Jesus answered and said to his disciples”
- **Can we go and buy two hundred denarii worth of bread and give it to them to eat?** - The disciples ask this question to say that there is no way they could afford to buy enough food for this crowd. AT: “We could not buy enough bread to feed this crowd, even if we had two hundred denarii!” (See: [Rhetorical Question](#))
- **two hundred denarii** - “200 denarii.” A denarius is a Roman silver coin worth one day’s wages. (See: [Biblical Money](#) and [Numbers](#))
- **loaves** - “loaves of bread.” A loaf of bread is a lump of dough that is shaped and baked.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:39-41**UDB:**

³⁹ He instructed the disciples to tell all the people to sit down on the green grass. ⁴⁰ So the people sat in groups. There were fifty people in some groups and one hundred people in other groups. ⁴¹ Jesus took the five flat loaves and the two fish. He looked up toward heaven and thanked God for them. Then he broke the loaves and fish into pieces and kept giving them to the disciples in order that they would distribute them to the people.

ULB:

³⁹ He commanded all the people to sit down in groups upon the green grass. ⁴⁰ They sat down in groups; groups of hundreds and fifties. ⁴¹ He took the five loaves and the two fish, and looking up to heaven he blessed and broke the loaves and gave them to the disciples to set before the people. And he divided the two fish among them all.

translationWords:

- [command, to command, commandment](#)
- [heaven, sky, heavens, heavenly](#)
- [disciple](#)

translationNotes:

- **green grass** - Describe the grass with the color word used in your language for healthy grass, which may or may not be the color green.
- **groups of hundreds and fifties** - This refers to the number of people in each of the groups. AT: “about fifty people in some groups and about a hundred people in other groups” (See: [Numbers](#) and [Assumed Knowledge and Implicit Information](#))
- **looking up to heaven** - This means that he looked up toward the sky, which is associated with the place where God lives.
- **he blessed** - “he spoke a blessing” or “he gave thanks”
- **he divided the two fish among them all** - “he divided the two fish so that everyone could have some”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:42-44**UDB:**

⁴² Everyone ate this food until they all had enough to eat! ⁴³ The disciples then collected twelve baskets full of pieces of bread and of the fish that were left over. ⁴⁴ There were about five thousand men who ate the bread and fish. They did not even count the women and children.

ULB:

⁴² They all ate until they were satisfied. ⁴³ They took up broken pieces of bread, twelve baskets full, and also pieces of the fish. ⁴⁴ And there were five thousand men who ate the loaves.

translationWords:**translationNotes:**

- **They took up** - Possible meaning are 1) “The disciples took up” or 2) “The people took up.”
- **broken pieces of bread, twelve baskets full** - “twelve baskets full of broken pieces of bread”
- **twelve baskets** - “12 baskets” (See: [Numbers](#))
- **five thousand men** - “5,000 men” (See: [Numbers](#))
- **And there were five thousand men who ate the loaves** - The number of women and children was not counted. If it would not be understood that women and children were present, it can be made explicit. AT: “And there were five thousand men who ate the loaves. They did not even count the women and children” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:45-47**UDB:**

⁴⁵ Right away Jesus told his disciples to get into the boat and then go ahead of him to Bethsaida, which was further around the Sea of Galilee. He stayed and dismissed the many people who were there. ⁴⁶ After he said goodbye to the people, he went up into the hills in order to pray. ⁴⁷ When it was evening, the disciples' boat was in the middle of the lake, and Jesus was by himself on the land.

ULB:

⁴⁵ Immediately he made his disciples get into the boat and go ahead of him to the other side, to Bethsaida, while he sent the crowd away. ⁴⁶ When they were gone, he went up the mountain to pray. ⁴⁷ Evening came, and the boat was now in the middle of the sea, and he was alone on land.

translationWords:

- [disciple](#)
- [pray, prayer](#)
- [Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias](#)

translationNotes:

- **to the other side** - This refers to the Sea of Galilee. This can be stated clearly. AT: "to the other side of the Sea of Galilee" (See: [Ellipsis](#))
- **Bethsaida** - This is a town on the northern shores of the Sea of Galilee. (See: [How to Translate Names](#))
- **When they were gone** - "When the people had left"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:48-50**UDB:**

⁴⁸ He saw that the wind was blowing against them as they rowed. As a result, they were having great difficulty. He approached them early in the morning, when it was still dark, by walking on the water. He intended to walk by them. ⁴⁹ They saw him walking on the water, but they thought that he was a ghost. They screamed ⁵⁰ because they all were terrified when they saw him. But he spoke to them. He said to them, “Be calm! Do not be afraid, because it is I!”

ULB:

⁴⁸ And he saw that they were having great difficulty as they pulled against the oars because the wind was against them. Around the fourth watch of the night he came to them, walking on the sea, and he wanted to pass by them. ⁴⁹ But when they saw him walking on the sea, they thought he was a ghost and cried out, ⁵⁰ because they saw him and were terrified. And immediately he spoke to them and said to them, “Be courageous! It is I! Do not be afraid!”

translationWords:

- biblical time: watch
- cry, cry out
- terror, terrify
- courage, courageous

translationNotes:

- **Connecting Statement:** - A storm arises while the disciples are trying to cross the lake. Seeing Jesus walking on the water terrifies them. They do not understand how Jesus can calm the storm.
- **fourth watch** - This is the time between 3 a.m. and sunrise. (See: [Ordinal Numbers](#))
- **a ghost** - the spirit of a dead person or some other kind of spirit
- **Be courageous! ... Do not be afraid!** - These two sentences are similar in meaning, emphasizing to his disciples that they did not need to be afraid. They can be combined into one if necessary. AT: “Do not fear me!” (See: [Parallelism](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:51-52**UDB:**

⁵¹ He got into the boat and sat down with them and the wind stopped blowing. They were completely amazed about what he had done. ⁵² Although they had seen Jesus multiply the bread and the fish, they did not understand how powerful he was, as they should have.

ULB:

⁵¹ He got into the boat with them, and the wind ceased blowing. They were completely amazed. ⁵² For they had not understood what the loaves meant. Instead, their hearts were hardened.

translationWords:

- [marvel, wonder, amazed, astonished](#)
- [understand, understanding](#)
- [mind](#)

translationNotes:

- **They were completely amazed** - If you need to be more specific, it can be stated what they were amazed by. AT: "They were completely amazed at what he had done" (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **what the loaves meant** - The phrase "the loaves" refers to when Jesus had multiplied the loaves of bread. This can be stated more clearly. AT: "what it meant when he had multiplied the loaves of bread" (See: [Ellipsis](#))
- **their hearts were hardened** - Having a heart that represents being too stubborn to understand. AT: "they were too stubborn to understand" (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:53-55**UDB:**

⁵³ After they went further around the Sea of Galilee in a boat, they came to shore at Gennesaret. Then they fastened the boat there. ⁵⁴ As soon as they got out of the boat, the people there recognized Jesus. ⁵⁵ So they ran throughout the whole district in order to tell others that Jesus was there. Then the people placed those who were sick on stretchers and carried them to any place where they heard people say that Jesus was.

ULB:

⁵³ When they had crossed over, they came to land at Gennesaret and anchored the boat. ⁵⁴ When they came out of the boat, they immediately recognized him. ⁵⁵ And they ran through the whole region and began to bring the sick to him on mattresses, wherever they heard he was coming.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **Connecting Statement:** - When Jesus and his disciples arrive at Gennesaret in their boat, people see him and bring people for him to heal. This happens wherever they go.
- **Gennesaret** - This is the name of the region to the northwest of the Sea of Galilee. (See: [How to Translate Names](#))
- **they immediately recognized him** - “the people there immediately recognized Jesus”
- **they ran through the whole region** - It may be helpful to state why they ran through the region. AT: “they ran throughout the whole district in order to tell others that Jesus was there” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **they ran ... they heard** - The word “they” refers to the people who recognized Jesus, not to the disciples.
- **the sick** - This phrase refers to people. AT: “the sick people” (See: [Nominal Adjectives](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 6:56**UDB:**

⁵⁶ In whatever village, town or place in the countryside where he went, they would bring to the marketplaces those who were sick. Then the sick people would beg Jesus to let them touch him or even the edge of his clothes in order that Jesus might heal them. All those who touched him or his robe were healed.

ULB:

⁵⁶ Wherever he entered into villages, or cities, or into the country, they would put the sick in the marketplaces, and they begged him to just let them touch the edge of his garment. And as many as touched him were healed.

translationWords:

- [beg, beggar](#)
- [heal, cure](#)

translationNotes:

- **Wherever he entered** - “Wherever Jesus entered”
- **they would put** - Here “they” refers to the people. It does not refer to Jesus’ disciples.
- **the sick** - This phrase refers to people. AT: “the sick people” (See: [Nominal Adjectives](#))
- **they begged him** - Possible meanings are 1) “the sick begged him” or 2) “the people begged him.”
- **let them touch** - The word “them” refers to the sick.
- **the edge of his garment** - “the hem of his robe” or “the edge of his clothes” (UDB)
- **as many as** - “all those who” (UDB)

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 06 General Notes](#)
- [Mark 06 Translation Questions](#)

Mark 7 General Notes

Structure and Format

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 7:6-7, which is a quotation from the Old Testament.

Special concepts in this chapter

Hand washing

This was a practice done by the Pharisees, but it was not an obligation according to the law of Moses. The Pharisees had many rituals involving washing in an attempt to make themselves clean. This is ironic because no amount of water could make them spiritually clean. (See: [law](#), [law of Moses](#), [God's law](#), [law of Yahweh](#), [clean](#), [cleanse](#) and [Irony](#))

Other possible translation difficulties in this chapter

“Ephphatha”

This is a phrase in Aramaic. Mark does not “translate” this phrase into Greek but chooses to “transliterate” or transfer it into Greek by substituting Greek letters for Aramaic letters. The translators of the ULB and UDB have not translated this phrase either. The translator should try to form the sounds of this phrase without translating its meaning.

Links:

- [Mark 07:01 Notes](#)

Mark 7:1

UDB:

¹ One day some Pharisees and some men who teach the Jewish laws who had come from Jerusalem gathered around Jesus.

ULB:

7 ¹ The Pharisees and some of the scribes who had come from Jerusalem gathered around him.

translationWords:

- [Pharisee](#)
- [scribe, expert in the Jewish law](#)
- [Jerusalem](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **Connecting Statement:** - Jesus rebukes the Pharisees and scribes.
- **gathered around him** - “gathered around Jesus”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 07 General Notes](#)
- [Mark 07 Translation Questions](#)

Mark 7:2-4**UDB:**

² The Pharisees saw that the disciples often ate without washing their hands first. **3-4** They and all of the other Jews strictly observe their traditions that their ancestors taught. Specifically, they wash in a special way their cups, pots, kettles, containers, and beds in order that using these things will not make God reject them. For example, they refuse to eat until they first wash their hands with a special ritual, especially after they return from buying things in the marketplace. There are many other such traditions that they accept and try to obey.

ULB:

² And they saw that some of his disciples ate bread with hands that were defiled, that is, unwashed. ³ (For the Pharisees and all the Jews do not eat unless they wash their hands, because they hold to the tradition of the elders. ⁴ When the Pharisees come from the marketplace, they do not eat unless they bathe themselves. And there are many other rules which they strictly follow, including the washing of cups, pots, copper vessels, and the couches upon which they eat.)

translationWords:

- **disciple**
- **bread**
- **Pharisee**
- **Jew, Jewish, Jews**
- **tradition**
- **elder**

translationNotes:

- **General Information:** - Verses 3 and 4 give background information about the Pharisees' washing traditions. The UDB uses a verse bridge to rearrange the information in verses 3 and 4 to make it easier to understand. (See: **Background Information** and **Verse Bridges**)
- **And they saw** - "And the Pharisees and the scribes saw"
- **that is, unwashed** - It may be helpful to add the missing information. AT: "that is, they ate with unwashed hands" (See: **Ellipsis**)
- **elders** - Jewish elders were leaders in their communities and were also judges for the people.
- **copper vessels** - "copper kettles" or "metal containers"
- **the couches upon which they eat** - "benches" or "beds." At that time, the Jews would recline when eating.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 07 General Notes](#)
- [Mark 07 Translation Questions](#)

Mark 7:5

UDB:

⁵ That day, those Pharisees and men who taught the Jewish laws saw that some of his disciples were eating food with hands that they had not washed using the special ritual. So they questioned Jesus and said, “Your disciples disobey the traditions of our elders! Why do they eat food if they have not washed their hands using our ritual!”

ULB:

⁵ The Pharisees and the scribes asked Jesus, “Why do your disciples not walk according to the tradition of the elders, for they eat their bread with unwashed hands?”

translationWords:

- Pharisee
- scribe, expert in the Jewish law
- Jesus, Jesus Christ, Christ Jesus
- disciple
- walk
- tradition
- elder
- bread

translationNotes:

- **Why do your disciples not walk according to the tradition of the elders, for they eat their bread with unwashed hands?** - The Pharisees and scribes asked this question to challenge Jesus’ authority. This can be written as two statements. AT: “Your disciples disobey the traditions of our elders! They should wash their hands using our rituals.” (UDB) (See: [Rhetorical Question](#))
- **bread** - This is a synecdoche, representing food in general. AT: “food” (See: [Synecdoche](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 07 General Notes](#)
- [Mark 07 Translation Questions](#)

Mark 7:6-7**UDB:**

⁶ Jesus said to them, "Isaiah rebuked your ancestors, and his words describe very well you people who only pretend to be good! He wrote these words that God said:

'These people speak as if they honor me,
but they really do not think about honoring me at all.

⁷ It is useless for them to worship me,
because they teach only what people say
as if I myself had commanded them.'

ULB:

⁶ But he said to them, "Isaiah prophesied well about you hypocrites. He wrote,

'This people honors me with their lips,
but their heart is far from me.

⁷ Empty worship they offer me,
teaching the rules of men as their doctrines.'

translationWords:

- **Isaiah**
- **prophet, prophecy, prophesy, seer, prophetess**
- **hypocrite, hypocrisy**
- **honor, to honor**
- **heart**
- **worship**
- **doctrine**

translationNotes:

- **General Information:** - Here Jesus quotes the prophet Isaiah, who had written scripture many years before.
- **with their lips** - Here "lips" is a metonym for speaking. AT: "by what they say" (See: **Metonymy**)
- **but their heart is far from me** - Here "heart" refers to a person's thoughts or emotions. This is a way of saying the people are not truly devoted to God. AT: "but they do not really love me" (See: **Metonymy** and **Idiom**)

- **Empty worship they offer me** - “They offer me useless worship” or “They worship me in vain”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 07 General Notes](#)
- [Mark 07 Translation Questions](#)

Mark 7:8-10**UDB:**

⁸ You, like your ancestors, refuse to do what God has commanded. Instead, you follow only the traditions that others have taught.” ⁹ Jesus also said to them, “You think that you are clever in refusing to do what God commanded just so that you can obey your own traditions! ¹⁰ For example, our ancestor Moses wrote God’s command, ‘Honor your fathers and your mothers’. He also wrote, ‘The authorities must execute a person who speaks evil about his father or mother.’

ULB:

⁸ You abandon the commandment of God and hold fast to the tradition of men.” ⁹ And he said to them, “How well you reject the commandment of God so you may keep your tradition! ¹⁰ For Moses said, ‘Honor your father and your mother,’ and, ‘He who speaks evil of his father or mother will surely die.’

translationWords:

- command, to command, commandment
- God
- tradition
- reject
- Moses
- honor, to honor
- evil, wicked, wickedness
- death, die, dead

translationNotes:

- **Connecting Statement:** - Jesus continues to rebuke the scribes and Pharisees.
- **abandon** - “refuse to follow”
- **hold fast to** - “hold strongly to” or “only keep”
- **How well you reject the commandment ... keep your tradition** - Jesus uses this ironic statement to rebuke his listeners for forsaking God’s commandment. AT: “You think you have done well in how you have rejected the commandment of God so you may keep your own traditions, but what you have done is not good at all!” (See: **Irony**)
- **How well you reject** - “How skillfully you reject”
- **who speaks evil of** - “who curses”
- **will surely die** - “must be put to death”

- **He who speaks evil of his father or mother will surely die** This may be stated in active form. AT: “The authorities must execute a person who speaks evil about his father or mother” (UDB) (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 07 General Notes](#)
- [Mark 07 Translation Questions](#)

Mark 7:11-13**UDB:**

11-12 But you teach people that it is all right if people no longer help their parents. You teach people that it is all right if they say they will give what they own to God instead of to their parents. You allow them to say to their parents, ‘What I was going to give to you to provide for you, I have now promised to give to God. So I cannot any longer help you!’ As a result, you are actually telling people that they no longer have to help their parents! ¹³ In this way you disregard what God commanded! You teach your own things to others and tell them that they should obey them! And you do many other things like that.”

ULB:

¹¹ But you say, ‘If a man says to his father or mother, “Whatever help you would have received from me is Corban,”’ (that is to say, ‘Given to God’)— ¹² then you no longer permit him to do anything for his father or his mother. ¹³ You are making the commandment of God void by your tradition which you have handed down. And many similar things you do.”

translationWords:

- God
- command, to command, commandment
- tradition

translationNotes:

- **General Information:** - The UDB uses a verse bridge to combine verses 11 and 12 in order to more clearly explain what Jesus is saying to the Pharisees. (See: [Verse Bridges](#))
- **Whatever help you would have received from me is Corban** - The tradition of the scribes said that once money or other things were promised to the temple, they could not be used for any other purpose.
- **Corban** - Here the author refers to something by a Hebrew word. This word should be copied as is into your language using your alphabet. (See: [Copy or Borrow Words](#))
- **Given to God** - This can be stated in active form. AT: “I have given it to God” (See: [Active or Passive](#))
- **then you no longer permit him to do anything for his father or his mother** - By doing this, the Pharisees are allowing people to not provide for their parents, if they promise to give to God what they would have given to them. (See: [Assumed Knowledge and Implicit Information](#))
- **void** - canceled or done away with
- **And many similar things you do** - “And you are doing many other things similar to this”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 07 General Notes](#)
- [Mark 07 Translation Questions](#)

Mark 7:14-16**UDB:**

¹⁴ Then Jesus again called the crowd to come closer. Then he said to them, "All of you people listen to me! Try to understand what I am about to tell you. ¹⁵ Nothing that people eat causes God to consider them to be defiled. On the contrary, it is that which comes from people's inner beings that causes God to consider them to be defiled." ¹⁶ [1] Many ancient authorities insert v. 16. *If any man has ears to hear, let him hear.*

ULB:

¹⁴ He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵ There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him." ¹⁶ [1] The best ancient copies omit vs. 16. *If any man has ears to hear, let him hear.*

translationWords:

- understand, understanding
- defile, be defiled

translationNotes:

- **Connecting Statement:** - Jesus tells a parable to the crowd to help them understand what he has been saying to the scribes and Pharisees. (See: [Parables](#))
- **He called** - "Jesus called"
- **Listen to me, all of you, and understand** - The words "Listen" and "understand" are related. Jesus uses them together to emphasize that his hearers should pay close attention to what he is saying. (See: [Doublet](#))
- **understand** - It may be helpful to state what Jesus is telling them to understand. AT: "try to understand what I am about to tell you" (UDB) (See: [Ellipsis](#))
- **nothing from outside of a person** - Jesus is speaking about what a person eats. This is in contrast to "what come out of the person." AT: "nothing from outside a person that he can eat" (See: [Assumed Knowledge and Implicit Information](#))
- **It is what comes out of the person** - This refers to the things a person does or says. This is in contrast to "what is outside a person that enters into him." AT: "It is what comes out of a person that he says or does" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 07 General Notes
- **Mark 07 Translation Questions**

Mark 7:17-19**UDB:**

¹⁷ After Jesus had left the crowd, he entered a house with the disciples. They questioned him about the parable that he had just spoken. ¹⁸ He replied to them, "Did you not understand what it means? You ought to understand that nothing that enters us from outside can cause God to consider us defiled. ¹⁹ Instead of entering and ruining our minds, it goes into our stomachs, and afterwards the refuse passes out of our bodies." By saying this, Jesus was declaring that people can eat any food without causing God to consider them defiled.

ULB:

¹⁷ Now when Jesus left the crowd and entered the house, his disciples asked him about the parable. ¹⁸ Jesus said, "Are you also still without understanding? Do you not see that whatever enters into a person from outside cannot defile him, ¹⁹ because it cannot go into his heart, but it goes into his stomach and then passes out into the latrine?" With this statement Jesus made all foods clean.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- disciple
- parable
- understand, understanding
- defile, be defiled
- heart
- clean, cleanse

translationNotes:

- **Connecting Statement:** - The disciples still do not understand what Jesus has just said to the scribes, Pharisees, and crowds. Jesus explains his meaning more thoroughly to them.
- **Now** - This word is used here to mark a break in the main storyline. Jesus is now away from the crowd, in a house with his disciples.
- **Are you also still without understanding?** - Jesus uses this question to express his disappointment that they do not understand. This can be expressed as a statement. AT: "After all I have said and done, I would expect you to understand." (See: [Rhetorical Question](#))
- **Do you not see that whatever enters ... latrine?** - Jesus uses this question to teach his disciples something they should already know. It can be expressed as a statement. AT: "Whatever enters ... latrine." (See: [Rhetorical Question](#))
- **because it** - Here "it" refers to what goes into a person; that is, what a person eats.
- **Jesus made** - "Jesus declared"

- **all foods clean** - It may be helpful to explain clearly what this phrase means. AT: “all foods clean, meaning that people can eat any food without God considering the eater defiled” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 07 General Notes](#)
- [Mark 07 Translation Questions](#)

Mark 7:20-23**UDB:**

²⁰ He also said, "It is the thoughts and actions that come from within people that cause God to consider them defiled. ²¹ Specifically, it is people's innermost being that causes them to think things that are evil; they act immorally, they steal things, they commit murder. ²² They commit adultery, they are greedy, they act maliciously, they deceive people. They act indecently, they envy people, they speak evil about others, they are proud, and they act foolishly. ²³ People think these thoughts and then they do these evil actions, and that is what causes God to consider them defiled."

ULB:

²⁰ He said, "It is that which comes out of the person that defiles him. ²¹ For from within a person, out of the heart, proceed evil thoughts, sexual immorality, theft, murder, ²² adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, folly. ²³ All these evils come from within, and they are what defile a person."

translationWords:

- defile, be defiled
- heart
- evil, wicked, wickedness
- sexual immorality
- adultery, adulterous, adulterer, adulteress
- envy, covet
- deceive, deceit, deception, deceptive
- slander, slanderer
- proud, pride, prideful
- fool, foolish, folly

translationNotes:

- **He said** - "Jesus said"
- **It is that which comes out of** - It may be helpful to state clearly what "it" refers to. AT: "It is the thoughts and actions that come out of" (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **sensuality** - not controlling one's lustful desires
- **come from within** - Here the word "within" describes a person's heart. AT: "come from within a person's heart" or "come from within a person's thoughts" (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 07 General Notes](#)
- [Mark 07 Translation Questions](#)

Mark 7:24-26**UDB:**

²⁴ After Jesus and his disciples left Galilee, they went to the region around the cities of Tyre and Sidon. While he stayed at a certain house, he did not want anyone to know it, but people soon found out that he was there. ²⁵ A certain woman, whose daughter had an evil spirit within her, heard about Jesus. At once she came to him and knelt at his feet. ²⁶ Now this woman was not a Jew. Her ancestors were not Jews. She herself had been born in the area around the region of Phoenicia, in the district of Syria. She pled with Jesus that he force the evil spirit out from her daughter.

ULB:

²⁴ He got up from there and went away to the region of Tyre and Sidon. He came into a house and he did not want anyone to know he was there, yet he could not be hidden. ²⁵ But immediately a woman, whose little daughter had an unclean spirit, heard about him, came, and fell down at his feet. ²⁶ Now the woman was a Greek, a Syrophenician by descent. She begged him to cast out the demon from her daughter.

translationWords:

- Tyre, Tyrians
- Sidon, Sidonians
- demon-possessed
- Jesus, Jesus Christ, Christ Jesus
- Greek, Grecian
- beg, beggar
- cast out, drive out, throw out
- demon, evil spirit, unclean spirit

translationNotes:

- **Connecting Statement:** - When Jesus goes away to Tyre, he heals the daughter of a Gentile woman with extraordinary faith.
- **had an unclean spirit** - This is an idiom meaning that she was possessed by the unclean spirit. AT: “was possessed by an unclean spirit” (See: **Idiom**)
- **fell down** - “knelt.” This is an act of honor and submission.
- **Now the woman was a Greek, a Syrophenician by descent** - The word “Now” marks a break in the main storyline, as this sentence gives us background information about the woman. (See: **Background Information**)
- **Syrophenician** - This is the name of the woman’s nationality. She was born in the Phoenician region in Syria. (See: **How to Translate Names**)

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 07 General Notes](#)
- [Mark 07 Translation Questions](#)

Mark 7:27-28**UDB:**

²⁷ He said to the woman, “First let the children eat all they want, because it is not good for someone to take the food the mother has prepared for the children and then throw it to the little dogs.” ²⁸ She replied to him, “Sir, what you say is correct, but even the house dogs, who lie under the table, eat the crumbs that the children drop.”

ULB:

²⁷ He said to her, “Let the children first be fed. For it is not right to take the children’s bread and throw it to the dogs.” ²⁸ But she answered and said to him, “Yes, Lord, even the dogs under the table eat the children’s crumbs.”

translationWords:

- [bread](#)
- [Lord](#)

translationNotes:

- **Let the children first be fed. For it is not right ... throw it to the dogs** - Here Jesus speaks about the Jews as if they are children and the Gentiles as if they are dogs. AT: “Let the children of Israel first be fed. For it is not right to take the children’s bread and throw it to the Gentiles, who are like dogs” (See: [Metaphor](#))
- **Let the children first be fed** - This can be stated in active form. AT: “We must first feed the children of Israel” (See: [Active or Passive](#))
- **bread** - This refers to food in general. AT: “food” (See: [Synecdoche](#))
- **dogs** - This refers to small dogs kept as pets.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 07 General Notes](#)
- [Mark 07 Translation Questions](#)

Mark 7:29-30**UDB:**

²⁹ Jesus said to her, “Because of what you have said, go home. I have caused the evil spirit to leave your daughter.” ³⁰ The woman returned to her house and saw that her child was lying quietly on the bed and that the evil spirit had left.

ULB:

²⁹ He said to her, “Because you have said this, you are free to go. The demon has gone out of your daughter.” ³⁰ She went back to her house and found the child lying on the bed, and the demon was gone.

translationWords:

- [demon, evil spirit, unclean spirit](#)

translationNotes:

- **you are free to go** - “you may go now” or “go home” (UDB)
- **The demon has gone out of your daughter** - Jesus has caused the unclean spirit to leave the woman’s daughter. This can be expressed clearly. AT: “I have caused the evil spirit to leave your daughter” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 07 General Notes](#)
- [Mark 07 Translation Questions](#)

Mark 7:31-32**UDB:**

³¹ Jesus and his disciples left the region around Tyre and went north through Sidon, then toward the east through the area of the Ten Towns, and then south to the towns near the Sea of Galilee. ³² There, people brought to him a man who was deaf and could not talk. They begged Jesus to lay his hands on him in order to heal him.

ULB:

³¹ Then he went out again from the region of Tyre, and went through Sidon to the Sea of Galilee up into the region of the Decapolis. ³² And they brought to him someone who was deaf and had difficulty speaking, and they begged him to lay his hand on him.

translationWords:

- Tyre, Tyrians
- Sidon, Sidonians
- Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias
- beg, beggar
- Jesus, Jesus Christ, Christ Jesus
- hand, right hand, to hand over

translationNotes:

- **Connecting Statement:** - After healing people in Tyre, Jesus goes to the Sea of Galilee. There he heals a deaf man, which amazes the people.
- **went out again** - “returned from”
- **up into the region** - Possible meanings are 1) “in the region” as Jesus is at the sea in the region of the Decapolis or 2) “through the region” as Jesus went through the region of the Decapolis to get to the sea.
- **Decapolis** - This is the name of a region that means Ten Cities. It is located to the southeast of the Sea of Galilee. See how you translated this in 5:20. (See: [How to Translate Names](#))
- **And they brought** - “And people brought”
- **who was deaf** - “who was not able to hear”
- **to lay his hand** - The “laying on of hands” refers to a prophet or teacher placing his hand on someone and imparting either healing or a blessing. In this case, the people are begging Jesus to heal a man. AT: “to lay his hand on him to heal him” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 07 General Notes](#)
- [Mark 07 Translation Questions](#)

Mark 7:33-35**UDB:**

³³ So Jesus took him away from the crowd in order that the two of them could be alone. Then he put one of his fingers into each of the man's ears. After he spat on his fingers, he touched the man's tongue with his fingers. ³⁴ Then he looked up toward heaven, he sighed and then in his own language he said to the man's ears, "Ephphatha," which means, "Be opened!" ³⁵ At once the man could hear plainly. He also began to speak clearly because what was causing him to be unable to speak was healed.

ULB:

³³ He took him aside from the crowd privately, and he put his fingers into his ears, and after spitting, he touched his tongue. ³⁴ He looked up to heaven, he sighed and said to him, "Ephphatha," that is to say, "Open!" ³⁵ And immediately his hearing was opened, and what prevented his tongue was destroyed and he could speak clearly.

translationWords:

- heaven, sky, heavens, heavenly
- Jesus, Jesus Christ, Christ Jesus

translationNotes:

- **He took him** - "Jesus took the man"
- **he put his fingers into his ears** - Jesus is putting his own fingers in the man's ears.
- **after spitting, he touched his tongue** - Jesus spits and then touches the man's tongue.
- **after spitting** - It may be helpful to state that Jesus spit on his fingers. AT: "after spitting on his fingers" (See: [Assumed Knowledge and Implicit Information](#))
- **looked up to heaven** - This means that he looked up toward the sky, which is associated with the place where God lives.
- **Ephphatha** - Here the author refers to something by an Aramaic word. This word should be copied as is into your language using your alphabet. (See: [Copy or Borrow Words](#))
- **sighed** - to take in and then let out a long breath
- **said to him** - "said to the man"
- **his hearing was opened** - This means he was able to hear. AT: "his ears were opened and he was able to hear" or "he was able to hear"
- **what prevented his tongue was destroyed** - This can be stated in active form. AT: "Jesus took away what prevented his tongue from speaking" or "Jesus loosened his tongue" (See: [Active or Passive](#))
- **what prevented his tongue** - "what prevented him from being able to speak" or "his speech impediment"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 07 General Notes](#)
- [Mark 07 Translation Questions](#)

Mark 7:36-37**UDB:**

³⁶ Jesus told the people not to tell anyone what he had done. But, although he ordered them and others repeatedly not to tell anyone about it, they kept talking about it all the more. ³⁷ People who heard about it were utterly amazed and were saying, “Everything he has done is wonderful! Besides doing other amazing things, he enables deaf people to hear! And he enables those who cannot speak to speak!”

ULB:

³⁶ And he ordered them to tell no one. But the more he ordered them, the more abundantly they proclaimed it. ³⁷ They were absolutely astonished, saying, “He has done everything well. He even makes the deaf hear and the mute speak.”

translationWords:

- [proclaim, proclamation](#)
- [marvel, wonder, amazed, astonished](#)

translationNotes:

- **the more he ordered them** - It may be helpful to add the missing information. AT: “the more he ordered them not to tell anyone” (See: [Ellipsis](#))
- **the more abundantly** - “the more widely” or “the more”
- **absolutely** - “utterly” or “exceedingly”
- **the deaf ... the mute** - These refer to people. AT: “deaf people ... mute people” or “people who cannot hear ... people who cannot speak” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 07 General Notes](#)
- [Mark 07 Translation Questions](#)

Mark 8 General Notes

Special concepts in this chapter

Bread

Bread is a special image in this chapter. Jesus gave the people their daily need for bread as God provided manna for Israel every day in the wilderness. Mark also spoke of yeast, the ingredient that causes bread to rise before it is baked. Yeast is used as a negative metaphor in Scripture. (See: [Metaphor](#))

“Adulterous generation”

This is a common image in Scripture used to represent an unfaithful generation of the people of God. (See: [unfaithful](#), [unfaithfulness](#) and [people of God, my people](#))

Important figures of speech in this chapter

Rhetorical Questions

Jesus uses many rhetorical questions in this chapter as a way of teaching the disciples and convicting the Pharisees. (See: [Rhetorical Question](#) and [8:17-21](#))

Other possible translation difficulties in this chapter

The use of paradox

This is a statement that seems absurd, and appears to contradict itself. A paradox occurs in this chapter: “Whoever wants to save his life will lose it” ([8:35-37](#)).

Links:

- [Mark 08:01 Notes](#)

Mark 8:1-4**UDB:**

¹ During those days, a large crowd of people gathered again. After they had been there for two days, they had no food to eat. So Jesus called the disciples to come close to him, and then he said to them, ² "This is the third day that these people have been with me, and they have nothing left to eat, so now I am very concerned for them. ³ If I send them home while they are still hungry, some of them will faint on the way home. Some of them have come from far away." ⁴ The disciples knew that he was suggesting that they give the people something to eat, so one of them replied, "We cannot possibly find food to satisfy this crowd. No one lives in this place!"

ULB:

8 ¹ In those days, there was again a great crowd, and they had nothing to eat. Jesus called his disciples and said to them, ² "I have compassion on the crowd, because they continue to be with me already for three days and have nothing to eat. ³ If I send them away to their home without eating, they may faint on the way. And some of them have come a long way." ⁴ His disciples answered him, "Where can we get enough loaves of bread in such a deserted place to satisfy these people?"

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- disciple
- compassion, compassionate
- bread

translationNotes:

- **Connecting Statement:** - A great, hungry crowd is with Jesus. He feeds them using only seven loaves and a few fish before Jesus and his disciples get in a boat to go to another place.
- **In those days** - This phrase is used to introduce a new event in the story. (See: **Introduction of a New Event**)
- **because they continue to be with me already for three days** - "because this is this third day these people have been with me"
- **they may faint** - Possible meanings are 1) "they may lose consciousness temporarily" or 2) "they may become weak." (See: **Hyperbole**)
- **Where can we get enough loaves of bread in such a deserted place to satisfy these people?** - The disciples are expressing surprise that Jesus would expect them to be able to find enough food. AT: "This place is so deserted that there is no place here for us to get enough loaves of bread to satisfy these people!" (UDB) (See: **Rhetorical Question**)
- **loaves of bread** - A loaf of bread is a lump of dough that is shaped and baked.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
- [Mark 08 Translation Questions](#)

Mark 8:5-6**UDB:**

⁵ Jesus asked them, “How many loaves of bread do you have?” They replied, “We have seven flat loaves.” ⁶ Jesus commanded the crowd, “Sit down on the ground!” After they sat down, he took the seven loaves, thanked God for them, broke them into pieces, and gave them to his disciples to distribute to the people.

ULB:

⁵ He asked them, “How many loaves do you have?” They said, “Seven.” ⁶ He commanded the crowd to sit down on the ground. He took the seven loaves, gave thanks, and broke them. He gave them to his disciples to set before them, and they set them before the crowd.

translationWords:

- [command, to command, commandment](#)
- [disciple](#)

translationNotes:

- **He asked them** - “Jesus asked his disciples”
- **He commanded the crowd to sit down on the ground** - This can be written as a direct quote. “Jesus commanded the crowd, ‘Sit down on the ground’” (UDB) (See: [Direct and Indirect Quotations](#))
- **sit down** - Use your language’s word for how people customarily eat when there is no table, whether sitting or lying down.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
- [Mark 08 Translation Questions](#)

Mark 8:7-10**UDB:**

⁷ They had also found that they had a few small fish. So after he thanked God for these, he told the disciples, “Distribute these also.” After they distributed the fish to the crowd, ⁸ the people ate this food, and they had plenty to satisfy themselves. The disciples collected the pieces of food that were left over and filled seven large baskets. ⁹ The disciples estimated that there were about four thousand people who ate on that day. Then Jesus dismissed the crowd. ¹⁰ Immediately after that, he got into the boat along with his disciples, and they went around the Sea of Galilee to the district of Dalmanutha.

ULB:

⁷ They also had a few small fish, and after he gave thanks for them, he commanded the disciples to serve these as well. ⁸ They ate and were satisfied. And they picked up the remaining broken pieces, seven large baskets. ⁹ There were about four thousand people. And he sent them away. ¹⁰ Immediately he got into the boat with his disciples, and they went into the region of Dalmanutha.

translationWords:

- **command, to command, commandment**
- **disciple**
- **serve, service**

translationNotes:

- **They also had** - Here the word “they” is used to refer to Jesus and his disciples.
- **he gave thanks for them** - “Jesus gave thanks for the fish”
- **They ate** - “The people ate”
- **they picked up** - “the disciples picked up”
- **the remaining broken pieces, seven large baskets** - It may be helpful to add the missing information. AT: “the remaining broken pieces of bread and fish, which filled seven large baskets” (See: [Ellipsis](#))
- **And he sent them away** - It may be helpful to clarify when he sent them away. AT: “And after they ate, Jesus sent them away” (See: [Assumed Knowledge and Implicit Information](#))
- **they went into the region of Dalmanutha** - It may be helpful to clarify how they got to Dalmanutha. AT: “they sailed around the Sea of Galilee to the region of Dalmanutha” (See: [Assumed Knowledge and Implicit Information](#))
- **Dalmanutha** - This is the name of a place on the northwestern shore of the Sea of Galilee. (See: [How to Translate Names](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
- [Mark 08 Translation Questions](#)

Mark 8:11-13**UDB:**

¹¹ Then some Pharisees came to Jesus. They began arguing with him and insisting that he perform a miracle to show that God had sent him. ¹² Jesus sighed deeply within himself, and then he said, “Why are you asking me to perform a miracle? I will not do a miracle for you!” ¹³ Then he left them. He got into the boat again, along with his disciples, and they went further around the Sea of Galilee.

ULB:

¹¹ Then the Pharisees came out and began to argue with him. They sought from him a sign from heaven, to test him. ¹² He sighed deeply in his spirit and said, “Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation.” ¹³ Then he left them, got into a boat again, and went away to the other side.

translationWords:

- Pharisee
- miracle, wonder, sign
- heaven, sky, heavens, heavenly
- test
- spirit, spiritual
- generation
- amen, truly
- Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias

translationNotes:

- **Connecting Statement:** - In Dalmanutha, Jesus refuses to give the Pharisees a sign before he and his disciples get in a boat and leave.
- **They sought from him** - “They asked him for”
- **from heaven** - Here “heaven” refers to the place where God lives, and it is a metonym for God. AT: “from God” (See: [Metonymy](#))
- **to test him** - The Pharisees tried to test Jesus to make him prove that he was from God. Some information can be made explicit. AT: “to prove that God had sent him” (See: [Assumed Knowledge and Implicit Information](#))
- **sighed** - This means to take in and then let out a long breath. See how you translated this in [7:34](#).
- **in his spirit** - “in himself” (UDB)

- **Why does this generation seek for a sign?** - Jesus is scolding them. This question may be written as a statement. AT: “This generation should not seek a sign.” (See: [Rhetorical Question](#))
- **this generation** - When Jesus speaks of “this generation,” he is referring to the people who lived at that time. There Pharisees are included in this group. AT: “you and the people of this generation” (See: [Assumed Knowledge and Implicit Information](#))
- **no sign will be given** - This can be stated in active form. AT: “I will not give a sign” (See: [Active or Passive](#))
- **he left them, got into a boat again** - Jesus disciples went with him. Some information can be made explicit. AT: “he left them, got into a boat again with his disciples” (See: [Assumed Knowledge and Implicit Information](#))
- **to the other side** - This describes the Sea of Galilee, which can be stated clearly. AT: “to the other side of the sea” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
- [Mark 08 Translation Questions](#)

Mark 8:14-15**UDB:**

¹⁴ The disciples had forgotten to bring along enough food. Specifically, they had only one flat loaf of bread with them in the boat. ¹⁵ As they were going, Jesus warned them and said, “Be careful! Beware of the yeast of the Pharisees and of Herod!”

ULB:

¹⁴ Now the disciples had forgotten to take bread with them. They had no more than one loaf of bread in the boat. ¹⁵ He warned them and said, “Keep watch and be on guard against the yeast of the Pharisees and the yeast of Herod.”

translationWords:

- **disciple**
- **bread**
- **watch, watchman**
- **yeast, leaven**
- **Pharisee**
- **Herod Antipas**

translationNotes:

- **Connecting Statement:** - While Jesus and his disciples are in a boat, they have a discussion about the lack of understanding among the Pharisees and Herod, though they had seen many signs.
- **Now** - This word is used here to mark a break in the main storyline. Here the author tells background information about the disciples forgetting to bring bread. (See: **Background Information**)
- **no more than one loaf** - The negative phrase “no more” is used to emphasize how small an amount of bread they had. AT: “only one loaf” (See: **Litotes**)
- **Keep watch and be on guard** - These two terms have a common meaning and are repeated here for emphasis. They can be combined. AT: “Keep watch” (See: **Doublet**)
- **yeast of the Pharisees and the yeast of Herod** - Here Jesus is speaking to his disciples in a metaphor they do not understand. Jesus is comparing the Pharisees’ and Herod’s teachings to yeast, but you should not explain this when you translate it because the disciples themselves did not understand it. (See: **Metaphor**)

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
- [Mark 08 Translation Questions](#)

Mark 8:16-17**UDB:**

¹⁶ The disciples misunderstood him. So they said to one another, “He must have said that because we have no bread.” ¹⁷ Jesus knew what they were discussing among themselves. So he said to them, “Why are you talking about not having enough bread? You should understand what I have said by now! You are not thinking!”

ULB:

¹⁶ The disciples reasoned with each other, “It is because we have no bread.” ¹⁷ Jesus was aware of this, and he said to them, “Why are you reasoning about not having bread? Do you not yet perceive? Do you not understand? Have your hearts become so dull?”

translationWords:

- **disciple**
- **bread**
- **Jesus, Jesus Christ, Christ Jesus**
- **understand, understanding**
- **heart**

translationNotes:

- **It is because we have no bread** - In this statement, it may be helpful to state that “it” refers to what Jesus had said. AT: “He must have said that because we have no bread” (See: **Assumed Knowledge and Implicit Information**)
- **no bread** - The disciples had only one loaf of bread, which was not much different than having no bread at all. AT: “very little bread” (See: **Hyperbole**)
- **Why are you reasoning about not having bread?** - Here Jesus is mildly rebuking his disciples because they should have understood what he had been talking about. This can be written as a statement. AT: “You should not be thinking that I am talking about actual bread.” (See: **Rhetorical Question**)
- **Do you not yet perceive? Do you not understand?** - These questions have the same meaning and are used together to emphasize that they do not understand. This can be written as one question or as a statement. AT: “Do you not yet understand?” or “You should perceive and understand by now the things I say and do.” (See: **Parallelism** and **Rhetorical Question**)
- **Have your hearts become so dull?** - This metaphor refers to them not being open or willing to understand what Jesus meant. This can also be written as a statement. AT: “How are your hearts not open to understanding what I say?” or “Your hearts are not willing to understand.” (See: **Metaphor** and **Rhetorical Question**)

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
- [Mark 08 Translation Questions](#)

Mark 8:18-19**UDB:**

¹⁸ You have eyes, but you do not understand what you see! You have ears, but you do not understand what I say!" Then he asked, "Do you not remember what happened ¹⁹ when I broke only five loaves and fed the five thousand people? Not only was everyone satisfied, but there was food left over! How many baskets of pieces of bread that were left over did you collect?" They replied, "We collected twelve baskets full."

ULB:

¹⁸ You have eyes, do you not see? You have ears, do you not hear? Do you not remember? ¹⁹ When I broke the five loaves among the five thousand, how many baskets full of broken pieces of bread did you take up?" They said to him, "Twelve."

translationWords:

- [bread](#)

translationNotes:

- **You have eyes, do you not see? You have ears, do you not hear? Do you not remember?** - Jesus continues to mildly rebuke his disciples. These questions can be written as statements. AT: "You have eyes, but you do not understand what you see. You have ears, but you do not understand what you hear. You should remember." (See: [Rhetorical Question](#))
- **the five thousand** - This refers to the 5,000 people Jesus fed. AT: "the 5,000 people" (See: [Metonymy](#) and [Numbers](#))
- **how many baskets full of broken pieces of bread did you take up** - It may be helpful to state when they collected the baskets of pieces. AT: "how many baskets full of broken pieces of bread did you collect after everyone finished eating" (See: [Assumed Knowledge](#) and [Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
- [Mark 08 Translation Questions](#)

Mark 8:20-21**UDB:**

²⁰ Then he asked, “When I broke the seven loaves in order to feed the four thousand people, again when everyone had plenty to eat, how many large baskets of pieces of bread that were left over did you collect?” They replied, “We collected seven large baskets full.” ²¹ Then he said to them, “Do you not understand?”

ULB:

²⁰ “And when I broke the seven loaves among the four thousand, how many basketfuls did you take up?” They said to him, “Seven.” ²¹ He said, “Do you not yet understand?”

translationWords:**translationNotes:**

- **the four thousand** - This refers to the 4,000 people Jesus fed. AT: “the 4,000 people” (See: [Metonymy](#) and [Numbers](#))
- **how many basketfuls did you take up** - It may be helpful to state when they collected these. AT: “how many baskets full of broken pieces of bread did you collect after everyone finished eating” (See: [Assumed Knowledge and Implicit Information](#))
- **Do you not yet understand?** - Jesus is mildly rebuking his disciples for not understanding. This can be written as a statement. AT: “You should understand by now the things I say and do.” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
- [Mark 08 Translation Questions](#)

Mark 8:22-23**UDB:**

²² They arrived in the boat at Bethsaida. People brought to Jesus a blind man and begged him touch the man in order to heal him. ²³ Jesus took the hand of the blind man and led him outside the town. Then he spat into the man's eyes, he put his hands on the man and then asked him, "Do you see anything?"

ULB:

²² They came to Bethsaida. The people there brought to him a blind man and begged Jesus to touch him. ²³ Jesus took hold of the blind man by the hand, and led him out of the village. When he had spit on his eyes and laid his hands on him, he asked him, "Do you see anything?"

translationWords:

- [beg, beggar](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **Connecting Statement:** - When Jesus and his disciples get out of their boat at Bethsaida, Jesus heals a blind man.
- **Bethsaida** - This is a town on the northern shores of the Sea of Galilee. See how you translated the name of this town in [6:45](#). (See: [How to Translate Names](#))
- **to touch him** - It may be helpful to state why they wanted Jesus to touch the man. AT: "to touch him in order to heal him" (See: [Assumed Knowledge and Implicit Information](#))
- **When he had spit on his eyes ... he asked him** - "When Jesus had spit on the man's eyes ... Jesus asked the man"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
- [Mark 08 Translation Questions](#)

Mark 8:24-26**UDB:**

²⁴ The man looked up and then he said, “Yes, I see people! They are walking around, but I cannot see them clearly. They look like trees!” ²⁵ Then Jesus again touched the eyes of the blind man. The man looked intently, and at that moment he was completely healed! He could see everything clearly. ²⁶ Jesus said to him, “Do not go into the town!” Then he sent the man to his home.

ULB:

²⁴ He looked up, and said, “I see men who look like walking trees.” ²⁵ Then he again laid his hands upon his eyes, and the man opened his eyes, his sight was restored, and he saw all things clearly. ²⁶ Jesus sent him away to his home and said, “Do not enter the town.”

translationWords:

- [like, likeness](#)
- [restore, restoration](#)

translationNotes:

- **He looked up** - “The man looked up”
- **I see men who look like walking trees** - The man sees men walking around, yet they are not clear to him, so he compares them to trees. AT: “Yes, I see people! They are walking around, but I cannot see them clearly. They look like trees.” (UDB) (See: [Simile](#))
- **Then he again** - “Then Jesus again”
- **and the man opened his eyes, his sight was restored** - The phrase “his sight was restored” can be written in active form. AT: “restoring the man’s sight, and then the man opened his eyes” (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
- [Mark 08 Translation Questions](#)

Mark 8:27-28**UDB:**

²⁷ Jesus and the disciples left Bethsaida and went to the villages near Caesarea Philippi. On the way he questioned them, “Who do people say that I am?” ²⁸ They replied, “Some people say that you are John the Baptizer. Others say that you are the prophet Elijah. And others say that you are one of the other former prophets.”

ULB:

²⁷ Jesus went out with his disciples into the villages of Caesarea Philippi. On the way he asked his disciples, “Who do the people say that I am?” ²⁸ They answered him and said, “John the Baptist. Others say, ‘Elijah,’ and others, ‘One of the prophets.’”

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple](#)
- [Caesarea, Caesarea Philippi](#)
- [John \(the Baptist\)](#)
- [Elijah](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)

translationNotes:

- **Connecting Statement:** - Jesus and his disciples talk on their way to the villages of Caesarea Philippi about who Jesus is and what will happen to him.
- **They answered him and said** - “They answered him, saying,”
- **John the Baptist** - This is the disciples’ answer, which some people said Jesus was. This can be shown more clearly. AT: “Some people say that you are John the Baptist” (See: [Assumed Knowledge and Implicit Information](#))
- **Others say ... others** - The word “others” refers to other people. Also, it may be helpful to add missing information. AT: “Other people say you are ... other people say you are” (See: [Assumed Knowledge and Implicit Information](#) and [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
- [Mark 08 Translation Questions](#)

Mark 8:29-30**UDB:**

²⁹ He asked them, “What about you? Who do you say that I am?” Peter replied to him, “You are the Messiah!” ³⁰ Then Jesus warned them strongly that they should not tell anyone yet that he was the Messiah.

ULB:

²⁹ He asked them, “But who do you say that I am?” Peter said to him, “You are the Christ.” ³⁰ Jesus warned them not to tell anyone about him.

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [Christ, Messiah](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **He asked them** - “Jesus asked his disciples”
- **Jesus warned them not to tell anyone about him** - Jesus did not want them to tell anyone that he was the Christ. This can be made more explicit. Also, this can also be written as a direct quote. AT: “Jesus warned them not to tell anyone that he is the Christ” or “Jesus warned them, ‘Do not tell anyone that I am the Christ’” (See: [Assumed Knowledge and Implicit Information](#) and [Direct and Indirect Quotations](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
- [Mark 08 Translation Questions](#)

Mark 8:31-32**UDB:**

³¹ Then Jesus began to teach them that he, the Son of Man, would certainly suffer very much. He would be rejected by the elders, the chief priests, and the men who teach the Jewish laws. He would even be killed. But on the third day after he died, he would become alive again. ³² He said this to them clearly. But Peter took Jesus aside and started to scold him for talking this way.

ULB:

³¹ And he began to teach them that the Son of Man must suffer many things, and would be rejected by the elders and the chief priests and the scribes, and would be killed, and after three days rise up. ³² He said this clearly. Then Peter took him aside and began to rebuke him.

translationWords:

- [Son of Man, son of man](#)
- [elder](#)
- [chief priests](#)
- [scribe, expert in the Jewish law](#)
- [raise, rise, risen, arise, arose](#)
- [Peter, Simon Peter, Cephas](#)
- [rebuke](#)

translationNotes:

- **Son of Man** - This is an important title for Jesus. (See: [Translating Son and Father](#))
- **and would be rejected by the elders ... and after three days rise up** - This can be stated in active form. AT: “and that the elders and the chief priests and the scribes would reject him, and that men would kill him and after three days he would rise up” (See: [Active or Passive](#))
- **He said this clearly** - “He said this in a way that was easy to understand”
- **began to rebuke him** - Peter rebuked Jesus for saying the things he said would happen to the Son of Man. This can be made explicit. AT: “began to rebuke him for saying these things” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
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Mark 8:33-34**UDB:**

³³ Jesus turned around and looked at his disciples. Then he rebuked Peter, saying, “Stop thinking like that! Satan is causing you to talk like that! Instead of wanting what God wants me to do, you are wanting me to do only what people would want me to do.”

³⁴ Then he called the crowd together along with his disciples so that they might listen to him. He told them, “If any one of you wants to be my disciple, you must not do only what makes you live easily. You must be willing to suffer pain like criminals who are forced to carry crosses to the places where they will be crucified. That is what anyone who wants to be my disciple must do.

ULB:

³³ But Jesus turned and looked at his disciples and then he rebuked Peter and said, “Get behind me, Satan! You are not setting your mind on the things of God, but on the things of people.” ³⁴ Then he called the crowd and his disciples together, and he said to them, “If anyone wants to follow me, he must deny himself, take up his cross, and follow me.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- disciple
- rebuke
- Peter, Simon Peter, Cephas
- Satan, devil, evil one
- God
- call, calling, called, call out
- cross

translationNotes:

- **Connecting Statement:** - After rebuking Peter for his not wanting Jesus to die and rise, Jesus tells both his disciples and the crowd how to follow him.
- **Get behind me, Satan! You are not setting** - Jesus means that Peter is acting like Satan because Peter is trying to prevent Jesus from accomplishing what God sent him to do. AT: “Get behind me Satan! I call you Satan because you are not setting” or “Get behind me, because you are acting like Satan! You are not setting” (See: **Metaphor**)
- **Get behind me** - “Get away from me”
- **follow me** - Following Jesus here represents being one of his disciples. AT: “be my disciple” or “be one of my disciples” (See: **Metaphor**)

- **must deny himself** - “must not give in to his own desires” or “must forsake his own desires”
- **take up his cross, and follow me** - “carry his cross and follow me.” The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. AT: “must obey me even to the point of suffering and dying” (See: [Metonymy](#) and [Metaphor](#))
- **and follow me** - Following Jesus here represents obeying him. AT: “and obey me” (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
- [Mark 08 Translation Questions](#)

Mark 8:35-37**UDB:**

³⁵ You must do that, because those who try to save their lives by denying that they belong to me will lose their lives. Those who are killed because they are my disciples and because they tell others the good news will live forever with me. ³⁶ People might get everything they want in this world, but they are really gaining nothing if they do not gain eternal life! ³⁷ Think carefully about the fact that there is absolutely nothing that people can give to God that would enable them to gain eternal life!

ULB:

³⁵ For whoever wants to save his life will lose it, and whoever loses his life for my sake and for the gospel, will save it. ³⁶ What does it profit a person, to gain the whole world, and then forfeit his life? ³⁷ What can a person give in exchange for his life?

translationWords:

- save, safe
- life, live, living, alive
- good news, gospel
- profit, profitable
- world, worldly

translationNotes:

- **For whoever wants** - “For anyone who wants”
- **life** - This refers to both physical life and spiritual life.
- **for my sake and for the gospel** - “because of me and because of the gospel.” Jesus is talking about people who lose their lives because they follow Jesus and the gospel. This can be stated clearly. AT: “because he follows me and tells others the gospel” (See: [Assumed Knowledge and Implicit Information](#))
- **What does it profit a person, to gain the whole world, and then forfeit his life?** - This can be written as a statement. AT: “Even if a person gains the whole world, it will not benefit him if he forfeits his life.” (See: [Rhetorical Question](#))
- **to gain the whole world** - Jesus uses a hyperbole to emphasize that there is nothing in the world you can gain worth losing your life over. AT: “if he gains everything in the world” (See: [Hyperbole](#))
- **forfeit** - “lose”
- **What can a person give in exchange for his life?** - This can be written as a statement. AT: “There is nothing a person can give in exchange for his life.” or “No one can give anything in exchange for his life.” (See: [Rhetorical Question](#))

- **What can a person give** - If in your language “giving” requires someone to receive what is given, “God” can be stated as the receiver. AT: “What can a person give to God”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)
- [Mark 08 Translation Questions](#)

Mark 8:38**UDB:**

³⁸ And think about this: Those who refuse to say that they belong to me, and who reject what I say in these days when many people have turned away from God and are very sinful, I, the Son of Man, will also refuse to say that they belong to me when I come back with the holy angels and have the glory that my Father has!”

ULB:

³⁸ Whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in the glory of his Father with the holy angels.”

translationWords:

- shame, shameful, ashamed
- word
- adultery, adulterous, adulterer, adulteress
- sin, sinful, sinner, sinning
- generation
- Son of Man, son of man
- glory, glorious
- God the Father, heavenly Father, Father
- holy, holiness
- angel, archangel

translationNotes:

- **in this adulterous and sinful generation** - Jesus speaks of this generation as “adulterous,” meaning that they are unfaithful in their relationship with God. AT: “in this generation of people who have committed adultery against God and are very sinful” or “in this generation of people who are unfaithful to God and are very sinful” (See: [Metaphor](#))
- **Son of Man** - This is an important title for Jesus. (See: [Translating Son and Father](#))
- **when he comes** - “when he comes back”
- **in the glory of his Father** - When Jesus returns he will have the same glory as his Father.
- **with the holy angels** - “accompanied by the holy angels”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 08 General Notes](#)

- Mark 08 Translation Questions

Mark 9 General Notes

Special concepts in this chapter

Transfiguration

The glory of God is seen as a great, brilliant light in scripture. God's grandeur always produces fear in the person who sees it. Such an event is presented in this chapter. It is called the "transfiguration" because Jesus is changed or transfigured and he shows some of his divine glory. (See: [fear](#), [afraid](#), [fear of Yahweh](#) and [glory, glorious](#)).

Important figures of speech in this chapter

"It would be better"

This phrase introduces teachings, which are intended to be taken as hyperbole. Otherwise, the church would be full of people without any hands. It is best to ensure your readers know these instructions are general principles not to be taken "literally." (See: [Hyperbole](#) and [9:42-48](#))

Other possible translation difficulties in this chapter

Elijah and Moses

Elijah and Moses suddenly appear and disappear to Jesus, James, John and Peter. The translator may ask: is this a vision or did they actually appear to these men? It is best to translate this passage as if they appeared physically because they were talking with Jesus.

"Son of Man"

Jesus refers to himself as the "Son of Man" in this passage. (See: [Assumed Knowledge and Implicit Information](#))

Paradox

This is a statement that seems absurd or appears to contradict itself. For example, "If anyone wants to be first, he must be last of all and servant of all." (See: [9:35](#))

Links:

- [Mark 09:01 Notes](#)

Mark 9:1-3**UDB:**

¹ He also said to his disciples, “Listen carefully! Some of you who are here now will see God show himself with great power as king. You will see him do this before you die!”

² Six days later Jesus took Peter, James and James’ brother John and led them up a high mountain. While they were alone up there, he appeared very different to them. ³ His clothes became dazzling white. They were whiter than anyone on earth could make them by bleaching them.

ULB:

9 ¹ And he said to them, “Truly I say to you, there are some of you who are standing here who will not taste death before they see the kingdom of God come with power.” ² And six days later, Jesus took Peter and James and John with him up a high mountain, alone by themselves. Then he was transfigured before them. ³ His garments became radiantly brilliant, extremely white, whiter than any bleacher on earth could bleach them.

translationWords:

- *amen, truly*
- *kingdom of God, kingdom of heaven*
- *Jesus, Jesus Christ, Christ Jesus*
- *Peter, Simon Peter, Cephas*
- *James (brother of Jesus)*
- *John (the apostle)*

translationNotes:

- **Connecting Statement:** - Jesus has just been talking to the people and his disciples about following him. Six days later, Jesus goes with three of his disciples up a mountain where his appearance changes, so he looks as he will one day in the kingdom of God.
- **And he said to them** - “And Jesus said to his disciples”
- **the kingdom of God come with power** - The kingdom of God coming represents God showing himself as king. AT: “God show himself with great power as king” (UDB) (See: *Metonymy*)
- **alone by themselves** - The author uses the reflexive pronoun “themselves” here to emphasize that they were alone and that only Jesus, Peter, James, and John went up the mountain. (See: *Reflexive Pronouns*)
- **he was transfigured** - This can be stated in active form. AT: “he appeared very different” (UDB) (See: *Active or Passive*)
- **before them** - “in front of them”

- **radiantly brilliant** - “shining” or “glowing.” Jesus’ garments were so white they were emitting or putting out light.
- **extremely** - “very, very”
- **whiter than any bleacher on earth could bleach them** - Bleaching describes the process of making natural white wool even whiter by using chemicals like bleach or ammonia. AT: “whiter than any person on earth could whiten them”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:4-6**UDB:**

⁴ Two prophets who had lived long ago, Moses and Elijah, appeared to them. Then the two of them began talking with Jesus. ⁵ After a short time, Peter said, “Teacher, it is wonderful to be here! So allow us to make three shelters. One will be for you, one will be for Moses, and one will be for Elijah!” ⁶ He said this because he wanted to say something, but he did not know what to say. He and the other two disciples were terrified.

ULB:

⁴ Then Elijah with Moses appeared to them, and they were talking with Jesus. ⁵ Peter answered and said to Jesus, “Rabbi, it is good for us to be here, and so let us make three shelters, one for you, one for Moses, and one for Elijah.” ⁶ (For he did not know what to say, for they were terrified.)

translationWords:

- [Elijah](#)
- [Moses](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [Peter, Simon Peter, Cephas](#)
- [Rabbi, Rabboni](#)

translationNotes:

- **Elijah with Moses** - It may be helpful to state who these men are. AT: “two prophets who had lived long ago, Moses and Elijah” (See: [Assumed Knowledge and Implicit Information](#))
- **they were talking** - The word “they” refers to Elijah and Moses.
- **Peter answered and said to Jesus** - “Peter said to Jesus.” Here the word “answered” is used to introduce Peter into the conversation. Peter was not answering a question.
- **us** - This word refers to Peter, James, and John. (See: [Inclusive “We”](#))
- **shelters** - “tents.” This refers to simple temporary dwellings.
- **For he did not know what to say, for they were terrified** - This parenthetical sentence tells background information about Peter, James, and John. (See: [Background Information](#))
- **terrified** - “very frightened” or “very afraid”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:7-8**UDB:**

⁷ Then a shining cloud appeared that covered them. God spoke to them from the cloud saying, “This is my Son. He is the one whom I love. Therefore, listen to him!” ⁸ When the three disciples looked around, they saw that suddenly Jesus was alone with them, and that there was no longer anyone else there.

ULB:

⁷ A cloud came and overshadowed them. Then a voice came out of the cloud, “This is my beloved Son. Listen to him.” ⁸ Suddenly, when they looked around, they no longer saw anyone with them, but only Jesus.

translationWords:

- [beloved](#)
- [Son of God, the Son, Son](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **came and overshadowed** - “appeared and covered”
- **Then a voice came out of the cloud** - The “voice” is a metonym for God. Also, the “voice” is described as “coming out of the cloud,” meaning that they heard God speaking from the cloud. AT: “Then God spoke from the cloud” (See: [Metonymy](#) and [Personification](#))
- **This is my beloved Son. Listen to him** - God the Father expresses his love for his “beloved Son,” the Son of God.
- **beloved Son** - This is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))
- **when they looked** - Here “they” refers to Peter, James, and John.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:9-10

UDB:

⁹ While they were coming down the mountain, Jesus told them that they should not tell anyone yet what had just happened to him. He said, “You may tell them after I, the Son of Man, rise from the dead after I die.” ¹⁰ So they did not tell others about it for a long time. But they discussed among themselves what it meant when he said that he would rise from the dead.

ULB:

⁹ As they were coming down the mountain, he commanded them to tell no one what they had seen, until the Son of Man had risen from the dead ones. ¹⁰ So they kept the matter to themselves, but they discussed among themselves what “to rise from the dead ones” could mean.

translationWords:

- [Son of Man, son of man](#)
- [raise, rise, risen, arise, arose](#)
- [death, die, dead](#)

translationNotes:

- **he commanded them to tell no one ... until the Son of Man had risen** - This implies that he was permitting them to tell people about what they had seen only after he rose from being dead. (See: [Assumed Knowledge and Implicit Information](#))
- **risen from the dead ones ... to rise from the dead ones** - “risen from the dead ... to rise from the dead” or “risen from among the dead ones ... to rise from among the dead ones.” This means to become alive again. The phrase “the dead ones” refers to “dead people” and is a metaphor for being dead. AT: “risen from being dead ... to rise from being dead” (See: [Metaphor](#))
- **So they kept the matter to themselves** - Here “kept the matter to themselves” is an idiom that means they did not tell anyone about what they had seen. AT: “So they did not tell anyone about what they had seen” (See: [Idiom](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:11-13**UDB:**

¹¹ They asked Jesus, “Why do the men who teach the our laws say that Elijah must come back to the earth before the Messiah comes to earth?” **12-13** Jesus answered them, “It is true that God promised to send Elijah to come first to put everything as it should be. But Elijah has already come, and our leaders treated him very badly, just like they wanted to do, as prophets long ago had said they would. But I also want you to consider what is written in the scriptures about me, the Son of Man. They say that I would suffer much and that people would reject me.”

ULB:

¹¹ They asked him, “Why do the scribes say that Elijah must come first?” ¹² He said to them, “Elijah does indeed come first to restore all things. Then why is it written that the Son of Man must suffer many things and be treated as one who is worthless? ¹³ But I say to you that Elijah has come, and they did whatever they wanted to him, just as scripture says about him.”

translationWords:

- scribe, expert in the Jewish law
- Elijah
- restore, restoration
- written
- Son of Man, son of man
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **Connecting Statement:** - Though Peter, James, and John wondered what Jesus might mean by “rising from the dead,” they asked him instead about Elijah’s coming.
- **General Information:** - The UDB uses a verse bridge to combine verses 12 and 13, giving the information Jesus is telling them in an order that is easier to understand. (See: [Verse Bridges](#))
- **They asked him** - The word “they” refers to Peter, James, and John.
- **Why do the scribes say that Elijah must come first?** - Prophecy foretold that Elijah would come again from heaven. Then the Messiah, who is the Son of Man, would come to rule and reign. Other prophecies also foretold that the Son of Man would suffer and be hated by people. The disciples are confused how both could be true.
- **that Elijah must come first** - The scribes taught that Elijah would come back to earth before the Messiah came. AT: “that Elijah must come first before the Messiah comes” (See: [Assumed Knowledge and Implicit Information](#))

- **Then why is it written ... who is worthless?** - As Jesus is teaching his disciples, he asks this question and then tells his disciples the answer. This may be expressed as a statement. AT: “But I also want you to consider what is written about the Son of Man. The scriptures say that he must suffer many things and be treated as one who is worthless” (See: [Rhetorical Question](#))
- **and be treated as one who is worthless** - This may be stated in active form. AT: “and people will treat him as one who is worthless” (See: [Active or Passive](#))
- **and they did whatever they wanted to him** - It may be helpful to state what people did to him. AT: “and our leaders treated him very badly, just as they wanted to do” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:14-16**UDB:**

¹⁴ Then Jesus and those three disciples arrived where the other disciples were. They saw a large crowd around the other disciples and some men who taught the Jewish laws arguing with them. ¹⁵ The crowd was very surprised to see him come. So they ran to him and greeted him. ¹⁶ He asked them, “What are you arguing about?”

ULB:

¹⁴ And when they came back to the disciples, they saw a great crowd around them and scribes were arguing with them. ¹⁵ And when they saw him, the whole crowd was amazed and ran up to him to greet him. ¹⁶ He asked his disciples, “What are you arguing with them about?”

translationWords:

- [disciple](#)
- [scribe, expert in the Jewish law](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [marvel, wonder, amazed, astonished](#)

translationNotes:

- **Connecting Statement:** - When Peter, James, John, and Jesus came down from the mountain, they found the scribes arguing with the other disciples.
- **they came back to the disciples** - Jesus, Peter, James, and John returned to the other disciples who had not gone with them up the mountain.
- **scribes were arguing with them** - The scribes were arguing with the disciples who had not gone with Jesus.
- **was amazed** - It may be helpful to state why they were amazed. AT: “was amazed that Jesus had come” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:17-19**UDB:**

¹⁷ A man in the crowd answered him, "Teacher, I brought my son here in order that you would heal him. There is an evil spirit in him that makes him unable to talk. ¹⁸ Whenever the spirit begins to control him, it throws him down. He foams at the mouth, he grinds his teeth together, and he becomes stiff. I asked your disciples to expel the spirit, but they were not able to do it." ¹⁹ Jesus replied by saying to those people, "You faithless people! You test my patience! Bring the boy to me."

ULB:

¹⁷ Someone in the crowd answered him, "Teacher, I brought my son to you. He has a spirit that makes him unable to speak. ¹⁸ It seizes him and it throws him down and he foams at the mouth, grinds his teeth, and he becomes rigid. I asked your disciples to drive it out of him, but they could not." ¹⁹ He answered them, "Unbelieving generation, how long will I have to stay with you? How long will I bear with you? Bring him to me."

translationWords:

- teacher, Teacher
- son, son of
- demon, evil spirit, unclean spirit
- disciple
- cast out, drive out, throw out
- unbeliever, unbelief
- generation

translationNotes:

- **Connecting Statement:** - To explain what the scribes and other disciples were arguing about, a father of a demon-possessed man tells Jesus that he has asked the disciples to send the demon out of his son, but they could not. Jesus then casts the demon out of the boy. Later the disciples ask why they were not able to send the demon away.
- **He has a spirit** - This means the boy is possessed by an unclean spirit. "He has an unclean spirit" or "He is possessed by an unclean spirit" (See: **Idiom**)
- **he foams at the mouth** - When a person has a seizure, they can have trouble breathing or swallowing. This causes white foam to come out of the mouth. If your language has a way to describe that, you could use it.
- **becomes rigid** - "becomes stiff." It may be helpful to state that it is his body that becomes rigid. AT: "his body becomes rigid" (See: **Ellipsis**)

- **they could not** - It may be helpful to add the missing information. AT: “they could not drive it out of him” (See: [Ellipsis](#))
- **He answered them** - Though it was the boy’s father who made a request of Jesus, Jesus responds to the whole crowd. This can be made clear. AT: “Jesus responded to the crowd” (See: [Assumed Knowledge and Implicit Information](#))
- **Unbelieving generation** - “You unbelieving generation.” Jesus calls the crowd this, as he begins to respond to them.
- **how long will I have to stay with you? ... bear with you?** - Jesus uses these questions to express his frustration. Both questions have the same meaning. They can be written as statements. AT: “I have become weary by your unbelief!” or “Your unbelief tires me! I wonder how long I must bear with you.” (See: [Rhetorical Question](#) and [Parallelism](#))
- **bear with you** - “endure you” or “put up with you”
- **Bring him to me** - “Bring the boy to me”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:20-22**UDB:**

²⁰ So they brought the boy to Jesus. As soon as the evil spirit saw Jesus, it shook the boy severely, and the boy fell on the ground. He rolled around and foamed at the mouth. ²¹ Jesus asked the boy's father, "How long has he been like this?" He replied, "This started to happen when he was a child. ²² The spirit does not only do this, but he also often throws him into the fire or into the water in order to kill him. Pity us and help us, if you can!"

ULB:

²⁰ They brought the boy to him. When the spirit saw Jesus, it immediately threw him into a convulsion. The boy fell on the ground and foamed at the mouth. ²¹ Jesus asked his father, "How long has he been like this?" The father said, "Since childhood. ²² It has often thrown him into the fire or into the waters and tried to destroy him. If you are able to do anything, have pity on us and help us."

translationWords:

- [demon, evil spirit, unclean spirit](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [water, waters](#)

translationNotes:

- **spirit** - This refers to the unclean spirit. See how you translated this in [9:17](#).
- **convulsion** - This is a condition where a person has no control over his body, and his body shakes violently.
- **Since childhood** - "Since he was a small child." It may be helpful to state this as a full sentence. AT: "He has been like this since he was a small child" (See: [Ellipsis](#))
- **have pity** - "have compassion"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:23-25**UDB:**

²³ Jesus exclaimed to him, “Of course I can! God can do anything for people who believe in him!” ²⁴ Immediately the child’s father shouted, “I believe that you can help me, but I do not believe strongly. Help me to believe more strongly!” ²⁵ Jesus saw that the crowd was growing. He rebuked the evil spirit: “You evil spirit, you who are causing this boy to be deaf and unable to talk! I command you to come out of him and never enter him again!”

ULB:

²³ Jesus said to him, “‘If you are able’? All things are possible for the one who believes.” ²⁴ Immediately the father of the child cried out and said, “I believe! Help my unbelief!” ²⁵ When Jesus saw the crowd running to them, he rebuked the unclean spirit and said, “You mute and deaf spirit, I command you, come out of him, and never enter into him again.”

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- believe, believe in, belief
- cry, cry out
- unbeliever, unbelief
- rebuke
- demon, evil spirit, unclean spirit
- command, to command, commandment

translationNotes:

- **If you are able’?** - Jesus is rebuking the man’s doubt. This question can be written differently or as a statement. AT: “Jesus said to him, ”Why do you say, “If you are able”?” or “Jesus said to him, ’You should not have said, ”If you are able;’” (See: [Rhetorical Question](#))
- **are able** - It may be helpful to add the missing information. AT: “are able to do anything” (See: [Ellipsis](#))
- **All things are possible for the one who believes** - This can be written less abstractly and in active form. AT: “God can do anything for people who believe in him.” (UDB) (See: [Abstract Nouns](#))
- **for the one** - “for the person”
- **believes** - This refers to belief in God. AT: “believes in God”
- **Help my unbelief** - The man is asking Jesus to help him overcome his unbelief and increase his faith. AT: “Help me when I do not believe” or “Help me have more faith”

- **the crowd running to them** - This means that more people were running toward where Jesus was and that the crowd there was growing larger.
- **You mute and deaf spirit** - The words “mute” and “deaf” can be explained. AT: “You unclean spirit, you who are causing the boy to be unable to hear and unable to speak”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:26-27**UDB:**

²⁶ The evil spirit shouted and shook the boy violently; then it left the boy. The boy did not move. He seemed like a dead body. So most of the people there said, “He is dead!” ²⁷ However, Jesus took him by the hand and helped him get up. Then the boy stood up.

ULB:

²⁶ It cried out and convulsed the boy greatly and then came out. The boy looked like one who was dead, so that many said, “He is dead.” ²⁷ But Jesus took him by the hand and lifted him up, and the boy stood up.

translationWords:

- cry, cry out
- like, likeness
- death, die, dead

translationNotes:

- **It cried out** - “The unclean spirit cried out”
- **convulsed the boy greatly** - “shook the boy violently”
- **came out** - It may be helpful to add the missing information. AT: “came out of the boy” (See: [Ellipsis](#))
- **The boy looked like one who was dead** - The boy’s appearance is compared to that of a dead person. AT: “The boy appeared dead” or “The boy looked like a dead person” (See: [Simile](#))
- **so that many** - “so that many people”
- **took him by the hand** - This means that Jesus grasped the boy’s hand with his own hand. AT: “grasped the boy by the hand” (See: [Idiom](#))
- **lifted him up** - “helped him get up” (UDB)

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:28-29**UDB:**

²⁸ Later, when Jesus and his disciples were alone in a house, they asked him, “Why were we not able to force the evil spirit out?” ²⁹ He said to them, “You can force this kind of evil spirit out only by prayer. There is no other way.”

ULB:

²⁸ When Jesus came into the house, his disciples asked him privately, “Why could we not cast it out?” ²⁹ He said to them, “This kind cannot be cast out except by prayer.”

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple](#)
- [cast out, drive out, throw out](#)
- [kind, kinds](#)
- [demon, evil spirit, unclean spirit](#)
- [pray, prayer](#)

translationNotes:

- **privately** - This means they were alone.
- **cast it out** - “cast the unclean spirit out.” It may be helpful to add the missing information. AT: “cast the unclean spirit out of the boy” (See: [Ellipsis](#))
- **This kind cannot be cast out except by prayer** - The words “cannot” and “except” are both negative words. In some languages it is more natural to use a positive statement. AT: “This kind can be cast out only by prayer” (See: [Double Negatives](#))
- **This kind** - This describes unclean spirits. AT: “This kind of unclean spirit” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:30-32**UDB:**

³⁰ After Jesus and his disciples left that region, they traveled through Galilee. Jesus did not want anyone else to know where he was. ³¹ He wanted to have time to teach his disciples. He was telling them, “Some day my enemies will arrest me, the Son of Man, and I will be put into the hands of other men. Those men will kill me. But on the third day after I die, I will become alive again!” ³² They did not understand what he was telling them, and they were afraid to ask him what he meant.

ULB:

³⁰ They went out from there and passed through Galilee. He did not want anyone to know where they were, ³¹ for he was teaching his disciples. He said to them, “The Son of Man will be delivered into the hands of men, and they will put him to death. When he has been put to death, after three days he will rise again.” ³² But they did not understand this statement, and they were afraid to ask him.

translationWords:

- Galilee, Galilean
- Jesus, Jesus Christ, Christ Jesus
- disciple
- Son of Man, son of man
- deliver, deliverer, deliverance
- hand, right hand, to hand over
- death, die, dead
- raise, rise, risen, arise, arose
- understand, understanding
- fear, afraid, fear of Yahweh

translationNotes:

- **Connecting Statement:** - Jesus and his disciples left the house where they had been after Jesus had healed the demon-possessed boy. He takes time to teach his disciples alone.
- **They went out from there** - “Jesus and his disciples left that region” (UDB)
- **passed through** - “traveled through” or “passed by”
- **for he was teaching his disciples** - Jesus was teaching his disciples privately, away from the crowd. This can be stated clearly. AT: “for he was teaching his disciples privately” (See: [Assumed Knowledge and Implicit Information](#))
- **The Son of Man** - Here Jesus refers to himself as the Son of Man. This is an important title for Jesus. “I, the Son of Man,” (See: [Translating Son and Father](#))

- **into the hands of men** - Here “hands” is a metonym for control. AT: “into the control of men” or “to the control of men” (See: [Metonymy](#))
- **When he has been put to death, after three days** - This can be stated in active form. AT: “After they have put him to death and three days have passed,” (See: [Active or Passive](#))
- **they were afraid to ask him** - They were afraid to ask Jesus what his statement meant. AT: “they were afraid to ask him what it meant” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:33-35**UDB:**

³³ Then Jesus and his disciples returned to Capernaum. When they were in the house, he asked them, “What were you talking about while we were traveling on the road?” ³⁴ But they did not reply. They had been arguing with each other about which one of them was the most important. ³⁵ He sat down, he called the twelve disciples to come close to him and then said to them, “If anyone wants God to consider him to be the most important person of all, he must consider himself to be the least important person of all, and he must serve everyone else.”

ULB:

³³ And they came to Capernaum. And when he was in the house he asked them, “What were you discussing along the way?” ³⁴ But they were silent. For they had been arguing with one with another along the way about who was the greatest. ³⁵ He sat down and called the twelve together, and he said to them, “If anyone wants to be first, he must be last of all and servant of all.”

translationWords:

- Capernaum
- Jesus, Jesus Christ, Christ Jesus
- disciple
- call, calling, called, call out
- the twelve, the eleven
- servant, slave, slavery

translationNotes:

- **Connecting Statement:** - When they come to Capernaum, Jesus teaches his disciples about being humble servants. (See: [Introduction of a New Event](#))
- **they came to** - “they arrived at.” The word “they” refers to Jesus and his disciples.
- **discussing** - “discussing with one another”
- **they were silent** - They were silent because they were ashamed to tell Jesus what they had been discussing. AT: “they were silent because they were ashamed” (See: [Assumed Knowledge and Implicit Information](#))
- **who was the greatest** - It may be helpful to add the missing information. AT: “who was the greatest among them” (See: [Ellipsis](#))
- **If anyone wants to be first, he must be last of all** - Here the words “first” and “last” are opposites of one another. Jesus speaks of being the “most important” as being “first” and of being the “least important” as being “last.” AT: “If anyone wants God to consider him to be

the most important person of all, he must consider himself to be the least important of all”
(UDB) (See: [Metaphor](#))

- **of all ... of all** - “of all people ... of all people”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:36-37**UDB:**

³⁶ Then he took a child and placed him among them. He took the child in his arms and then he said to them, ³⁷ “Those who welcome a child like this one because they love me, God considers that they are welcoming me. It is also true that they are also welcoming God, who sent me.”

ULB:

³⁶ He took a little child and placed him in their midst. He took him in his arms and said to them, ³⁷ “Whoever receives such a child in my name, also receives me, and if someone receives me, he does not receive me alone, but also the one who sent me.”

translationWords:

- [receive](#)
- [name](#)
- [send, send out, sent](#)

translationNotes:

- **in their midst** - “among them” (UDB). The word “their” refers to the crowd.
- **He took him in his arms** - This means that he hugged the child or picked him up and placed him on his lap.
- **such a child** - “a child like this”
- **in my name** - This means to do something because of love for Jesus. AT: “because they love me” (UDB) or “for my sake” (See: [Idiom](#))
- **the one who sent me** - This refers to God who has sent him to earth. AT: “God who has sent me” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:38-39**UDB:**

³⁸ John said to Jesus, “Teacher, we saw someone who was forcing evil spirits out of people. He claimed that he had authority from you to do that. So we told him to stop doing it because he was not one of the disciples.” ³⁹ Jesus said, “Do not tell him to stop doing that. For no one will say bad things about me soon after performing a mighty deed with my authority.

ULB:

³⁸ John said to him, “Teacher, we saw someone driving out demons in your name and we stopped him, because he does not follow us.” ³⁹ But Jesus said, “Do not stop him, for there is no one who will do a mighty work in my name and can soon afterwards say anything bad about me.

translationWords:

- [John \(the apostle\)](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [teacher, Teacher](#)
- [cast out, drive out, throw out](#)
- [demon, evil spirit, unclean spirit](#)
- [name](#)
- [mighty, might](#)
- [works, deeds, work, acts](#)

translationNotes:

- **John said to him** - “John said to Jesus”
- **driving out demons** - “sending away demons.” This refers to casting demons out of people. AT: “driving demons out of people” (See: [Assumed Knowledge and Implicit Information](#))
- **in your name** - Here “name” is associated with Jesus’ authority and power. AT: “by the authority of your name” or “by the power of your name” (See: [Metonymy](#))
- **he does not follow us** - This means that he is not among their group of disciples. AT: “he is not one of us” or “he does not walk with us” (See: [Idiom](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:40-41**UDB:**

⁴⁰ Those who are not opposing us are trying to achieve the same goals that we are. ⁴¹ God will certainly reward those who help you in any way, even if they simply give you a cup of water to drink because you follow me, the Messiah!”

ULB:

⁴⁰ Whoever is not against us is for us. ⁴¹ Whoever gives you a cup of water to drink because you belong to Christ, truly I say to you, he will not lose his reward.

translationWords:

- [Christ, Messiah](#)
- [amen, truly](#)
- [reward](#)

translationNotes:

- **is not against us** - “is not opposing us”
- **is for us** - It can be explained clearly what this means. AT: “is trying to achieve the same goals that we are” (UDB)
- **gives you a cup of water to drink because you belong to Christ** - Jesus speaks about giving someone a cup of water as an example of how one person may help another. This is a metaphor for helping someone in any way. (See: [Metaphor](#))
- **not lose** - This negative sentence emphasizes the positive meaning. In some languages, it is more natural to use a positive statement. AT: “definitely receive” (See: [Litotes](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:42-44**UDB:**

⁴² Jesus also said, "But if you cause someone who believes in me to sin, God will severely punish you, even if that person is socially unimportant like this little child. If someone tied a heavy stone around your neck and threw you into the sea, it would be better for you than if God punished you for causing a person who believes in me to sin. ⁴³ So if you are wanting to use one of your hands to sin, do not use it! Even if you have to cut your hand off and throw it away to avoid sinning, do it! It is good that you live eternally, even though you lack one of your hands while you are here on earth. But it is not good that you sin and as a result for God to throw your whole body into hell. ⁴⁴ [1]The best ancient copies omit this phrase from verses 44 and 46, "*where worms never stop feeding on them, and the fire that burns them never goes out*"

ULB:

⁴² Whoever causes one of these little ones who believes in me to stumble, it would be better for him to have a large millstone tied around his neck and be thrown into the sea. ⁴³ If your hand causes you to stumble, cut it off. It is better for you to enter into life maimed than to have two hands and to go into hell, into the unquenchable fire. ⁴⁴ [1]The best ancient copies omit this phrase from verses 44 and 46, "*where their worm never dies and the fire is never quenched*"

translationWords:

- believe, believe in, belief
- stumble
- everlasting, eternal, eternity
- life, live, living, alive
- hell, lake of fire

translationNotes:

- **millstone** - a large, round stone used for grinding grain into flour
- **If your hand causes you to stumble** - Here "hand" is a metonym for desiring to do something sinful that you would do with your hand. AT: "If you want to do something sinful with one of your hands" (See: [Metonymy](#))
- **to enter into life maimed** - "to be maimed and then to enter into life" or "to be maimed before entering into life"
- **to enter into life** - Dying and then beginning to live eternally is spoken of as entering into life. AT: "to enter into eternal life" or "to die and begin to live forever" (See: [Metaphor](#))
- **maimed** - missing a body part as a result of having it removed or being injured. Here it refers to missing a hand. AT: "without a hand" or "missing a hand"
- **into the unquenchable fire** - "where the fire cannot be put out"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:45-46**UDB:**

⁴⁵ If you are wanting to use one of your feet to sin, do not use it! Even if you have to cut off your foot to avoid sinning, do it! It is good that you live eternally, even though you lack one of your feet while you are here on earth. But it is not good that you sin and as a result for God to throw your whole body into hell. ⁴⁶ [1]The best ancient copies do not have verse 46

ULB:

⁴⁵ If your foot causes you to stumble, cut it off. It is better for you to enter into life lame than to have your two feet and be thrown into hell. ⁴⁶ [1]See note on verse 44

translationWords:

- [stumble](#)
- [everlasting, eternal, eternity](#)
- [life, live, living, alive](#)
- [hell, lake of fire](#)

translationNotes:

- **If your foot causes you to stumble** - Here the word “foot” is a metonym for desiring to do something sinful that you would do with your feet, such as going to a place you should not go to. AT: “If you want to do something sinful with one of your feet” (See: [Metonymy](#))
- **to enter into life lame** - “to be lame and then to enter into life” or “to be lame before entering into life”
- **to enter into life** - Dying and then beginning to live eternally is spoken of as entering into life. AT: “to enter into eternal life” or “to die and begin to live forever” (See: [Metaphor](#))
- **lame** - “unable to walk easily.” Here it refers not being able to walk well because of missing a foot. AT: “without a foot” or “missing a foot”
- **and be thrown into hell** - This can be stated in active form. AT: “and for God to throw you into hell” (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 9:47-48**UDB:**

⁴⁷ If because of what you see you are tempted to sin, stop looking at those things! Even if you have to gouge out your eye and throw it away to avoid sinning, do it! It is better to have only one eye and for God to agree to rule over you, than him to throw you with two eyes into hell. ⁴⁸ In that place worms feed on the people there forever and the fires are never put out.”

ULB:

⁴⁷ If your eye causes you to stumble, tear it out. It is better for you to enter into the kingdom of God with one eye than to have two eyes and to be thrown into hell, ⁴⁸ where their worm does not die, and the fire is not put out.

translationWords:

- [stumble](#)
- [kingdom of God, kingdom of heaven](#)
- [hell, lake of fire](#)

translationNotes:

- **If your eye causes you to stumble, tear it out** - Here the word “eye” is a metonym for either 1) desiring to sin by looking at something. AT: “If you want to do something sinful by looking at something, tear your eye out.” Or 2) Desiring to sin because of what you have looked at. AT: “If you want to do something sinful because of what you look at, tear your eye out” (See: [Metonymy](#))
- **to enter into the kingdom of God with one eye than to have two eyes** - This refers to the state of a person’s physical body when he dies. A person does not take his physical body with him into eternity. AT: “to enter into the kingdom of God, after having lived on earth with only one eye, than to have lived on earth and had two eyes” (See: [Assumed Knowledge and Implicit Information](#))
- **to be thrown into hell** - This can be stated in the active form. AT: “for God to throw you into hell” (See: [Active or Passive](#))
- **where their worm does not die** - The meaning of this statement can be made explicit. AT: “where worms that eat people there do not die” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 09 General Notes
- **Mark 09 Translation Questions**

Mark 9:49-50**UDB:**

⁴⁹ "For God will put fire on everyone, just like people put salt on their food. ⁵⁰ Salt is useful to put on food, but you cannot make it taste salty again if it becomes flavorless. We are to be like salt that adds flavor to food. And live in peace with one another."

ULB:

⁴⁹ For everyone will be salted with fire. ⁵⁰ Salt is good, but if the salt has lost its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with one another."

translationWords:

- [fire](#)
- [peace, peaceful](#)

translationNotes:

- **everyone will be salted with fire** - Here Jesus speaks of everyone being purified by experiencing suffering. Jesus speaks of suffering as if it were fire and giving suffering to people as if it were applying salt to them. This can be stated also in active form. AT: "Just as salt purifies a sacrifice, God will purify everyone by allowing them to suffer" (See: [Metaphor](#) and [Active or Passive](#))
- **its saltiness** - "its salty taste"
- **how can you make it salty again?** - This can be written as a statement. AT: "you cannot make it salty again." (See: [Rhetorical Question](#))
- **salty again** - "taste salty again"
- **Have salt among yourselves** - Jesus speaks of doing good things for one another as if good things were salt that people possess. AT: "Do good to each other, like salt adds flavor to food" (UDB) (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 09 General Notes](#)
- [Mark 09 Translation Questions](#)

Mark 10 General Notes

Structure and Format

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 10:7-9, which is a quotation from the Old Testament.

Special concepts in this chapter

Jesus' teaching about divorce

In this chapter, Jesus teaches about divorce in response to a challenge from the Pharisees. Jesus bases his teaching on God's original intentions in creating marriage. Jesus implicitly shows the mistakes the religious leaders made in their traditions about marriage. (See: [Assumed Knowledge and Implicit Information](#))

Important figures of speech in this chapter

Metaphors

There are many metaphors in this chapter. Jesus uses them in his teaching to explain difficult issues. He also uses metaphors to conceal the truth about his death because it has not yet happened. (See: [Metaphor](#))

Other possible translation difficulties in this chapter

Paradox

This is a statement that seems absurd or appears to contradict itself. For example, "Whoever wishes to become great among you must be your servant." (See: 10:43)

Links:

- [Mark 10:01 Notes](#)

Mark 10:1-4**UDB:**

¹ Jesus left that place with his disciples, and they went through the district of Judea and on across to the east side of the Jordan River. When crowds of people gathered around him again, he taught them again, as he customarily did. ² While he was teaching them, some Pharisees approached him and asked him, “Does our law permit a man to divorce his wife?” They asked that in order to be able to criticize him whether he answered “yes” or “no.” ³ He answered them, “What did Moses command your ancestors about this?” ⁴ One of them replied, “Moses permitted that a man may write out divorce papers so that he may send her away.”

ULB:

10 ¹ Jesus left that place and went to the region of Judea and to the area beyond the Jordan River, and the crowds came to him again. He was teaching them again, as he was accustomed to do. ² And Pharisees came to him to test him and asked, “Is it lawful for a husband to divorce his wife?” ³ He answered, “What did Moses command you?” ⁴ They said, “Moses allowed a man to write a certificate of divorce and then to send her away.”

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- Judea
- Jordan River
- teach, teaching, teacher, taught
- Pharisee
- test
- lawful, lawfully, unlawful
- divorce
- Moses
- command, to command, commandment

translationNotes:

- **Connecting Statement:** - After Jesus and his disciples leave Capernaum, Jesus reminds the Pharisees, as well as his disciples, what God really expects in marriage and divorce.
- **Jesus left that place** - Jesus’ disciples were traveling with him. They were leaving Capernaum. AT: “Jesus and his disciples left Capernaum” (See: [Assumed Knowledge and Implicit Information](#))
- **and to the area beyond the Jordan River** - “that was beyond the Jordan River” or “that was across the Jordan River”

- **He was teaching them again** - The word “them” refers to the crowds.
- **he was accustomed to do** - “was his custom” or “he usually did”
- **What did Moses command you** - Moses gave the law to their ancestors, which they now were also supposed to follow. AT: “What did Moses command your ancestors about this”
- **a certificate of divorce** - This was a paper saying that the woman was no longer his wife.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)
- [Mark 10 Translation Questions](#)

Mark 10:5-6**UDB:**

⁵ Jesus said to them, "Your ancestors stubbornly wanted to be able to send their wives away. That is why Moses wrote that law. ⁶ But when God first created people, he made them male and female.

ULB:

⁵ "It was because of your hard hearts that he wrote you this law," Jesus said to them. ⁶ "But from the beginning of creation, 'God made them male and female.'

translationWords:

- [hard, hardness, harden](#)
- [heart](#)
- [law, principle](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [create, creation, Creator](#)
- [God](#)

translationNotes:

- **"It was because ... this law," Jesus said to them** - Some languages do not allow you to state in the middle of a quote who the speaker is. If so, you may identify Jesus as the speaker at the beginning. AT: "Jesus said to them, "It was because ... this law."" (See: [Quotations and Quote Margins](#))
- **your hard hearts that he wrote you** - Moses wrote the law for their ancestors, which they now were also supposed to follow. AT: "your ancestors' hard hearts that he wrote them this law"
- **your hard hearts** - This means that they were very stubborn. AT: "your stubbornness" (See: [Idiom](#))
- **God made them** - "God made people"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)
- [Mark 10 Translation Questions](#)

Mark 10:7-9**UDB:**

⁷ That explains why God said, 'When a man marries, he must leave his parents and join with his wife. ⁸ They should become so closely united that they are like one person. And the two people will be like one person. ⁹ Because that is true, a man must not separate from his wife. God has joined them together and he wishes them to stay together!"

ULB:

⁷ 'For this reason a man will leave his father and mother and cleave to his wife,

⁸ and the two shall become one flesh.' So they are no longer two, but one flesh.

⁹ Therefore what God has joined together, let no man tear apart."

translationWords:

- [ancestor, father, forefather](#)
- [flesh](#)
- [God](#)

translationNotes:

- **For this reason a man ... let no man tear apart** - In these verses, Jesus is quoting what God said in the book of Genesis. AT: "That explains why God said, "A man ... let no man tear apart."" (See: [Quotes within Quotes](#))
- **For this reason** - "Therefore" or "Because of this"
- **cleave to** - "join with" or "cling to"
- **they are no longer two, but one flesh** - This is a metaphor to illustrate their close union as husband and wife. AT: "the two people will be like one person" (UDB) or "they are no longer two, but together they are one body" (See: [Metaphor](#))
- **Therefore what God has joined together, let no man tear apart** - This statement can be written more explicitly. AT: "Therefore since God joins together a husband and wife, let no man tear them apart" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)
- [Mark 10 Translation Questions](#)

Mark 10:10-12**UDB:**

¹⁰ When Jesus and his disciples were alone in a house, they asked him again about this. ¹¹ He said to them, "God considers that any man who divorces his wife and marries another woman is committing adultery. ¹² God also considers a woman who divorces her husband and marries another man to be committing adultery."

ULB:

¹⁰ When they were in the house, the disciples asked him again about this. ¹¹ He said to them, "Whoever divorces his wife and marries another woman commits adultery against her. ¹² And if she divorces her husband and marries another man, she commits adultery."

translationWords:

- [disciple](#)
- [adultery, adulterous, adulterer, adulteress](#)
- [divorce](#)

translationNotes:

- **When they were** - "When Jesus and his disciples were"
- **were in the house** - Jesus' disciples were speaking to him privately. AT: were alone in the house" (See: [Assumed Knowledge and Implicit Information](#))
- **asked him again about this** - The word "this" refers to the conversation that Jesus had just had with the Pharisees about divorce.
- **Whoever** - "If any man"
- **commits adultery against her** - Here "her" refers to the first woman he was married to.
- **she commits adultery** - It may be helpful to add the missing information. AT: "she commits adultery against him" or "she commits adultery against the first man" (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)
- [Mark 10 Translation Questions](#)

Mark 10:13-14**UDB:**

¹³ Now people were bringing children to Jesus so that he would touch and bless them. But the disciples scolded those people. ¹⁴ When Jesus saw that, he became angry. He said to the disciples, "Allow the children to come to me! Do not forbid them! It is people who have qualities like children over whom God will agree to rule.

ULB:

¹³ And they brought their little children to him so that he might touch them, but the disciples rebuked them. ¹⁴ But when Jesus noticed it, he was very displeased and said to them, "Permit the little children to come to me, and do not forbid them, for the kingdom of God belongs to those who are like them.

translationWords:

- children, child
- Jesus, Jesus Christ, Christ Jesus
- disciple
- rebuke
- kingdom of God, kingdom of heaven

translationNotes:

- **Connecting Statement:** - When the disciples rebuke the people for bringing their little children to Jesus, he blesses the children and reminds the disciples that people must be as humble as a child to enter the kingdom of God.
- **And they brought** - "Now people were bringing." This is the next event in the story. (See: [Introduction of a New Event](#))
- **he might touch them** - This means that Jesus would touch them with his hands and bless them. AT: "he might touch them with his hands and bless them" or "he might lay his hands on them and bless them" (See: [Assumed Knowledge and Implicit Information](#))
- **rebuked them** - "rebuked the people"
- **Jesus noticed it** - The word "it" refers to the disciples rebuking the people who were bringing the children to Jesus.
- **was very displeased** - "became angry" (UDB)
- **Permit the little children to come to me, and do not forbid them** - These two clauses have similar meanings, repeated for emphasis. In some languages it is more natural to emphasize this in another way. AT: "Be sure to allow the little children to come to me" (See: [Parallelism](#))

- **do not forbid** - This is a double negative. In some languages it is more natural to use a positive statement. AT: “allow” (See: [Double Negatives](#))
- **for the kingdom of God belongs to those who are like them** - The kingdom belonging to people represents the kingdom including them. AT: “the kingdom of God includes people who are like them” or “because only people like them are members of the kingdom of God” (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)
- [Mark 10 Translation Questions](#)

Mark 10:15-16**UDB:**

¹⁵ Note this: Those who do not welcome God as their king in the same manner as children would, God will certainly not agree to rule over them.” ¹⁶ Then he embraced the children. He also put his hands on them and called on God to do good to them.

ULB:

¹⁵ Truly I say to you, whoever will not receive the kingdom of God as a little child will definitely not enter it.” ¹⁶ Then he took the children into his arms and blessed them as he placed his hands on them.

translationWords:

- [amen, truly](#)
- [receive](#)
- [kingdom of God, kingdom of heaven](#)
- [children, child](#)
- [bless, blessed, blessing](#)
- [hand, right hand, to hand over](#)

translationNotes:

- **whoever** - “if anyone”
- **as a little child** - Jesus is comparing how people must receive the kingdom of God to how little children would receive it. AT: “in the same manner as a child would” (See: [Simile](#))
- **will not receive the kingdom of God** - “will not accept God as their king”
- **definitely not enter it** - The word “it” refers to the kingdom of God.
- **he took the children into his arms** - “he hugged the children”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)
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Mark 10:17-19**UDB:**

¹⁷ As Jesus was starting to travel again with his disciples, a man ran up to him. He knelt before Jesus and asked him, “Good teacher, what must I do to have eternal life?” ¹⁸ Jesus said to him, “Why do you call me good? Only God is good!” ¹⁹ But to answer your question, you know the commandments of Moses: ‘Do not murder anyone, do not commit adultery, do not steal, do not testify falsely, do not cheat anyone, and honor your father and mother.’”

ULB:

¹⁷ And when he began his journey, a man ran up to him and knelt before him, and asked, “Good Teacher, what must I do to inherit eternal life?” ¹⁸ And Jesus said, “Why do you call me good? No one is good, except God alone.” ¹⁹ You know the commandments: ‘Do not kill, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother’.”

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- good, goodness
- teacher, Teacher
- inherit, inheritance, heritage, heir
- everlasting, eternal, eternity
- God
- command, to command, commandment
- adultery, adulterous, adulterer, adulteress
- testimony, testify
- honor, to honor

translationNotes:

- **to inherit eternal life** - Here the man speaks of “receiving” as if it were “inheriting.” This metaphor is used to emphasize the importance of receiving. Also, “inherit” here does not mean that someone has to die first. AT: to receive eternal life” (See: [Metaphor](#))
- **Why do you call me good? No one is good, except God alone** - Jesus is asking the man if he realizes that calling Jesus “good” implies that Jesus is God. AT: “You know that no one is good except God alone. Why do you call me good?” or “You know that no one is good except God alone. Do you understand what you are saying when you call me good?” (See: [Rhetorical Question](#))
- **good, except God alone** - “good. Only God is good”

- **do not testify falsely** - “do not testify falsely against anyone” or “do not lie about someone in court”
- **honor** - This means to respect and obey.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)
- [Mark 10 Translation Questions](#)

Mark 10:20-22**UDB:**

²⁰ The man said to him, “Teacher, I have obeyed all those commandments ever since I was young.”

²¹ Jesus looked at him and loved him. He said to him, “There is one thing that you have not yet done. You must go home, sell all that you possess, and then give the money to poor people. As a result, you will have riches in heaven. After you have done what I have told you, come and follow me!”

²² The man became disappointed when he heard Jesus’ instructions. He went away sad, because he was very rich.

ULB:

²⁰ The man said, “Teacher, all these things I have obeyed from the time I was a youth.” ²¹ Jesus looked at him and loved him. He said to him, “One thing you lack. You must sell all that you have and give it to the poor, and you will have treasure in heaven. Then come, follow me.” ²² But because of this statement he looked very sad and he went away distressed, because he had many possessions.

translationWords:

- teacher, Teacher
- obey, obedient, obedience
- Jesus, Jesus Christ, Christ Jesus
- love
- heaven, sky, heavens, heavenly

translationNotes:

- **One thing you lack** - “There is one thing you are missing.” Here Jesus speaks of the act of “not doing something” as “lacking something.” AT: “There is one thing you have not yet done” (See: [Metaphor](#))
- **lack** - not having something
- **give it to the poor** - Here the word “it” refers to the things he sells and is a metonym for the money he receives when he sells them. AT: “give the money to the poor” (See: [Metonymy](#))
- **the poor** - This refers to poor people. AT: “poor people” (See: [Nominal Adjectives](#))
- **treasure** - “riches”
- **had many possessions** - “owned many things”

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 10 General Notes
- **Mark 10 Translation Questions**

Mark 10:23-25**UDB:**

²³ Jesus looked around at the people. Then he exclaimed to his disciples, “It is very difficult for people who are wealthy to agree for God to rule over them.” ²⁴ The disciples were confused by what he said. Jesus said again, “My dear friends, it is very difficult for anyone to agree for God to rule over them. ²⁵ In fact, it would be easier for a very large animal like a camel to enter through the eye of a needle than for rich people to accept God to rule over them.”

ULB:

²³ Jesus looked around and said to his disciples, “How difficult it is for those who are rich to enter the kingdom of God!” ²⁴ The disciples were astonished at his words. But Jesus said to them again, “Children, how hard it is to enter into the kingdom of God! ²⁵ It is easier for a camel to go through a needle’s eye, than for a rich person to enter the kingdom of God.”

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- disciple
- kingdom of God, kingdom of heaven
- marvel, wonder, amazed, astonished
- word
- children, child
- camel

translationNotes:

- **How difficult it is** - “It is very difficult”
- **Jesus said to them again** - “Jesus said to his disciples again”
- **Children** - “My children.” Jesus refers to his disciples as “children,” for he is teaching them as a father would teach his children. AT: “My friends” (UDB) (See: [Metaphor](#))
- **how hard it is** - “it is very hard”
- **It is easier ... kingdom of God** - Jesus uses a hyperbole to emphasize that it is very difficult for rich people to get into the kingdom of God. (See: [Hyperbole](#))
- **It is easier for a camel** - This speaks of an impossible situation. If you cannot state this in this way in your language, it can be written as a hypothetical situation. AT: “It would be easier for a camel” (See: [Hypothetical Situations](#))
- **a needle’s eye** - “the hole of a needle.” This refers to the small hole in the end of a sewing needle that thread passes through.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)
- [Mark 10 Translation Questions](#)

Mark 10:26-28**UDB:**

²⁶ The disciples were very astonished. So they said to each other, “If that is so, then no one will be saved!” ²⁷ Jesus looked at them and then he said, “Yes, it is impossible for people to save themselves! But God certainly can save them, because God can do anything!” ²⁸ Peter said, “Look, we have left behind everything and followed you.”

ULB:

²⁶ They were greatly astonished and said to each other, “Then who can be saved?” ²⁷ Jesus looked at them and said, “With people it is impossible, but not with God. For all things are possible with God.” ²⁸ Peter began to speak to him, “Look, we have left everything and have followed you.”

translationWords:

- [marvel, wonder, amazed, astonished](#)
- [save, safe](#)
- [God](#)
- [Peter, Simon Peter, Cephas](#)

translationNotes:

- **They were** - “The disciples were”
- **Then who can be saved?** - This can be written as a statement. AT: “If that is so, then no one will be saved!” (UDB) (See: [Rhetorical Question](#))
- **With people it is impossible, but not with God** - It may be helpful to add the missing information. AT: “It is impossible for people to save themselves, but God can save them!” (See: [Ellipsis](#))
- **Look, we have left everything and have followed you** - Here the word “Look” is used to draw attention to the words that come next. Similar emphasis can be expressed in other ways. AT: “We have left everything and have followed you!”
- **have left everything** - “have left everything behind” (UDB)

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)
- [Mark 10 Translation Questions](#)

Mark 10:29-31**UDB:**

²⁹ Jesus replied, "I want you to know this: Those who have left their houses, their brothers, their sisters, their father, their mother, their children, or their plots of ground, to be my disciples and to proclaim the good news, ³⁰ will receive in this life a hundred times as much as they left behind. That will include houses and people as dear as brothers and sisters and mothers and children, and plots of ground. Furthermore, although people will persecute them here on earth because they believe in me, in the future age they will have eternal life. ³¹ But I warn you all: Many who now consider themselves to be very important will be unimportant at that future time, and many who now consider themselves to be unimportant will be very important at that future time!"

ULB:

²⁹ Jesus said, "Truly I say to you, there is no one who has left house, or brothers, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel, ³⁰ who will not receive a hundred times as much now in this world: houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life. ³¹ But many who are first will be last, and the last first."

translationWords:

- **amen, truly**
- **good news, gospel**
- **receive**
- **persecute, persecution**
- **everlasting, eternal, eternity**

translationNotes:

- **there is no one who has left ... who will not receive** - This can be stated positively. AT: "Everyone who has left ... will receive" (See: **Double Negatives** and **Litotes**)
- **lands** - "plots of ground" (UDB)
- **for my sake** - "for my cause" or "for me"
- **for the gospel** - "to proclaim the gospel"
- **this world** - "this life" or "this present age"
- **brothers, and sisters, and mothers, and children** - Like the list in verse 29, this describes the family in general. The word "fathers" is missing in verse 30, but it does not significantly change the meaning.
- **with persecutions, and in the world to come, eternal life** - This can be written more clearly. AT: "even though people will persecute them, in the world to come, they will have eternal life"

- **the world to come** - “the life to come” or “the age to come”
- **are first will be last, and the last first** - Here the words “first” and “last” are opposites of one another. Jesus speaks of being the “important” as being “first” and of being the “unimportant” as being “last.” AT: “are important will be unimportant, and those who are unimportant will be important” (See: [Metaphor](#))
- **the last first** - The phrase “the last” refers to people who are “last.” Also, the missing information can be added. AT: “those who are last will be first” (See: [Nominal Adjectives](#) and [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 10:32-34**UDB:**

³² Some days later as they continued to travel, Jesus and his disciples were walking on the road that leads up to Jerusalem. Jesus was walking ahead of them. The disciples were astonished and the other people who were with them were afraid. Along the way he took the twelve disciples to a place by themselves. Then he began to tell them again about what was going to happen to him; he said, ³³ "Listen carefully! We are going up to Jerusalem. There the chief priests and the men who teach the laws will arrest me, the Son of Man. They will declare that I must die. Then they will take me to the Roman authorities. ³⁴ Their men will ridicule me and spit on me. They will whip me, and then they will kill me. But on the third day after that, I will become alive again!"

ULB:

³² They were on the road, going up to Jerusalem, and Jesus was going ahead of them. The disciples were amazed, and those who were following behind were afraid. Then Jesus took the twelve aside again and began to tell them what would soon happen to him. ³³ "See, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes. They will condemn him to death and deliver him to the Gentiles. ³⁴ They will mock him, spit on him, whip him, and put him to death. But after three days he will rise."

translationWords:

- Jerusalem
- marvel, wonder, amazed, astonished
- fear, afraid, fear of Yahweh
- the twelve, the eleven
- Son of Man, son of man
- deliver, deliverer, deliverance
- chief priests
- scribe, expert in the Jewish law
- condemn, condemnation
- death, die, dead
- Gentile
- mock, ridicule, scoff at
- raise, rise, risen, arise, arose

translationNotes:

- **They were on the road ... and Jesus was going ahead of them** - "Jesus and his disciples were walking on the road ... and Jesus was in front of his disciples"

- **those who were following behind** - “those who were following behind them.” Some people were walking behind Jesus and his disciples.
- **See** - “Listen.” Jesus uses this word to draw the people’s attention, to let them know he is about to say something important.
- **the Son of Man** - Jesus is speaking about himself. This can be stated clearly. AT: “I, the Son of Man,” (See: [Assumed Knowledge and Implicit Information](#))
- **the Son of Man will be delivered to** - This can be stated in active form. AT: “someone will deliver the Son of Man to” or “they will hand the Son of Man over to” (See: [Active or Passive](#))
- **They will condemn** - The word “They” refers to the chief priests and the scribes.
- **deliver him** - “hand him over to.” This means Jesus will be given over to the control of the Gentiles.
- **They will mock** - “People will mock”
- **put him to death** - “kill him”
- **he will rise** - This refers to rising from the dead. AT: “he will rise from being dead” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 10:35-37**UDB:**

³⁵ Along the way, James and John, who were the two sons of Zebedee, approached Jesus and said to him, “Teacher, we want you to do something for us!” ³⁶ He said to them, “What do you want me to do for you?” ³⁷ They said to him, “When you rule in your kingdom, let one of us sit at your right side and one sit at your left side.”

ULB:

³⁵ James and John, the sons of Zebedee, came up to him and said, “Teacher, we want you to do for us whatever we ask you.” ³⁶ He said to them, “What do you want me to do for you?” ³⁷ They said, “Allow us to sit with you in your glory, one at your right hand and the other at your left.”

translationWords:

- James (son of Zebedee)
- John (the apostle)
- Zebedee
- teacher, Teacher
- glory, glorious
- right hand

translationNotes:

- **we ... us** - These words refer only to James and John. (See: **Exclusive “We”**)
- **in your glory** - “when you are glorified.” The phrase “your glory” refers to when Jesus is glorified and rules over his kingdom. AT: “when you rule in your kingdom” (UDB) (See: **Metonymy**)

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)
- [Mark 10 Translation Questions](#)

Mark 10:38-40**UDB:**

³⁸ But Jesus said to them, “You do not understand what you are asking for.” Then he asked them, “Can you endure suffering like I am about to suffer? Can you endure others to kill you as they will kill me?” ³⁹ They said to him, “Yes, we are able to do that!” Then Jesus said to them, “It is true that you will endure suffering like I will suffer, and you will endure others to kill you as they will kill me. ⁴⁰ But I am not the one who chooses who will sit next to me. God will give those places to the ones whom he chooses in advance.”

ULB:

³⁸ But Jesus replied to them, “You do not know what you are asking. Are you able to drink the cup which I will drink or endure the baptism with which I will be baptized?” ³⁹ They said to him, “We are able.” Jesus said to them, “The cup that I will drink, you will drink. And with the baptism with which I am baptized, you also will be baptized. ⁴⁰ But who is to sit at my right hand or at my left hand is not mine to give, but it is for those for whom it has been prepared.”

translationWords:

- endure, endurance
- baptize, baptism
- hand, right hand, to hand over

translationNotes:

- **You do not know** - “You do not understand” (UDB)
- **drink the cup** - Here “cup” refers to what Jesus must suffer. Undergoing suffering is often referred to as drinking from a cup. AT: “the cup of suffering that I will drink” (See: **Metaphor**)
- **endure the baptism** - Here “baptism” also refers to what Jesus must suffer. Just as water covers a person during baptism, suffering will overwhelm Jesus. AT: “endure the baptism of suffering” (See: **Metaphor**)
- **We are able** - They respond this way, meaning that they are able to drink the same cup and endure the same baptism. (See: **Ellipsis**)
- **you will drink** - “you will drink as well”
- **with which I am baptized** - This can be stated in active form. AT: “which I will endure” (See: **Active or Passive**)
- **But who is to sit at my right hand ... is not mine to give** - “But I am not the one who allows people to sit at my right hand or my left hand”
- **but it is for those for whom it has been prepared** - “but those places are for those for whom they have been prepared.” The word “it” refers to the places to his right hand and to his left hand.

- **it has been prepared** - This can be stated in active form. AT: “God has prepared it” or “God has prepared them” (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 10:41-42**UDB:**

⁴¹ The other ten disciples later heard about what James and John had requested. So they said they were unhappy with the two disciples. ⁴² Then Jesus called them all together and said, "You know that kings and others who rule over people enjoy showing that they are powerful. You also know that their officials enjoy commanding others.

ULB:

⁴¹ When the other ten disciples heard about this, they began to be very angry with James and John. ⁴² Jesus called them to himself and said, "You know those who are considered rulers of the Gentiles dominate them, and their high officials exercise authority over them.

translationWords:

- [disciple](#)
- [James \(son of Zebedee\)](#)
- [John \(the apostle\)](#)
- [ruler, rulers, rule](#)
- [Gentile](#)
- [authority](#)

translationNotes:

- **heard about this** - The word "this" refers to James and John asking to sit at Jesus' right and left hands.
- **Jesus called them** - "Jesus called his disciples"
- **those who are considered rulers of the Gentiles** - This can be stated in active form. AT: "those whom the people consider to be the rulers of the Gentiles" or "those who rule over the Gentiles" (See: [Active or Passive](#))
- **considered** - "recognized as"
- **dominate** - "have control of" or "have power over"
- **exercise authority** - "flaunt their authority." This means that they show or use their authority in an overbearing way.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)
- [Mark 10 Translation Questions](#)

-

Mark 10:43-45**UDB:**

⁴³ But do not be like them! On the contrary, all those among you who want God to consider them great must become like servants to the rest of you. ⁴⁴ Furthermore, if anyone among you wants God to consider him to be the most important, he must act like a slave for the rest of you. ⁴⁵ I, the Son of Man, did not come to be served. On the contrary, I came to serve others and to free many people by giving my life for them.”

ULB:

⁴³ But it shall not be this way among you. Whoever wishes to become great among you must be your servant, ⁴⁴ and whoever wishes to be first among you must be the slave of all. ⁴⁵ For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

translationWords:

- servant, slave, slavery
- Son of Man, son of man
- serve, service
- life, live, living, alive
- ransom

translationNotes:

- **But it shall not be this way among you** - This refers back to the previous verse about the Gentile rulers. This can be stated clearly. AT: “But do not be like them” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **become great** - “be highly respected”
- **to be first** - This is a metaphor for being the most important. AT: “to be the most important” (UDB) (See: [Metaphor](#))
- **For the Son of Man did not come to be served** - This can be translated in active form. AT: “For the Son of Man did not come to have people serve him” (See: [Active or Passive](#))
- **to be served, but to serve** - The missing words may be added. AT: “to be served by people, but to serve people” (See: [Ellipsis](#))
- **for many** - “for many people”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)

- Mark 10 Translation Questions

Mark 10:46-48**UDB:**

⁴⁶ On the way to Jerusalem, Jesus and the disciples came to Jericho. Then, while they were leaving Jericho along with a great crowd, a blind man who habitually begged for money was sitting beside the road. His name was Bartimaeus, and his father's name was Timaeus. ⁴⁷ When he heard people say that Jesus from Nazareth was passing by, he shouted, "Jesus! You who are the Messiah descended from King David, be merciful to me!" ⁴⁸ Many people scolded him and told him that he should be quiet. But he shouted even more, "You who are the Messiah descended from King David, be merciful to me!"

ULB:

⁴⁶ They came to Jericho. As he left Jericho with his disciples and a great crowd, the son of Timaeus, Bartimaeus, a blind beggar, sat by the road. ⁴⁷ When he heard that it was Jesus the Nazarene, he began to shout and to say, "Jesus, Son of David, have mercy on me!" ⁴⁸ Many rebuked the blind man, telling him to be quiet. But he cried out all the more, "Son of David, have mercy on me!"

translationWords:

- Jericho
- disciple
- beg, beggar
- Nazareth, Nazarene
- David
- rebuke
- cry, cry out
- mercy, merciful

translationNotes:

- **Connecting Statement:** - As Jesus and his disciples continue walking toward Jerusalem, Jesus heals blind Bartimaeus, who then walks with them.
- **the son of Timaeus, Bartimaeus, a blind beggar** - "a blind beggar named Bartimaeus, the son of Timaeus." Bartimaeus is the name of a man. Timaeus is his father's name. (See: [How to Translate Names](#))
- **When he heard that it was Jesus** - Bartimaeus heard people saying that it was Jesus. AT: "When he heard people saying that it was Jesus" (See: [Ellipsis](#))
- **Son of David** - Jesus is called the Son of David because he is a descendant of King David. AT: "You who are the Messiah descended from King David" (UDB) (See: [Assumed Knowledge and Implicit Information](#))

- **Many** - “Many people”
- **all the more** - “even more”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)
- [Mark 10 Translation Questions](#)

Mark 10:49-50**UDB:**

⁴⁹ Jesus stopped and said, “Call him to come over here!” They called the blind man, saying, “Jesus is calling you! So cheer up and get up and come!” ⁵⁰ He threw aside his cloak as he jumped up, and he came to Jesus.

ULB:

⁴⁹ Jesus stopped and commanded him to be called. They called the blind man, saying, “Be brave! Get up! He is calling for you.” ⁵⁰ He threw aside his coat, sprang up, and came to Jesus.

translationWords:

- [command, to command, commandment](#)
- [call, calling, called, call out](#)

translationNotes:

- **commanded him to be called** - This can be translated in active form or as as a direct quote. AT: “commanded others to call him” or “commanded them, ‘Call him to come over here.’” (UDB) (See: [Active or Passive](#) and [Direct and Indirect Quotations](#))
- **They called** - The word “They” refers to the crowd.
- **brave** - “courageous”
- **He is calling for you** - “Jesus is calling for you”
- **sprang up** - “jumped up” (UDB)

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)
- [Mark 10 Translation Questions](#)

Mark 10:51-52**UDB:**

⁵¹ Jesus asked him, “What do you want me to do for you?” The blind man said to him, “Teacher, I want to be able to see again!” ⁵² Jesus said to him, “I am healing you because you believed in me. So you may go!” He could see immediately. And he went with Jesus along the road.

ULB:

⁵¹ And Jesus answered him and said, “What do you want me to do for you?” The blind man said, “Rabbi, I want to receive my sight.” ⁵² And Jesus said to him, “Go. Your faith has healed you.” Immediately he could see again, and he followed him on the road.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Rabbi, Rabboni](#)
- [faith](#)
- [heal, cure](#)

translationNotes:

- **answered him** - “answered the blind man”
- **to receive my sight** - “to be able to see”
- **Your faith has healed you** - This phrase is written this way to place emphasis on the man’s faith. Jesus heals the man because he believes that Jesus can heal him. This can be made explicit. AT: “I am healing you because you believed in me” (See: [Assumed Knowledge and Implicit Information](#))
- **he followed him** - “he followed Jesus”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 10 General Notes](#)
- [Mark 10 Translation Questions](#)

Mark 11 General Notes

Structure and Format

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 11:9-10, 17, which are quotations from the Old Testament.

Special concepts in this chapter

Colt

The way in which Jesus entered into Jerusalem, mounted on an animal, was similar to the way a king would have entered into a city after a great victory. It was traditional for the kings of Israel to ride on a donkey. There was also a donkey present with colt but it is unclear which animal Jesus rode. There was also a donkey present with colt but it is unclear which animal Jesus rode. It is best to translate this as it appears in the ULB without trying to reconcile these two passages. (See:Matthew 21:1-7)

Links:

- [Mark 11:01 Notes](#)

Mark 11:1-3**UDB:**

¹ When Jesus and his disciples came near to Jerusalem, they came to Bethphage and Bethany near the Mount of Olives. Then Jesus called two of his disciples ² and said to them, "Go to that village just ahead of us. As soon as you enter it, you will see a young donkey tied up that no one has ever ridden. Untie it and bring it to me. ³ If anyone says to you, 'Why are you doing that?' say, 'The Lord needs to use it. He will send it back here with someone as soon as he no longer needs it.'"

ULB:

11 ¹ Now as they came to Jerusalem, they were close to Bethphage and Bethany, at the Mount of Olives, and Jesus sent out two of his disciples ² and said to them, "Go into the village opposite us. As soon as you enter it, you will find a colt that has never been ridden. Untie it and bring it to me. ³ And if anyone says to you, 'Why are you doing this?' you should say, 'The Lord has need of it and will immediately send it back here.'"

translationWords:

- Jerusalem
- Bethany
- Mount of Olives
- Jesus, Jesus Christ, Christ Jesus
- send, send out, sent
- disciple
- donkey, mule
- Lord

translationNotes:

- **Now as they came to Jerusalem ... Bethphage and Bethany, at the Mount of Olives** - "When Jesus and his disciples came near to Jerusalem, they came to Bethphage and Bethany near the Mount of Olives" (UDB). They have come to Bethphage and Bethany in the vicinity of Jerusalem.
- **Bethphage** - This is the name of a village. (See: [How to Translate Names](#))
- **opposite us** - "ahead of us" (UDB)
- **a colt** - This refers to a young donkey that is large enough to carry a man.
- **that has never been ridden** - This can be written in active form. AT: "that no one has ever ridden" (UDB) (See: [Active or Passive](#))
- **Why are you doing this** - It can be written clearly what the word "this" refers to. AT: "Why are you untying and taking the colt" (See: [Assumed Knowledge and Implicit Information](#))

- **has need of it** - “needs it”
- **will immediately send it back here** - Jesus will send it back promptly when he is finished using it. AT: “will immediately send it back when he no longer needs it” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 11 General Notes](#)
- [Mark 11 Translation Questions](#)
-

Mark 11:4-6**UDB:**

⁴ So the two disciples went and found a young donkey. It was tied close to the door of a house, which was beside the street. Then they untied it. ⁵ Some of the people who were there said to them, “Why are you untying that donkey?” ⁶ They told them what Jesus had said. So the people permitted them to take the donkey.

ULB:

⁴ They went away and found a colt tied at a door outside on the open street, and they untied it. ⁵ And some people were standing there and said to them, “What are you doing, untying that colt?” ⁶ They spoke to them as Jesus told them, and the people let them go their way.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **They went** - “The two disciples went”
- **colt** - This refers to a young donkey that is large enough to carry a man. See how you translated this in [11:2](#).
- **They spoke** - “They responded”
- **as Jesus told them** - “as Jesus had told them to respond.” This refers to how Jesus had told them to respond to people’s questions about taking the colt.
- **let them go their way** - This means that they allowed them to continue doing what they were doing. AT: “let them take the donkey with them” (See: [Idiom](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 11 General Notes](#)
- [Mark 11 Translation Questions](#)

Mark 11:7-10**UDB:**

⁷ The two disciples brought the donkey to Jesus and put their cloaks on it to make something for him to sit on. ⁸ Many people spread their cloaks on the road in front of him. Others cut branches from palm trees in nearby fields and spread them along the road. ⁹ The people who were going in front of him and behind him were all shouting things like, “Praise God!” “May God bless this one who comes with his authority.” ¹⁰ “May you be blessed when you rule like our ancestor King David ruled!” “Praise God who is in the highest heaven!”

ULB:

⁷ The two disciples brought the colt to Jesus and threw their cloaks on it so Jesus could ride it. ⁸ Many people spread their garments on the road, and others spread branches they had cut from the fields. ⁹ Those who went before him and those who followed shouted,

”Hosanna! Blessed is the one who comes in the name of the Lord.

¹⁰ Blessed is the coming kingdom of our father David!

Hosanna in the highest!”

translationWords:

- **disciple**
- **Jesus, Jesus Christ, Christ Jesus**
- **bless, blessed, blessing**
- **Lord**
- **name**
- **kingdom**
- **David**

translationNotes:

- **threw their cloaks on it so Jesus could ride it** - “laid their cloaks on its back so Jesus could ride it.” It is easier to ride a colt or a horse when there is a blanket or something similar on its back. In this case, the disciples threw their cloaks on it.
- **cloaks** - “coats” or “robes”
- **Many people spread their garments on the road** - It was a tradition to lay garments on the road in front of important people to honor them. This can be made explicit. AT: “Many people spread their garments on the road to honor him” (See: [Assumed Knowledge and Implicit Information](#))

- **others spread branches they had cut from the fields** - It was a tradition to lay palm branches on the road in front of an important people to honor them. AT: “others spread branches on the road that they had cut from the fields, also to honor him” (See: [Assumed Knowledge and Implicit Information](#))
- **who followed** - “who followed him”
- **Hosanna** - This word means “save us” but can also mean “praise God!” Or it may be borrowed into your language. AT: “Praise God” (UDB) (See: [Copy or Borrow Words](#))
- **Blessed is the one** - This is referring to Jesus. This can be stated clearly. AT: “Blessed are you, the one” (See: [Assumed Knowledge and Implicit Information](#))
- **in the name of the Lord** - This is a metonym for the Lord’s authority. AT: “the authority of the Lord” (See: [Metonymy](#))
- **Blessed is the coming kingdom** - “Blessed is the kingdom that is coming.” This refers to Jesus coming and ruling as king. AT: “Blessed be the coming of your kingdom” (See: [Assumed Knowledge and Implicit Information](#))
- **Blessed is** - “May God bless” (UDB)
- **of our father David** - Here David’s ancestral line is referred to as himself. AT: “of the line of our father David” or “descended from our father David” (See: [Metonymy](#))
- **Hosanna in the highest** - Possible meanings are 1) “Praise God who is in heaven” or 2) “Let those who are in heaven shout ‘Hosanna’.”
- **the highest** - Here heaven is spoken of as “the highest.” AT: “the highest heaven” or “heaven” (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 11 General Notes](#)
- [Mark 11 Translation Questions](#)

Mark 11:11-12**UDB:**

¹¹ Jesus entered Jerusalem with them, and then he went into the temple courtyard. After he looked around at everything there, he left the city because it was already late in the afternoon. He returned to Bethany with the twelve disciples.

¹² The next day, as Jesus and his disciples were leaving Bethany, he felt hungry.

ULB:

¹¹ Then Jesus entered into Jerusalem and went into the temple and looked around at everything. Now, the time being late, he went out to Bethany with the twelve. ¹² The next day, when they returned from Bethany, he was hungry.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Jerusalem](#)
- [temple](#)
- [time](#)
- [Bethany](#)
- [the twelve, the eleven](#)

translationNotes:

- **the time being late** - “because it was late in the day”
- **he went out to Bethany with the twelve** - “he and his twelve disciples left Jerusalem and went to Bethany”
- **when they returned from Bethany** - “while they were going back to Jerusalem from Bethany”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 11 General Notes](#)
- [Mark 11 Translation Questions](#)

Mark 11:13-14**UDB:**

¹³ He saw in the distance a fig tree with all its leaves, so he went to it to see if he could find any figs on it. But when he came to it, he found no fruit on it, because it was not yet the season for figs to appear. ¹⁴ He said to the tree, “No one will ever eat from you again.” And the disciples heard this.

ULB:

¹³ And seeing from far away a fig tree that had leaves, he went to see if he could find any fruit on it. And when he came to it, he found nothing but leaves, for it was not the season for figs. ¹⁴ He spoke to it, “No one will ever eat fruit from you again.” And his disciples heard it.

translationWords:

- [fig](#)
- [fruit, fruitful](#)
- [disciple](#)

translationNotes:

- **Connecting Statement:** - This happens while Jesus and his disciples are walking to Jerusalem.
- **if he could find any fruit on it** - “if there was any fruit on it”
- **he found nothing but leaves** - This means that he did not find any figs. AT: “he found only leaves and no figs on the tree” (See: [Assumed Knowledge and Implicit Information](#) and [Litotes](#))
- **the season** - “the time of year”
- **He spoke to it, ”No one will ever eat fruit from you again** - Jesus speaks to the fig tree and curses it. He speaks to it so that his disciples hear him. (See: [Apostrophe](#))
- **He spoke to it** - “He spoke to the tree”
- **And his disciples heard it** - The word “it” refers to Jesus speaking to the fig tree.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 11 General Notes](#)
- [Mark 11 Translation Questions](#)

Mark 11:15-16

UDB:

¹⁵ Jesus and his disciples went back into Jerusalem and entered the temple courtyard. He saw people who were selling and buying animals for sacrifices. He chased those people from the temple courtyard. He also overturned the tables of those who were selling temple tax money in exchange for Roman coins. And he overturned the seats of the men who were selling pigeons for sacrifice. ¹⁶ He would not allow anyone who was carrying anything to sell to go through the temple area.

ULB:

¹⁵ They came to Jerusalem, and he entered the temple and began to cast out the sellers and the buyers in the temple. He turned over the tables of the money changers and the seats of those who sold pigeons. ¹⁶ He did not allow anyone to carry anything through the temple that could be sold.

translationWords:

- [Jerusalem](#)
- [temple](#)
- [cast out, drive out, throw out](#)
- [dove, pigeon](#)

translationNotes:

- **They came** - “Jesus and his disciples came”
- **began to cast out the sellers and the buyers in the temple** - Jesus is driving these people out of the temple. This can be written clearly. AT: “began to drive the sellers and buyers out of the temple” (See: [Assumed Knowledge and Implicit Information](#))
- **the sellers and the buyers** - “the people who were buying and selling”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 11 General Notes](#)
- [Mark 11 Translation Questions](#)

Mark 11:17-19**UDB:**

¹⁷ Then as he taught those people, he said to them, “It is written in the scriptures that God said, ‘I want my house to be a house where people from all nations can pray,’ but you bandits have made it like a cave where robbers hide.” ¹⁸ The chief priests and the men who taught the Jewish laws later heard about what he had done. They were planning how they might kill him, but they feared him because they realized that the crowd was amazed at what he was teaching. ¹⁹ Every evening Jesus and his disciples would leave the city.

ULB:

¹⁷ He taught them and said, ”Is it not written,

‘My house will be called a house of prayer for all the nations’?

But you have made it a den of robbers.”

¹⁸ The chief priests and the scribes heard what he had said, and they looked for a way to kill him. For they feared him because the entire crowd was amazed at his teaching. ¹⁹ And whenever evening came, they left the city.

translationWords:

- written
- house
- pray, prayer
- nation
- chief priests
- scribe, expert in the Jewish law
- fear, afraid, fear of Yahweh
- marvel, wonder, amazed, astonished
- teach, teaching, teacher, taught

translationNotes:

- **General Information:** - God said ahead of time in his word, through the prophet Isaiah, that his temple would be a house of prayer for all the nations.
- **Is it not written, ‘My house will be called ... the nations’?** - Jesus is rebuking the Jewish leaders for their misuse of the temple. This can be written as a statement. AT: “It is written in the scriptures that God said, ‘I want my house to be called a house where people from all nations may pray’ ” (UDB) (See: [Rhetorical Question](#))

- **But you have made it a den of robbers** - Jesus compares the people to robbers and the temple to a robbers' den. AT: "But you are like robbers who have made my house into a robbers' den" (See: [Metaphor](#))
- **a den of robbers** - "a cave where robbers hide"
- **they looked for a way** - "they were seeking a way"
- **whenever evening came** - This refers to the time of day when evening begins, that is, when it begins to get dark outside. AT: "whenever it became evening" or "every evening" (UDB) (See: [Idiom](#))
- **they left the city** - "Jesus and his disciples left the city"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 11 General Notes](#)
- [Mark 11 Translation Questions](#)

Mark 11:20-21**UDB:**

²⁰ The next morning while they were going along the road toward Jerusalem, they saw that the fig tree that Jesus had cursed had withered completely. ²¹ Peter remembered what Jesus had said to the fig tree and he said to Jesus, “Teacher, look! The fig tree that you cursed has withered!”

ULB:

²⁰ As they walked by in the morning, they saw the fig tree withered away to its roots. ²¹ Peter remembered and said, “Rabbi, look! The fig tree you cursed has withered away.”

translationWords:

- [fig](#)
- [Peter, Simon Peter, Cephas](#)
- [Rabbi, Rabboni](#)
- [curse, cursed](#)

translationNotes:

- **Connecting Statement:** - Jesus uses the example of the fig tree to remind the disciples to have faith in God.
- **walked by** - “were walking along the road”
- **the fig tree withered away to its roots** - Translate this statement to clarify that the tree died. AT: “the fig tree withered away down to its roots and died” (See: [Assumed Knowledge and Implicit Information](#))
- **withered away** - “dried up”
- **Peter remembered** - It may be helpful to state what Peter remembered. AT: “Peter remembered what Jesus had said to the fig tree” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 11 General Notes](#)
- [Mark 11 Translation Questions](#)

Mark 11:22-23**UDB:**

²² Jesus replied, "Trust in God! ²³ Also note this: If anyone says to this mountain, 'Be raised up and thrown into the sea!' and if he does not doubt that it will happen, that is, if he believes that it will happen, God will do it for him.

ULB:

²² Jesus answered them, "Have faith in God. ²³ Truly I say to you that whoever says to this mountain, 'Get up and cast yourself into the sea,' and if he does not doubt in his heart but believes that what he said will happen, that is what God will do.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [faith](#)
- [God](#)
- [amen, truly](#)
- [cast out, drive out, throw out](#)
- [heart](#)
- [believe, believe in, belief](#)

translationNotes:

- **Jesus answered them** - "Jesus replied to his disciples"
- **Truly I say to you** - "I tell you the truth." This phrase adds emphasis to what Jesus says next.
- **whoever says** - "if anyone says"
- **if he does not doubt in his heart but believes** - Here "not doubt" is a double negative meaning "truly believe." Jesus says it both ways for emphasis. AT: "if he truly believes in his heart" (See: [Double Negatives](#) and [Parallelism](#))
- **God will do** - "God will make happen"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 11 General Notes](#)
- [Mark 11 Translation Questions](#)

Mark 11:24-26**UDB:**

²⁴ So I tell you, whenever you ask God for something when you pray, believe that you will receive it, and, if you do, God will do it for you. ²⁵ Now, I tell you this also: Whenever you are praying, if you have a grudge against people because they have harmed you, forgive them, so that your Father in heaven will likewise forgive your sins.” ²⁶ [1]Some ancient authorities include: *But if you do not forgive, neither will your Father who is in heaven forgive your sins.*

ULB:

²⁴ Therefore I say to you: Everything you pray and ask for, believe that you received it, and it will be yours. ²⁵ When you stand and pray, you must forgive whatever you have against anyone, so that your Father who is in heaven will also forgive you your transgressions.” ²⁶ [1]The best ancient copies omit this verse (see Mt. 6:15). Mk. 11:26 *But if you do not forgive, neither will your Father who is in heaven forgive your sins.*

translationWords:

- pray, prayer
- believe, believe in, belief
- forgive, forgiveness
- God the Father, heavenly Father, Father
- heaven, sky, heavens, heavenly
- transgress, transgression

translationNotes:

- **Therefore I say to you** - “So I tell you” (UDB) (See: [Connecting Words](#))
- **it will be yours** - It is understood that this will happen because God will provide what you ask for. This can be stated clearly. AT: “God will do it for you” (See: [Assumed Knowledge and Implicit Information](#))
- **When you stand and pray** - It is common in Hebrew culture to stand when praying to God. AT: “When you pray” (UDB)
- **whatever you have against anyone** - “whatever grudge you have against anyone.” Here the word “whatever” refers to any grudge you hold against someone for sinning against you or any anger you have against someone.

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 11 General Notes
- **Mark 11 Translation Questions**

Mark 11:27-28**UDB:**

²⁷ Jesus and his disciples arrived in the temple courtyard in Jerusalem again. While Jesus was walking there, a group consisting of chief priests, some men who taught the Jewish laws, and elders came to him. ²⁸ They said to him, “By what authority are you doing these things? Who authorized you to do things like those you did here yesterday?”

ULB:

²⁷ They came to Jerusalem again. As Jesus was walking in the temple, the chief priests, the scribes, and the elders came to him. ²⁸ They said to him, “By what authority do you do these things? And who gave you the authority to do them?”

translationWords:

- Jerusalem
- temple
- chief priests
- scribe, expert in the Jewish law
- elder
- authority

translationNotes:

- **Connecting Statement:** - The next day when Jesus returns to temple, he gives the chief priests, scribes, and elders an answer to their question about his casting the money changers out of the temple area, by asking them another question, which they were not willing to answer.
- **They came to** - “Jesus and his disciples came to”
- **Jesus was walking in the temple** - This means that Jesus was walking around inside of the temple; he was not walking into the temple.
- **They said to him** - The word “They” refers to the chief priests, the scribes, and the elders.
- **By what authority do you do these things? And who gave you the authority to do them?** - Both of these questions have the same meaning and are asked together to strongly question Jesus’ authority. They can be combined. AT: “Who gave you authority to do these things?” (See: [Parallelism](#))
- **you do these things** - The words “these things” refer to Jesus turning over the sellers’ tables in the temple and speaking against what the chief priests and scribes taught. AT: “you to do things like those you did here yesterday” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 11 General Notes](#)
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Mark 11:29-30**UDB:**

²⁹ Jesus said to them, "I will ask you one question. If you answer me, I will tell you who authorized me to do those things. ³⁰ Was it God who authorized John to baptize those who came to him? Or was it people who authorized him?"

ULB:

²⁹ Jesus said to them, "I will ask you one question. Tell me and I will tell you by what authority I do these things. ³⁰ The baptism of John, was it from heaven or from men? Answer me."

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [authority](#)
- [baptize, baptism](#)
- [John \(the Baptist\)](#)
- [heaven, sky, heavens, heavenly](#)

translationNotes:

- **Tell me** - "Answer me"
- **The baptism of John** - "The baptism that John performed"
- **was it from heaven or from men** - "was it authorized by heaven or by men"
- **from heaven** - Here "heaven" refers to God. AT: "from God" (See: [Metonymy](#))
- **from men** - "from people"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 11 General Notes](#)
- [Mark 11 Translation Questions](#)

Mark 11:31-33**UDB:**

³¹ They debated among themselves as to what they should answer. They said to each other, "If we say that it was God who authorized him, he will say to us, "Then you should have believed what John said!" ³² On the other hand, if we say that it was people who authorized John, then what will happen to us?" They were afraid to say that about John, because they knew that the people would be very angry with them. They knew that all the people truly believed that John was a prophet whom God had sent. ³³ So they answered Jesus, "We do not know from whom John received his authority." Then Jesus said to them, "Because you did not answer my question, I will not tell you who authorized me to do those things here yesterday."

ULB:

³¹ They discussed between themselves and argued and said, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' ³² But if we say, 'From men,'" They were afraid of the people, for everyone was convinced that John was a prophet. ³³ Then they answered Jesus and said, "We do not know." Then Jesus said to them, "Neither will I tell you by what authority I do these things."

translationWords:

- heaven, sky, heavens, heavenly
- believe, believe in, belief
- fear, afraid, fear of Yahweh
- John (the Baptist)
- prophet, prophecy, prophesy, seer, prophetess
- Jesus, Jesus Christ, Christ Jesus
- authority

translationNotes:

- **If we say, 'From heaven'** - It may be helpful to add the missing information. AT: "If we say 'It was from heaven'" (See: [Ellipsis](#))
- **From heaven** - Here "heaven" refers to God. AT: "From God." See how you translated this in [11:30](#). (See: [Metonymy](#))
- **not believe him** - The word "him" refers to John the Baptist.
- **But if we say 'From men,'** - It may be helpful to add the missing information in their answer. AT: "But if we say, 'It was from men'" (See: [Ellipsis](#))
- **From men** - "From people"

- **But if we say, 'From men,' ...** - The religious leaders imply that they will suffer from the people if they give this answer. AT: “But if we say, ‘From men,’ that would not be good.” or “But we do not want to say that it was from men.” (See: [Assumed Knowledge and Implicit Information](#) and [Ellipsis](#))
- **They were afraid of the people** - The author, Mark, explains why the religious leaders did not want to say that John’s baptism was from men. This can be stated clearly. “They said this to each other because they were afraid of the people” or “They did not want to say that John’s baptism was from men because they were afraid of the people” (See: [Assumed Knowledge and Implicit Information](#))
- **they all held** - “the people all believed”
- **We do not know** - It may be helpful to add the missing information. AT: “We do not know where the baptism of John came from” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 11 General Notes](#)
- [Mark 11 Translation Questions](#)

Mark 12 General Notes

Structure and Format

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 12:10-11,36, 17, which are quotations from the Old Testament.

Important figures of speech in this chapter

Hypothetical Situations

Jesus uses hypothetical situations to try to teach people. The Pharisees use hypothetical situations to try to trap Jesus. (See: [Hypothetical Situations](#))

Links:

- [Mark 12:01 Notes](#)

Mark 12:1-3**UDB:**

¹ Then Jesus began to tell them a parable. He said, "A certain man planted a vineyard. He built a fence around it. He made a stone tank to collect the grape juice. He also built a tower for someone to sit in to guard his vineyard. He leased the vineyard to some farmers to cultivate it, and then he went away to another country. ² When the time came to harvest the grapes, he sent a servant to the men who were taking care of the vineyard in order to receive from them his share of the grapes that the vineyard had produced. ³ But when the servant arrived, they grabbed him and beat him, and they did not give him any fruit. Then they sent him away.

ULB:

12 ¹ Then Jesus began to teach them in parables. He said, "A man planted a vineyard, put a hedge around it, and dug a pit for a winepress. He built a watchtower and then leased the vineyard to vine growers. Then he went away on a journey. ² At the right time, he sent a servant to the vine growers to receive from them some of the fruit of the vineyard. ³ But they took him, beat him, and sent him away with nothing.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- parable
- vineyard
- winepress
- watchtower, tower
- vine

translationNotes:

- **Connecting Statement:** - Jesus speaks this parable against the chief priests, the scribes, and the elders. (See: [Parables](#))
- **Then Jesus began to teach them** - The word "them" here refers to the chief priests, the scribes, and the elders to whom Jesus has been talking to in the previous chapter.
- **put a hedge around it** - He put a barrier around the vineyard. It could have been a row of shrubs, a fence, or a stone wall.
- **dug a pit for a winepress** - This means that he carved a pit on the rock, which would be the bottom part of the winepress used for collecting the squeezed grape juice. AT: "carved a pit into rock for the winepress" or "he made a vat to collect the juice from the winepress" (See: [Assumed Knowledge and Implicit Information](#))

- **leased the vineyard to vine growers** - This means that the owner of the vineyard arranged for others to care for the grapes. The vine growers would receive a share of the grapes as payment for their work.
- **At the right time** - This refers to the time of harvest. This can be made clear. AT: “When the time came to harvest the grapes” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **But they took him** - “But the vine growers took the servant”
- **with nothing** - This means that they did not give him any of the fruit. AT: “without any grapes” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 12 General Notes](#)
- [Mark 12 Translation Questions](#)

Mark 12:4-5**UDB:**

⁴ Later the owner sent another servant to them. But they beat that one on the head and they hurt him terribly, for which they should be ashamed. ⁵ Later the owner sent still another servant. That man the farmers killed. They also mistreated many other servants whom he sent. Some they beat and some they killed.

ULB:

⁴ Again he sent to them another servant, and they wounded him in the head and treated him shamefully. ⁵ He sent yet another, and this one they killed. They treated many others in the same way, beating some and killing others.

translationWords:

- [servant, slave, slavery](#)
- [shame, shameful, ashamed](#)

translationNotes:

- **he sent to them** - “the owner of the vineyard sent to the vine growers”
- **they wounded him in the head** - This can be written more clearly. AT: “they beat that one on the head, and they hurt him terribly” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **yet another ... many others** - These phrases refer to other servants. AT: “yet another servant ... many other servants” (See: [Ellipsis](#))
- **They treated many others in the same way** - This refers to servants that the owner sent. The phrase “in the same way” refers to them being mistreated. This can be written clearly. AT: “They also mistreated many other servants whom he sent” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 12:6-7**UDB:**

⁶ The owner still had one other person with him, his son, whom he loved very much. So he sent his son to them because he thought that they would respect him. ⁷ But when the farmers saw his son coming, they said to each other, ‘Look! Here comes the owner’s son, who will some day inherit the vineyard! So let us kill him in order that this vineyard will be ours!’

ULB:

⁶ He had still one more person to send, a beloved son. He was the last one he sent to them. He said, “They will respect my son.” ⁷ But the vine growers said to one another, “This is the heir. Come, let us kill him, and the inheritance will be ours.”

translationWords:

- [beloved](#)
- [heir](#)
- [inherit, inheritance, heritage, heir](#)

translationNotes:

- **a beloved son** - It is implied that this is the owner’s son. AT: “his beloved son” (See: [Assumed Knowledge and Implicit Information](#))
- **the heir** - This is the owner’s heir, who would inherit the vineyard after his father died. AT: “the owner’s heir” (See: [Assumed Knowledge and Implicit Information](#))
- **the inheritance** - The tenants are referring to the vineyard as “the inheritance.” AT: “this vineyard” (UDB) (See: [Synecdoche](#))

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 12:8-9**UDB:**

⁸ They seized the owner's son and killed him. Then they threw his body outside the vineyard. ⁹ So do you know what the owner of the vineyard will do? He will come kill those evil men who were taking care of his vineyard. Then he will arrange for other people to take care of it.

ULB:

⁸ They seized him, killed him, and threw him out of the vineyard. ⁹ Therefore, what will the owner of the vineyard do? He will come and destroy the vine growers and will give the vineyard to others.

translationWords:

- [seize](#)
- [vineyard](#)

translationNotes:

- **They seized him** - "The vine growers seized the son"
- **Therefore, what will the owner of the vineyard do?** - Jesus asks a question and then gives the answer to teach the people. The question may be written as a statement. AT: "So I will tell you what the owner of the vineyard will do." (See: [Rhetorical Question](#))
- **Therefore** - Jesus uses this word to mark a shift in his teaching, as he has finished telling the main part of the parable. (See: [Connecting Words](#))
- **destroy** - "kill"
- **will give the vineyard to others** - The word "others" refers to other vine growers who will care for the vineyard. AT: "he will give the vineyard to vine growers to care for it" (See: [Assumed Knowledge and Implicit Information](#))

Links:

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Mark 12:10-12**UDB:**

¹⁰ Now think carefully about these words, which you have read in the scriptures:

”The men who were building the building refused to use a certain stone. But the Lord has put that same stone in its proper place, and it has become the most important stone in the building! ¹¹ The Lord has done this, and we marvel as we look at it.”

¹² Then the Jewish leaders realized that Jesus was accusing them when he told this story about what those wicked people did. So they wanted to arrest him. But they were afraid of what the crowds of people would do if they did that. So they left him and went away.

ULB:

¹⁰ Have you not read this scripture?

’The stone which the builders rejected,
has been made the cornerstone.

¹¹ This was from the Lord,
and it is marvelous in our eyes.”

¹² They sought to arrest Jesus, but they feared the crowd, for they knew that he had spoken this parable against them. So they left him and went away.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- reject
- cornerstone
- Lord
- marvel, wonder, amazed, astonished
- Jesus, Jesus Christ, Christ Jesus
- fear, afraid, fear of Yahweh
- parable

translationNotes:

- **General Information:** - This scripture was written long before in God’s word.
- **Have you not read this scripture?** - Jesus reminds the people of a scripture passage. He uses a rhetorical question here to rebuke them. This can be written as a statement. AT: “Surely you have read this scripture.” or “You should remember this scripture.” (See: **Rhetorical Question**)

- **has been made the cornerstone** - This can be stated in active form. AT: “the Lord made into the cornerstone”
- **This was from the Lord** - “The Lord has done this” (UDB)
- **and it is marvelous in our eyes** - Here “in our eyes” stands for seeing, which is a metaphor for the people’s opinion. AT: “and we have seen it and think that it is marvelous” or “and we think that it is wonderful” (See: [Metaphor](#))
- **They sought to arrest Jesus** - “They” refers to the chief priests, scribes, and elders. This group may be referred to as the “Jewish leaders” (UDB).
- **sought** - “wanted”
- **but they feared the crowd** - They were afraid of what the crowd would do to them if they arrested Jesus. This can be made clear. AT: “but they feared what the crowd would do if they arrested him” (See: [Assumed Knowledge and Implicit Information](#))
- **against them** - “to accuse them”

Links:

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Mark 12:13-15**UDB:**

¹³ The Jewish leaders sent to Jesus some Pharisees and some members of the party that supported Herod Antipas and the Roman government. They wanted to trick Jesus; they wanted to make him say something wrong, so they could show people that he taught wrong things and get him into trouble with the Roman government. ¹⁴ After they arrived, they said to him, “Teacher, we know that you teach the truth. We also know that you are not concerned about what people say about you, even if an important person does not like what you say. Instead, you teach truthfully what God wants us to do. So tell us what you think about this matter: Is it right that we pay taxes to the Roman government, or not? Should we pay the taxes, or should we not pay them?” ¹⁵ Jesus knew that they did not really want to know what God wanted them to do. So he said to them, “I know that you are just trying to make me say something wrong for which you can accuse me. But I will answer your question anyway. Bring me a coin so that I might look at it.”

ULB:

¹³ Then they sent some of the Pharisees and the Herodians to him to trap him with words. ¹⁴ When they came, they said to him, “Teacher, we know that you care for no one’s opinion, and you do not show partiality between people. You truly teach the way of God. Is it lawful to pay taxes to Caesar or not? Should we pay or not?” ¹⁵ But Jesus knew their hypocrisy and said to them, “Why do you test me? Bring me a denarius so I can look at it.”

translationWords:

- Pharisee
- Herod Antipas
- snare, trap
- word
- teacher, Teacher
- partial, partiality
- lawful, lawfully, unlawful
- Caesar
- hypocrite, hypocrisy
- test

translationNotes:

- **Connecting Statement:** - In an effort to trap Jesus, some of the Pharisees and Herodians, and then the Sadducees, come to Jesus with questions.
- **Then they sent** - “Then the Jewish leaders sent”

- **the Herodians** - This is the name of an informal political party that supported Herod Antipas.
- **to trap him** - Here the author describes tricking Jesus as “trapping him.” AT: “to trick him” (See: [Metaphor](#))
- **When they came, they said** - Here “they” refers to those sent from among the Pharisees and the Herodians.
- **you care for no one’s opinion** - This means that Jesus is not concerned. The negation can modify the verb instead. AT: “you do not care about people’s opinions” or “you are not concerned with earning people’s favor” (See: [Litotes](#))
- **Jesus knew their hypocrisy** - They were acting hypocritically. This can be explained more clearly. AT: “Jesus knew that they did not really want to know what God wanted them to do” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **Why do you test me?** - Jesus rebukes the Jewish leaders because they were trying to trick him. This can be written as a statement. AT: “I know you are trying to make me say something wrong so you can accuse me.” (UDB) (See: [Rhetorical Question](#))
- **denarius** - This coin was worth a day’s wages. (See: [Biblical Money](#))

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Mark 12:16-17**UDB:**

¹⁶ After they had brought him a coin, he asked them, “Whose picture is on this coin? And whose name is on it?” They replied, “It is a picture and the name of Caesar.” ¹⁷ Jesus said to them, “That is correct, so give to Caesar what belongs to him, and give to God what belongs to him.” They were completely amazed by what he said.

ULB:

¹⁶ They brought one to Jesus. He said to them, “Whose likeness and inscription is this?” They said, “Caesar’s.” ¹⁷ Jesus said, “Give to Caesar the things that are Caesar’s, and to God the things that are God’s.” They marveled at him.

translationWords:

- like, likeness
- Caesar
- God
- marvel, wonder, amazed, astonished

translationNotes:

- **They brought one** - “The Pharisees and the Herodians brought a denarius”
- **likeness and inscription** - “picture and name”
- **They said, ”Caesar’s** - It may be helpful to add the missing information. AT: “They said, ‘They are Caesar’s likeness and inscription’ ” (See: [Ellipsis](#))
- **Give to Caesar the things that are Caesar’s** - Jesus is teaching that his people must respect the government by paying taxes. This figure of speech can be clarified by changing Caesar to Roman government. AT: “Give to the Roman government the things that belong to the Roman government” (See: [Metonymy](#))
- **and to God** - It may be helpful to add the missing information. AT: “and give to God” (See: [Ellipsis](#))
- **They marveled at him** - They were amazed at what Jesus had said. This can be made explicit. AT: “They marveled at him and at what he said” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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Mark 12:18-19**UDB:**

¹⁸ Men who belong to the group of Sadducees deny what other Jews believed, that people become alive again after they die. Some Sadducees came to Jesus and asked him, ¹⁹ "Teacher, Moses wrote for us Jews that if a man who has no children dies, his brother should marry the dead man's widow. Then if those two bear children, everyone will consider that those children are the children of the man who died, and in that way the dead man will continue to have descendants.

ULB:

¹⁸ Then Sadducees, who say there is no resurrection, came to him. They asked him, saying, ¹⁹ "Teacher, Moses wrote for us, 'If a man's brother dies and leaves a wife behind him, but no child, the man should take the brother's wife, and have children for his brother.'

translationWords:

- Sadducee
- resurrection
- teacher, Teacher
- Moses

translationNotes:

- **who say there is no resurrection** - This phrase explains who the Sadducees were. This can be written more clearly. AT: "who say there is no resurrection from the dead" (See: [Assumed Knowledge and Implicit Information](#))
- **Moses wrote for us, 'If a man's brother dies** - The Sadducees are quoting what Moses had written in the law. Moses' quote can be expressed as an indirect quote. AT: "Moses wrote for us that if a man's brother dies" (See: [Direct and Indirect Quotations](#))
- **wrote for us** - "wrote for us Jews." The Sadducees were a group of Jews. Here they use the word "us" to refer to themselves and all Jews.
- **the man should take the brother's wife** - This means that the man should marry his brother's wife, not only that he take her and sleep with her to produce children. (See: [Assumed Knowledge and Implicit Information](#))
- **have children for his brother** - This means the children will be considered the dead brother's descendants. This can be made explicit. AT: "have children for his brother who will be considered his descendants" (See: [Assumed Knowledge and Implicit Information](#))

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Mark 12:20-23**UDB:**

²⁰ So here is an example. There were seven brothers in one family. The oldest one married a woman, but he and his wife did not bear any children. Then he later died. ²¹ The second brother also married that woman, but he, too, did not bear any children. Then he later died. The third brother did like his other brothers did. But he also did not bear any children, and later died. ²² Eventually all seven brothers married that woman one by one, but no one had any children, and one by one they died. Afterwards the woman died, too. ²³ Now on the day when people will become alive again after they die, whose wife will that woman be? Keep in mind that she had been married to all seven brothers!”

ULB:

²⁰ There were seven brothers; the first took a wife and then died, leaving no children. ²¹ Then the second took her and died, leaving no children. And the third likewise. ²² And the seven left no children. Last of all, the woman also died. ²³ In the resurrection, when they rise again, whose wife will she be? For all seven brothers had her as their wife.”

translationWords:

- death, die, dead
- resurrection
- raise, rise, risen, arise, arose

translationNotes:

- **There were seven brothers** - The Sadducees propose a scenario to test Jesus. This is a hypothetical situation. AT: “Suppose there were seven brothers” (See: [Hypothetical Situations](#))
- **the first ... the second ... the third ... the seven** - These numbers refer to each of the brothers and can be expressed as such. AT: “the first brother ... the second brother ... the third brother ... the seven brothers” (See: [Ellipsis](#))
- **the first took a wife ... the second took her** - “the first married a woman ... the second married her.” Here marrying a woman is spoken of as “taking” her.
- **And the third likewise** - It may be helpful to explain what “likewise” means. AT: “The third brother married her like his other brothers did, and he also died leaving no children” (See: [Assumed Knowledge and Implicit Information](#))
- **And the seven left no children** - Each of the brothers married the woman and then died before he had any children with her. This can be stated clearly. AT: “Eventually all seven brothers married that woman one by one, but none of them had any children with her, and one by one they died” (See: [Assumed Knowledge and Implicit Information](#))

- **In the resurrection, when they rise again, whose wife will she be?** - The Sadducees are testing Jesus by asking this question. This can be written as a statement. AT: “Now tell us whose wife she will be in the resurrection, when they all rise again.” (See: [Rhetorical Question](#))

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Mark 12:24-25**UDB:**

²⁴ Jesus replied to them, "You are certainly wrong. You do not know the scriptures teach about this. You also do not understand God's power to make people alive again. ²⁵ That woman will not be the wife of any of those brothers, because when people become alive again, instead of men having wives and women having husbands, they will be like the angels in heaven. Angels do not marry.

ULB:

²⁴ Jesus said, "Is this not the reason you are mistaken, because you do not know the scriptures nor the power of God? ²⁵ For when they rise from the dead ones, they neither marry nor are given in marriage, but they are like angels in heaven.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- know, knowledge, make known
- word of God, word of Yahweh, word of the Lord, scripture
- power, powers
- God
- raise, rise, risen, arise, arose
- death, die, dead
- angel, archangel
- heaven, sky, heavens, heavenly

translationNotes:

- **Is this not the reason you are mistaken ... power of God?** - Jesus rebukes the Sadducees because they are mistaken about God's law. This may be written as a statement. AT: "You are mistaken because ... power of God." (See: [Rhetorical Question](#))
- **you do not know the scriptures** - This means that they do not understand what is written in the Old Testament scriptures.
- **the power of God** - "how powerful God is"
- **For when they rise** - Here the word "they" refers to the brothers and the woman from the example.
- **rise from the dead ones** - This means to become alive again. The phrase "the dead ones" refers to "dead people" and is a metaphor for being dead. AT: "are risen from being dead" (See: [Metaphor](#))
- **they neither marry nor are given in marriage** - "they do not marry, and they are not given in marriage"

- **are given in marriage** - This can be stated in active form. AT: “they do not marry, and no one gives them in marriage” (See: [Active or Passive](#))
- **heaven** - This refers to the place where God lives.

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Mark 12:26-27**UDB:**

²⁶ But let me talk about people becoming alive again after they die. In the book that Moses wrote, he wrote about people who have died; I am sure that you have read it. When Moses was looking at the bush that was burning, God said to him, ‘I am the God whom Abraham, Isaac, and Jacob worship.’ ²⁷ Now it is not dead people who worship God. It is living people who worship him. So when you say that dead people do not become alive again, you are very wrong.”

ULB:

²⁶ But concerning the dead ones that are raised, have you not read in The Book of Moses, in the account about the bush, how God spoke to him and said, ‘I am the God of Abraham and the God of Isaac and the God of Jacob?’ ²⁷ He is not the God of the dead, but of the living. You are quite mistaken.”

translationWords:

- Moses
- Abraham, Abram
- Isaac
- Jacob, Israel

translationNotes:

- **that are raised** - The missing information may be added. AT: “who are raised from being dead” (See: [Ellipsis](#) and [Active or Passive](#))
- **The Book of Moses** - “the book that Moses wrote” (UDB)
- **account** - “passage”
- **I am the God of Abraham ... Isaac ... Jacob** - This means that Abraham, Isaac, and Jacob worship God. These men have died physically, but they are still alive spiritually and still worship God.
- **of the dead, but of the living** - Here “the dead” refers to people who are dead and “the living” refers to people who are alive. Also, the missing information can be added. AT: “of people who are dead, but the God of people who are alive” (See: [Nominal Adjectives](#) and [Ellipsis](#))
- **the living** - This includes people who are alive physically and spiritually.
- **You are quite mistaken** - It may be helpful to state what they are mistaken about. AT: “When you say that dead people do not rise again, you are quite mistaken” (See: [Assumed Knowledge and Implicit Information](#))
- **quite mistaken** - “completely mistaken” or “very wrong” (UDB)

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Mark 12:28-31**UDB:**

²⁸ A man who taught the Jewish laws heard their discussion. He knew that Jesus had answered the Sadducees' question very well. So he stepped forward and asked Jesus, "Which commandment is the most important?" ²⁹ Jesus answered, "The most important commandment is this: 'Listen, O Israel! The Lord our God is one Lord. ³⁰ You must love the Lord your God in all that you want and feel, in all that you think, and in all that you do!' ³¹ The next most important commandment is: 'You must love the people around you as much as you love yourself.' No other commandment is more important than these two!"

ULB:

²⁸ One of the scribes came and heard their discussion; he saw that Jesus answered them well. He asked him, "What commandment is the most important of all?" ²⁹ Jesus answered, "The most important is, 'Hear, Israel, the Lord our God, the Lord is one. ³⁰ You must love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' ³¹ The second commandment is this, 'You must love your neighbor as yourself.' There is no other greater commandment than these."

translationWords:

- scribe, expert in the Jewish law
- Jesus, Jesus Christ, Christ Jesus
- command, to command, commandment
- Israel, Israelites, nation of Israel
- love
- Lord
- God
- heart
- soul
- mind
- strength, strengthen
- neighbor

translationNotes:

- **Connecting Statement:** - A scribe asks Jesus an intelligent question, which Jesus answers.
- **He asked him** - "The scribe asked Jesus"

- **the most important of all ... The most important is** - The missing information may be added. AT: “the most important commandment of all ... The most important commandment says” (See: [Ellipsis](#))
- **Hear, Israel, the Lord our God, the Lord is one** - “Listen, O Israel! The Lord our God is one Lord” (UDB)
- **with all your heart, with all your soul** - The “heart” and “soul” are a metaphor for a person’s inner being and his desires and feelings. AT: “in all that you want and feel” (UDB) (See: [Metaphor](#))
- **your mind, and with all your strength** - The “mind” refers to how a person thinks and “strength” refers to a person’s strength to do things. (UDB) AT: “in all that you think, and in all that you do” (See: [Metaphor](#))
- **love your neighbor as yourself** - Jesus uses this simile to compare how people are to love each other with the same love as they love themselves. AT: “love your neighbor as much as you love yourself” (See: [Simile](#))
- **than these** - Here the word “these” refers to the two commandments that Jesus had just told the people.

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- [Introduction to the Gospel of Mark](#)
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Mark 12:32-34**UDB:**

³² The man said to Jesus, "Teacher, you have answered well. You correctly said that God is the only God and that there is no other God. ³³ You have also said correctly that we should love God in all that we want and feel, in all that we think, and in all that we do. And you have said correctly that we must love people with whom we come in contact as much as we love ourselves. And you have also correctly said that doing these things pleases God more than offering animals to him or burning other sacrifices." ³⁴ Jesus realized that this man had answered wisely. So he said to him, "You are close to the point where God will agree to rule over you." After that, the Jewish leaders were afraid to ask him any more questions like that to try to trick him.

ULB:

³² The scribe said, "Good, Teacher! You have truly said that God is one, and that there is no other besides him. ³³ To love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself, is even more than all burnt offerings and sacrifices." ³⁴ When Jesus saw that he had given a wise answer, he said to him, "You are not far from the kingdom of God." After that, no one dared to ask Jesus any more questions.

translationWords:

- teacher, Teacher
- understand, understanding
- burnt offering, offering by fire
- sacrifice, offering
- wise, wisdom
- kingdom of God, kingdom of heaven

translationNotes:

- **Connecting Statement:** - Jesus compliments the scribe on his comment on what Jesus has said.
- **Good** - "Good answer"
- **God is one** - This means that there is only one God. AT: "there is only one God" (See: **Idiom**)
- **that there is no other** - The missing may be added. AT: "that there is no other God" (See: **Ellipsis**)
- **with all the heart ... all the understanding ... all the strength** - The "heart" is a metaphor for a person's inner being and his desires and feelings. "Understanding" refers to a person's thinking, and "strength" refers to a person's strength to do things. AT: "in all that we want and feel, in all that we think, and in all that we do" (UDB) (See: **Metaphor**)

- **the heart ... the understanding ... the strength** - The word “the” is placed in these ellipses where the word “your” has been left out. It may be added. AT: “your heart ... your mind ... your strength” (See: [Ellipsis](#))
- **to love one’s neighbor as oneself** - This simile compares how people are to love each other with the same love that they love themselves. AT: “to love your neighbor as much as you love yourself” (See: [Simile](#))
- **is even more than** - This idiom means that something is more important than something else. In this case, these two commandments are more pleasing to God than burnt offering and sacrifices. This may be written clearly. AT: “is even more important than” or “is even more pleasing to God than” (See: [Idiom](#))
- **You are not far from the kingdom of God** - This can be stated in positive form. Here Jesus speaks of the man being ready to submit to God as king as being physically close to the kingdom of God, as if it were a physical place. AT: “You are close to submitting to God as king” (See: [Litotes](#) and [Metaphor](#))
- **no one dared** - This can be stated in positive form. AT: “everyone was afraid” (See: [Litotes](#))

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Mark 12:35-37**UDB:**

³⁵ Later, while Jesus was teaching in the temple area, he said to the people, "How is it that those who teach the law say—and they are correct in saying—that the Messiah is the son of David? ³⁶ The Holy Spirit caused David to say about the Messiah, 'God said to my Lord, "Sit here beside me at my right hand, in the place where I will highly honor you above everyone else! Sit here while I completely defeat your enemies!"' ³⁷ In this Psalm of David he refers to the Messiah as 'Lord.' But how—as the teachers of the law correctly say—can the Messiah also be the son of David?" Many people listened to him gladly as he taught these things.

ULB:

³⁵ And Jesus responded, while he was teaching in the temple; he said, "How is it that the scribes say the Christ is the son of David? ³⁶ David himself, in the Holy Spirit, said,

'The Lord said to my Lord,
sit at my right hand,
until I make your enemies your footstool.'

³⁷ David himself calls him 'Lord,' so how can the Christ be David's son?" The large crowd gladly listened to him.

translationWords:

- temple
- scribe, expert in the Jewish law
- Christ, Messiah
- David
- Holy Spirit, Spirit of God, Spirit of the Lord
- Lord
- hand, right hand, to hand over
- adversary, enemy
- footstool

translationNotes:

- **Connecting Statement:** - While Jesus is teaching in the temple, he quotes David from the scriptures and then warns the people to be careful of how the scribes live.
- **And Jesus responded, while he was teaching in the temple; he said** - Some time has passed and Jesus is now in the temple. This is not part of the previous conversation. AT: "Later, while

Jesus was teaching in the temple area, he said to the people” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

- **How is it that the scribes say the Christ is the son of David?** - Jesus uses this question to get the people to think deeply about the Psalm he is about to quote. This can be written as a statement. AT: “Consider why the scribes say the Christ is the son of David.” (See: [Rhetorical Question](#))
- **the son of David** - This means that he descended from David’s line.
- **David himself** - This word “himself” refers to David and is used to place emphasis on him and what he said. AT: “It was David who” (See: [Reflexive Pronouns](#))
- **in the Holy Spirit** - This means that he was inspired by the Holy Spirit, that is, the Holy Spirit directed David in what he said. AT: “inspired by the Holy Spirit” (See: [Idiom](#))
- **said, 'The Lord said to my Lord** - Here David calls God “The Lord” and calls the Christ “my Lord.” This can be written more clearly. AT: “said about the Messiah, 'God said to my Lord” (See: [Assumed Knowledge and Implicit Information](#))
- **sit at my right hand, until I make your enemies your footstool** - This is a quote within the psalm that Jesus is quoting. Here God is speaking to the Christ. (See: [Quotes within Quotes](#))
- **until I make your enemies your footstool** - In this quote, God speaks of defeating enemies as making them into a footstool. AT: “until I completely defeat your enemies” (See: [Metaphor](#))
- **calls him 'Lord,'** - Here the word “him” refers to the Messiah.
- **so how can the Christ be David’s son?** - This can be written as a statement. AT: “so consider how the Messiah can be David’s son” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 12 General Notes](#)
- [Mark 12 Translation Questions](#)

Mark 12:38-40**UDB:**

³⁸ While Jesus was teaching the people, he said to them, "Beware that you do not act like the men who teach our laws. They like people to honor them, so they put on long robes and walk around in order to show people how important they are. They also like people to greet them respectfully in the marketplaces. ³⁹ They like to sit in the most important seats in the synagogues. At festivals, they like to sit in the seats where the most honored people sit. ⁴⁰ They swindle the houses and property of widows by cheating them. Then they pretend that they are good by praying long prayers in public. God will certainly punish them severely!"

ULB:

³⁸ In his teaching Jesus said, "Beware of the scribes, who like to walk in long robes and they like the greetings they receive in the marketplaces ³⁹ and they like to have the chief seats in the synagogues and chief places at feasts. ⁴⁰ They also devour widows' houses, and they pray long prayers for people to see. These men will receive greater condemnation."

translationWords:

- **synagogue**
- **feast**
- **pray, prayer**
- **condemn, condemnation**

translationNotes:

- **the greetings they receive in the marketplaces** - The noun "greetings" can be expressed with the verb "greet." These greetings showed that the people respected the scribes. AT: "and to be greeted respectfully in the marketplaces" or "and for people to greet them respectfully in the marketplaces" (See: **Abstract Nouns** and **Assumed Knowledge and Implicit Information**)
- **They also devour widows' houses** - Here Jesus describes the scribes cheating widows and stealing their houses as "devouring" their houses. AT: "They also cheat widows in order to steal their houses from them" (See: **Metaphor**)
- **These men will receive greater condemnation** - This can be stated in active form. AT: "God will certainly punish them with greater condemnation" or "God will certainly punish them severely" (UDB) (See: **Active or Passive**)
- **will receive greater condemnation** - The word "greater" implies a comparison. Here the comparison is to other men who are punished. AT: "will receive greater condemnation than other people" (See: **Assumed Knowledge and Implicit Information**)

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 12 General Notes](#)
- [Mark 12 Translation Questions](#)

Mark 12:41-42**UDB:**

⁴¹ Later, Jesus sat down in the temple area opposite the boxes in which people put offerings. As he was sitting there, he watched as they put money in one of the boxes. Many rich people put in large amounts of money. ⁴² Then a poor widow came along and put in two small copper coins, which had a very small value.

ULB:

⁴¹ Then Jesus sat down across from an offering box in the temple area; he was watching people as they dropped their money into the box. Many rich people put in large amounts of money. ⁴² Then a poor widow came and put in two mites, worth about a penny.

translationWords:**translationNotes:**

- **Connecting Statement:** - Still in the temple area, Jesus comments on the value of the widow's offering.
- **an offering box** - This box was a collection box for the temple offering for all the people.
- **two mites** - "two small copper coins" (UDB). These were the least valuable coins available. (See: [Biblical Money](#))
- **worth about a penny** - "worth very little" (UDB). A penny is worth very little. Translate "penny" with the name of the smallest coin in your language if you have one that is worth very little.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 12 General Notes](#)
- [Mark 12 Translation Questions](#)

Mark 12:43-44**UDB:**

43-44 Jesus gathered his disciples around him and said to them, “The truth is that those other people have a lot of money, but they gave only a small part of it. But this woman, who is very poor, has put in all the money that she had to pay for the things she needed for today. So this poor widow has put more money into the box than all the others!”

ULB:

⁴³ And he called his disciples and said to them, “Truly I say to you, this poor widow has put in more than all of them who contributed to the offering box. ⁴⁴ For all of them gave out of their abundance. But this widow, out of her poverty, put in all of the money which she had to live on. ”

translationWords:

- [disciple](#)
- [amen, truly](#)

translationNotes:

- **General Information:** - The UDB uses a verse bridge to combine verses 42 and 43, giving the information Jesus is telling them in a order that is easier to understand. (See: [Verse Bridges](#))
- **And he called** - “And Jesus called”
- **Truly I say to you** - This indicates that the statement that follows is especially true and important. See how you translated this in [3:28](#).
- **all of them who contributed to** - “all of the people who put money into”
- **abundance** - “plenty.” This refers to their wealth.
- **her poverty** - “lack” or “the little she had”
- **to live on** - “to survive”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 12 General Notes](#)
- [Mark 12 Translation Questions](#)

Mark 13 General Notes

Structure and format

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent all the lines of 13:24-25, which is a quotation from the Old Testament.

There is a large section in this chapter which explains the circumstances surrounding the return of Christ (see: [13:6-37](#)). It would have been natural for people to worry about this timing coming because of the judgment associated with it. Jesus assures them that the time of judgment has not yet come.

Special concepts in this chapter

“I am he”

There will be many people who claim to be the return of Christ before he returns. Jesus’ return will be undeniable so any other claim to be the returned Christ will be wrong.

Links:

- [Mark 13:01 Notes](#)

Mark 13:1-2**UDB:**

¹ While Jesus was leaving the temple area, one of his disciples said to him, “Teacher, look at how marvelous these huge stones are and how wonderful these buildings are!” ² Jesus said to him, “Yes, these buildings that you are looking at are wonderful, but I want to tell you something about them. They will be destroyed completely. No stone here in this temple area will remain on top of another stone.”

ULB:

13 ¹ As Jesus was walking away from the temple, one of his disciples said to him, “Teacher, look at the wonderful stones and wonderful buildings!” ² He said to him, “Do you see these great buildings? Not one stone will be left on another which will not be torn down.”

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- temple
- disciple
- teacher, Teacher

translationNotes:

- **General Information:** - As they leave the temple area, Jesus tells his disciples what will happen in the future to the wonderful temple that Herod the Great has built.
- **the wonderful stones and wonderful buildings** - The “stones” refer to the stones that the buildings were built with. AT: “the wonderful buildings and the wonderful stones that they are made of” (See: [Assumed Knowledge and Implicit Information](#))
- **Do you see these great buildings? Not one stone** - This question is used to draw attention to the buildings. This can be written as a statement. AT: “Look at these great buildings! Not one stone” or “You see these great buildings now, but not one stone” (See: [Rhetorical Question](#))
- **Not one stone will be left on another which will not be torn down** - It is implied that enemy soldiers will tear down the stones. This can be stated in active form. AT: “Not one stone will remain on top of another, for enemy soldiers will come and destroy these buildings” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 13 General Notes
- **Mark 13 Translation Questions**

Mark 13:3-4**UDB:**

³ After they arrived at the Mount of Olives across the valley from the temple, Jesus sat down. When Peter, James, John, and Andrew were alone with him, they asked him, ⁴ “Tell us, when will that happen to the buildings of the temple? Tell us when will these things happen? What will happen that will tell us the time when these things will take place?”

ULB:

³ As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, ⁴ “Tell us, when will these things happen? What will be the sign when all these things are about to happen?”

translationWords:

- Mount of Olives
- Peter, Simon Peter, Cephas
- James (son of Alphaeus)
- John (the apostle)
- Andrew
- sign, proof, reminder

translationNotes:

- **Connecting Statement:** - In answer to the disciples' questions about the temple's destruction and what was going to happen, Jesus tells them what was going to take place in the future.
- **As he sat on the Mount of Olives opposite the temple, Peter** - They have arrived at the Mount of Olives, and Jesus has sat down. Information can be made more explicit. AT: “After arriving at the Mount of Olives, which is opposite the temple, Jesus down. Then Peter” (See: [Assumed Knowledge and Implicit Information](#))
- **privately** - “when they were alone”
- **these things happen ... are about to happen** - This refers to what Jesus had just said will happen to the stones of the temple. This can be made clear. AT: “these things happen to the buildings of the temple ... are about to happen to the temple buildings” (See: [Assumed Knowledge and Implicit Information](#))
- **when all these things** - “that all these things”

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 13 General Notes
- **Mark 13 Translation Questions**

Mark 13:5-6**UDB:**

⁵ Jesus replied to them, "Beware that no one deceive you concerning what will happen! ⁶ Many people will come and say that I sent them. They will say, 'I am the Messiah!' They will deceive many people.

ULB:

⁵ Jesus began to say to them, "Be careful that no one leads you astray. ⁶ Many will come in my name and say, 'I am he,' and they will lead many astray.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [astray, go astray, led astray, stray](#)
- [name](#)

translationNotes:

- **to them** - "to his disciples"
- **leads you astray** - Jesus is warning his disciples not to be deceived by anyone about what will happen. Here "lead astray" is a metaphor for deceive. AT: "deceives you concerning what will happen" (UDB) (See: [Assumed Knowledge and Implicit Information](#) and [Metaphor](#))
- **in my name** - Possible meanings are 1) AT: "claiming my authority" or 2) "claiming that God sent them." (See: [Metonymy](#) and [Idiom](#))
- **I am he** - "I am the Christ" (UDB)
- **will lead many astray** - Here "lead astray" is a metaphor meaning deceive. AT: "will deceive many people" (UDB) (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 13 General Notes](#)
- [Mark 13 Translation Questions](#)

Mark 13:7-8**UDB:**

⁷ When you hear the sound of soldiers fighting battles, or when you hear news about wars that are far away, do not be troubled. These things will definitely happen. But when they do happen, do not think that God will finish all that he has planned at that time! ⁸ Groups who live in various countries will fight each other, and various kings and leaders will fight each other. There will also be earthquakes in various places, and there will be famines. Yet, when these things happen, people will have only just begun to suffer. These first things that they suffer will be like the first pains a woman suffers who is about to bear a child. They will suffer much more after that.

ULB:

⁷ When you hear of wars and rumors of wars, do not worry; these things must happen, but the end is not yet. ⁸ For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in many places, and famines. These are the beginnings of birth pains.

translationWords:

- nation
- kingdom
- famine

translationNotes:

- **hear of wars and rumors of wars** - Possible meanings are 1) “hear the actual sounds of wars close by and news of wars far away” (see UDB) or 2) “hear of wars that are actually happening and people saying that wars are going to start”
- **rumors** - words about which it is impossible to determine if they are true or false
- **but the end is not yet** - This refers to the end of the world. Missing information can be added. AT: “but it is not the end of the world yet.” This can also be written in positive form. AT: “the end of the world is still to come” (See: [Assumed Knowledge and Implicit Information](#))
- **will rise against** - This idiom means to fight against one another. AT: “will fight against” (See: [Idiom](#))
- **kingdom against kingdom** - Missing information can be added. AT: “kingdom will rise against kingdom” or “kingdom will fight against kingdom” (See: [Ellipsis](#))
- **These are the beginnings of birth pains** - Jesus speaks of these disasters as the beginnings of birth pains because more severe things will happen after them. AT: “These events will be like the first pains a woman suffers who is about to bear a child. They will suffer much more after that” (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 13 General Notes](#)
- [Mark 13 Translation Questions](#)

Mark 13:9-10**UDB:**

⁹ Be ready for what people will do to you at that time. They will arrest you and put you on trial before groups of leaders. People will beat you in various synagogues. They will put you on trial in the presence of high government authorities. As a result, you will be able to tell them about me. ¹⁰ My followers must proclaim the good news to people in all nations before God finishes everything that he has planned.

ULB:

⁹ Be on your guard. They will deliver you up to councils, and you will be beaten in synagogues. You will stand before both governors and kings for my sake, as a testimony to them. ¹⁰ But the gospel must first be proclaimed to all the nations.

translationWords:

- deliver, deliverer, deliverance
- council
- synagogue
- governor, govern, proconsul, government
- king
- testimony, testify
- good news, gospel
- proclaim, proclamation
- nation

translationNotes:

- **Be on your guard** - “Be ready for what people will do to you” (UDB)
- **deliver you up to** - This means to arrest someone and then put them under someone else’s control. AT: “arrest you and give you over to” (See: **Idiom**)
- **you will be beaten** - This can be stated in active form. AT: “people will beat you” (UDB) (See: **Active or Passive**)
- **You will stand before** - This means to be put on trial and judged. AT: “You will be put on trial before” or “You will be brought to trial and judged by” (See: **Idiom**)
- **for my sake** - “because of me” or “on account of me”
- **, as a testimony to them** - This means they will testify about Jesus. This can be made clear. AT: “and testify to them about me” or “and you will tell them about me” (UDB) (See: **Assumed Knowledge and Implicit Information**)

- **But the gospel must first be proclaimed to all the nations** - Jesus is still speaking about things that must happen before the end comes. This can be made clear. AT: “But the gospel must first be proclaimed to all the nations before the end will come” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 13 General Notes](#)
- [Mark 13 Translation Questions](#)

Mark 13:11-13**UDB:**

¹¹ When people arrest you, do not worry about what you will say. Instead, say what God puts into your mind at that time. Then it will not be just you who will be speaking. It will be the Holy Spirit who will be speaking through you. ¹² Some brothers and sisters will betray other brothers and sisters. Some fathers will betray their children. Some children will betray their parents so that government officials will kill their parents. ¹³ Most people will hate you because you believe in me. But all you who continue to trust in me until your life is finished will be saved.

ULB:

¹¹ When they arrest you and hand you over, do not worry about what you should say. For in that hour, what you should say will be given to you; it will not be you who speak, but the Holy Spirit. ¹² Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. ¹³ You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved.

translationWords:

- hour
- Holy Spirit, Spirit of God, Spirit of the Lord
- death, die, dead
- name
- endure, endurance
- save, safe

translationNotes:

- **hand you over** - This means to put them under someone else's control. In this case, under the authorities' control. AT: "give you over to the authorities" (See: **Idiom**)
- **but the Holy Spirit** - The missing information may be added. AT: "but the Holy Spirit will speak through you" (See: **Ellipsis**)
- **Brother will deliver up brother to death** "A brother will deliver up his brother to death." This means that a brother will betray his brother, and this betrayal will cause his brother to be killed. AT: "A brother will betray his brother, handing him over to be put to death" (See: **Idiom**)
- **Brother ... brother** - This refers to both brothers and sisters. AT: "Siblings ... each other" (See: **When Masculine Words Include Women**)
- **a father his child** - This means that a father will betray his child, and this betrayal will cause the child to be killed. AT: "a father will deliver up his child to death" or "a father will betray his child, handing him over to be killed" (See: **Ellipsis** and **Idiom**)

- **Children will rise up against their parents** - This means that children will oppose their parents and betray them. AT: “Children will oppose their parents” (See: [Idiom](#))
- **cause them to be put to death** - This means that the authorities will sentence them to be put to death. This can be stated in active form. AT: “cause the authorities to sentence them to die” (See: [Active or Passive](#))
- **You will be hated by everyone** - This can be stated in active form. AT: “Everyone will hate you” (See: [Active or Passive](#))
- **because of my name** - Jesus uses the metonym “my name” to refer to himself. AT: “because of me” or “because you believe in me” (UDB) (See: [Metonymy](#))
- **whoever endures to the end, that person will be saved** - This means to be faithful to God until the end of that person’s life. This may be stated in active form. AT: “God will save whoever is faithful to him, enduring these trials, to the end of his life” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 13 General Notes](#)
- [Mark 13 Translation Questions](#)

Mark 13:14-16**UDB:**

¹⁴ During that time the detestable thing will enter the temple. It will defile the temple and cause people to abandon it. When you see it where it should not be, you should run away quickly! (May everyone who is reading this pay attention to this warning!) At that time those people who are in the district of Judea should flee to higher hills. ¹⁵ Those people who are outside their houses should not enter their houses in order to get anything. ¹⁶ Those who are working in a field should not return to their houses in order to get additional clothes.

ULB:

¹⁴ When you see the abomination of desolation standing where it should not be standing (let the reader understand), let those who are in Judea flee to the mountains, ¹⁵ let him who is on the housetop not go down into the house or take anything out of it, ¹⁶ and let him who is in the field not return to take his cloak.

translationWords:

- abomination, abominable
- desolate, desolation
- Judea

translationNotes:

- **the abomination of desolation** - This phrase is from the book of Daniel. His audience would have been familiar with this passage and the prophesy about the abomination entering the temple and defiling it. AT: “the shameful thing that defiles the things of God” (See: [Metaphor](#))
- **standing where it should not be standing** - Jesus’ audience would have known that this refers to the temple. This can be made explicit. AT: “standing in the temple where it should not be standing” (See: [Assumed Knowledge and Implicit Information](#))
- **let the reader understand** - This is not Jesus speaking. Matthew added this to get the readers’ attention, so that they would listen to this warning. AT: “may everyone who is reading this pay attention to this warning” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **on the housetop** - Housetops where Jesus lived were flat, and people could stand on them.
- **not return** - This refers to returning to his house. This can be made explicit. AT: “not return to his house” (See: [Ellipsis](#))
- **to take his cloak** - “to get his cloak”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 13 General Notes](#)
- [Mark 13 Translation Questions](#)

Mark 13:17-20**UDB:**

¹⁷ I feel very sorry for women who will be pregnant and women who will be nursing their babies in those days, because it will be very difficult for them to run away! **18-19** In those days people will suffer very severely. People have never suffered like that since the time when God first created the world until now; and people will not suffer that way again. So pray that this painful time will not happen in winter, when it will be hard to travel. ²⁰ If the Lord God had not decided that he would shorten that time when people suffer so much, everyone would die. But he has decided to shorten that time because he is concerned about the people whom he has chosen.

ULB:

¹⁷ But woe to those who are with child and to those who are nursing infants in those days! ¹⁸ Pray that it might not occur in the winter. ¹⁹ For there will be great tribulation, such as has not been from the beginning, when God created the world, until now, no, nor ever will be again. ²⁰ Unless the Lord had shortened the days, no flesh would be saved. But for the sake of the elect, those whom he chose, he cut short the days.

translationWords:

- woe
- biblical time: day
- tribulation
- God
- world, worldly
- Lord
- flesh
- save, safe
- chosen one, choose, chosen people, Chosen One, the elect

translationNotes:

- **are with child** - This is a polite way to say that someone is pregnant. AT: “are pregnant” (See: [Euphemism](#))
- **Pray that it** - “Pray that these times” or “Pray that these things”
- **winter** - “the cold season” or “the cold, rainy season.” This refers to the time of year when it is cold and unpleasant.
- **such as has not been** - “greater than there has ever been.” This describes how great and terrible the tribulation will be.
- **no, nor ever will be again** “and greater than there will ever be again”

- **had shortened the days** - It may be helpful to specify which “days” are referred to. AT: “had shortened the days of suffering” or “had shortened the time of suffering” (See: [Ellipsis](#))
- **shortened** - This word does not mean that the days will be less than 24 hours each, but rather that they will be fewer days of suffering.
- **no flesh would be saved** - The word “flesh” refers to people. Here “saved” refers to physical salvation. AT: “no one would be saved.” Also, this phrase can be stated in positive form. AT: “everyone would die” (See: [Synecdoche](#))
- **sake** - “well-being”
- **the elect, those whom he chose** - The phrase “those whom he chose” means the same thing as “the elect.” Together, they emphasize that God chose these people.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 13 General Notes](#)
- [Mark 13 Translation Questions](#)

Mark 13:21-23**UDB:**

21-22 At that time people will falsely say that they are the Messiah. And some will appear claiming to be prophets from God. Then they will perform many kinds of miracles. They will even try to deceive the people whom God has chosen. So at that time if someone says to you, ‘Look, here is the Messiah!’, or if someone says, ‘Look, there he is!’, do not believe it! ²³ Be alert! Remember that I have warned you about all this before it happens!

ULB:

²¹ Then if anyone says to you, ‘Look, here is the Christ!’ or ‘Look, there he is!’ do not believe it. ²² For false Christs and false prophets will appear and will give signs and wonders, so as to deceive, if possible, even the elect. ²³ Be on guard! I have told you all these things ahead of time.

translationWords:

- Christ, Messiah
- prophet, prophecy, prophesy, seer, prophetess
- miracle, wonder, sign
- deceive, deceit, deception, deceptive
- chosen one, choose, chosen people, Chosen One, the elect

translationNotes:

- **General Information:** - The UDB uses a verse bridge to combine verses 21 and 22, giving the information Jesus is telling them in a order that is easier to understand. (See: [Verse Bridges](#))
- **false Christs** - “people who claim they are Christ”
- **so as to deceive** - The missing word may be added. AT: “so as to deceive people” (See: [Ellipsis](#))
- **if possible, even the elect** - The missing information may be added. AT: “if possible, they will even deceive the elect” or “they will even try to deceive the people whom God has chosen” (UDB) See: [Ellipsis](#))
- **Be on guard** - “Be watchful” or “Be alert” (UDB)
- **I have told you all these things ahead of time** - Jesus told them these things to warn them. AT: “I have told you all these things ahead of time to warn you” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 13 General Notes
- **Mark 13 Translation Questions**

Mark 13:24-27**UDB:**

²⁴ After the time when people suffer like that, the sun will become dark, and the moon will not shine; ²⁵ the stars will fall from the sky, and all powerful things in the sky will be shaken out of their place. ²⁶ Then people will see me, the Son of Man, coming through the clouds powerfully and gloriously. ²⁷ Then I will send out my angels in order that they gather together the people whom God has chosen from everywhere, from the most remote places on earth.

ULB:

²⁴ But after the tribulation of those days,

the sun will be darkened,

the moon will not give its light,

²⁵ the stars will fall from the sky,

and the powers that are in the heavens will be shaken.

²⁶ Then they will see the Son of Man coming in the clouds with great power and glory. ²⁷ Then he will send his angels and he will gather together his elect from the four winds, from the ends of the earth to the ends of the sky.

translationWords:

- tribulation
- power, powers
- Son of Man, son of man
- angel, archangel
- glory, glorious
- chosen one, choose, chosen people, Chosen One, the elect

translationNotes:

- **the sun will be darkened** - This can be stated in active form. AT: “the sun will become dark” (UDB) (See: [Active or Passive](#))
- **the moon will not give its light** - Here the moon is spoken of as if it were alive and able to give something to someone else. AT: “the moon will not glow” or “the moon will be dark” (See: [Personification](#))
- **the stars will fall from the sky** - This does not mean that they will fall to earth but that they will fall from where they are now. AT: “the stars will fall from their places in the sky” (See: [Assumed Knowledge and Implicit Information](#))

- **the powers that are in the heavens will be shaken** - This can be stated in active form. AT: “God will shake the powers that are in the heavens” (See: [Active or Passive](#))
- **the powers** - This is a descriptive name for the planets and may include the stars. AT: “the planets” or “the heavenly bodies” (See: [Nominal Adjectives](#))
- **in the heavens** - “in the sky”
- **Then they will see** - “Then people will see”
- **with great power and glory** - “powerfully and gloriously”
- **he will gather** - The word “he” refers to God and is a metonym for his angels, as they are the ones who will gather the elect. AT: “they will gather” or “his angels will gather” (See: [Metonymy](#))
- **the four winds** - The whole earth is spoken of as “the four winds,” which refer to the four directions: north, south, east, and west. AT: “the north, south, east, and west” or “all parts of the earth” (See: [Metaphor](#))
- **from the ends of the earth to the ends of the sky** - These two extremes are given to emphasize that the elect will be gathered from the entire earth. AT: “from every place on earth” (See: [Merism](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 13 General Notes](#)
- [Mark 13 Translation Questions](#)

Mark 13:28-29**UDB:**

²⁸ Now I want you to learn something from how fig trees grow. When their branches become tender and their leaves begin to sprout, you know that summer is near for us. ²⁹ Similarly, when you see what I have just described happening, you yourselves will know that it is very near the time for me to return. It will be as though I am already at the door.

ULB:

²⁸ Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that summer is near. ²⁹ So also, when you see these things happening, you know that he is near, close to the gates.

translationWords:

- [fig](#)
- [gate, gate bar](#)

translationNotes:

- **Connecting Statement:** - Jesus gives two short parables here to remind people to be aware when the things that he has been explaining happen. (See: [Parables](#))
- **the branch becomes tender** - The phrase “the branch” refers to the branches of the fig tree. AT: “its branches become tender”
- **tender** - “green and soft”
- **puts out its leaves** - Here the fig tree is spoken of as if it were alive and able to willingly cause its leaves to grow. AT: “its leaves begin to sprout” (See: [Personification](#))
- **summer** - the warm part of the year or the growing season
- **these things** - This refers to the days of tribulation. AT: “these things I have just described” (See: [Assumed Knowledge and Implicit Information](#))
- **he is near** - “the Son of Man is near”
- **close to the gates** - This idiom means that he is very near and has almost arrived, referring to a traveler being close to arriving at the city gates. AT: “and is almost here” (See: [Idiom](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 13 General Notes](#)
- [Mark 13 Translation Questions](#)

Mark 13:30-32**UDB:**

³⁰ Keep this in mind: this generation will not die until these things take place. ³¹ You can be certain that these things that I have prophesied will happen. The earth and what is in the sky will one day be destroyed, but these things that I have told you will certainly happen. ³² But no one knows the exact time when I will return. The angels in heaven also do not know. Even I, God's Son, do not know. Only my Father knows.

ULB:

³⁰ Truly, I say to you, this generation will not pass away until all of these things occur. ³¹ Heaven and earth will pass away, but my words will never pass away. ³² But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but the Father.

translationWords:

- generation
- heaven, sky, heavens, heavenly
- word
- hour
- angel, archangel
- Son of Man, son of man
- Son of God, the Son, Son
- God the Father, heavenly Father, Father

translationNotes:

- **Truly, I say to you** - This indicates that the statement that follows is especially true and important. See how you translated this in 3:28.
- **will not pass away** - This is a polite way to talk about someone dying. AT: "will not die" or "will not end" (See: [Euphemism](#))
- **until all of these things** - The phrase "these things" refers to the days of tribulation.
- **Heaven and earth** - The two extremes are given to refer to all of the sky, including the sun, moon, stars, and planets, and all of the earth. AT: "The sky, the earth, and everything in them" (See: [Merism](#))
- **will pass away** - "will cease to exist." Here this phrase refers to the world ending.
- **my words will never pass away** - Jesus speaks of words not losing their power as if they were something that will never physically die. AT: "my words will never lose their power" (See: [Metaphor](#))

- **that day or that hour** - This refers to the time that the Son of Man will return. AT: “that day or that hour that the Son of Man will return” or “the day or the hour that I will return” (See: [Assumed Knowledge and Implicit Information](#))
- **not even the angels in heaven, nor the Son** - These are listed among those who do not know when the Son of Man will return. AT: “not even the angels in heaven or the Son know” (See: [Ellipsis](#))
- **the angels in heaven** - Here “heaven” refers to the place where God lives.
- **but the Father** - It is best to translate “Father” with the same word that your language naturally uses to refer to a human father. Also, this is an ellipsis, stating that the Father knows when the Son will return. AT: “but only the Father knows” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 13 General Notes](#)
- [Mark 13 Translation Questions](#)

Mark 13:33-34**UDB:**

³³ So be ready! Always be alert, because you do not know when that time will come when all these events will happen! ³⁴ When a man who wants to travel to a distant place is about to leave his house, he tells his servants that they should manage the house. He tells each one what he should do. Then he tells the doorkeeper to be ready for his return.

ULB:

³³ Be alert! Watch, because you do not know what time it is.[1]Some ancient authorities read: *Be alert! Watch and pray, because ...* ³⁴ It is like a man who goes on a journey—he leaves his house and puts his servants in charge of the house, each one with his work, and he commands the watchman to stay awake.

translationWords:

- watch, watchman
- time
- servant, slave, slavery
- command, to command, commandment

translationNotes:

- **what time it is** - It can be stated clearly what “time” refers to here. AT: “when that time will come when all these events will happen” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **each one with his work** - “telling each one what work he should do”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 13 General Notes](#)
- [Mark 13 Translation Questions](#)

Mark 13:35-37**UDB:**

³⁵ That man must always be ready, because he does not know whether his master will return in the evening, at midnight, when the rooster crows, or at dawn. Similarly, you also must always be ready, because you do not know when I will return. ³⁶ May it not happen that when I come suddenly, I will find that you are not ready! ³⁷ These words that I am saying to you disciples I am saying to everyone: Always be ready!”

ULB:

³⁵ Therefore stay alert, because you do not know when the master of the house will come home; it could be in the evening, at midnight, when the rooster crows, or in the morning. ³⁶ If he comes suddenly, do not let him find you sleeping. ³⁷ What I say to you I say to everyone: Watch!”

translationWords:

- [watch, watchman](#)
- [lord, master, sir](#)

translationNotes:

- **whether in the evening** - This refers to the master’s return. AT: “whether he will return in the evening” (See: [Ellipsis](#))
- **rooster crows** - The rooster is a bird that calls out very early in the morning. The loud sound he makes is “crowing.”
- **find you sleeping** - Here Jesus speaks of not being ready as “sleeping.” AT: “find you not ready for his return” (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 13 General Notes](#)
- [Mark 13 Translation Questions](#)

Mark 14 General Notes

Structure and format

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 14:27, 62, which are quotations from the Old Testament.

Special concepts in this chapter

The eating of the body and blood

To this day, this symbolic action is practiced in nearly all churches in remembrance of Christ's sacrifice for the sins of man. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

Other possible translation difficulties in this chapter

Past Events

Parts of this chapter are a sequence of events that have already happen. In a given passage, Mark sometimes writes as if the events have already happened while other events are still in progress (even though they are complete at the time he writes). This can cause difficulty in translation by creating an illogical order of events. It may be necessary to make these consistent by writing as if all the events have already happened.

"Son of Man"

Jesus refers to himself as the "Son of Man" in this passage.

Abba

This is a word in Aramaic. Mark does not "translate" this word into Greek but chooses to "transliterate" or transfer it into Greek by substituting Greek letters for Aramaic letters. The translators of the ULB and UDB have not translated this word either. The translator should try to form the sounds of this word without translating its meaning.

"I am"

This is a reference to the name of God, Yahweh. Jesus is explicitly claiming to be Yahweh. (See: [14:62](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Mark 14:01 Notes](#)

Mark 14:1-2**UDB:**

¹ It was only two days before the people would begin to celebrate the week-long festival that they called the Passover. During those days they also celebrated the festival which they called Unleavened Bread. The chief priests and the men who taught the Jewish laws were planning how they could arrest Jesus secretly and put him to death. ² But they were saying to one another, “We must not do it during the festival because if we do it then, the people will be very angry with us and riot!”

ULB:

14 ¹ It was now two days before the Passover and the Festival of Unleavened Bread. The chief priests and the scribes were considering how they might stealthily arrest Jesus and then kill him. ² For they were saying, “Not during the feast, so that a riot does not arise among the people.”

translationWords:

- [Passover](#)
- [festival](#)
- [unleavened bread, Festival of Unleavened Bread](#)
- [chief priests](#)
- [scribe, expert in the Jewish law](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [feast](#)

translationNotes:

- **Connecting Statement:** - Just two days before the Passover, the chief priests and scribes are secretly plotting to kill Jesus.
- **stealthily** - without people noticing
- **For they were saying** - The word “they” refers to the chief priests and the scribes.
- **Not during the feast** - It may be helpful to add the missing information. AT: “We must not do it during the feast” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:3-5**UDB:**

³ Jesus was at Bethany in the house of Simon, who was known as a leper. While they were eating, a woman came to him. She was carrying a stone jar that contained expensive, fragrant perfume called nard. She opened the jar and then poured all the perfume on Jesus' head. ⁴ Some of the people who were present became angry and said to themselves, "It is terrible that she wasted that perfume! ⁵ It could have been sold for almost a year's wages and then the money could have been given to poor people!" So they scolded her.

ULB:

³ While Jesus was in Bethany in the house of Simon the leper, as he was reclining at the table, a woman came to him having an alabaster jar of very costly liquid, which was pure nard. She broke the jar and poured it on his head. ⁴ But there were some who were angry. They spoke among themselves and said, "What is the reason for this waste? ⁵ This perfume could have been sold for more than three hundred denarii, and given to the poor." And they were rebuking her.

translationWords:

- Bethany
- leprosy, leper, leprous
- angry, anger
- rebuke

translationNotes:

- **Connecting Statement:** - Though some were angry that the oil was used to anoint Jesus, Jesus says that the woman has anointed his body for burial before he will die.
- **Simon the leper** - This man previously had leprosy but was no longer ill. This is a different man than Simon Peter and Simon the Zealot. (See: [How to Translate Names](#))
- **he was reclining at the table** - In Jesus' culture, when people gathered to eat, they reclined on their sides, propping themselves up on pillows beside a low table.
- **alabaster jar** - This is a jar made from alabaster. Alabaster was a very expensive yellow-white stone. AT: "beautiful white stone jar" (See: [Translate Unknowns](#))
- **of very costly liquid, which was pure nard** - "that contained expensive, fragrant perfume called nard" (UDB). Nard was a very expensive, sweet-smelling oil used to make perfume. (See: [Translate Unknowns](#))
- **on his head** - "on Jesus' head"

- **What is the reason for this waste?** - They asked this question to show that they disapproved of the woman pouring the perfume on Jesus. This can be written as a statement. AT: “It is terrible that she wasted that perfume!” (See: [Rhetorical Question](#))
- **This perfume could have been sold** - Mark wants to show his readers that those present were more concerned about money. This can be stated in active form. AT: “We could have sold this perfume” or “She could have sold this perfume” (See: [Active or Passive](#))
- **three hundred denarii** - “300 denarii.” Denarii are Roman silver coins. (See: [Biblical Money](#) and [Numbers](#))
- **and given to the poor** - The phrase “the poor” refers to poor people. Also, the missing information may be added. AT: “and the money given to poor people” (See: [Nominal Adjectives](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:6-9**UDB:**

⁶ But Jesus said, "Stop scolding her! She has done to me what I consider to be very appropriate. So you should not bother her!" ⁷ You will always have poor people among you. So you can help them whenever you want to. But I will not be here with you much longer. ⁸ It is appropriate that she has done what she could do. It is as if she had known that I was going to die soon, because she has anointed my body ahead of time so that it is ready for burial. ⁹ I will tell you this: Wherever my followers preach the good news throughout the world, they will also tell what she has done, and people will remember her."

ULB:

⁶ But Jesus said, "Leave her alone. Why are you troubling her? She has done a beautiful thing for me." ⁷ You always have the poor with you, and whenever you desire you can do good to them, but you will not always have me. ⁸ She has done what she could: she has anointed my body for burial. ⁹ Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will be spoken of, in memory of her."

translationWords:

- trouble, troubles, troubled
- anoint, anointed
- amen, truly
- good news, gospel
- preach
- world, worldly

translationNotes:

- **Why are you troubling her?** - Jesus rebukes the guests for questioning this woman's action. This can be written as a statement. AT: "You should not trouble her!" (See: **Rhetorical Question**)
- **the poor** - This refers to poor people. AT: "poor people" (See: **Nominal Adjectives**)
- **Truly I say to you** - This indicates that the statement that follows is especially true and important. See how you translated this in **3:28**.
- **wherever the gospel is preached** - This can be stated in active form. AT: "wherever my followers preach the gospel" (See: **Active or Passive**)
- **what this woman has done will be spoken of** - "what this woman has done will also be spoken of"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:10-11**UDB:**

¹⁰ Then Judas Iscariot went to the chief priests to talk about helping them to capture Jesus. He did that even though he was one of the twelve disciples. ¹¹ When the chief priests heard what he was willing to do for them, they were very happy. They promised that they would give him a large amount of money in return. Judas agreed and began watching for an opportunity to hand Jesus over to them.

ULB:

¹⁰ Then Judas Iscariot, one of the twelve, went away to the chief priests so that he might deliver him over to them. ¹¹ When the chief priests heard it, they were glad and promised to give him money. He began looking for an opportunity to deliver him to them.

translationWords:

- [Judas Iscariot](#)
- [the twelve, the eleven](#)
- [chief priests](#)
- [deliver, deliverer, deliverance](#)
- [promise](#)

translationNotes:

- **Connecting Statement:** - After the woman anoints Jesus with perfume, Judas promises to deliver Jesus to the chief priests.
- **so that he might deliver him over to them** - Judas did not deliver Jesus over to them yet, rather he went to make arrangements with them. AT: “in order to arrange with them to deliver Jesus to them” (See: [Assumed Knowledge and Implicit Information](#))
- **When the chief priests heard it** - It may be helpful to state clearly what the chief priests heard. AT: “When the chief priests heard what he was willing to do for them” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:12-14**UDB:**

¹² On the first day of the festival that they call Unleavened Bread, when they kill the lambs for the Passover, Jesus' disciples said to him, "Where do you want us to go and prepare the meal for the Passover Celebration so that we can eat it?" ¹³ So Jesus chose two of his disciples to prepare everything. He said to them, "Go into Jerusalem. A man will meet you, who will be carrying a large jar full of water. Follow him. ¹⁴ When he enters a house, say to the man who owns the house, 'Our teacher wants us to prepare the meal of the Passover Celebration so that he can eat it with us his disciples. Please show us the room.'

ULB:

¹² On the first day of unleavened bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go to prepare, so you may eat the Passover meal?" ¹³ He sent two of his disciples and said to them, "Go into the city, and a man bearing a pitcher of water will meet you. Follow him. ¹⁴ Where he enters a house, follow him in and say to the owner of that house, 'The Teacher says, "Where is my guest room where I will eat the Passover with my disciples?"'

translationWords:

- unleavened bread, Festival of Unleavened Bread
- sacrifice, offering
- lamb, Lamb of God
- Passover
- disciple
- teacher, Teacher

translationNotes:

- **Connecting Statement:** - Jesus sends two of the disciples to prepare the Passover meal.
- **when they sacrificed the Passover lamb** - At the beginning of the Festival of Unleavened Bread, it was customary to sacrifice a lamb. AT: "when it was customary to sacrifice the Passover lamb" (See: [Assumed Knowledge and Implicit Information](#))
- **bearing a pitcher of water** - "carrying a large jar full of water" (UDB)
- **The Teacher says, "Where is my guest room ... with my disciples?"** - This can be written as an indirect quote. Translate this so that it is a polite request. AT: "Our Teacher would like to know where the guest room is where he may eat the Passover with his disciples." (See: [Direct and Indirect Quotations](#))
- **guest room** - a room for visitors

- **eat the Passover** - Here the “Passover” refers to the Passover meal. AT: “eat the Passover meal” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:15-16

UDB:

¹⁵ He will show you a large room that is on the upper floor of the house. It will be furnished and ready for us to eat a meal in it. Then prepare the meal there for us.” ¹⁶ So the two disciples left. They went into the city and found everything to be just like he had told them. They prepared the meal for the Passover Celebration there.

ULB:

¹⁵ He will show you a large furnished upper room that is ready. Make the preparations for us there.” ¹⁶ The disciples left and went to the city. They found everything as he had said to them, and they prepared the Passover meal.

translationWords:

- [Passover](#)

translationNotes:

- **Make the preparations for us there** - They were to prepare the meal for Jesus and his disciples to eat. AT: “Prepare the meal for us there” (See: [Assumed Knowledge and Implicit Information](#))
- **The disciples left** - “The two disciples left”
- **as he had said** - “as Jesus had said”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:17-19**UDB:**

¹⁷ When it was evening, Jesus arrived at that house with the twelve disciples.

¹⁸ As they were all sitting there and eating, Jesus said, “Listen carefully to this: One of you will make it possible for my enemies to arrest me. It is one of you who is eating with me right now!” ¹⁹ The disciples became very sad and they said to him one by one, “Surely it is not I?”

ULB:

¹⁷ When it was evening, he came with the twelve. ¹⁸ As they were lying down at the table and eating, Jesus said, “Truly I say to you, one of you eating with me will betray me.” ¹⁹ They were all very sorrowful, and one by one they said to him, “Surely not I?”

translationWords:

- [the twelve, the eleven](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [amen, truly](#)

translationNotes:

- **Connecting Statement:** - That evening as Jesus and the disciples eat the Passover meal, Jesus tells them that one of them will betray him.
- **he came with the twelve** - It may be helpful to state where they came to. AT: “he came with the twelve to the house” (See: [Assumed Knowledge and Implicit Information](#))
- **lying down at the table** - In Jesus’ culture, when people gathered to eat, they lay down on their sides, propping themselves up on pillows beside a low table.
- **Truly I say to you** - This indicates that the statement that follows is especially true and important. See how you translated this in [3:28](#).
- **one by one** - This means that “one at a time” each disciple asked him.
- **Surely not I** - Possible meanings are 1) this was a question for which the disciples expected the answer to be “No” or 2) this was a rhetorical question that did not require a response. AT: “Surely, I am not the one who will betray you!” (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:20-21**UDB:**

²⁰ Then he said to them, "It is one of you twelve disciples, the one who is dipping bread into the sauce in the dish along with me. ²¹ It is certain that I, the Son of Man, will die, because that is what has been written about me. But there will be terrible punishment for the man who betrays me! In fact, he would have been better off if he had never been born!"

ULB:

²⁰ Jesus answered and said to them, "It is one of the twelve, the one now dipping bread with me in the bowl. ²¹ For the Son of Man will go the way that the scripture says about him. But woe to that man through whom the Son of Man is betrayed! It would have been better for him if he had not been born."

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- the twelve, the eleven
- Son of Man, son of man
- word of God, word of Yahweh, word of the Lord, scripture
- woe
- betray, betrayer

translationNotes:

- **It is one of the twelve, the one now** - "He is one of the twelve of you, the one now"
- **dipping bread with me in the bowl** - In Jesus' culture, people would often eat bread, dipping it in a shared bowl of sauce or of oil mixed with herbs.
- **For the Son of Man will go the way that the scripture says about him** - Here Jesus refers to the scriptures prophesying about his death. If you have a polite way to talk about death in your language, use it here. AT: "For the Son of Man will die in the way that the scriptures say"
- **through whom the Son of Man is betrayed** - This can be stated more directly. AT: "who betrays the Son of Man" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:22-25**UDB:**

²² While they were eating, he took a flat loaf of bread and thanked God for it. Then he broke it into pieces and gave it to them and said to them, “This bread is my body. Take it and eat it.” ²³ Afterwards, he took a cup that contained wine and thanked God for it. Then he gave it to them and they all drank. ²⁴ He said to them, “This wine is my blood, which is about to be shed when my enemies kill me. With this blood I will confirm the covenant that God has made to forgive the sins of many people. ²⁵ I want you to know this: I will not drink any more wine until the time when I drink it again when God shows himself as king.”

ULB:

²² As they were eating, Jesus took bread, blessed it, and broke it. He gave it to them and said, “Take this. This is my body.” ²³ He took a cup, gave thanks, and gave it to them, and they all drank from it. ²⁴ He said to them, “This is my blood of the covenant, the blood that is poured out for many. ²⁵ Truly I say to you, I will not drink again of this fruit of the vine until that day when I drink it new in the kingdom of God.”

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- bread
- bless, blessed, blessing
- wine, wineskin, new wine
- blood
- covenant
- amen, truly
- kingdom of God, kingdom of heaven

translationNotes:

- **bread** - This was a flat loaf of unleavened bread, which was eaten as part of the Passover meal.
- **broke it** - This means that he broke the bread into pieces for the people to eat. AT: “broke it into pieces” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **He took a cup** - Here “cup” is a metonym for wine. AT: “He took the cup of wine” (See: [Synecdoche](#))
- **This is my blood of the covenant, the blood that is poured out for many** - The covenant is for the forgiveness of sins. This can be written more explicitly. AT: “This is my blood that confirms the covenant, the blood that is poured out so that many may receive the forgiveness of sins” (See: [Assumed Knowledge and Implicit Information](#))

- **This is my blood** - “This wine is my blood.” It is best to translate this literally, though most understand this to mean that the wine represents Jesus’ blood and that the wine is not actual blood.
- **Truly I say to you** - This indicates that the statement that follows is especially true and important. See how you translated this in [3:28](#).
- **fruit of the vine** - “wine.” This is a descriptive way to refer to wine.
- **new** - Possible meanings are 1) “again” or 2) “in a new way”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:26-27**UDB:**

²⁶ After they sang a hymn, they went out toward the Mount of Olives.

²⁷ While they were on their way, Jesus said to them, "They wrote in the scriptures that God said about me, 'I will kill the shepherd and scatter his sheep.' Those words will come true. You will leave me and run away.

ULB:

²⁶ When they had sung a hymn, they went out to the Mount of Olives. ²⁷ Jesus said to them, "All of you will fall away, for it is written,

'I will strike the shepherd
and the sheep will be scattered.'

translationWords:

- [Mount of Olives](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [written](#)
- [shepherd, to shepherd](#)
- [sheep, ram, ewe](#)

translationNotes:

- **hymn** - A hymn is a type of song. It was traditional for them to sing an Old Testament psalm.
- **Jesus said to them** - "Jesus said to his disciples"
- **will fall away** - This is an idiom that means leave. AT: "will leave me" (See: [Idiom](#))
- **I will strike** - "kill." Here "I" refers to God.
- **the sheep will be scattered** - This can be stated in active form. AT: "I will scatter the sheep" (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:28-29**UDB:**

²⁸ But after God makes me alive again, I will go ahead of you to the district of Galilee and meet you there.” ²⁹ Then Peter said to him, “Perhaps all the other disciples will leave you, but I will not! I will not leave you!”

ULB:

²⁸ But after I am raised up, I will go ahead of you into Galilee.” ²⁹ Peter said to him, “Even if all fall away, I will not.”

translationWords:

- raise, rise, risen, arise, arose
- Galilee, Galilean
- Peter, Simon Peter, Cephas

translationNotes:

- **Connecting Statement:** - Jesus clearly tells Peter he will deny him. Peter and all of the disciples are certain they will not deny Jesus.
- **I am raised up** - This means that God will raise Jesus from the dead. This can be written in active form. AT: “God raises me from the dead” or “God makes me alive again” (See: [Idiom](#) and [Active or Passive](#))
- **I will go ahead of you** - “I will go before you”
- **Even if all fall away, I will not** - “I will not” can be fully expressed as “I will not fall away.” The phrase “not fall away” is a double negative and carries a positive meaning. This can be expressed in the positive if needed. AT: “Even if everyone else leaves you, I will stay with you” (See: [Ellipsis](#) and [Double Negatives](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:30-31**UDB:**

³⁰ Then Jesus said to him, "The truth is that this very night, before the rooster crows two times, you will say about me three times, that you do not know me. ³¹ But Peter replied strongly, "Even if they kill me, I will not say that I do not know you." And all the other disciples said the same thing.

ULB:

³⁰ Jesus said to him, "Truly I say to you, this night, before the rooster crows twice, you will deny me three times." ³¹ But Peter said, "If I must die with you, I will not deny you." They all made the same promise.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [amen, truly](#)
- [death, die, dead](#)
- [promise](#)

translationNotes:

- **Truly I say to you** - This indicates that the statement that follows is especially true and important. See how you translated this in [3:28](#).
- **rooster crows** - The rooster is a bird that calls out very early in the morning. The loud sound he makes is "crowing."
- **twice** - "two times" (See: [Ordinal Numbers](#))
- **you will deny me** - "you will say that you do not know me"
- **If I must die** - "Even if I must die"
- **They all made the same promise** - This means that all of the disciples said the same thing that Peter said.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
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Mark 14:32-34**UDB:**

³² On the way, Jesus and the disciples came to the place that people call Gethsemane. Then he said to some of his disciples, “Stay here while I pray!” ³³ Then he took Peter, James, and John with him. He became extremely upset. ³⁴ He said to them, “I am very sorrowful. It is as if I were about to die. You men stay here and keep watch!”

ULB:

³² They came to the place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.”
³³ He took Peter, James, and John with him and began to be distressed and deeply troubled. ³⁴ He said to them, “My soul is deeply grieved, even to the point of death. Remain here and watch.”

translationWords:

- Gethsemane
- pray, prayer
- Peter, Simon Peter, Cephas
- James (son of Alphaeus)
- John (the apostle)
- trouble, troubles, troubled
- soul
- watch, watchman

translationNotes:

- **Connecting Statement:** - When they go to Gethsemane on the Mount of Olives, Jesus encourages three of his disciples to stay awake while he prays. Twice he awakens them, and the third time he tells them to wake up because it is time for the betrayal.
- **They came to the place** - The word “they” refers to Jesus and his disciples.
- **distressed** - overwhelmed with sorrow
- **deeply troubled** - The word “deeply” refers to Jesus being greatly troubled in his soul. AT: “extremely troubled” (See: **Metaphor**)
- **My soul is** - Jesus speaks of himself as his “soul.” AT: “I am” (See: **Synecdoche**)
- **even to the point of death** - Jesus feels so much distress and sorrow that he feels like he is about to die. AT: “and I feel like I could die” (See: **Hyperbole**)
- **watch** - The disciples were to stay alert while Jesus prayed. This does not mean that they were supposed to watch Jesus pray.

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 14:35-36**UDB:**

³⁵ He went a bit farther and threw himself on the ground. Then he prayed that if it were possible, he would not have to suffer. ³⁶ He said, “O my Father, because you are able to do everything, rescue me so that I do not have to suffer now! But do not do what I want. Instead, do what you want!”

ULB:

³⁵ Jesus went a little farther, fell to the ground, and he prayed that if it were possible, this hour might pass from him. ³⁶ He said, “Abba, Father, all things are possible with you. Remove this cup from me. But not my will, but yours.”

translationWords:

- [hour](#)
- [God the Father, heavenly Father, Father](#)

translationNotes:

- **if it were possible** - This means that if God would allow it to happen. AT: “if God would allow it” (See: [Assumed Knowledge and Implicit Information](#))
- **this hour might pass** - Here “this hour” refers to Jesus’ time of suffering, both now in the garden and later. AT: “that he would not have to go through this time of suffering” (See: [Assumed Knowledge and Implicit Information](#))
- **Abba** - “Abba” is a Greek term used by children to address their father. It implies a close relationship. Since it is followed by “Father,” it is best to keep the Greek term “Abba” as is in your language. (See: [Copy or Borrow Words](#))
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **Remove this cup from me** - Jesus speaks of the suffering that he must endure as if it were a cup. (See: [Metonymy](#))
- **But not my will, but yours** - Jesus is asking God to do what he wants to be done and not what Jesus wants. AT: “But do not do what I want, do what you want” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
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Mark 14:37-39**UDB:**

³⁷ Then he returned and found his disciples sleeping. He woke them up and said, “Simon! Are you sleeping? Were you not able to stay awake for just a short time?” ³⁸ And he said to them, “You want to do what I say, but you are weak. So keep awake and pray so that you can resist when you are tempted!” ³⁹ Then he went away again and prayed again what he prayed before.

ULB:

³⁷ He came back and found them sleeping, and he said to Peter, “Simon, are you asleep? Could you not watch for one hour?” ³⁸ Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak.” ³⁹ Again he went away and prayed, and he used the same words.

translationWords:

- Peter, Simon Peter, Cephas
- watch, watchman
- pray, prayer
- tempt, temptation
- spirit, spiritual
- flesh

translationNotes:

- **and found them sleeping** - The word “them” refers to Peter, James, and John.
- **Simon, are you asleep? Could you not watch for one hour?** - Jesus rebukes Simon Peter for sleeping. This can be written as a statement. AT: “Simon, you are asleep when I told you to stay awake. You could not even stay awake for one hour.” (See: [Rhetorical Question](#))
- **that you do not enter into temptation** - Jesus speaks of being tempted as if it were entering into a physical place. AT: “that you are not tempted” (See: [Metaphor](#))
- **The spirit indeed is willing, but the flesh is weak** - Jesus warns Simon Peter that he is not strong enough to do what he wants to do in his own strength. AT: “You are willing in your spirit, but you are too weak to do what you want to do” or “You want to do what I say, but you are weak” (UDB)
- **The spirit ... the flesh** - These refer to two different aspects of Peter. “The spirit” is his inmost desires. “The flesh” is his human ability and strength. (See: [Metonymy](#))
- **used the same words** - “prayed again what he prayed before” (UDB)

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
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Mark 14:40-42**UDB:**

⁴⁰ When he returned, he found that they were sleeping again; they were so sleepy that they could not keep their eyes open. Because they were ashamed, they did not know what to say to him when he awakened them. ⁴¹ Then he went and prayed again. He returned a third time and found them sleeping again. He said to them, "You are still asleep? No more of this! The time for me to suffer is about to begin. Look! Someone is about to enable sinful men to capture me, the Son of Man. ⁴² So get up! Let us go! Look! Here comes the one who is enabling them to capture me!"

ULB:

⁴⁰ Again he came and found them sleeping, for their eyes were heavy and they did not know what to say to him. ⁴¹ He came the third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come. Look! The Son of Man is being betrayed into the hands of sinners. ⁴² Get up; let us go. Look, the one who is betraying me is near."

translationWords:

- hour
- Son of Man, son of man
- sin, sinful, sinner, sinning
- betray, betrayer

translationNotes:

- **found them sleeping** - The word "them" refers to Peter, James, and John.
- **for their eyes were heavy** - Here the author speaks of a sleepy person having a hard time keeping his eyes open as having "heavy eyes." AT: "for they were so sleepy they were having a hard time keeping their eyes open" (See: [Metaphor](#))
- **He came the third time** - Jesus had gone and prayed again. Then he returned to them a third time. This can be made clear. AT: "Then he went and prayed again. He returned the third time" (See: [Assumed Knowledge and Implicit Information](#))
- **Are you still sleeping and taking your rest?** - Jesus rebukes his disciples for not staying awake and praying. You can translate this rhetorical question as a statement if needed. AT: "You are still sleeping and resting!" (See: [Rhetorical Question](#))
- **The hour has come** - The time of Jesus' suffering and betrayal is about to begin.
- **Look!** - "Listen!"
- **The Son of Man is being betrayed** - Jesus warns his disciples that his betrayer is approaching them. This can be stated in active form. AT: "I, the Son of Man, am being betrayed" (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
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Mark 14:43-46**UDB:**

⁴³ While he was still speaking, Judas arrived. Even though he was one of Jesus' twelve disciples, he came to enable Jesus' enemies to capture him. A crowd who carried swords and clubs was with him. The leaders of the Jewish council had sent them. ⁴⁴ Judas, who was betraying Jesus, had previously told this crowd, "The man whom I kiss is the one whom you want. When I kiss him, seize him and lead him away." ⁴⁵ So, when Judas arrived, he immediately went to Jesus and said, "My teacher!" Then he kissed Jesus. ⁴⁶ Then the crowd seized Jesus.

ULB:

⁴³ While he was still speaking, Judas, one of the twelve, arrived, and a large crowd was with him with swords and clubs, from the chief priests, the scribes, and the elders. ⁴⁴ Now his betrayer had given them a sign, saying, "Whomever I kiss, he is the one. Seize him and lead him away under guard." ⁴⁵ When Judas arrived, immediately he came up to Jesus and said, "Rabbi!" And he kissed him. ⁴⁶ Then they laid hands on him and seized him.

translationWords:

- Judas Iscariot
- the twelve, the eleven
- chief priests
- scribe, expert in the Jewish law
- elder
- betray, betrayer
- sign, proof, reminder
- kiss
- seize
- Rabbi, Rabboni
- hand, right hand, to hand over

translationNotes:

- **Connecting Statement:** - Judas betrays Jesus with a kiss, and the disciples all flee.
- **General Information:** - Verse 44 gives background information about how Judas had arranged with the Jewish leaders to betray Jesus. (See: [Background Information](#))
- **Now his betrayer** - This refers to Judas.
- **he is the one** - Here "the one" refers to the man that Judas was going to identify. AT: "he is the one you want" (See: [Assumed Knowledge and Implicit Information](#))
- **And he kissed him** - "And Judas kissed him"

- **laid hands on him and seized him** - These two phrases have the same meaning to emphasize that they seized Jesus. AT: “grabbed Jesus and seized him” or “seized him” (See: [Parallelism](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
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Mark 14:47-50**UDB:**

⁴⁷ But one of the disciples who was standing nearby drew his sword. He struck the servant of the high priest with it, but he only cut off his ear. **48-49** Jesus said to them, “It is ridiculous that you come here to seize me with swords and clubs, as if I were a robber! Day after day I was with you in the temple courtyard teaching the people! Why did you not arrest me then? But this is happening so that what the prophets have written in the scriptures about me may come true.”

⁵⁰ All the disciples at once left him and ran away.

ULB:

⁴⁷ But one of them who stood by drew his sword and struck the servant of the high priest and cut off his ear. ⁴⁸ Jesus said to them, ”Do you come out, as against a robber, with swords and clubs to capture me? ⁴⁹ When I was daily with you and I was teaching in the temple, you did not arrest me. But this was done that the scriptures might be fulfilled.” ⁵⁰ And all those with Jesus left him and fled.

translationWords:

- high priest
- Jesus, Jesus Christ, Christ Jesus
- thief, thieves, robber
- temple
- word of God, word of Yahweh, word of the Lord, scripture
- fulfill

translationNotes:

- **who stood by** - “who was standing nearby”
- **Jesus said to them** - “Jesus said to the crowd”
- **Do you come out, as against a robber, with swords and clubs to capture me?** - Jesus is rebuking the crowd. This can be written as a statement. AT: “It is ridiculous that you come here to seize me with swords and clubs, as if I were a robber!” (UDB) (See: [Rhetorical Question](#))
- **But this was done that** - “But this has happened so that”
- **And all those with Jesus** - This refers to the disciples.

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 14 General Notes
- **Mark 14 Translation Questions**

Mark 14:51-52**UDB:**

⁵¹ At that time, a young man was following Jesus. He was wearing only a linen cloth around his body. The crowd seized him, ⁵² but, as he pulled away from them, he left behind the linen cloth in their hands, and then he ran away naked.

ULB:

⁵¹ A young man, wearing only a linen garment that was wrapped around him, was following Jesus. When the men seized him ⁵² he left the linen garment and ran away naked.

translationWords:

- [seize](#)

translationNotes:

- **linen** - cloth made from the fibers of a flax plant
- **that was wrapped around him** - This can be stated in active form. AT: “that he had wrapped around himself” (See: [Active or Passive](#))
- **When the men seized him** - “When the men seized that man”
- **he left the linen garment** - As the man was trying to run away, the others would have grabbed at his clothing, trying to stop him.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:53-54**UDB:**

⁵³ The men who had seized Jesus led him away to the high priest's house. All of the Jewish council were gathering there. ⁵⁴ Peter followed Jesus at a distance. He went into the courtyard of the house where the high priest lived, and he sat there with the men who guarded the house of the high priest. He was warming himself beside a fire.

ULB:

⁵³ They led Jesus to the high priest. There were gathered with him all the chief priests, the elders, and the scribes. ⁵⁴ Now Peter followed him from a distance, as far as the courtyard of the high priest. He sat among the guards, who were near a fire to keep warm.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- high priest
- elder
- scribe, expert in the Jewish law
- Peter, Simon Peter, Cephas
- courtyard, court

translationNotes:

- **Connecting Statement:** - After the crowd of the chief priests, scribes, and elders lead Jesus to the high priest, Peter watches nearby while some stand to give false testimony against Jesus.
- **There were gathered with him all the chief priests, the elders, and the scribes** - This can be reordered so that it is easier to understand. "All of the chief priests, the elders, and the scribes had gathered there together"
- **Now** - This word is used here to mark a shift in the storyline as the author begins telling us about Peter.
- **as far as the courtyard of the high priest** - As Peter followed Jesus, he stopped at the high priest's courtyard. This can be written clearly. AT: "and he went as far as the courtyard of the high priest" (See: [Assumed Knowledge and Implicit Information](#))
- **He sat among the guards** - Peter sat with the guards who were working at the courtyard. AT: "He sat in the courtyard among the guards" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:55-56**UDB:**

⁵⁵ The chief priests and all the rest of the Jewish council had already tried to find people who would tell lies about Jesus so that they could execute him. But they did not succeed, ⁵⁶ because, although many people spoke lies about him, they contradicted each other.

ULB:

⁵⁵ Now the chief priests and the entire Jewish council were seeking testimony against Jesus so they might put him to death. But they did not find any. ⁵⁶ For many brought false testimony against him, but even their testimony did not agree.

translationWords:

- chief priests
- council
- seek, sought
- testimony, testify
- death, die, dead
- false witness, corrupt witness, false testimony, false report

translationNotes:

- **Now** - This word is used here to mark a shift in the storyline as the author continues telling us about Jesus being put on trial.
- **they might put him to death** - They were not the ones who would execute Jesus; rather, they would order someone else to do it. AT: “they might have Jesus executed” or “they might have someone execute Jesus” (See: [Metonymy](#))
- **But they did not find any** - They did not find testimony against Jesus with which they could convict him and have him put to death. AT: “But they did not find any testimony with which to convict him” (See: [Assumed Knowledge and Implicit Information](#))
- **brought false testimony against him** - Here speaking false testimony is described as if it were a physical object that someone can carry. AT: “accused him by speaking false testimony against him” (See: [Metaphor](#))
- **their testimony did not agree** - This can be written in positive form. “but their testimony contradicted each other”

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 14 General Notes
- **Mark 14 Translation Questions**

Mark 14:57-59**UDB:**

⁵⁷ Finally, some stood up and accused him falsely by saying, ⁵⁸ “We heard him when he said, ‘I will destroy this temple that was built by men, and then within three days I will build another temple without help from anyone else.’” ⁵⁹ But what some of these men said also did not agree with what others of them said.

ULB:

⁵⁷ Some stood up and brought false testimony against him; they said, ⁵⁸ “We heard him say, ‘I will destroy this temple made with hands, and in three days I will build another made without hands.’” ⁵⁹ Yet even their testimony did not agree.

translationWords:

- false witness, corrupt witness, false testimony, false report
- temple
- testimony, testify

translationNotes:

- **brought false testimony against him** - Here speaking false testimony is described as if it were a physical object that someone can carry. AT: “accused him by speaking false testimony against him” (See: [Metaphor](#))
- **We heard him say** - “We heard Jesus say.” The word “we” refers to the people who brought false testimony against Jesus and does not include the people to whom they are speaking. (See: [Exclusive “We”](#))
- **made with hands** - Here “hands” refers to men. AT: “made by men ... without man’s help” or “built by men ... without man’s help” (See: [Synecdoche](#))
- **in three days** - “within three days.” This means that the temple would be built within a three-day period.
- **will build another** - The missing word may be added. AT: “will build another temple” (See: [Ellipsis](#))
- **did not agree** - “contradicted each other.” This can be written in positive form.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:60-62**UDB:**

⁶⁰ Then the high priest himself stood up in front of them and said to Jesus, “Are you not going to reply? What do you say about all the things that they are saying in order to accuse you?” ⁶¹ But Jesus was silent and did not reply. Then the high priest tried again. He asked him, “Are you the Messiah? Do you say that you are the Son of God?” ⁶² Jesus said, “I am. Furthermore, you will see me, the Son of Man, ruling beside God, who is completely powerful. You will also see me coming down through the clouds in the sky!”

ULB:

⁶⁰ The high priest stood up among them and asked Jesus, “Have you no answer? What is it these men testify against you?” ⁶¹ But he was silent and answered nothing. Again the high priest questioned him and said, “Are you the Christ, the Son of the Blessed?” ⁶² Jesus said, “I am.

And you will see the Son of Man
when he sits at the right hand of power
and comes with the clouds of heaven.”

translationWords:

- high priest
- Jesus, Jesus Christ, Christ Jesus
- testimony, testify
- Christ, Messiah
- Son of God, the Son, Son
- bless, blessed, blessing
- Son of Man, son of man
- hand, right hand, to hand over
- power, powers
- heaven, sky, heavens, heavenly

translationNotes:

- **Connecting Statement:** - When Jesus answers that he is the Christ, the high priest and all of the leaders there condemn him as one who deserves to die.
- **stood up among them** - Jesus stands up in the middle of the angry crowd to speak to them. Translate this to show who was present when Jesus stood up to speak. AT: “stood up among the chief priests, scribes, and elders” (See: [Assumed Knowledge and Implicit Information](#))

- **Have you no answer? What is it these men testify against you?** - The chief priest is not asking Jesus for information about what the witnesses said. He is asking Jesus to prove what the witnesses said is wrong. AT: “Are you not going to reply? What do you say in response to the testimony these men are speaking against you?” (See: [Assumed Knowledge and Implicit Information](#))
- **the Son of the Blessed** - Here God is called “the Blessed.” It is best to translate “Son” with the same word your language would naturally use to refer to a “son” of a human father. AT: “the Son of the Blessed One” or “the Son of God” (UDB) (See: [Nominal Adjectives](#) and [Translating Son and Father](#))
- **I am** - This likely has a double meaning: 1) to respond to the high priest’s question and 2) to call himself “I Am,” which is what God called himself in the Old Testament.
- **at the right hand of power** - Here “power” refers to God. AT: “at the right hand of God, who is very powerful” (See: [Metonymy](#))
- **comes with the clouds of heaven** - Here the clouds are described as accompanying Jesus when he returns. AT: “when he comes down through the clouds in the sky” (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:63-65**UDB:**

⁶³ In response to Jesus' words, the high priest was so shocked that he tore his outer garment. Then he said, "We certainly do not need any more people who will testify against this man," ⁶⁴ because you have heard what he said against God! He has spoken evil things against God! Therefore, what have you decided?" They all said that Jesus was guilty and deserved to be executed. ⁶⁵ Then some of them began spitting on Jesus. They put a blindfold on him, and then they began striking him and saying to him, "If you are a prophet, tell us who hit you!" And those who were guarding Jesus struck him with their hands.

ULB:

⁶³ The high priest tore his garments and said, "Do we still need witnesses?" ⁶⁴ You have heard the blasphemy. What is your decision?" And they all condemned him as one who deserved death. ⁶⁵ Some began to spit on him and to cover his face and strike him and say to him, "Prophecy!" The officers took him and beat him.

translationWords:

- high priest
- blasphemy, blaspheme, blasphemous
- condemn, condemnation
- death, die, dead
- prophet, prophecy, prophesy, seer, prophetess

translationNotes:

- **tore his garments** - The high priest tore his clothes purposefully to show his outrage and horror at what Jesus has said. AT: "tore his garments in outrage"
- **Do we still need witnesses?** - This can be written as a statement. AT: "We certainly do not need any more people who will testify against this man!" (UDB) (See: [Rhetorical Question](#))
- **You have heard the blasphemy** - This refers to what Jesus said, which the high priest called blasphemy. AT: "You have heard the blasphemy he has spoken" (See: [Assumed Knowledge and Implicit Information](#))
- **And they all ... Some began to** - These phrases refer to the people in the crowd.
- **to cover his face** - They covered his face with a cloth or blindfold, so he could not see. AT: "to cover his face with a blindfold" (See: [Assumed Knowledge and Implicit Information](#))
- **Prophecy** - They mocked him, asking him to prophesy who was hitting him. AT: "Prophecy who hit you" (See: [Assumed Knowledge and Implicit Information](#))
- **officers** - "guards"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
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Mark 14:66-68**UDB:**

⁶⁶ While Peter was outside in the courtyard of the high priest's house, one of the girls who worked for the high priest came near him. ⁶⁷ When she saw Peter warming himself beside the fire, she looked at him closely. Then she said, "You also were with Jesus, that man from Nazareth!" ⁶⁸ But he denied it by saying, "I do not know what you are talking about! I understand nothing of it!" Then he went away from there to the gate of the courtyard.[1]Some ancient copies add, "And the rooster crowed," but the best ancient copies do not have this phrase.

ULB:

⁶⁶ While Peter was below in the courtyard, one of the servant girls of the high priest came to him. ⁶⁷ She saw Peter as he stood by a fire to keep warm, and she looked closely at him. Then she said, "You were also with the Nazarene, Jesus." ⁶⁸ But he denied it, saying, "I neither know nor understand what you are talking about." Then he went out into the courtyard.[1]Some ancient copies add, "And the rooster crowed," but the best ancient copies do not have this phrase.

translationWords:

- Peter, Simon Peter, Cephas
- courtyard, court
- servant, slave, slavery
- Nazareth, Nazarene
- understand, understanding

translationNotes:

- **Connecting Statement:** - As Jesus had predicted, Peter denies Jesus three times before the rooster crows.
- **below in the courtyard** - "outside in the courtyard" (UDB)
- **one of the servant girls of the high priest** - The servant girls worked for the high priest. AT: "one of the servant girls who worked for the high priest" (See: [Assumed Knowledge and Implicit Information](#))
- **denied** - This means to claim that something is not true. In this case, Peter was saying that what the servant girl said about him was not true.
- **neither know nor understand what you are talking about** - Both "know" and "understand" have the same meaning here. The meaning is repeated to add emphasis to what Peter is saying. AT: "I really do not understand what you are talking about!" (See: [Doublet](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 14:69-70**UDB:**

⁶⁹ The servant girl saw him there and said again to the people who were standing nearby, “This man is one of those who have been with that man they arrested.” ⁷⁰ But he denied it again. After a little while, those who were standing there said to Peter again, “You also are from Galilee. So it is certain that you are one of those who accompanied Jesus!”

ULB:

⁶⁹ But the servant girl there saw him and began to say again to those who stood there, “This man is one of them!” ⁷⁰ But he denied it again. After a little while those who stood there were saying to Peter, “Surely you are one of them, for you also are a Galilean.”

translationWords:

- [servant, slave, slavery](#)
- [Peter, Simon Peter, Cephas](#)
- [Galilee, Galilean](#)

translationNotes:

- **the servant girl** - This is the same servant girl who identified Peter previously.
- **one of them** - The people were identifying Peter as one of Jesus’ disciples. This can be made more clear. AT: “one of Jesus’ disciples” or “one of those who have been with that man they arrested” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
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Mark 14:71-72**UDB:**

⁷¹ But he began to say that God could punish him if he were not telling the truth; he said, “I do not know the man that you are talking about!” ⁷² Immediately the rooster crowed a second time. Then Peter remembered what Jesus had said to him earlier: “Before the rooster crows a second time, you will deny three times that you know me.” When he realized that he had denied him three times, he started crying.

ULB:

⁷¹ But he began to put himself under curses and to swear, “I do not know this man you are talking about.” ⁷² The rooster immediately crowed a second time. Then Peter remembered the words that Jesus had said to him: “Before the rooster crows twice, you will deny me three times.” And he broke down and wept.

translationWords:

- [curse, cursed](#)
- [oath, swear, swear by](#)

translationNotes:

- **to put himself under curses** - If in your language you have to name the person who curses someone, state God. AT: “to say for God to curse him” (See: [Idiom](#))
- **rooster immediately crowed** - The rooster is a bird that calls out very early in the morning. The loud sound he makes is “crowing.”
- **a second time** - “Second” is an ordinal number. (See: [Ordinal Numbers](#))
- **he broke down** - This idiom means that he was overwhelmed with grief and lost control of his emotions. AT: “he was overwhelmed with grief” or “he lost control of his emotions” (See: [Idiom](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 14 General Notes](#)
- [Mark 14 Translation Questions](#)

Mark 15 General Notes

Special concepts in this chapter

“The curtain of the temple was split in two”

This is an important symbol. The curtain symbolically separated God and man. God could not be directly accessed because of his holiness. The death of Christ changed this.

Important figures of speech in this chapter

“King of the Jews”

This is sarcasm, which is the use of irony to insult someone. The phrases “save yourself and come down from the cross,” “Let the Christ, the King of Israel, come down now from the cross, that we may see and believe” and “Let us see if Elijah comes to take him down” are also sarcasm. (See: [Irony](#))

Other possible translation difficulties in this chapter

Eloi, Eloi, lama sabachthani?

This is a phrase in Aramaic. Mark does not “translate” this phrase into Greek but chooses to “transliterate” or transfer it into Greek by substituting Greek letters for Aramaic letters. The translators of the ULB and UDB have not translated this phrase either. The translator should try to form the sounds of this phrase without translating its meaning.

Links:

- [Mark 15:01 Notes](#)

Mark 15:1-3**UDB:**

¹ Very early in the morning the chief priests met together with the rest of the Jewish council in order to decide how to accuse Jesus before the Roman governor. Their guards tied Jesus' hands again. They took him to the residence of Pilate, the governor. ² Pilate asked Jesus, "Do you say that you are the king of the Jews?" Jesus answered him, "You yourself have said so." ³ Then the chief priests claimed that Jesus had done many bad things.

ULB:

15 ¹ Early in the morning, the chief priests met together with the elders and scribes and the entire Jewish council. Then they bound Jesus and led him away. They handed him over to Pilate. ² Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." ³ The chief priests were presenting many charges against Jesus.

translationWords:

- chief priests
- elder
- scribe, expert in the Jewish law
- council
- Jesus, Jesus Christ, Christ Jesus
- hand, right hand, to hand over
- Pilate
- King of the Jews

translationNotes:

- **Connecting Statement:** - When the chief priests, elders, scribes, and the council gave Jesus over to Pilate, Pilate did not want to condemn him. Though the crowd brought many accusations against Jesus, he did not reply to them.
- **they bound Jesus and led him away** - They commanded for Jesus to be bound, but it would have been the guards who actually bound him and led him away. AT: "they commanded for Jesus to be bound and then he was led away" or "they commanded the guards to bind Jesus and then they led him away" (See: [Metonymy](#))
- **They handed him over to Pilate** - They had Jesus led to Pilate and transferred control of Jesus over to him.
- **You say so** - This phrase can be completed. AT: "You yourself have said that I am" (See: [Ellipsis](#))
- **were presenting many charges against Jesus** - "were accusing Jesus of many bad things"

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 15 General Notes](#)
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Mark 15:4-5**UDB:**

⁴ So Pilate asked him again, “Do you have nothing to reply? Listen to how many bad things they are saying that you have done!” ⁵ But Jesus did not say anything more. The result was that Pilate was very much surprised.

ULB:

⁴ Pilate again asked him, “Do you give no answer? See how many charges they are bringing against you!” ⁵ But Jesus no longer answered Pilate, and that amazed him.

translationWords:

- [Pilate](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [marvel, wonder, amazed, astonished](#)

translationNotes:

- **Pilate again asked him** - “Pilate asked Jesus again”
- **Do you give no answer** - This can be stated in positive form. AT: “Do you have an answer”
- **See how many charges they are bringing against you?** - This can be written as a statement. AT: “They are bringing many charges against you!” (See: [Rhetorical Question](#))
- **See** - “Listen.” This is a word used to direct Jesus’ attention to the charges brought against him.
- **that amazed him** - It surprised Pilate that Jesus did not reply and defend himself.

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 15:6-8**UDB:**

⁶ Now it was the governor's custom each year during the Passover Celebration to release one person who was in prison. He usually released any prisoner the people requested. ⁷ At that time there was a man called Barabbas who was in prison with some other men. They had committed murder when they rebelled against the Roman government. ⁸ A crowd approached Pilate and asked him to release someone, just as in the past.

ULB:

⁶ Now at the time of the feast, Pilate usually released to them one prisoner, a prisoner they requested. ⁷ There with the rebels in prison, among the murderers held for their part in the rebellion, was a man named Barabbas. ⁸ The crowd came to Pilate and began to ask him to do for them as he had done in the past.

translationWords:

- [Pilate](#)
- [prison, prisoner, imprison](#)
- [Barabbas](#)

translationNotes:

- **Connecting Statement:** - Pilate, hoping the crowd would choose Jesus, offered to release a prisoner, but the crowd asked for Barabbas instead.
- **Now** - This word is used here to mark a break in the main storyline as the author shifts to telling background information about Pilate's tradition of releasing a prisoner at feasts and about Barabbas. (See: [Background Information](#))
- **There with the rebels in prison ... in the rebellion, was a man named Barabbas** - "At that time there was a man called Barabbas, who was in prison with some other men. They had committed murder when they rebelled against the Roman government" (UDB)
- **to do for them as he had done in the past** - This refers to Pilate releasing a prisoner at feasts. This can be made clear. AT: "to release a prisoner to them as he had done in the past" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 15 General Notes](#)
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Mark 15:9-11**UDB:**

⁹ Pilate answered them, “Would you like me to release for you the man whom you people say is your king?” ¹⁰ He asked this because he realized what the chief priests were wanting to do. They were accusing Jesus because they were jealous of him because many people were becoming his disciples. ¹¹ But the chief priests urged the crowd to request that Pilate release Barabbas for them instead of Jesus.

ULB:

⁹ Pilate answered them and said, “Do you want me to release to you the King of the Jews?” ¹⁰ For he knew that it was because of envy that the chief priests had handed Jesus over to him. ¹¹ But the chief priests stirred up the crowd to cry out that Barabbas should be released instead.

translationWords:

- Pilate
- King of the Jews
- envy, covet
- chief priests
- hand, right hand, to hand over
- cry, cry out
- Barabbas

translationNotes:

- **For he knew that it was because of envy ... Jesus over to him** - This is background information about why Jesus was handed over to Pilate. (See: [Background Information](#))
- **it was because of envy that the chief priests** - They envied Jesus, probably because so many people were following him and becoming his disciples. AT: “the chief priests were envious of Jesus. This is why they” or “the chief priests were envious of Jesus’ popularity among the people. This is why they” (See: [Assumed Knowledge and Implicit Information](#))
- **stirred up the crowd** - The author speaks of the chief priests rousing or urging the crowd as if the crowd were a bowl of something that they were stirring. AT: “roused the crowd” or “urged the crowd” (See: [Metaphor](#))
- **released instead** - The missing information may be added. AT: “released instead of Jesus” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 15:12-13**UDB:**

¹² Pilate said to them again, “If I release Barabbas, what do you want me to do with your king?” ¹³ Then they shouted back, “Crucify him!”

ULB:

¹² Pilate answered them again and said, “What then should I do with the King of the Jews?” ¹³ They shouted again, “Crucify him!”

translationWords:

- [Pilate](#)
- [King of the Jews](#)
- [crucify](#)

translationNotes:

- **Connecting Statement:** - The crowd asks for Jesus’ death so Pilate turns him over to the soldiers who mock him, crown him with thorns, strike him, and lead him out to crucify him.
- **What then should I do with the King of the Jews** - Pilate asks what he should do with Jesus if he releases Barabbas to them; this is a hypothetical situation. This can be written clearly. AT: “If I release Barabbas, what then should I do with the King of the Jews” (See: [Hypothetical Situations](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 15:14-15**UDB:**

¹⁴ Then Pilate said to them, “Why? What crime has he committed?” But they shouted even louder, “Crucify him!” ¹⁵ So because Pilate wanted to please the crowd, he released Barabbas to them. Then his soldiers flogged Jesus; after that, Pilate told them to take him away and crucify him.

ULB:

¹⁴ Pilate said to them, “What wrong has he done?” But they shouted more and more, “Crucify him.”
¹⁵ Pilate wanted to satisfy the crowd, so he released Barabbas to them. He scourged Jesus and then handed him over to be crucified.

translationWords:

- [Pilate](#)
- [crucify](#)
- [Barabbas](#)
- [hand, right hand, to hand over](#)

translationNotes:

- **Pilate said to them** - “Pilate said to the crowd”
- **satisfy** - “please”
- **He scourged Jesus** - Pilate did not actually scourge Jesus but rather his soldiers did.
- **scourged** - “flogged.” This means to beat with an especially painful whip.
- **then handed him over to be crucified** - Pilate told his soldiers to take Jesus away to crucify him. This can be stated in active form. AT: “told his soldiers to take him away and crucify him” (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 15:16-18**UDB:**

¹⁶ The soldiers took Jesus into the courtyard of the barracks. Then they summoned the whole cohort who were on duty there. ¹⁷ After the soldiers gathered together, they put a purple robe on Jesus. Then they placed on his head a crown that they had woven from thornbush branches. ¹⁸ Then they greeted him like they would greet a king, in order to ridicule him; they said, “Greetings, King of the Jews!”

ULB:

¹⁶ The soldiers led him inside the courtyard (which is the government headquarters), and they called together the whole cohort of soldiers. ¹⁷ They put a purple robe on Jesus, and they twisted together a crown of thorns and put it on him. ¹⁸ They began to salute him and say, “Hail, King of the Jews!”

translationWords:

- courtyard, court
- purple
- robe
- Jesus, Jesus Christ, Christ Jesus
- crown, to crown
- thorn, thistle
- hail
- King of the Jews

translationNotes:

- **the courtyard (which is the government headquarters)** - This was where the Roman soldiers in Jerusalem lived, and where the governor stayed when he was in Jerusalem. AT: “the courtyard of the soldiers barracks” or “the courtyard of the governor’s residence.”
- **the whole cohort of soldiers** - “the whole unit of soldiers”
- **They put a purple robe on Jesus** - Purple was a color worn by royalty. The soldiers did not believe that Jesus was king. They clothed him this way to mock him because others said that he was the King of the Jews.
- **a crown of thorns** - “a crown made of thorny branches”
- **Hail, King of the Jews** - The greeting “Hail” with a raised hand was only used to greet the Roman emperor. The soldiers did not believe that Jesus was the king of the Jews. Rather they said this to mock him. (See: [Irony](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 15 General Notes](#)
- [Mark 15 Translation Questions](#)

Mark 15:19-21**UDB:**

¹⁹ They repeatedly struck his head with a reed and spat on him. They knelt down in front of him to pretend to honor him. ²⁰ When they had finished mocking him, they pulled off the purple robe. They put his own clothes on him, and then they led him outside of the city in order to nail him to a cross.

²¹ Now a man named Simon from Cyrene came along. He was the father of Alexander and Rufus, and he was passing by Jesus on his way to the city from somewhere else. The soldiers compelled Simon to carry the cross for Jesus.

ULB:

¹⁹ They struck his head with a reed staff and they spat on him. They bent their knees before him to pretend to worship him. ²⁰ When they had mocked him, they took off of him the purple robe and put his own garments on him, and then led him out to crucify him. ²¹ They forced a passerby who was coming in from the country to carry Jesus' cross, a man named Simon of Cyrene the father of Alexander and Rufus.

translationWords:

- [mock, ridicule, scoff at](#)
- [crucify](#)
- [cross](#)

translationNotes:

- **a reed** - “a stick” or “a staff”
- **bent their knees** - This means to kneel. AT: “knelt” (See: [Metaphor](#))
- **They forced a passerby ... to carry Jesus' cross** - According to Roman law, a soldier could force a man he came upon along the road to carry a load. In this case, they forced Simon to carry Jesus' cross.
- **from the country** - “from outside the city”
- **a man named Simon of Cyrene the father of Alexander and Rufus** - This is background information about who the passerby is. (See: [Background Information](#))
- **Simon of Cyrene ... Alexander ... Rufus** - These are names of men. (See: [How to Translate Names](#))

Links:

- [Introduction to the Gospel of Mark](#)

- Mark 15 General Notes
- **Mark 15 Translation Questions**

Mark 15:22-24**UDB:**

²² The soldiers brought them both to a place that they call Golgotha. That name means, “A place like a skull.” ²³ Then they tried to give Jesus wine that was mixed with myrrh. But he refused to drink it. ²⁴ Some of the soldiers took his clothes. Then they nailed him to a cross. Afterwards, they divided his clothes among themselves by gambling for them.

ULB:

²² The soldiers brought Jesus to the place called Golgotha (which interpreted means, “Place of a Skull”). ²³ They offered him wine mixed with myrrh, but he did not drink it. ²⁴ They crucified him and divided up his garments by casting lots to determine what piece each soldier would take.

translationWords:

- [Golgotha](#)
- [myrrh](#)
- [crucify](#)
- [lots, casting lots](#)

translationNotes:

- **Connecting Statement:** - The soldiers brought Jesus to Golgotha where they crucified him with two others. Many people mocked him.
- **Place of a Skull** - “Skull Place” or “Place of the Skull.” This the name of a place. It does not mean that there are lots of skulls there. (See: [How to Translate Names](#))
- **Skull** - the head bone
- **wine mixed with myrrh** - It may be helpful to explain that myrrh is a pain-relieving medicine. AT: “wine mixed with a medicine called myrrh” or “wine mixed with a pain-relieving medicine called myrrh” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 15 General Notes](#)
- [Mark 15 Translation Questions](#)

Mark 15:25-28**UDB:**

²⁵ It was nine o'clock in the morning when they crucified him. ²⁶ They attached to the cross above Jesus' head a sign on which it had been written the reason why they were nailing him to the cross. It said, "The King of the Jews." ²⁷ They also nailed to crosses two men who were robbers. They nailed one to a cross at the right side of Jesus and one to a cross at his left side. ²⁸ [1]The best ancient copies do not have verse 28

ULB:

²⁵ It was the third hour when they crucified him. ²⁶ On a sign they wrote the charge against him, "The king of the Jews." ²⁷ With him they crucified two robbers, one on the right of him and one on his left. ²⁸ [1]The best ancient copies omit MRK 15:28, *And the scripture was fulfilled that says, 'He was counted with the lawless ones.'* (compare LUK 22:37)

translationWords:

- [crucify](#)
- [King of the Jews](#)
- [thief, thieves, robber](#)

translationNotes:

- **the third hour** - "Third" is a ordinal number. This refers to nine o'clock in the morning. AT: "nine o'clock in the morning" (See: [Ordinal Numbers](#))
- **On a sign** - The soldiers attached this sign to the cross above Jesus. AT: "They attached to the cross above Jesus' head a sign on which" (See: [Assumed Knowledge and Implicit Information](#))
- **charge** - "accusation"
- **robbers** - "armed thieves"
- **one on the right of him and one on his left** - This can be written more clearly. AT: "one on a cross on the right side of him and one on a cross on the left side of him" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 15 General Notes](#)
- [Mark 15 Translation Questions](#)

Mark 15:29-30**UDB:**

²⁹ The people who were passing by insulted him by shaking their heads at him. They said, "Aha! You said that you would destroy the temple and then you would build it again within three days.

³⁰ If you could do that, then rescue yourself by coming down from the cross!"

ULB:

²⁹ Those who passed by insulted him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, ³⁰ save yourself and come down from the cross!"

translationWords:

- [temple](#)
- [cross](#)

translationNotes:

- **shaking their heads** - This is an action people do to show disapproval.
- **Aha!** - This is an exclamation of mockery. Use the appropriate exclamation in your language. (See: [Exclamations](#))
- **You who would destroy the temple and rebuild it in three days** - The people refer to Jesus by what he earlier prophesied that he would do. AT: "You who said you would destroy the temple and rebuild it in three days" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 15:31-32**UDB:**

³¹ The chief priests, along with the men who taught the Jewish laws, also wanted to make fun of Jesus. So they said to each other, "He has saved others from trouble, but he cannot save himself!"
³² He said, 'I am the Messiah. I am the King who rules the people of Israel.' If his words are true, he should come down now from the cross! Then we will believe him!" The two men who were crucified beside him also insulted him.

ULB:

³¹ In the same way the chief priests were mocking him with each other, along with the scribes, and said, "He saved others, but he cannot save himself. ³² Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." And those who were crucified with him also taunted him.

translationWords:

- chief priests
- scribe, expert in the Jewish law
- Christ, Messiah
- Israel, Israelites, nation of Israel
- cross
- crucify

translationNotes:

- **In the same way** - This refers to the way that the people who were walking by Jesus were mocking him.
- **were mocking him with each other** - "were saying mocking things about Jesus among themselves"
- **the King of Israel** - This is another name for Jesus.
- **believe** - The means to believe in Jesus. AT: "believe in him" (See: [Assumed Knowledge and Implicit Information](#))
- **taunted** - "mocked" or "insulted"

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 15:33-35**UDB:**

³³ At noon the whole land became dark, and it stayed dark until three o'clock in the afternoon. ³⁴ At three o'clock Jesus shouted loudly, "Eloi, Eloi, lama sabachthani?" That means, "My God, my God, why have you deserted me?" ³⁵ When some of the people who were standing there heard the word 'Eloi', they misunderstood it and said, "Listen! He is calling for the prophet Elijah!"

ULB:

³³ At the sixth hour, darkness came over the whole land until the ninth hour. ³⁴ At the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is interpreted, "My God, my God, why have you forsaken me?" ³⁵ Some of those standing by heard his words and said, "Look, he is calling for Elijah."

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- God
- forsake, forsaken, forsook
- Elijah

translationNotes:

- **Connecting Statement:** - At noon darkness covers the whole land until three o'clock when Jesus cries out with a loud voice and dies, and the temple curtain rips from the top to the bottom.
- **the sixth hour** - This refers to noon or 12 p.m.
- **darkness came over the whole land** - Here the author describes it becoming dark outside as if the darkness were a wave that moved over the land. AT: "the whole land became dark" (See: [Metaphor](#))
- **At the ninth hour** - This refers to three o'clock in the afternoon. AT: "At three o'clock in the afternoon" or "In the middle of the afternoon"
- **Eloi, Eloi, lama sabachthani** - These are Aramaic words that should be copied as is into your language with similar sounds. (See: [Copy or Borrow Words](#))
- **is interpreted** - "means"
- **Some of those standing by heard his words and said** - It can be stated clearly that they misunderstood what Jesus said. AT: "When some of those standing there heard his words, they misunderstood and said" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 15:36-38**UDB:**

³⁶ One of them ran and filled a sponge with sour wine. He placed it on the tip of a reed, and then held it up to try to get Jesus to suck on it. He said, “Wait! Let us see whether Elijah will come to take him down from the cross!” ³⁷ And then Jesus shouted loudly, stopped breathing, and died. ³⁸ At that moment the curtain in the temple sanctuary split into two pieces from top to bottom.

ULB:

³⁶ Someone ran, put sour wine on a sponge, put it on a reed staff, and gave it to him to drink. The man said, “Let us see if Elijah comes to take him down.” ³⁷ Then Jesus cried out with a loud voice and died. ³⁸ The curtain of the temple was split in two from the top to the bottom.

translationWords:

- wine, wineskin, new wine
- staff
- Elijah
- Jesus, Jesus Christ, Christ Jesus
- cry, cry out
- temple

translationNotes:

- **sour wine** - “vinegar”
- **reed staff** - “stick.” This was a staff made from a reed.
- **gave it to him** - “gave it to Jesus.” The man held up the staff so that Jesus could drink wine from the sponge. AT: “held it up to Jesus” (See: [Assumed Knowledge and Implicit Information](#))
- **The curtain of the temple was split in two** - Mark is showing that God himself split the temple curtain. This can be translated in active form. AT: “God split the curtain of the temple in two” (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 15:39-41**UDB:**

³⁹ The officer who supervised the soldiers who nailed Jesus to the cross was standing in front of Jesus. When he saw how Jesus had died, he exclaimed, “Truly, this man was the Son of God!” **40-41** There were also some women there; they were watching these events from a distance. They had accompanied Jesus when he was in Galilee, and they had provided what he needed. They had come with him to Jerusalem. Among those women was Mary from Magdala. There was another Mary, who was the mother of the younger James and of Joses. There was also Salome.

ULB:

³⁹ And when the centurion who stood and faced Jesus saw that he was dead in this way, he said, “Truly this man was the Son of God.” ⁴⁰ There were also women who looked on from a distance. Among them were Mary Magdalene, Mary (the mother of James the younger and of Joses), and Salome. ⁴¹ When he was in Galilee they followed him and served him. Many other women also came up with him to Jerusalem.

translationWords:

- **centurion**
- **amen, truly**
- **Son of God, the Son, Son**
- **Mary Magdalene**
- **Mary, the mother of Jesus**
- **James (brother of Jesus)**
- **Galilee, Galilean**
- **Jerusalem**

translationNotes:

- **the centurion** - This is the centurion who supervised the soldiers who crucified Jesus.
- **who stood and faced Jesus** - “who stood facing Jesus”
- **that he was dead in this way** - “how Jesus had died” or “the way Jesus had died”
- **Son of God** - This is an important title for Jesus. (See: **Translating Son and Father**)
- **looked on from a distance** - “watched from far away”
- **(the mother of James ... and of Joses)** - “who was the mother of James ... and of Joses.” This can be written without the parentheses.
- **James the younger** - “the younger James.” This man was referred to as “the younger” probably to distinguish him from another man named James.

- **Joses** - This Joses was not that same person as the younger brother of Jesus. See how you translated the same name in [6:3](#). (See: [How to Translate Names](#))
- **Salome** - Salome is the name of a woman. (See: [How to Translate Names](#))
- **When he was in Galilee they followed him ... with him to Jerusalem** - “When Jesus was in Galilee these women followed him ... with him to Jerusalem.” This is background information about the women who watched the crucifixion from a distance. (See: [Background Information](#))
- **came up with him to Jerusalem** - Jerusalem was higher than almost any other place in Israel, so it was normal for people to speak of going up to Jerusalem and going down from it.

Links:

- [Introduction to the Gospel of Mark](#)
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Mark 15:42-44**UDB:**

42-43 When evening was near, a man named Joseph from Arimathea came there. He was a member of the Jewish council, one whom everyone respected. He was also one of those who had been waiting expectantly for when God would show himself as king. Evening was now approaching. It was the day before the Sabbath, a day the Jews called the day of preparation. So he went with courage to Pilate and asked him to permit him to take the body of Jesus down from the cross and bury it immediately. ⁴⁴ Pilate was surprised when he heard that Jesus was already dead. So he summoned the officer who was in charge of the soldiers who had crucified Jesus, and he asked him if Jesus had already died.

ULB:

⁴² When evening had come, because it was the Day of Preparation, that is, the day before the Sabbath, ⁴³ Joseph of Arimathea came there. He was a respected member of the council, who was waiting for the kingdom of God. He boldly went in to Pilate and asked for the body of Jesus. ⁴⁴ Pilate was amazed that Jesus was already dead; he called the centurion and asked him if Jesus was dead.

translationWords:

- Sabbath
- council
- kingdom of God, kingdom of heaven
- bold, boldly, boldness
- Pilate
- marvel, wonder, amazed, astonished

translationNotes:

- **Connecting Statement:** - Joseph of Arimathea asks Pilate for the body of Jesus, which he wraps in linen and puts in a tomb.
- **evening had come** - Here evening is spoken of as if it were something that is able to “come” from one place to another. AT: “it had become evening” or “it was evening” (See: **Metaphor**)
- **Joseph of Arimathea came there. He was a respected** - The phrase “came there” refers to Joseph coming to Pilate, which is also described after the background information is given, but his coming is referenced before for emphasis and to help introduce him to the story. There may be a different way to do this in your language. AT: “Joseph of Arimathea was a respected” (See: **Introduction of New and Old Participants**)

- **Joseph of Arimathea** - “Joseph from Arimathea.” Joseph is the name of a man, and Arimathea is the name of the place his is from. (See: [How to Translate Names](#))
- **He was a respected member of the council ... for the kingdom of God** - This is background information about Joseph. (See: [Background Information](#))
- **went in to Pilate** - “went to Pilate” or “went in to where Pilate was”
- **asked for the body of Jesus** - If he did not bury Jesus that evening he would have to wait until the Sabbath was over because the law did not permit anyone to do any type of work on the Sabbath. This can be made explicit. AT: “asked for the body of Jesus so that he could bury him immediately while it was still the day of preparation” (See: [Assumed Knowledge and Implicit Information](#))
- **Pilate was amazed that Jesus was already dead; he called the centurion** - Pilate heard people saying that Jesus was dead. This surprised him, so he asked the centurion if it was true. This can be made clear. AT: “Pilate was amazed when he heard that Jesus was already dead, so he called the centurion” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of Mark](#)
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- [Mark 15 Translation Questions](#)

Mark 15:45-47**UDB:**

⁴⁵ When the officer told Pilate that Jesus was dead, Pilate allowed Joseph to take away the body. ⁴⁶ After Joseph had bought a linen cloth, he and others took Jesus' body down from the cross. They wrapped it in the linen cloth and laid it in a tomb that previously had been dug out of the rock cliff. Then they rolled a huge flat stone in front of the entrance to the tomb. ⁴⁷ Mary from Magdala and Mary the mother of Jesus were watching where Jesus' body was placed.

ULB:

⁴⁵ When Pilate learned from the centurion that Jesus was dead, he gave the body to Joseph. ⁴⁶ Joseph had bought a linen cloth. He took him down from the cross, wrapped him in the linen cloth, and laid him in a tomb that had been cut out of a rock. Then he rolled a stone against the entrance of the tomb. ⁴⁷ Mary Magdalene and Mary the mother of Jesus saw the place where Jesus was buried.

translationWords:

- **centurion**
- **cross**
- **tomb, grave, burial place**
- **Mary Magdalene**
- **Mary, the mother of Jesus**

translationNotes:

- **When he learned** - "When Pilate learned"
- **he granted his body to Joseph** - "he permitted Joseph to take Jesus' body"
- **linen** - Linen is cloth made from the fibers of a flax plant. See how you translated this in [14:51](#).
- **He took him down ... Then he rolled a stone** - Joseph had help from other people to take Jesus down from the cross, preparing it for the tomb, and closing the tomb. AT: "He and others took him down ... Then they rolled a stone" (See: [Metonymy](#))
- **a tomb that had been cut out of a rock** - This can be stated in active form. AT: "a tomb that someone had previously cut out of solid rock" (See: [Active or Passive](#))
- **a stone against** - "a huge flat stone in front of" (UDB)
- **Joses** - This Joses was not that same person as the younger brother of Jesus. See how you translated the same name in [6:3](#). (See: [How to Translate Names](#))
- **the place where Jesus was buried** - This can be stated in active form. AT: "the place where Joseph and the others buried Jesus' body" (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 15 General Notes](#)
- [Mark 15 Translation Questions](#)

Mark 16 General Notes

Special concepts in this chapter

Burial Practices

It was customary in ancient Israel to place important or wealthy people in tombs and to close up the tombs with a large rock. Only wealthy families could usually afford this kind of burial place.

Other possible translation difficulties in this chapter

A young man

The gospel accounts differ as to how many men or angels appeared in this interaction. It is probably that the men were angels, but their number is unclear. It is best to translate this as it appears in the ULB without trying to reconcile these passages. (See: John 20:1-2)

Links:

- [Mark 16:01 Notes](#)

Mark 16:1-2**UDB:**

¹ When the Sabbath had ended, Mary from Magdala, Mary the mother of the younger James, and Salome bought fragrant ointments to anoint Jesus' body for burial. ² Very early on the first day of the week, just after the sun rose, they took the fragrant ointment and started toward the tomb.

ULB:

16 ¹ When the Sabbath day was over, Mary Magdalene and Mary the mother of James, and Salome bought spices that they might come and anoint Jesus' body. ² Very early on the first day of the week, they went to the tomb when the sun came up.

translationWords:

- [Sabbath](#)
- [Mary Magdalene](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [tomb, grave, burial place](#)

translationNotes:

- **Connecting Statement:** - On the first day of the week, women come early because they expect to use spices to anoint Jesus' body. They are surprised to see a young man who tells them Jesus is alive, but they are afraid and do not tell anyone.
- **When the Sabbath day was over** - That is, when the sun had set on the seventh day and the first day of the week had begun.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 16 General Notes](#)
- [Mark 16 Translation Questions](#)

Mark 16:3-4**UDB:**

³ While they were going there, they were asking each other, “Who will roll away for us the stone that blocks the entrance of the tomb?” ⁴ After they arrived, they looked up and saw that someone had rolled away the stone, which was very large.

ULB:

³ They were saying to one another, “Who will roll away the stone for us from the entrance to the tomb?” ⁴ When they looked up, they saw that the stone had been rolled away, for it was very large.

translationWords:

- [tomb, grave, burial place](#)

translationNotes:

- **the stone had been rolled away** - This can be stated in active form. AT: “someone had rolled away the stone” (UDB) (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 16 General Notes](#)
- [Mark 16 Translation Questions](#)

Mark 16:5-7**UDB:**

⁵ They entered the tomb and saw an angel who looked like a young man. He was sitting at the right side of the cave. He was wearing a white robe. As a result, they were astonished. ⁶ The young man said to them, "Do not be astonished! I know that you are looking for Jesus, the man from Nazareth, who was nailed to a cross and crucified. But he has become alive again! He is not here! Look! Here is the place where they placed his body. ⁷ Go and tell his disciples. Particularly be sure that you tell Peter. Tell them, 'Jesus is going ahead of you to Galilee, and you will see him there, just like he told you previously!'"

ULB:

⁵ They entered the tomb and saw a young man dressed in a white robe, sitting on the right side, and they were astonished. ⁶ He said to them, "Do not be afraid. You seek Jesus, the Nazarene, who was crucified. He is risen! He is not here. Look at the place where they had laid him. ⁷ But go, tell his disciples and Peter that he is going ahead of you to Galilee. There you will see him, just as he told you."

translationWords:

- Nazareth, Nazarene
- crucify
- raise, rise, risen, arise, arose
- disciple
- Peter, Simon Peter, Cephas
- Galilee, Galilean

translationNotes:

- **He is risen!** - The angel is emphatically stating that Jesus has risen from the dead. This can be translated in active form. AT: "He arose!" or "God raised him from the dead!" or "He raised himself from the dead!" (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 16 General Notes](#)
- [Mark 16 Translation Questions](#)

Mark 16:8**UDB:**

⁸ The women went outside and ran from the tomb. They were trembling because they were afraid, and they were astonished. But they did not say anything to anyone about this because they were afraid.

ULB:

⁸ They went out and ran from the tomb; they were trembling and amazed. They said nothing to anyone because they were so afraid.

translationWords:

- [tomb, grave, burial place](#)
- [marvel, wonder, amazed, astonished](#)

translationNotes:**Links:**

- [Introduction to the Gospel of Mark](#)
- [Mark 16 General Notes](#)
- [Mark 16 Translation Questions](#)

Mark 16:9-11**UDB:**

⁹ When Jesus became alive again early on the first day of the week, he appeared first to Mary from Magdala. She was the woman from whom he had previously forced out seven evil spirits. ¹⁰ She went to those who had been with Jesus, while they were mourning and crying. She told them what she had seen. ¹¹ But when she told them that Jesus was alive again and that she had seen him, they refused to believe it.

ULB:

⁹ [1]The best ancient copies omit Mark 16:9-20. Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had cast out seven demons. ¹⁰ She went and told those who were with him, while they were mourning and weeping. ¹¹ They heard that he was alive and that he had been seen by her, but they did not believe.

translationWords:

- [Mary Magdalene](#)
- [demon, evil spirit, unclean spirit](#)
- [believe, believe in, belief](#)

translationNotes:

- **Connecting Statement:** - Jesus appears first to Mary Magdalene, who tells the disciples, then he appears to two others as they walk in the country, and later he appears to the eleven disciples.
- **on the first day of the week** - “on Sunday”
- **They heard** - “They heard Mary Magdalene say”

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 16 General Notes](#)
- [Mark 16 Translation Questions](#)

Mark 16:12-13**UDB:**

¹² Later that day, Jesus appeared in a different form to two of his disciples while they were walking from Jerusalem to the surrounding area. ¹³ After they recognized him, those two went back to Jerusalem. They told his other followers what had happened, but they did not believe it.

ULB:

¹² [1]The best ancient copies omit Mark 16:9-20. After these things he appeared in a different form to two of them, as they were walking out into the country. ¹³ They went and told the rest of the disciples, but they did not believe them.

translationWords:

- [disciple](#)

translationNotes:

- **he appeared in a different form** - Jesus was the person whom the “two of them” saw, but what they saw did not look like Jesus, so they did not know they were looking at Jesus.
- **two of them** - two of “those who were with him” ([16:10](#))
- **they did not believe them** - The rest of the disciples did not believe what the two who had been walking in the country said.

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 16 General Notes](#)
- [Mark 16 Translation Questions](#)

Mark 16:14-16**UDB:**

¹⁴ Later Jesus appeared to the eleven apostles while they were eating. He scolded them because they had stubbornly refused to believe the reports of those who saw him after he had become alive again.

¹⁵ He said to them, "Go into the whole world and preach the good news to everyone!" ¹⁶ God will save everyone who believes your message and who is baptized. He will condemn everyone who does not believe.

ULB:

¹⁴ [1]The best ancient copies omit Mark 16:9-20. Jesus later appeared to the eleven as they were reclining at the table, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who saw him after he rose from the dead ones. ¹⁵ He said to them, "Go into all the world, and preach the gospel to the entire creation." ¹⁶ He who believes and is baptized will be saved, and he who does not believe will be condemned.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- the twelve, the eleven
- rebuke
- unbeliever, unbelief
- believe, believe in, belief
- preach
- good news, gospel
- baptize, baptism
- save, safe
- condemn, condemnation

translationNotes:

- **Connecting Statement:** - When Jesus meets with the eleven, he rebukes them for their unbelief and tells them to go out into all the world to preach the gospel.
- **the eleven** - These are the eleven disciples who remained after Judas left them.
- **they were reclining at the table** - This is a metonym for eating, which was the usual way people in that day ate meals. AT: "they were eating a meal" (See: **Metonymy**)
- **reclining** - They were lying down on the left side, using their right hand to eat the food on the table.

- **hardness of heart** - Jesus is rebuking his disciples because they would not believe in him. Translate this idiom so it is understood that the disciples were not believing Jesus. AT: “refusal to believe” (See: [Idiom](#))
- **Go into all the world** - Here “the world” is a metonym for the people in the world. AT: “Go everywhere there are people” (See: [Metonymy](#))
- **the entire creation** - This is a hyperbole, an exaggeration, and a metonym for the people in “all the world.” AT: “absolutely everybody” (See: [Metonymy](#) and [Hyperbole](#))
- **He who believes and is baptized will be saved** - The word “He” refers to anyone. This sentence can be made active. AT: “God will save all people who believe and allow you to baptize them” (See: [Active or Passive](#))
- **he who does not believe will be condemned** - The word “he” refers to anyone. This clause can be made active. AT: “God will condemn all people who do not believe” (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 16 General Notes](#)
- [Mark 16 Translation Questions](#)

Mark 16:17-18**UDB:**

¹⁷ Those who believe the good news will perform miracles to show that I am with them. By my power they will do miracles like these: they will force evil spirits out of people. They will speak in languages that they have not learned. ¹⁸ If they pick up snakes or if they drink any poisonous liquid, they will not be hurt. God will heal sick people on whom they lay their hands.”

ULB:

¹⁷ [1]The best ancient copies omit Mark 16:9-20. These signs will go with those who believe: In my name they will cast out demons. They will speak in new languages. ¹⁸ They will pick up snakes with their hands, and if they drink anything deadly, it will not hurt them. They will lay hands on the sick, and they will get well.”

translationWords:

- demon, evil spirit, unclean spirit
- serpent, snake, viper

translationNotes:

- **These signs will go with those who believe** - Mark speaks of miracles as though they were people going along with the believers. AT: “People watching those who believe will see these things happen and know that I am with the believers” (See: [Personification](#))
- **In my name they** - Possible meanings are 1) Jesus is giving a general list: “In my name they will do things like these: They” or 2) Jesus is giving an exact list: “These are the things they will do in my name: They.”
- **In my name** - Here “name” is associated with Jesus’ authority and power. AT: “By the authority of my name” or “By the power of my name.” See how “in your name” is translated in [9:38](#). (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 16 General Notes](#)
- [Mark 16 Translation Questions](#)

Mark 16:19-20

UDB:

¹⁹ After the Lord Jesus had said this to the disciples, God took him up into heaven. Then he sat down on his throne beside God at the place of highest honor at his right hand, to rule with him. ²⁰ As for the disciples, they went out from Jerusalem, and then they preached everywhere. Wherever they went, the Lord enabled them to perform miracles. By doing that, he showed people that God's message is true.

ULB:

¹⁹ [1]The best ancient copies omit Mark 16:9-20. After the Lord had spoken to them, he was taken up into heaven and sat down at the right hand of God. ²⁰ The disciples left and preached everywhere, while the Lord worked with them and confirmed the word by the signs that went with them.

translationWords:

- Lord
- heaven, sky, heavens, heavenly
- right hand
- God
- disciple
- preach
- miracle, wonder, sign

translationNotes:

- **he was taken up into heaven and sat** - This can be stated in active form. AT: "God took him up into heaven, and he sat" (See: [Active or Passive](#))
- **at the right hand of God** - "where the one to whom God gives the most honor and power sits"
- **confirmed the word** - "showed that his words, which they were speaking, were true" (See: [Idiom](#))

Links:

- [Introduction to the Gospel of Mark](#)
- [Mark 16 General Notes](#)
- [Mark 16 Translation Questions](#)

translationQuestions

Mark 1

Q? What did the prophet Isaiah predict would happen before the Lord came?

A. Isaiah predicted that God would send a messenger, a voice of someone calling out in the wilderness, to prepare the way of the Lord. [1:2-3]

Q? What did John come preaching?

A. John came preaching a baptism of repentance for the forgiveness of sins. [1:4]

Q? What did the people do as they were baptized by John?

A. The people confessed their sins as they were baptized by John. [1:5]

Q? What did John eat?

A. John ate locusts and wild honey. [1:6]

Q? With what did John say the one coming after him would baptize?

A. John said the one coming after him would baptize with the Holy Spirit. [1:8]

Q? What did Jesus see as he came up out of the water after being baptized by John?

A. After being baptized, Jesus saw the heavens split open and the Spirit descend on him as a dove. [1:10]

Q? What did the voice from heaven say after Jesus was baptized?

A. The voice from heaven said, "You are my beloved Son; I am very pleased with you". [1:11]

Q? Who drove Jesus out into the wilderness?

A. The Spirit drove Jesus out into the wilderness. [1:12]

Q? How long was Jesus in the wilderness, and what happened to him there?

A. Jesus was in the wilderness forty days, and he was tempted by Satan there. [1:13]

Q? What message did Jesus preach?

A. Jesus preached that the kingdom of God was near, and that people must repent and believe in the gospel. [1:15]

Q? What did Jesus say he would make Simon and Andrew?

A. Jesus said he would make Simon and Andrew fishers of men. [1:17]

Q? What was the occupation of Simon and Andrew?

A. Simon and Andrew were fishermen. [1:16]

Q? What was the occupation of James and John?

A. James and John were fishermen. [1:19]

Q? Why did Jesus' teaching astonish the people in the synagogue?

A. Jesus' teaching astonished the people because Jesus taught as one with authority. [1:22]

Q? What title did the unclean spirit in the synagogue give Jesus?

A. The unclean spirit in the synagogue gave Jesus the title of the Holy One of God. [1:24]

Q? What happened with the news about Jesus?

A. The news about Jesus went out everywhere. [1:28]

Q? When they went into Simon's house, who did Jesus heal?

A. When they went into Simon's house, Jesus healed Simon's mother-in-law. [1:30]

Q? What happened when it was evening?

A. When it was evening, the people brought all who were sick or possessed by demons, and Jesus healed them. [1:32-34]

Q? What did Jesus do before the sun rose?

A. Before the sun rose, Jesus went out to a solitary place and prayed there. [1:35]

Q? What did Jesus tell Simon he had come to do?

A. Jesus said that he had come to preach in the surrounding towns. [1:38-39]

Q? What attitude did Jesus have toward the leper who begged Jesus to be healed?

A. Jesus had pity on the leper and healed him. [1:40-42]

Q? What did Jesus tell the leper to do, and why?

A. Jesus told the leper to go offer the sacrifices according to what Moses commanded as a testimony. [1:44]

Mark 2

Q? What did the four men do who were carrying the paralyzed man?

A. The men removed the roof of the house and lowered the paralyzed man to Jesus. [2:4]

Q? What did Jesus say to the paralyzed man?

A. Jesus said, "Child, your sins are forgiven". [2:5]

Q? Why did some of the scribes object to what Jesus had said?

A. Some of the scribes reasoned that Jesus had blasphemed because only God can forgive sins. [2:6-7]

Q? How did Jesus demonstrate that he had authority on earth to forgive sins?

A. Jesus told the paralyzed man to take up his bed and go to his house, and the man did. [2:10-12]

Q? What was Levi doing when Jesus told Levi to follow him?

A. Levi was sitting at the tax-collecting place when Jesus called him. [2:13-14]

Q? At Levi's house, what was Jesus doing that offended the Pharisees?

A. Jesus was dining with the sinful people and tax collectors. [2:15-16]

Q? Who did Jesus say he had come to call?

A. Jesus said he had come to call sinful people. [2:17]

Q? What question did some people ask Jesus about fasting?

A. They asked Jesus why his disciples did not fast when John's disciples and the Pharisees' disciples did fast. [2:18]

Q? How did Jesus explain why his disciples were not fasting?

A. Jesus said that while the bridegroom is still with the wedding attendants they cannot fast. [2:19]

Q? What did Jesus' disciples do in some fields on the Sabbath which offended the Pharisees?

A. Jesus' disciples picked heads of grain and ate them on the Sabbath. [2:23-24]

Q? What example did Jesus give of someone who needed and ate bread normally forbidden for them?

A. Jesus gave the example of David who out of need ate the bread of the presence normally reserved for the priests. [2:25-26]

Q? For whom did Jesus say the Sabbath was made?

A. Jesus said the Sabbath was made for people. [2:27]

Q? What authority did Jesus claim for himself?

A. Jesus said that he was Lord also of the Sabbath. [2:28]

Mark 3

Q? Why were they watching Jesus on the Sabbath in the synagogue?

A. They were watching Jesus to see if he would heal on the Sabbath, so they could accuse him.

[3:1-2]

Q? What question did Jesus ask the people about the Sabbath?

A. Jesus asked the people if it was lawful to do good or to do harm on the Sabbath. [3:4]

Q? How did the people respond to Jesus' question?

A. The people were silent. [3:4]

Q? What then was Jesus' attitude toward them?

A. Jesus became angry with them. [3:5]

Q? What did the Pharisees do when Jesus healed the man?

A. The Pharisees went out and plotted to put Jesus to death. [3:6]

Q? How many people followed Jesus as he went to the sea?

A. A great crowd followed Jesus. [3:7-8]

Q? What did the demons cry out when they saw Jesus?

A. The demons cried out that Jesus was the Son of God. [3:11]

Q? How many men did Jesus appoint as apostles, and what were they to do?

A. Jesus appointed twelve apostles who were to be with him, preach, and have authority to cast out demons. [3:14-15]

Q? Who was the apostle that would betray Jesus?

A. The apostle that would betray Jesus was Judas Iscariot. [3:19]

Q? What did Jesus' family think about the crowds and the events surrounding Jesus?

A. Jesus' family thought that he was out of his mind. [3:21]

Q? What accusation did the scribes make against Jesus?

A. The scribes accused Jesus of driving out demons by the ruler of demons. [3:22]

Q? What was Jesus' response to the scribes' accusation?

A. Jesus responded that no kingdom divided against itself can stand. [3:23-25]

Q? What sin did Jesus say cannot be forgiven?

A. Jesus said that blasphemy against the Holy Spirit cannot be forgiven. [3:28-30]

Q? Who did Jesus say were his mother and brothers?

A. Jesus said that his mother and brothers were those who do the will of God. [3:33-35]

Mark 4

Q? Why did Jesus get into a boat to teach?

A. Jesus got into a boat to teach because a very large crowd had gathered around him. [4:1]

Q? What happened to the seeds sown on the road?

A. The birds came and devoured them. [4:4]

Q? What happened to the seeds sown on the rocky ground when the sun rose?

A. They withered away because they had no root. [4:6]

Q? What happened to the seeds sown among thorn plants?

A. The thorn plants choked them. [4:7]

Q? What happened to the seeds sown in the good soil?

A. The seeds produced grain, yielding thirty, sixty, and some a hundred times what was planted. [4:8]

Q? What did Jesus say was given to the Twelve, but not to those outside?

A. Jesus said the mystery of the kingdom of God was given to the Twelve, but not to those outside. [4:11]

Q? In Jesus' parable, what is the seed?

A. The seed is the word of God. [4:14]

Q? What does the seed sown on the road represent?

A. It represents those who hear the word, but immediately Satan takes it away. [4:15]

Q? What does the seed sown on the rocky ground represent?

A. It represents those who hear the word with joy, but when persecution comes they stumble. [4:16-17]

Q? What does the seed sown among thorn plants represent?

A. It represents those who hear the word, but the cares of the world choke the word. [4:18-19]

Q? What does the seed sown in the good soil represent?

A. It represents those who hear the word, receive it, and produce fruit. [4:20]

Q? What did Jesus say would happen to the hidden and secret things?

A. Jesus said that the hidden and secret things would be brought into the light. [4:22]

Q? In what way is the kingdom of God like a man who casts his seed upon the ground?

A. The man casts the seed, and it grows, but he does not know how, then when the harvest is ripe he gathers it. [4:26-29]

Q? In what way is the kingdom of God like a mustard seed?

A. The mustard seed begins as the smallest of seeds, yet grows into a great plant where many can make their nests. [4:30-32]

Q? What happened as the disciples and Jesus crossed the lake?

A. A great storm began, threatening to fill the boat with water. [4:35-37]

Q? What was Jesus doing at this time in the boat?

A. Jesus was sleeping. [4:38]

Q? What question did the disciples ask Jesus?

A. The disciples asked Jesus if he cared that they were about to die. [4:38]

Q? What did Jesus then do?

A. Jesus rebuked the wind and calmed the sea. [4:39]

Q? After Jesus did this, what was the response of the disciples?

A. The disciples were filled with great fear and wondered who Jesus was that the wind and sea obeyed him. [4:41]

Mark 5

Q? Who met Jesus when they came to the region of the Gerasenes?

A. A man with an unclean spirit met Jesus. [5:1-2]

Q? What had happened when people tried to restrain this man with chains?

A. When people tried to restrain this man with chains, he tore the chains apart. [5:4]

Q? What did Jesus say to the man?

A. Jesus said to the man, "Come out of the man, you unclean spirit". [5:8]

Q? What title did the unclean spirit give Jesus?

A. The unclean spirit called Jesus the Son of the Most High God. [5:7]

Q? What was the name of the unclean spirit?

A. The unclean spirit's name was Army, because there were many. [5:9]

Q? What happened when Jesus cast out the unclean spirit from the man?

A. The spirits came out and entered a herd of pigs, who ran down a steep hill and drowned in the lake. [5:13]

Q? After the unclean spirit was cast out, what was the condition of the man?

A. The man was sitting with Jesus, clothed and in his right mind. [5:15]

Q? What did the people of the region ask Jesus to do?

A. The people asked Jesus to leave their region. [5:17]

Q? What did Jesus tell the man who had lived in the tombs to now do?

A. Jesus told the man to tell his people what the Lord had done for him. [5:19]

Q? What request did Jairus, the synagogue leader, make of Jesus?

A. Jairus asked Jesus to come with him to lay hands on his daughter who was near death. [5:22-23]

Q? What was the problem with the woman who touched Jesus' cloak?

A. The woman had suffered with a discharge of blood for twelve years. [5:25]

Q? Why did the woman touch Jesus' cloak?

A. The woman thought that if she just touched Jesus' clothes, she would be healed. [5:28]

Q? What did Jesus do when the woman touched his cloak?

A. Jesus knew that power had gone out from him and looked around to see who had touched him. [05:30,32]

Q? When the woman told Jesus all the truth, what did Jesus say to her?

A. Jesus told her that her faith had made her well, and to go in peace. [5:34]

Q? What was the condition of Jairus' daughter when Jesus arrived at the house?

A. Jairus' daughter was dead. [5:35]

Q? What did Jesus tell Jairus at this time?

A. Jesus told Jairus to not be afraid, but to just believe. [5:36]

Q? Which disciples went with Jesus into the room where the child was?

A. Peter, James, and John went with Jesus into the room. [5:37]

Q? What did the people in the house do when Jesus said Jairus' daughter was only sleeping?

A. The people laughed at Jesus when he said that Jairus' daughter was only sleeping. [5:40]

Q? When the child got up and walked, how did the people react?

A. The people were greatly overcome and astonished. [5:42]

Mark 6

Q? Why were the people of Jesus' home town shocked about him?

A. The people did not know from where he got his teachings, his wisdom, and his miracles. [6:2]

Q? Where did Jesus say a prophet is without honor?

A. Jesus said a prophet is without honor in his home town, among his relatives, and in his own household. [6:4]

Q? What amazed Jesus about the people in his home town?

A. Jesus was amazed by the unbelief of the people in his home town. [6:6]

Q? What authority did Jesus give the Twelve as he sent them out?

A. Jesus gave the Twelve authority over unclean spirits. [6:7]

Q? What did the Twelve take with them on their journey?

A. The Twelve took a staff, sandals, and one tunic. [6:8-9]

Q? What did Jesus tell the Twelve to do if a place did not receive them?

A. Jesus told the Twelve to shake off the dust under their feet as a testimony against them. [6:11]

Q? Who did the people suppose Jesus was?

A. The people supposed that Jesus was John the Baptizer, or Elijah, or a prophet. [6:14-15]

Q? What had John the Baptizer told Herod he was doing unlawfully?

A. John had told Herod it was unlawful for Herod to marry his brother's wife. [6:18]

Q? How did Herod react when he heard John preach?

A. Herod became upset when he heard John preach, but he was still glad to hear him. [6:20]

Q? What oath did Herod swear to Herodias?

A. Herod swore that she could have whatever she asked of him, up to half of his kingdom. [6:23]

Q? For what did Herodias ask?

A. Herodias asked for the head of John the Baptizer on a platter. [6:25]

Q? How did Herod react to Herodias' request?

A. Herod became very sorry, but did not refuse her request because of the oaths he had made in front of his guests. [6:26]

Q? What happened when Jesus and the apostles tried to go away by themselves to rest?

A. Many people recognized them and ran to arrive there before Jesus and the apostles. [6:33]

Q? What was Jesus' attitude toward the crowd that was waiting for them?

A. Jesus had compassion on them because they were like sheep without a shepherd. [6:34]

Q? When asked by Jesus, what did the disciples think they would have to do to feed the people?

A. The disciples thought they would have to go and buy two hundred denarii worth of bread. [6:37]

Q? What food did the disciples already have with them?

A. The disciples already had five loaves and two fish with them. [6:38]

Q? What did Jesus do as he took the loaves and fish?

A. As he took the loaves and fish, Jesus looked up to heaven, blessed and broke the loaves, and gave them to his disciples. [6:41]

Q? How much food was left after everyone ate?

A. There were twelve baskets of bread, and pieces of fish left after everyone ate. [6:43]

Q? How many men had been fed?

A. There were five thousand men that had been fed. [6:44]

Q? How did Jesus come to the disciples on the lake?

A. Jesus came to the disciples walking on the lake. [6:48]

Q? What did Jesus tell the disciples when they saw him?

A. Jesus told the disciples to be brave and to not be afraid. [6:50]

Q? Why did the disciples not understand about the miracle of the loaves?

A. The disciples did not understand about the miracle of the loaves because their minds were slow to understand. [6:52]

Q? What did the people of the region do when they recognized Jesus?

A. The people brought the sick on stretchers to Jesus wherever they heard he was coming. [6:55]

Q? What happened to those who just touched the fringe of Jesus' garment?

A. Those who just touched the fringe of Jesus' garment were healed. [6:56]

Mark 7

Q? What were some of Jesus' disciples doing that offended the Pharisees and scribes?

A. Some of the disciples were eating with unwashed hands. [7:2]

Q? Whose tradition was it that hands, cups, pots, copper vessels, and dining couches be washed before eating?

A. It was the tradition of the elders that hands, cups, pots, copper vessels, and dining couches be washed before eating. [7:3-4]

Q? What did Jesus say to the Pharisees and scribes about their teaching on the issue of washing?

A. Jesus said that the Pharisees and scribes taught the rules of men while abandoning the commandment of God. [7:8-9]

Q? How did the Pharisees and scribes void the commandment of God which says to honor your father and mother?

A. They voided God's commandment by telling people to give to them as Corban the money that would have helped their father and mother. [7:11-13]

Q? What did Jesus say does not defile a person?

A. Jesus said that nothing from outside of a person can defile him when it enters into him. [07:15,18-19]

Q? What did Jesus say defiles a person?

A. Jesus said that what comes out of a person defiles him. [07:15,20-23]

Q? What are three things that Jesus said can come out of a person to defile him?

A. Jesus said that evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, and folly can come out of a person to defile him. [7:21-22]

Q? What kinds of foods did Jesus declare to be clean?

A. Jesus declared all foods to be clean. [7:19]

Q? Was the woman whose daughter had an unclean spirit a Jew or a Greek?

A. The woman whose daughter had an unclean spirit was a Greek. [7:25-26]

Q? How did the woman respond when Jesus told her that it was not right to take the children's bread and throw it to the dogs?

A. The woman said that even the dogs under the table eat the children's crumbs. [7:28]

Q? What did Jesus do for the woman?

A. Jesus cast the demon out of the woman's daughter. [7:29-30]

Q? When the man who was deaf and had a speech impediment was brought to Jesus, what did he do to heal him?

A. Jesus put his fingers in the man's ears, spit and touched his tongue, then looked to heaven and said, "Open!" [7:33-34]

Q? What did the people do when Jesus told them to tell no one about his healings?

A. The more Jesus commanded them to be quiet, the more they talked about it. [7:36]

Mark 8

Q? What concern did Jesus state about the great crowd that had been following him?

A. Jesus stated that he was concerned the great crowd had nothing to eat. [8:1-2]

Q? How many loaves did the disciples have with them?

A. The disciples had seven loaves with them. [8:5]

Q? What did Jesus do with the disciples' loaves?

A. Jesus gave thanks, broke the loaves, and gave them to his disciples to serve. [8:6]

Q? How many people ate and were satisfied?

A. There were about four thousand men who ate and were satisfied. [8:9]

Q? How much food remained after everyone had eaten?

A. There were seven baskets of food remaining after everyone had eaten. [8:8]

Q? To test him, what did the Pharisees want Jesus to do?

A. The Pharisees wanted Jesus to give them a sign from heaven. [8:11]

Q? About what did Jesus warn his disciples concerning the Pharisees?

A. Jesus warned his disciples to be on guard of the yeast of the Pharisees. [8:15]

Q? About what did the disciples think Jesus was talking?

A. The disciples thought Jesus was talking about the fact that they had forgotten to bring bread. [8:16]

Q? Jesus reminded his disciples that what had happened when Jesus had broken five loaves?

A. Jesus reminded them that when he had broken five loaves, five thousand people had been fed and twelve baskets full of broken pieces had been taken up. [8:19]

Q? What two things did Jesus first do to the blind man in order to restore his sight?

A. Jesus first spat on his eyes and laid his hands upon him. [8:23]

Q? What third thing did Jesus do to the blind man in order to completely restore his sight?

A. Jesus laid his hands upon his eyes. [8:25]

Q? Who were the people saying that Jesus was?

A. The people were saying that Jesus was John the Baptizer, Elijah, or one of the prophets. [8:28]

Q? Who did Peter say that Jesus was?

A. Peter said that Jesus was the Christ. [8:29]

Q? About what future events did Jesus begin to teach his disciples clearly?

A. Jesus taught his disciples that the Son of Man must suffer, be rejected, be killed, and be raised after three days. [8:31]

Q? What did Jesus say when Peter began to rebuke him?

A. Jesus said to Peter, “Get behind me Satan! You do not care for the things of God, but for the things of people”. [8:33]

Q? What did Jesus say anyone who wants to follow him must do?

A. Jesus said that anyone who wants to follow him must deny himself and take up his cross. [8:34]

Q? What did Jesus say about a person’s desire to gain the things of the world?

A. Jesus said, “What does it profit a person to gain the whole world, and then forfeit his life?” [8:36]

Q? What did Jesus say he would do concerning those who are ashamed of him and his words?

A. Jesus said that at his coming he would be ashamed of those who were ashamed of him and his words. [8:38]

Mark 9

Q? Who did Jesus say would see the kingdom of God coming with power?

A. Jesus said that some standing there with him would not die before they saw the kingdom of God coming with power. [9:1]

Q? What happened to Jesus when Peter, James, and John went up a high mountain with him?

A. Jesus was transfigured and his garments became radiantly brilliant. [9:2-3]

Q? Who was talking with Jesus on the mountain?

A. Elijah and Moses were talking with Jesus. [9:4]

Q? On the mountain, what did the voice from the cloud say?

A. The voice said, "This is my beloved Son. Listen to him". [9:7]

Q? What did Jesus command the disciples about what they had seen on the mountain?

A. Jesus commanded them to tell no one what they had seen, until the Son of Man had risen from the dead. [9:9]

Q? What did Jesus say about Elijah's coming?

A. Jesus said that Elijah does come first to restore all things, and that Elijah had already come. [9:11-13]

Q? What were the disciples unable to do for the father and his son?

A. The disciples were unable to drive out the evil spirit from the father's son. [9:17-18]

Q? Into what did the evil spirit throw the boy to try to destroy him?

A. The evil spirit threw the boy into the fire or into the waters to try to destroy him. [9:22]

Q? How did the father respond when Jesus said all things are possible for the one who believes?

A. The father responded, "I believe! Help my unbelief!" [9:23-24]

Q? Why were the disciples unable to cast out the mute and deaf spirit in the boy?

A. The disciples were unable to cast out the spirit because it could not be cast out except by prayer. [9:28-29]

Q? What did Jesus tell his disciples would happen to him?

A. Jesus told them he would be put to death, then after three days he would rise again. [9:31]

Q? What were the disciples arguing about along the way?

A. The disciples were arguing about who among them was the greatest. [9:33-34]

Q? Who did Jesus say is first?

A. Jesus said that he is first who is servant of all. [9:35]

Q? When someone receives a little child in Jesus' name, who are they also receiving?

A. When someone receives a little child in Jesus' name, they are also receiving Jesus and the one who sent Jesus. [9:36-37]

Q? What would be better for someone who causes a little one who believes in Jesus to stumble?

A. It would be better for that one if a millstone were tied around his neck and he was thrown into the sea. [9:42]

Q? What did Jesus say to do with your eye if it causes you to stumble?

A. Jesus said to tear out your eye if it causes you to stumble. [9:47]

Q? What did Jesus say happens in hell?

A. Jesus said that in hell the worm does not die, and the fire is not put out. [9:48]

Mark 10

Q? What question did the Pharisees ask Jesus in order to test him?

A. The Pharisees asked Jesus if it was lawful for a husband to divorce his wife. [10:2]

Q? What commandment had Moses given the Jews concerning divorce?

A. Moses had allowed a man to write a certificate of divorce and then send his wife away. [10:4]

Q? Why had Moses given the Jews this commandment concerning divorce?

A. Moses had given this commandment to the Jews because of their hard hearts. [10:5]

Q? To what event in history did Jesus refer when telling the Pharisees about God's original design for marriage?

A. Jesus referred to the creation of male and female at the beginning when telling about God's original design for marriage. [10:6]

Q? What did Jesus say the two people, the man and his wife, become when they are married?

A. Jesus said that the two become one flesh. [10:7-8]

Q? What did Jesus say about what God joins together in marriage?

A. Jesus said that what God joins together, let no man tear apart. [10:9]

Q? What was Jesus' reaction when the disciples rebuked those bringing little children to him?

A. Jesus was angry with the disciples and told them to permit the little children to come to him. [10:13-14]

Q? How did Jesus say the kingdom of God must be received in order to enter it?

A. Jesus said the kingdom of God must be received as a little child in order to enter it. [10:15]

Q? What did Jesus first tell the man he must do to inherit eternal life?

A. Jesus told the man he must not kill, not commit adultery, not steal, not testify falsely, not defraud, and must honor his father and mother. [10:19]

Q? What additional commandment did Jesus then give the man?

A. Jesus then commanded the man to sell at that he had and to follow him. [10:21]

Q? How did the man react when Jesus gave him this commandment, and why?

A. The man was sorrowful and walked away, for he had many possessions. [10:22]

Q? Who did Jesus say had great difficulty entering the kingdom of God?

A. Jesus said that the rich had great difficulty entering the kingdom of God. [10:23-25]

Q? How did Jesus say even a rich person could be saved?

A. Jesus said that with people it is impossible, but with God all things are possible. [10:26-27]

Q? What did Jesus say anyone would receive who had left house, family, and lands for Jesus' sake?

A. Jesus said they would receive a hundred times as much in this world, with persecutions, and eternal life in the world to come. [10:29-30]

Q? On what road were Jesus and the disciples traveling?

A. Jesus and the disciples were traveling on the road going up to Jerusalem. [10:32]

Q? What did Jesus tell his disciples would happen to him in Jerusalem?

A. Jesus told his disciples that he would be condemned to death, and after three days he would rise. [10:33-34]

Q? What request did James and John make to Jesus?

A. James and John requested to sit on Jesus' right and left hand with him in glory. [10:35-37]

Q? What did Jesus say that James and John would endure?

A. Jesus said that James and John would endure the cup Jesus would drink, and the baptism with which Jesus would be baptized. [10:39]

Q? Did Jesus grant the request of James and John?

A. No, Jesus said that the seats at his right and left hand were not his to give. [10:40]

Q? How did Jesus say the rulers of the Gentiles treat their subjects?

A. Jesus said that the rulers of the Gentiles dominate their subjects. [10:42]

Q? How did Jesus say those who wish to be great among the disciples must live?

A. Jesus said those who wish to be great among the disciples must be servant of all. [10:43-44]

Q? What did the blind man Bartimaeus do when many rebuked him, telling him to be quiet?

A. Bartimaeus cried out all the more, “Son of David, have mercy on me!” [10:48]

Q? What did Jesus say had healed Bartimaeus of his blindness?

A. Jesus said that Bartimaeus’ faith had healed him. [10:52]

Mark 11

Q? What did Jesus send two of his disciples to do in the village opposite them?

A. Jesus sent them to bring a colt to him that had never been ridden. [11:2]

Q? What happened when the disciples untied the colt?

A. Some people asked the disciples what they were doing, so they spoke to the people as Jesus told them, and the people let them go their way. [11:5-6]

Q? What did the people spread on the road as Jesus rode on the colt?

A. The people spread their garments, and branches they had cut from the fields. [11:8]

Q? What coming kingdom were the people shouting about as Jesus rode toward Jerusalem?

A. The people were shouting that the kingdom of their father David was coming. [11:10]

Q? What did Jesus do when he entered the temple area?

A. Jesus looked around and then went out to Bethany. [11:11]

Q? What did Jesus do when he saw the fig tree with no fruit on it?

A. Jesus said to the fig tree, “No one will ever eat fruit from you”. [11:14]

Q? What did Jesus do when he entered the temple area this time?

A. Jesus cast out the sellers and purchasers, and would not allow anyone to carry merchandise through the temple. [11:15-16]

Q? What did Jesus say the temple was supposed to be, according to Scripture?

A. Jesus said that the temple was supposed to be a house of prayer for all the nations. [11:17]

Q? What did Jesus say the chief priests and scribes had made the temple?

A. Jesus said they had made the temple a den of robbers. [11:17]

Q? What were the chief priests and scribes trying to do to Jesus?

A. The chief priests and scribes were trying to kill Jesus. [11:18]

Q? What happened to the fig tree to which Jesus had spoken?

A. The fig tree to which Jesus had spoken withered away to its roots. [11:20]

Q? What did Jesus say about everything we ask for in prayer?

A. Jesus said that everything we ask for in prayer, believe that we have received it, and it will be ours. [11:24]

Q? What did Jesus say we must do so that the Father in heaven will also forgive you?

A. Jesus said we must forgive whatever we have against anyone, so that the Father will also forgive us. [11:25]

Q? In the temple, what did the chief priests, scribes, and elders want to know from Jesus?

A. They wanted to know by what authority he did the things he was doing. [11:27-28]

Q? What question did Jesus ask the chief priests, scribes, and elders?

A. Jesus asked them if John's baptism was from heaven or from men. [11:30]

Q? Why did the chief priests, scribes, and elders not want to answer that John's baptism was from heaven?

A. They did not want to give this answer because Jesus would ask why they didn't believe John. [11:31]

Q? Why did the chief priests, scribes, and elders not want to answer that John's baptism was from men?

A. They did not want to give this answer because they feared the people, who all believed that John was a prophet. [11:32]

Mark 12

Q? After building and leasing the vineyard, what did the owner do?

A. After building and leasing the vineyard, the owner went away on a journey. [12:1]

Q? What did the vine dressers do to the many servants that the owner sent to receive the fruit of the vineyard?

A. The vine dressers beat some and killed some of the many servants. [12:5]

Q? Who did the owner send last to the vine dressers?

A. The owner sent his beloved son last. [12:6]

Q? What did the vine dressers do with the one sent last by the owner?

A. The vine dressers seized him, killed him, and threw him out of the vineyard. [12:8]

Q? What will the owner of the vineyard do to the vine dressers?

A. The owner of the vineyard will come and destroy the vine dressers and give the vineyard to others. [12:9]

Q? In the scripture, what happens to the stone which the builders rejected?

A. The stone which the builders rejected has been made the cornerstone. [12:10]

Q? What question did the Pharisees and some of the Herodians ask Jesus?

A. They asked him if it was lawful to pay taxes to Caesar or not. [12:14]

Q? How did Jesus answer their question?

A. Jesus said they should give to Caesar the things that are Caesar's, and to God, the things that are God's. [12:17]

Q? In what did the Sadducees not believe?

A. The Sadducees did not believe in the resurrection. [12:18]

Q? In the story told by the Sadducees, how many husbands did the woman have?

A. The woman had seven husbands. [12:22]

Q? What question did the Sadducees ask Jesus about the woman?

A. They asked which of the men would be the woman's husband in the resurrection. [12:23]

Q? What reason did Jesus give the Sadducees for their error?

A. Jesus said that the Sadducees did not know the scriptures nor the power of God. [12:24]

Q? What was Jesus' answer to the Sadducees' question about the woman?

A. Jesus said that in the resurrection, men and women will not marry, but will be like angels. [12:25]

Q? How did Jesus show from the scriptures that there is a resurrection?

A. Jesus quoted from the book of Moses, where God says that he is the God of Abraham, Isaac, and Jacob - all who must then be still alive. [12:26-27]

Q? What commandment did Jesus say is most important?

A. Jesus said that to love the Lord your God with all your heart, soul, mind, and strength is the most important commandment. [12:29-30]

Q? What commandment did Jesus say is second?

A. Jesus said that to love your neighbor as yourself is the second commandment. [12:31]

Q? What question did Jesus ask the scribes about David?

A. Jesus asked how David could call the Christ Lord when the Christ is the son of David. [12:35-37]

Q? What did Jesus tell the people to beware of concerning the scribes?

A. Jesus said that the scribes desire to be honored by men, but they devour widows' houses, and make long prayers for people to see. [12:38-40]

Q? Why did Jesus say that the poor widow had put in more than all who contributed to the offering box?

A. Jesus said she had contributed more because she gave out of her poverty while the others gave out of their abundance. [12:44]

Mark 13

Q? What did Jesus say would happen to the wonderful stones and buildings of the temple?

A. Jesus said that not one stone would be left on another which would not be torn down. [13:2]

Q? What question did the disciples then ask Jesus?

A. The disciples asked Jesus when these things would happen and what would be the sign. [13:4]

Q? About what did Jesus say the disciples must be careful?

A. Jesus said the disciples must be careful that no one lead them astray. [13:5-6]

Q? What did Jesus say would be the beginnings of birth pains?

A. Jesus said the beginning of birth pains would be wars, rumors of wars, earthquakes, and famines. [13:7-8]

Q? What did Jesus say would happen to the disciples?

A. Jesus said that the disciples would be delivered to councils, beaten in synagogues, and would stand before governors and kings as a testimony. [13:9]

Q? What did Jesus say must happen first?

A. Jesus said the gospel must be preached to all the nations first. [13:10]

Q? What did Jesus say would happen between family members?

A. Jesus said that one family member would deliver up another family member to death. [13:12]

Q? Who did Jesus say would be saved?

A. Jesus said that whoever endures to the end would be saved. [13:13]

Q? What did Jesus say those in Judea should do when they see the abomination of desolation?

A. Jesus said that those in Judea should flee to the mountains when they see the abomination of desolation. [13:14]

Q? What did Jesus say the Lord would do for the sake of the elect, so that they would be saved?

A. Jesus said the Lord would shorten the days of tribulation for the sake of the elect. [13:20]

Q? Who did Jesus say would arise to deceive people?

A. Jesus said that false Christs and false prophets would arise to deceive people. [13:22]

Q? What will happen to the powers in the heavens after the tribulation of those days?

A. The sun and moon will be darkened, the stars will fall from the sky, and the powers in the heavens will be shaken. [13:24-25]

Q? What will the people see in the clouds?

A. They will see the Son of Man coming in the clouds with great power and glory. [13:26]

Q? What will the Son of Man do when he comes?

A. The Son of Man will gather his elect from the ends of the earth and the sky. [13:27]

Q? What did Jesus say would not pass away until all of these things occurred?

A. Jesus said that this generation would not pass away until all of these things occurred. [13:30]

Q? What did Jesus say would never pass away?

A. Jesus said that his words would never pass away. [13:31]

Q? When did Jesus say all these things would happen?

A. Jesus said that no one knows the day or hour, except the Father. [13:32]

Q? What command did Jesus give his disciples regarding his coming?

A. Jesus told his disciples to be alert and watch. [13:33,35,37]

Mark 14

Q? What were the chief priests and scribes considering how to do?

A. They were considering how to stealthily arrest Jesus and then kill him. [14:1]

Q? Why did the chief priests and scribes not want to act during the Feast of Unleavened Bread?

A. They were worried that a riot would arise among the people. [14:2]

Q? What did a woman do to Jesus at the house of Simon the leper?

A. A woman broke a vial of costly liquid and poured it on Jesus' head. [14:3]

Q? For what were some rebuking the woman?

A. Some were rebuking the woman for not selling the perfume and giving the money to the poor. [14:5]

Q? What did Jesus say the woman had done for him?

A. Jesus said the woman had anointed his body for burial. [14:8]

Q? What promise did Jesus make about what the woman had done?

A. Jesus promised that wherever the gospel was preached in the whole world, what the woman had done would be spoken of in memory of her. [14:9]

Q? Why did Judas Iscariot go away to the chief priests?

A. Judas Iscariot went away to the chief priests so that he might deliver Jesus to them. [14:10]

Q? How did the disciples find the place where they would all eat the Passover?

A. Jesus told them to go into the city and follow a man carrying a pitcher of water, and then ask him where the guest room was that they would use to eat the Passover. [14:12-14]

Q? What did Jesus say as they were reclining at the table and eating?

A. Jesus said that one of the disciples eating with him would betray him. [14:18]

Q? Which disciple did Jesus say would betray him?

A. Jesus said that the disciple dipping bread with him in the bowl would betray him. [14:20]

Q? What did Jesus say about the destiny of the disciple who betrayed him?

A. Jesus said that it would have been better for him if he had not been born. [14:21]

Q? What did Jesus say as he gave the disciples the broken bread?

A. Jesus said, "Take this. This is my body". [14:22]

Q? What did Jesus say as he gave the disciples the cup?

A. Jesus said, "This is my blood of the covenant, the blood that is poured out for many". [14:24]

Q? When did Jesus say he would again drink of this fruit of the vine?

A. Jesus said he would again drink of this fruit of the vine on the day when he drank it anew in the kingdom of God. [14:25]

Q? At the Mount of Olives, what did Jesus predict about his disciples?

A. Jesus predicted that his disciples would all fall away because of him. [14:27]

Q? What did Jesus tell Peter after Peter said he would never fall away?

A. Jesus told Peter that before the rooster crowed twice, Peter would deny Jesus three times. [14:30]

Q? What did Jesus tell his three disciples to do while he prayed?

A. Jesus told them to remain there and watch. [14:32-34]

Q? For what did Jesus pray?

A. Jesus prayed that this hour might pass from him. [14:35]

Q? What was Jesus willing to accept as an answer to his prayer to the Father?

A. Jesus was willing to accept whatever the Father's will was for him. [14:36]

Q? What did Jesus find when he returned to the three disciples?

A. Jesus found the three disciples sleeping. [14:37]

Q? What did Jesus find the second time he returned from praying?

A. Jesus found the three disciples sleeping. [14:40]

Q? What did Jesus find the third time he returned from praying?

A. Jesus found the three disciples sleeping. [14:41]

Q? What sign did Judas give to show the guards which person was Jesus?

A. Judas kissed Jesus to show which person was Jesus. [14:44-45]

Q? What did Jesus say was being done in his arrest to fulfill scripture?

A. Jesus said that scripture was being fulfilled because they came to arrest him like a robber, with swords and clubs. [14:48-49]

Q? What did those with Jesus do when Jesus was arrested?

A. Those with Jesus left him and fled. [14:50]

Q? What did a young man who was following Jesus do when Jesus was arrested?

A. The young man left his linen garment there and ran away naked. [14:51-52]

Q? Where was Peter as Jesus was taken to the high priest?

A. Peter sat among the guards, near a fire to keep warm. [14:53-54]

Q? What was wrong with the testimony against Jesus given to the Council?

A. The testimony against Jesus was false and did not agree. [14:55-56]

Q? What question did the high priest ask Jesus about who Jesus was?

A. The high priest asked Jesus if he was the Christ, the son of the Blessed. [14:61]

Q? What was Jesus' answer to the high priest's question?

A. Jesus answered that he was the Christ, the son of the Blessed. [14:62]

Q? Hearing Jesus' answer, of what did the high priest say Jesus was guilty?

A. The high priest said that Jesus was guilty of blasphemy. [14:64]

Q? What did they do to Jesus after condemning him as one who deserved death?

A. They spit on him, struck him, and beat him. [14:65]

Q? What was Peter's answer to the servant girl who said that Peter was with Jesus?

A. Peter answered that he did not know or understand about what the girl was talking. [14:66-68]

Q? What was Peter's response when he was asked a third time if he was one of Jesus' disciples?

A. Peter swore and put himself under curses that he did not know Jesus. [14:71]

Q? What happened after Peter answered the third time?

A. After Peter answered the third time, the rooster crowed a second time. [14:72]

Q? What did Peter do after he heard the rooster?

A. After he heard the rooster, Peter broke down and wept. [14:72]

Mark 15

Q? Early in the morning, what did the chief priests do with Jesus?

A. Early in the morning, they bound Jesus and handed him over to Pilate. [15:1]

Q? While the chief priests were presenting many charges against Jesus, what amazed Pilate about Jesus?

A. Pilate was amazed that Jesus no longer answered him. [15:5]

Q? What did Pilate usually do for the crowd at the time of the feast?

A. Pilate usually released to the crowd one prisoner they requested at the time of the feast. [15:6]

Q? Why did Pilate want to release Jesus to the crowd?

A. Pilate knew that it was because of envy that the chief priests had handed Jesus over to him. [15:10]

Q? Who did the crowd cry out to be released?

A. The crowd cried out for Barabbas to be released. [15:11]

Q? What did the crowd say should be done with the King of the Jews?

A. The crowd said that the King of the Jews should be crucified. [15:12-13]

Q? How did the cohort of soldiers dress Jesus?

A. The soldiers put a purple robe on Jesus and put on him a twisted crown of thorns. [15:17]

Q? Who carried Jesus' cross?

A. A passerby, Simon of Cyrene, was forced to carry Jesus' cross. [15:21]

Q? What was the name of the place where the soldiers brought Jesus to crucify him?

A. The name of the place was Golgotha, which means Place of a Skull. [15:22]

Q? What did the soldiers do with Jesus' garments?

A. The soldiers cast lots for Jesus' garments. [15:24]

Q? What charge against Jesus did the soldiers write on the sign?

A. The soldiers wrote "The King of the Jews" on the sign. [15:26]

Q? What did those who passed by challenge Jesus to do?

A. Those who passed by challenged Jesus to save himself and get down from the cross. [15:29-30]

Q? What did the chief priests say Jesus should do so they would believe?

A. The chief priests said that Jesus should come down from the cross so they would believe. [15:31-32]

Q? What titles did the chief priests use for Jesus as they mocked him?

A. The chief priests called Jesus the Christ and the King of Israel. [15:32]

Q? What happened at the sixth hour?

A. At the sixth hour, darkness came over the whole land. [15:33]

Q? What did Jesus cry out at the ninth hour?

A. Jesus cried out, "My God, my God, why have you forsaken me?" [15:34]

Q? What did Jesus do before he died?

A. Jesus cried out with a loud voice before he died. [15:37]

Q? What happened in the temple when Jesus died?

A. The curtain of the temple was split in two from top to bottom when Jesus died. [15:38]

Q? What did the centurion testify when he saw how Jesus died?

A. The centurion testified that truly this man was the Son of God. [15:39]

Q? On what day did Jesus die?

A. Jesus died on the day before the Sabbath. [15:42]

Q? What did Joseph of Arimathea do after Jesus died?

A. Joseph of Arimathea took Jesus down from the cross, wrapped him in linen cloth, and laid him in a tomb, rolling a stone against the entrance of the tomb. [15:46]

Mark 16

Q? When did the women go to Jesus' tomb to anoint his body?

A. The women went to the tomb on the first day of the week when the sun came up. [16:2]

Q? How did the women enter the tomb even though there had been a very large stone at the entrance?

A. Someone had rolled away the very large stone from the entrance. [16:4]

Q? What did the women see when they entered the tomb?

A. The women saw a young man dressed in a white robe sitting on the right side. [16:5]

Q? What did the young man say about Jesus?

A. The young man said that Jesus was risen and was not there. [16:6]

Q? Where did the young man say the disciples would meet Jesus?

A. The young man said the disciples would meet Jesus in Galilee. [16:7]

Q? To whom did Jesus first appear after his resurrection?

A. Jesus first appeared to Mary Magdalene. [16:9]

Q? How did Jesus' disciples respond when Mary told them she had seen Jesus alive?

A. The disciples did not believe. [16:11]

Q? How did Jesus' disciples respond when two other people told them they had seen Jesus alive?

A. The disciples did not believe. [16:13]

Q? When he appeared to the disciples, what did Jesus say to them about their unbelief?

A. Jesus rebuked the disciples for their unbelief. [16:14]

Q? What command did Jesus give the disciples?

A. Jesus commanded the disciples to go into all the world and preach the gospel. [16:15]

Q? Who did Jesus say would be saved?

A. Jesus said those who believed and were baptized would be saved. [16:16]

Q? Who did Jesus say would be condemned?

A. Jesus said those who did not believe would be condemned. [16:16]

Q? What signs did Jesus say would go with those who believed?

A. Jesus said those who believed would cast out demons, would speak in new languages, would not be hurt by anything deadly, and would heal others. [16:17-18]

Q? What happened to Jesus after he spoke to the disciples?

A. After he spoke to the disciples, Jesus was taken up into heaven and sat down at the right hand of God. [16:19]

Q? What did the disciples then do?

A. The disciples then left and preached everywhere. [16:20]

Q? What did the Lord then do?

A. The Lord then worked with the disciples and confirmed the word with miraculous signs. [16:20]

translationWords

Abiathar

Definition:

Abiathar was a high priest for the nation of Israel during the time of King David.

- When King Saul killed the priests, Abiathar escaped and went to David in the wilderness.
- Abiathar and another high priest named Zadok served David faithfully throughout his reign.
- After David's death, Abiathar helped Adonijah try to become king instead of Solomon.
- Because of this, King Solomon removed Abiathar from the priesthood.

(See also: [Zadok](#), [Saul \(OT\)](#), [David](#), [Solomon](#), [Adonijah](#))

Bible References:

Waiting

abomination, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and didn’t want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include: lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by, “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase, “is an abomination to” could include: “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as, “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#), [Daniel](#), [desecrate](#), [desolate](#), [desolation](#), [idol](#), [idolatrous](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

Abraham, Abram

Facts:

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.
- While living in the land of Canaan, when they were very old, Abraham and his wife Sarah had a son, Isaac.

(Translation suggestions: [Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [chaldea](#), [Sarah](#), [Sarai](#), [Isaac](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-06]** 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.”
- **[05-04]** Then God changed **Abram’s** name to **Abraham**, which means “father of many.”
- **[05-05]** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham’s son.
- **[05-06]** 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.”
- **[06-01]** 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.
- **[06-04]** 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.
- **[21-02]** God promised **Abraham** that through him all people groups of the world would receive a blessing.

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that involves a married person having sexual relations with someone who is not his spouse. The term “adulterous” describes this kind of behavior or the 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.
- The term “adulterous” is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

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](#))
- When “adulterous” is used in a figurative sense, it is best to translate it literally in order to communicate God’s view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of “adulterous” could be translated as “unfaithful” or “immoral” or “like an unfaithful spouse.”

(See also: [commit](#), [committed](#), [commitment](#), [covenant](#), [fornication](#), [sexual immorality](#), , [have sex with](#), [have relations with](#), [sleep with](#), [lovmaking](#), [unfaithful](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-06]**”Do not commit **adultery**.”
- **[28-02]** Do not commit **adultery**.
- **[34-07]**”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.””

adversary, enemy

Definition:

An “adversary” is a person or group who is opposed to someone or something. The term “enemy” has a similar meaning.

- An adversary can be a person who tries to oppose you or harm you.
- A nation can be called an “adversary” when it fights against another nation.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- Adversary may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See: [Satan](#), [devil](#), [evil one](#))

Bible References:

Waiting

afflict, affliction

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- God afflicted his people with sickness or other hardships in order to cause them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to be suffering some kind of distress, such as a disease, persecution, or emotional grief.

Translation Suggestions:

- To afflict someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- In certain contexts “afflict” could be translated as “happen to” or “come to” or “bring suffering.”
- A phrase like, “afflict someone with leprosy” could be translated as, “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.” physical
- The phrase “afflicted with” could also be translated as, “suffering from” or “sick with.”

(See: [leprosy](#), [leper](#), [leprous](#), [plague](#), [suffer](#), [suffering](#))

Bible References:

Waiting

marvel, wonder, amazed, astonished

Definition:

All these terms refer to being very surprised because of something extraordinary that happened.

- Some of these words are translations of Greek expressions that mean “struck with amazement” or “standing outside of (oneself).” These expressions express how very surprised or shocked the person was feeling. Other languages might also have expressions to express this.
- Usually the event that caused the wonder and amazement was a miracle, something only God could do.
- The meaning of these terms can also include feelings of confusion because what happened was totally unexpected.
- Other ways to translate these words could be, “extremely surprised” or “very shocked.”
- Related words include: “marvelous” (amazing, wonderful), “amazement,” and “astonishment.”
- In general, these terms are positive and express that the people were happy about what had happened.

(See also: [miracle](#), [sign](#))

Bible References:

Waiting

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 ULB) 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: [fulfill](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

Andrew

Facts:

Andrew was one of twelve men whom Jesus chose to be his closest disciples (later called apostles).

- Andrew's brother was Simon Peter. Both of them were fishermen.
- Peter and Andrew were fishing in the Sea of Galilee when Jesus called them to be his disciples.
- Before Peter and Andrew met Jesus, they had been disciples of John the Baptizer.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [disciple](#), [John \(the Baptist\)](#), [Peter](#), [Simon Peter](#), [Cephas](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Gennesaret](#), [Sea of Tiberias](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

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 is 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: [How to Translate Unknowns](#))

(See also: [chief](#), [head](#), [messenger](#), [Michael](#), [ruler](#), [rulers](#), [rule](#), [servant](#), [slave](#), [slavery](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-12] God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- [22-03] The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- [23-06] 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.”
- [23-07] Suddenly, the skies were filled with **angels** praising God...
- [25-08] 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.”

angry, anger

Definition:

To “be angry” or to “have anger” means to be very displeased, irritated and upset about something or against someone.

- When people get angry, it often is sinful and selfish, but sometimes it is righteous anger against injustice or oppression.
- God’s anger (also called “wrath”) expresses his strong displeasure regarding sin.
- The phrase, “provoke to anger” means “cause to be angry.”

(See also: [wrath](#), [fury](#))

Bible References:

Waiting

anoint, anointed

Definition:

The term “anoint” means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. The term is also used figuratively to refer to the Holy Spirit choosing and empowering someone.

- 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.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
- After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
- 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 oil on” or “put oil on” or “consecrate by pouring perfumed oil on.”
- To “be anointed” could be translated as “be consecrated with oil.” or “be appointed” or “be consecrated.”
- In some contexts the term “anoint” could be translated as “appoint.”
- 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](#), [Messiah](#), [consecrate](#), [high priest](#), [King of the Jews](#), [priest](#), [priesthood](#), [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#))

Bible References:

Waiting

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, including forcing 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 from each other.
- 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](#), [Saul](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

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.
- **[30-01]** Jesus sent his **apostles** to preach and to teach people in many different villages.
- **[38-02]** 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.
- **[46-08]** Then a believer named Barnabas took Saul to the **apostles** and told them how Saul had preached boldly in Damascus.

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.” This 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:

Waiting

astray, go astray, led astray, stray

Definition:

The terms “stray” and “go astray” mean to disobey God’s will. People who are “led astray” have allowed other people or circumstances to influence them to disobey God.

- The word “astray” gives a picture of leaving a clear path or a place of safety to go down a wrong and dangerous path.
- Sheep who leave the pasture of their shepherd have “strayed.” God compares sinful people to sheep who have left him and “gone astray.”

Translation Suggestions:

- The phrase “go astray” could be translated as, “go away from God” or “take a wrong path away from God’s will” or “stop obeying God” or “live in a way that goes away from God.”
- To “lead someone astray” could be translated as, “cause someone to disobey God” or “influence someone to stop obeying God” or “cause someone to follow you down a wrong path.”

(See: [disobey](#), [disobedient](#), [disobedience](#), [shepherd](#), [to shepherd](#))

Bible References:

Waiting

authority

Definition:

The term “authority” refers to the power of influence and control that someone has over someone else.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” refers to people, governments, or organizations that have authority over others.
- 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: [citizen](#), [command](#), [to command](#), [commandment](#), [obey](#), [obedient](#), [obedience](#), [power](#), [powers](#), [ruler](#), [rulers](#), [rule](#))

Bible References:

Waiting

baptize, baptism

Definition:

In the New Testament, the terms “baptize” and “baptism” usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

- Besides water baptism, the Bible talks about being “baptized with the Holy Spirit” and “baptized with fire.”
- The term “baptism” is also used in the Bible to refer to going through great suffering.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term “baptize” could be translated as “purify,” “pour out on,” “plunge (or dip) into,” “wash,” or “spiritually cleanse.” For example, “baptize you with water” could be translated as, “plunge you into water.”
- The term “baptism” could be translated as, “purification,” “a pouring out,” “a dipping,” “a cleansing,” or “a spiritual washing.”
- When it refers to suffering, “baptism” could also be translated as “a time of terrible suffering” or “a cleansing through severe suffering.”
- Also consider how this term is translated in a Bible translation in a local or national language.

(See: [How to Translate Unknowns](#))

(See also: [John \(the Baptist\)](#), [repent](#), [repentance](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-03] When people heard John’s message, many of them repented from their sins, and John **baptized** them. Many religious leaders also came to be **baptized** by John, but they did not repent or confess their sins.
- [24-06] The next day, Jesus came to be **baptized** by John.
- [24-07] John said to Jesus, “I am not worthy to **baptize** you. You should **baptize** me instead.”
- [42-10] So go, make disciples of all people groups by **baptizing** them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you.”

- [43-11] Peter answered them, "Every one of you should repent and be **baptized** in the name of Jesus Christ so that God will forgive your sins."
- [43-12] About 3,000 people believed what Peter said and became disciples of Jesus. They were **baptized** and became part of the church at Jerusalem.
- [45-11] As Philip and the Ethiopian traveled, they came to some water. The Ethiopian said, "Look! There is some water! May I be **baptized**?"
- [46-05] Saul immediately was able to see again, and Ananias **baptized** him.
- [49-14] Jesus invites you to believe in him and be **baptized**.

Barabbas

Facts:

Barabbas was a prisoner in Jerusalem at the time when Jesus was arrested.

- Barabbas was a criminal who had committed crimes of murder and rebellion against the Roman government.
- When Pontius Pilate offered to either release Barabbas or Jesus, the people chose Barabbas.
- So Pilate allowed Barabbas to go free, but condemned Jesus to be killed.

(Translation suggestions: [How to Translate Names](#))

(See: [Pilate](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Bartholomew

Facts:

Bartholomew was one of Jesus' twelve apostles.

- Along with the other apostles, Bartholomew was sent out to preach the gospel and do miracles in Jesus' name.
- He was also one of those who saw Jesus return to heaven.
- A few weeks after that, he was with the other apostles in Jerusalem at Pentecost when the Holy Spirit came upon them.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [good news](#), [gospel](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [miracle](#), [wonder](#), [sign](#), [Pentecost](#), [Festival of Weeks](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

Beelzebul

Facts:

Beelzebul is another name for Satan, or the devil. It is also sometimes spelled, “Beelzebub.”

- This name literally means “lord of flies” which means, “ruler over demons.” But it is best to translate this term close to the original spelling rather than translate the meaning.
- It could also be translated as “Beelzebul the devil” to make it clear who is being referred to.
- This name is related to the name of the false god “Baal-zebub” of Ekron.

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [evil spirit](#), [unclean spirit](#), [Ekron](#), [Satan](#), [devil](#), [evil one](#))

Bible References:

Waiting

beg, beggar

Definition:

The term “beg” means to urgently ask someone for something. It often refers to asking for money, but it is also commonly used to refer to pleading for something.

- Often people beg or plead when they strongly need something, but don’t know if the other person will give them what they ask for.
- A “beggar” is someone who regularly sits or stands in a public place to ask people for money.
- Depending on the context, this term could be translated as, “plead” or “urgently ask” or “demand money” or “regularly ask for money.”

(See also: [plead](#), [pleading](#), [plea](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[10-04]** God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs.
- **[29-08]** ”The king called the servant and said, ”You wicked servant! I forgave your debt because you **begged** me.”
- **[32-07]** The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!”
- **[32-10]** The man who used to have the demons **begged** to go along with Jesus.
- **[35-11]** His father came out and **begged** him to come and celebrate with them, but he refused.”
- **[44-01]** One day, Peter and John were going to the Temple. As they approached the Temple gate, they saw a crippled man who was **begging** for money.

believe, believe in, belief

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.

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.”

(See also: [faith](#), [believer](#))

Bible References:

Waiting

Examples from the Bible stories:

- [03-04] Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- [04-08] Abram **believed** God’s promise. God declared that Abram was righteous because he **believed** God’s promise.
- [11-02] God provided a way to save the firstborn of anyone who **believed in** him.
- [11-06] But the Egyptians did not **believe** God or obey his commands.
- [37-05] 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?”

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:

Waiting

Bethany

Facts:

The town of Bethany was located at the base of the eastern slope of the Mount of Olives, about 2 miles east of Jerusalem,

- Bethany was near the road that ran between Jerusalem and Jericho.
- Jesus often visited Bethany where his close friends Lazarus, Martha, and Mary lived.
- Bethany is especially known as the place where Jesus raised Lazarus from the dead.

(Translation suggestions: [How to Translate Names](#))

(See also: [Jericho](#), [Jerusalem](#), [Lazarus](#), [Martha](#), [Mary, the mother of Jesus](#), [Mount of Olives](#))

Bible References:

Waiting

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: [Judas Iscariot](#), [Jewish leaders](#), [religious leaders](#), [apostle](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-11]** Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- **[38-02]** After Jesus and the disciples arrived in Jerusalem, Judas went to the Jewish leaders and offered to **betray** Jesus to them in exchange for money.
- **[38-03]** The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- **[38-06]** Then Jesus said to the disciples, “One of you will **betray** me.” ... Jesus said, “The person to whom I give this piece of bread is the **betrayer**.”
- **[38-13]** When he returned the third time, Jesus said, “Wake up! My **betrayer** is here.”
- **[38-14]** Then Jesus said, “Judas, do you **betray** me with a kiss?”
- **[39-08]** Meanwhile, Judas, the **betrayer**, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

biblical time: day

Definition:

The term “day” literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- 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” nonfiguratively.
- Other translations of “day” could include, “time” or “season” or “occasion” or “event,” depending on the context.

(See also: [day of the Lord](#), [day of Yahweh](#), [judgment day](#), [last day](#), [last days](#), [latter days](#))

Bible References:

Waiting

biblical time: watch

Definition:

In biblical times, a “watch” was a period of time at night during which a watchman or guard for a city would be on duty looking out for any danger from an enemy.

- In the Old Testament, the Israelites had three watches which were called “beginning” (sunset to 10 p.m.), “middle” (10 p.m. to 2 a.m.), and “morning” (2 a.m. to sunrise) watches.
- In the New Testament, the Jews followed the Roman system and had four watches, named simply “first” (sunset to 9 p.m.), “second” (9 p.m. to 12 midnight), “third” (12 midnight to 3 a.m.), and “fourth” (3 a.m. to sunrise) watches.
- These could also be translated with more general expressions such as “late evening” or “middle of the night” or “very early in the morning,” depending on which watch is being referred to.

(See also: [watch](#), [watchman](#))

Bible References:

Waiting

blasphemy, blaspheme, blasphemous

Definition:

In the Bible, the term “blasphemy” refers to speaking in a way that shows a deep disrespect for God or people. To “blaspheme” someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as “slander” when it refers to blaspheming people.

Translation Suggestions:

- To “blaspheme” can be translated as, to “say evil things against” or to “dishonor God” or to “slander.”
- Ways to translate “blasphemy” could include, “speaking wrongly about others” or “slander” or “spreading false rumors.”

(See also: [dishonor](#), [dishonorable](#), [slander](#), [slanderer](#))

Bible References:

Waiting

ble**ss**, ble**ss**ed, ble**ss**ing

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.

from comment below: It is important to not define, focus on, or be confined by applications of the root word of “bless” that suggest primarily the flourishing or abundance of material things or physical wellness. Consider the extensive teachings in Scripture on God’s love, mercy and grace that is not only ancient, but current. Consider care, protection, and presence of God’s Spirit. And for us to bless God, we can offer thankfulness, appreciation, and understanding as we learn of and follow (obey) him.

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:

Waiting

Examples from the Bible stories:

- **[01-07]** God saw that it was good and he **blessed** them.
- **[01-15]** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **[01-16]** 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.
- **[04-04]** “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.”
- **[04-07]** Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- **[07-03]** Isaac wanted to give his **blessing** to Esau.
- **[08-05]** Even in prison, Joseph remained faithful to God, and God **blessed** him.

blood

Definition:

The term “blood” refers to the red liquid that comes out of a person’s skin when there is an injury or wound. Blood brings life-giving nutrients to a person’s entire body.

- Blood symbolizes life and when it is shed or poured out, it symbolizes the loss of life, or death.
- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal’s life to pay for people’s sins.
- Through his death on the cross, Jesus’ blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins.
- The expression “flesh and blood” refers to human beings.
- The expression “own flesh and blood” refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language
- The expression “flesh and blood” could be translated as “people” or “human beings.”
- Depending on the context, the expression “my own flesh and blood” could be translated as “my own family” or “my own relatives” or “my own people.”
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate “flesh and blood.”

(See: [flesh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-03]** Before Joseph’s brothers returned home, they tore Joseph’s robe and dipped it in goat’s **blood**.
- **[10-03]** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.
- **[11-05]** All the houses of the Israelites had **blood** around the doors, so God passed over those houses and everyone inside was safe. They were saved because of the lamb’s **blood**.
- **[13-09]** The **blood** of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight.
- **[38-05]** 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.
- **[48-10]** When anyone believes in Jesus, the **blood** of Jesus takes away that person’s sin, and God’s punishment passes over him.

bold, boldly, boldness

Definition:

These terms all refer to having courage and confidence to speak the truth and do the right thing even when it is difficult or dangerous.

- A “bold” person is not afraid to say and do what is good and right, including defending people who are being mistreated. This could be translated as “courageous” or “fearless.”
- In the New Testament, the disciples continued to “boldly” preach about Christ in public places, in spite of the danger of being put in jail or killed. This could be translated as “confidently” or “with strong courage” or “courageously.”
- The “boldness” of these early disciples in speaking the good news of Christ’s redeeming death on the cross resulted in the gospel being spread throughout Israel and nearby countries and finally, to the rest of the world. “Boldness” could also be translated as “confident courage.”

(See also: [confidence](#), [confident](#), [good news](#), [gospel](#), [redeem](#), [redemption](#), [redeemer](#))

Bible References:

Waiting

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 translate as, “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: [fulfill](#), [peace](#), [peaceful](#), [prison](#), [prisoner](#), [imprison](#), [servant](#), [slave](#), [slavery](#), [vow](#))

Bible References:

Waiting

bow, bow down

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means, “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: [humble](#), [humility](#), [worship](#))

Bible References:

Waiting

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.
- Bread can also be made without yeast so that it does not rise. In the Bible this is called “unleavened bread” and was used for the Jews’ 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](#))
- The term “bread of the presence” referred 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 figurative term, “bread from heaven” referred 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.”
- When Jesus and his disciples were eating the Passover meal together before his death, he compared the unleavened Passover bread to his body which would be wounded and killed on a cross.
- Many times the term “bread” can be translated more generally as “food.”

(See also: [Passover](#), [tabernacle](#), [temple](#), [unleavened bread](#), [Festival of Unleavened Bread](#), [yeast](#), [leaven](#))

Bible References:

Waiting

bridegroom

Definition:

In a marriage ceremony, the bridegroom is the man who will marry the bride.

- In the Jewish culture during Bible times, the ceremony was centered around the bridegroom coming to get his bride.
- In the Bible, Jesus is figuratively called the “Bridegroom” who will someday come for his “Bride,” the Church.
- Jesus compared his disciples to the friends of the bridegroom who celebrate while the bridegroom is with them, but who will be sad when he is gone.

(See: [bride](#))

Bible References:

Waiting

brother

Definition:

The term “brother” usually refers to a male person who shares at least one biological parent with another person.

- In the Old Testament, the term “brothers” is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
- In the New Testament, the apostles often used “brothers” to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.
- A few times in the New Testament, the apostles used the term “sister” when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to “a brother or sister who is in need of food or clothing.”

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when “brothers” is used very generally to refer to members of the same family, clan, or people group, possible translations could include, “relatives” or “clan members” or “fellow Israelites.”
- In the context of referring to a fellow believer in Christ, this term could be translated as, “brother in Christ” or “spiritual brother.”
- If both males and females are being referred to and “brother” would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be, “fellow believers” or “Christian brothers and sisters.”
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: [apostle](#), [the twelve](#), [the eleven](#), [God the Father](#), [Heavenly Father](#), [sister](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

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](#), [atone](#), [ox](#), [oxen](#), [priest](#), [priesthood](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

Caesarea, Caesarea Philippi

Facts:

Caesarea was an important city on the coast of the Mediterranean Sea, about 39 km south of Mount Carmel. Caesarea Philippi was a city located in the northeastern part of Israel, near Mount Hermon.

- These cities were named for the Caesars who ruled the Roman empire.
- The coastal Caesarea became the capital city of the Roman province of Judea around the time of the birth of Jesus.
- The apostle Peter first preached to the Gentiles in Caesarea.
- Paul sailed from Caesarea to Tarsus and also passed through this city on two of his missionary journeys.
- Jesus and his disciples traveled in the region surrounding Caesarea Philippi in Syria. Both cities were named after Herod Philip.

(Translation suggestions: [How to Translate Names](#))

(See also: [Caesar](#), [Gentile](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Carmel](#), [Mount Carmel](#), [Mount Hermon](#), [Rome](#), [Roman](#), [Tarsus](#))

Bible References:

Waiting

Caesar

Facts:

The term “Caesar” was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

- The first Roman ruler named Caesar was “Caesar Augustus,” who was ruling during the time that Jesus was born.
- About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.
- Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him.
- When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title “Caesar.”
- When “Caesar” is used by itself as a title, it can also be translated as: “the Emperor” or “the Roman Ruler.”
- In names such as Caesar Augustus or Tiberius Caesar, “Caesar” can be spelled close to the way a national language spells it.

(Translation suggestions: [How to Translate Names](#))

(See also: [king](#), [Paul](#), [Saul](#), [Rome](#), [Roman](#))

Bible References:

Waiting

call, calling, called, call out

Definition:

The terms “call” and “call out” literally means to say something loudly to someone who is not nearby. There are also several figurative meanings.

- To “call out” to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- The term “called” is used in the Bible to mean that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of calling someone a name. For example, “He is called John,” means, “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God knows a person’s name personally and has specifically chosen him.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- When the Bible says that God has “called” us to be his servants, this could be translated as, “specially chose us” or “appointed us” to be his servants.
- “You must call his name” can also be translated as, “you must name him.”
- “His name is called” could also be translated as, “his name is” or “he is named.”
- 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.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”
- The expression “you are called by my name” could be translated as, “I have given you my name, showing that you belong to me.”
- When God says, “I have called you by name,” this could be translated as, “I know your name and have chosen you.”

(See: [pray, prayer](#))

Bible References:

Waiting

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camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See: [How to Translate Unknowns](#))

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food, but not the Israelites because God had said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: [burden](#), [unclean](#))

Bible References:

Waiting

Capernaum

Facts:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

- Jesus lived in Capernaum whenever he was teaching in Galilee.
- Several of his disciples were from Capernaum.
- Jesus also did many miracles in this city, including bringing a dead girl back to life.
- Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), [Galilean](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Gennesaret](#), [Sea of Tiberias](#))

Bible References:

Waiting

cast out, drive out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”

(See also: [demon](#), [evil spirit](#), [unclean spirit](#), [demon-possessed](#), [lots](#), [casting lots](#))

Bible References:

Waiting

centurion**Definition:**

A centurion was a Roman army officer who had a group of 100 soldiers under his command.

- This could also be translated with a term that means, “leader of a hundred men” or “army leader” or “officer in charge of a hundred.”
- One Roman centurion came to Jesus to request healing for his servant.
- The centurion in charge of Jesus’ crucifixion was amazed when he witnessed how Jesus died.
- God sent a centurion to Peter so that Peter could explain to him the good news about Jesus.

(See also: [Rome](#), [Roman](#))

Bible References:

Waiting

chief priests

Definition:

The chief priests were important Jewish religious leaders during the time that Jesus lived on earth.

- 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.
- They 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:

- The term “chief priests” could also be translated as “head priests” or “leading priests” or “ruling priests.”
- Make sure this term is translated differently from the term “high priest.”

(See also: [chief](#), [high priest](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [priest](#), [priesthood](#))

Bible References:

Waiting

children, child

Definition:

In the Bible, the term “child” is often used to generally refer to someone who is young in age, including an infant. The term “children” is the plural form and also has several figurative uses.

- In the Bible, disciples or followers are sometimes called “children.”
- Often the term “children” is used to refer to a person’s descendants.
- The phrase “children of” can refer to being characterized by something. Some examples of this would be:
 - children of the light
 - children of obedience
 - children of the devil
- This term can also refer to people who are like spiritual children. For example, “children of God” refers to people who belong to God through faith in Jesus.

Translation Suggestions:

- The term “children” could be translated as “descendants” when it is referring to a person’s great-grandchildren or great-great-grandchildren, etc.
- Depending on the context, “children of” could be translated as, “people who have the characteristics of” or “people who behave like.”
- If possible, the phrase, “children of God” should be translated literally since an important biblical theme is that God is our heavenly Father. A possible translation alternate would be, “people who belong to God” or “God’s spiritual children.”
- When Jesus calls his disciples “children,” this could also be translated as, “dear friends” or “my beloved disciples.”
- When Paul and John refer to believers in Jesus as “children,” this could also be translated as “dear fellow believers.”
- The phrase, “children of the promise” could be translated as, “people who have received what God promised them.”

(See also: [descendant](#), [promise](#), [son](#), spirit, spiritual, believer, beloved other)

Bible References:

Waiting

Christ, Messiah

Facts:

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 proved 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: [How to Translate Names](#))

(See also: [Son of God](#), [the Son](#), [Son](#), [David](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [anoint](#), [anointed](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-07]** The **Messiah** was God’s Chosen One who would save the people of the world from sin.
- **[17-08]** As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.

- [21-01] From the very beginning, God planned to send the **Messiah**.
- [21-04] God promised King David that the **Messiah** would be one of David's own descendants.
- [21-05] The **Messiah** would start the New Covenant.
- [21-06] God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- [21-09] The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- [43-07] "But God raised him to life again to fulfill the prophecy which says, "You will not let your **Holy One** rot in the grave."
- [43-09] "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."
- [46-06] Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

clean, cleanse

Definition:

The term “clean” literally means to not have any dirt or stain. In the Bible, it is often used figuratively to mean, “pure,” “holy,” or “free from sin.”

- “Cleanse” is the process of making something “clean.” It could also be translated as “wash” or “purify.”
- In the Old Testament, God told the Israelites which animals he had specified as ritually “clean” and which ones were “unclean.” Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term “clean” means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared “clean” again.
- Sometimes “clean” is used figuratively to refer to moral purity.

Translation Suggestions:

- This term could be translated with the common word for “clean” or “pure” (in the sense of being not dirty).
- Other ways to translate this could include, “ritually clean” or “acceptable to God.”
- “Cleanse” could be translated by “wash” or “purify.”
- Make sure that the words used for “clean” and “cleanse” can also be understood in a figurative sense.

(See also: [holy](#), [holiness](#), [unclean](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

command, to command, commandment

Definition:

The term “to command” means to order someone to do something. A “command” or “commandment” is what the person was ordered to do.

- Although these terms have basically the same meaning, “commandment” often refers to certain commands of God which are more formal and permanent, such as the “Ten Commandments.”
- A command can be positive (“Honor your parents”) or negative (“Do not steal”).
- To “take command” means to “take control” or “take charge” of something or someone.

Translation Suggestions

- It is best to translate this term differently from the term, “law.” Also compare with the definitions of “decree” and “statute.”
- Some translators may prefer to translate “command” and “commandment” with the same word in their language.
- Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See [decree](#), [statute](#), [statutes](#), [law](#), [principle](#), [Ten Commandments](#))

Bible References:

Waiting

commander, command

Definition:

the term “commander” refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- To “command” an army means to lead and be in charge of the army.
- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate “commander” could include, “leader” or “captain” or “officer.”
- The term “to command” an army could be translated as “to lead” or “to be in charge of.”

(See also: [command](#), [to command](#), [commandment](#), [ruler](#), [rulers](#), [rule](#), [centurion](#))

Bible References:

Waiting

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” usually includes 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.
- In Paul’s letter to the Colossians, he tells them to “clothe themselves with compassion.” He is instructing them to care about people and to actively help others who are in need.

Translation Suggestions:

- The literal meaning of “compassion” is “bowels of mercy.” This is an expression that means “mercy” or “pity.” Other languages may have their own expression that means this.
- Ways of translating “compassion” could include, “a deep caring for” or “helpful mercy.”
- The term “compassionate” could also be translated as, “caring and helpful” or “deeply loving and merciful.”

Bible References:

Waiting

condemn, 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](#), [judgment](#), [punish](#), [punishment](#))

Bible References:

Waiting

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:

Waiting

cornerstone

Definition:

The term “cornerstone” refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its “cornerstone.”
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term “cornerstone” could also be translated as “main building stone” or “foundation stone.”
- Consider whether the target language has a term for a part of a building’s foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, “a foundation stone used for the corner of a building.”
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means “large stone” (such as “boulder”) but it should also have the idea of being well-formed and made to fit.

Bible References:

Waiting

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The “Jewish Council” in Jerusalem, also known as the “Sanhedrin,” had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word “council” could also be translated as “legal assembly” or “political assembly.”
- To be “in council” means to be in a special meeting to decide something.
- Note that this is a different word than “counsel,” which means, “wise advice.”

(See also: [assembly](#), [assemble](#), [counsel](#), [counselor](#), [advice](#), [advisor](#), [Pharisee](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [priest](#), [priesthood](#), [Sadducee](#), [scribe](#), [expert in the Jewish law](#))

Bible References:

Waiting

courage, courageous**Facts:**

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.
- The expression “take courage” means, “don’t 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.”

(See also: [confidence](#), [confident](#), [exhort](#), [exhortation](#), [fear](#), [afraid](#), [fear of Yahweh](#), [strength](#), [strengthen](#))

Bible References:

Waiting

courtyard, court

Definition:

The terms “courtyard” and “court” refer to an enclosed area that is open to the sky and surrounded by walls. The term “court” also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase “king’s court” can refer to his palace or to a place in his palace where he makes judgments.
- The expression, “courts of Yahweh” is a figurative way of referring to Yahweh’s dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term “courtyard” could be translated as “enclosed space” or “walled-in land” or “temple grounds” or “temple enclosure.”
- Sometimes the term “temple” may need to be translated as “temple courtyards” or “temple complex” so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, “courts of Yahweh” could be translated as, “place where Yahweh lives” or “place where Yahweh is worshiped.”
- The term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: [Gentile](#), [judge](#), [king](#), [tabernacle](#), [temple](#))

Bible References:

Waiting

covenant

Definition:

A covenant is 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.

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.

(See also: , [New Covenant](#), [promise](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-09]** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **[05-04]** “I will make Ishmael a great nation, too, but my **covenant** will be with Isaac.”
- **[06-04]** 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.

- [07-10] The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob.”
- [13-02] 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.”
- [13-04] 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.

create, 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: [God](#), [good news](#), [gospel](#), [world](#))

Bible References:

se, “since the creation of the world” means, “since the time when God created the world was created.

Waiting

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](#), [Roman](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[40-01]** After the soldiers mocked Jesus, they led him away to crucify him. They made him carry the **cross** on which he would die.
- **[40-02]** The soldiers brought Jesus to a place called “the Skull” and nailed his arms and feet to the **cross**.
- **[40-05]** 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.

crown, to crown**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.
- Pauls 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](#), [glorious](#), [king](#), [olive](#))

Bible References:

Waiting

crucify

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](#), [Roman](#))

Bible References:

Waiting

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.
- [40-01] After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die.
- [40-04] Jesus was **crucified** between two robbers.
- [43-06] “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!”
- [43-09] “You **crucified** this man, Jesus.”
- [44-08] 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!”

cry, cry out

Definition:

The terms “cry” or cry out” often mean to say something loudly and urgently. Someone can “cry out” in pain or in distress or in anger.

- The phrase “cry out” also means to shout or call out, often with the intent to ask for help.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as, “I call to you for help” or “I urgently ask you for help.”

(See also: [call](#), [calling](#), [called](#), [call out](#), [plead](#), [pleading](#), [plea](#))

Bible References:

Waiting

curse, cursed

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.”
- “Cursed be the day I was born” could also be translated as, “I am so miserable it would have been better not to be born.”
- 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](#), [blessed](#), [blessing](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-09] God said to the snake, “You are **cursed!**”
- [02-11] “Now the ground is **cursed**, and you will need to work hard to grow food.”
- [04-04] “I will bless those who bless you and **curse** those who **curse** you.”
- [39-07] 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.

David

Facts:

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:

Waiting

Examples from the Bible stories:

- **[17-02]** 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.
- **[17-03]** **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- **[17-04]** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- **[17-05]** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- **[17-06]** **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- **[17-09]** **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.

death, die, dead

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

1. Physical death

- To “die” means to stop living. Death is the end of physical life.
- A person’s spirit leaves his body when he dies.
- When Adam and Eve sinned, physical death came into the world.
- The expression “put to death” refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.

2. Spiritual death

- Spiritual death is the separation of a person from God.
- Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

Translation Suggestions:

- To translate this term, it is best to use the everyday, natural word or expression that refers to death in the target language.
- In some languages, “to die” may be expressed as “to not live.” The term “dead” may be translated as “not alive” or “not having any life” or “not living.”
- Many languages use figurative expressions to describe death, such as “to pass away” in English. However in the Bible it is best to use the most direct term for death that is used in everyday language.
- In the Bible, physical life and death are often compared to spiritual life and death. It is important in a translation to use the same word or phrase for both physical death and spiritual death.
- In some languages it may be more clear to say “spiritual death” when the context requires that meaning. Some translators may also feel it is best to say “physical death” in contexts where it is being contrasted to spiritual death.
- The expression, “the dead” is a nominal adjective that refers to people who have died. Some languages will translate this as, “dead people” or “people who have died.” (See: nominal adjective)
- The expression, “put to death” could also be translated as, “kill” or “murder” or “execute.”

(See also: [believe](#), [believe in](#), [belief](#), [faith](#), [life](#), [live](#), [living](#), [alive](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-11]** God told Adam that he could eat from any tree in the garden except from the tree of the knowledge of good and evil. If he ate from this tree, he would **die**.
- **[02-11]** "Then you will **die**, and your body will return to dirt."
- **[07-10]** Then Isaac **died**, and Jacob and Esau buried him.
- **[37-05]** "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**."
- **[40-08]** Through his **death**, Jesus opened a way for people to come to God.
- **[43-07]** "Although Jesus **died**, God raised him from the dead."
- **[48-02]** Because they sinned, everyone on earth gets sick and everyone **dies**.
- **[50-17]** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or **death**.
-

deceive, deceit, deception, deceptive

Definition:

The term “deceive” means to cause someone to believe something that is not true. The act of deceiving someone is called “deceit.”

- Another term, “deception” also refers to the act of causing someone to believe something that is not true.
- 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.
- 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 by “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: [true](#), [truth](#), [come true](#))

Bible References:

Waiting

{{tag>publish review}}

defile, be defiled

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: [unclean](#), [clean](#), [cleanse](#))

Bible References:

Waiting

deliver, deliverer, deliverance

Definition:

To “deliver” someone means to rescue that person. The term “deliverer” refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term “deliverance” refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called “judges” and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a “deliverer.” Throughout the history of Israel, he delivered or rescued his people from their enemies.
- The term “deliver over to” or “deliver up to” has a very different meaning of handing someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term “deliver” can be translated as “rescue” or “liberate” or “save.”
- When it means to deliver someone over to the enemy, “deliver over” can be translated as “betray to” or “hand over” or “give over.”
- The word “deliverer” can also be translated as, “rescuer” or “liberator.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “governor” or “judge” or “leader.”

(See: [judge](#), [judgment](#), [save](#), [safe](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[16-03]** Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- **[16-16]** They (Israel) finally asked God for help again, and God sent them another **deliverer**.
- **[16-17]** Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these “fallen angels.”
- Sometimes these demons are called “unclean spirits.” The term “unclean” means “impure” or “evil” or “unholy.”
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term “demon” could also be translated as “evil spirit.”
- The term “unclean spirit” could also be translated as “impure spirit” or “corrupt spirit” or “evil spirit.”
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term “demon” is translated in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [demon-possessed](#), [Satan](#), [devil](#), [evil one](#), [idol](#), [idolatrous](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [angel](#), [archangel](#), [evil](#), [wicked](#), [wickedness](#), [unclean](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[26-09]** Many people who had **demons** in them were brought to Jesus. When Jesus commanded them, the **demons** came out of the people, and often shouted, “You are the Son of God!”
- **[32-08]** The **demons** came out of the man and entered the pigs.
- **[47-05]** Finally one day when the slave girl started yelling, Paul turned to her and said to the **demon** that was in her, “In the name of Jesus, come out of her.” Right away the **demon** left her.
- **[49-02]** He (Jesus) walked on water, calmed storms, healed many sick people, drove out **demons**, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

demon-possessed

Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

- Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.
- Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called “casting out” demons.

Translation Suggestions:

- Other ways to translate this term could include, “demon-controlled” or “controlled by an evil spirit” or “having an evil spirit living inside.”

(See also: [demon](#), [evil spirit](#), [unclean spirit](#))

Bible References:

Waiting

Examples from the Bible stories:

- [26-09] Many people who had **demons in them** were brought to Jesus.
- [32-02] When they reached the other side of the lake, a **demon-possessed** man came running up to Jesus.
- [32-06] The man **with the demon** cried out in a loud voice, “What do you want with me, Jesus, Son of the Most High God? Please do not torture me!”
- [32-09] The people from the town came and saw the man who used to **have the demons**.
- [47-03] Every day as they (Paul and Silas) walked there, a slave girl **possessed by a demon** followed them.

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:

Waiting

desolate, desolation

Definition:

The terms “desolate” and “desolation” refer to destroying an inhabited region so that it becomes uninhabited.

- When referring to a person, the term “desolate” describes a condition of ruin, loneliness, and grief.
- The term “desolation” is the state or condition of being desolated.
- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land where few people live because few crops or other vegetation grow there.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- Depending on the context, this term could be translated as “ruined” or “destroyed” or “laid waste” or “lonely and outcast” or “deserted.”

(See also: [desert](#), [wilderness](#), [devastate](#), [devastation](#), [ruin](#), [ruins](#), [waste](#), [wasteland](#))

Bible References:

Waiting

disciple

Definition:

The term “disciple” refers to a person who spends much time with a teacher, learning from that teacher’s character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his “disciples.”
- John the Baptist also had disciples.
- During Jesus’ ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his “apostles.”
- Jesus’ twelve apostles continued to be known as his “disciples” or “the twelve.”
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus’ disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term “disciple” could be translated by a word or phrase that means “follower” or “student” or “pupil” or “learner.”
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of “apostle.”

(See also: [apostle](#), [apostleship](#), [believer](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [John \(the Baptist\)](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[30-08]** He (Jesus) gave the pieces to his **disciples** to give to the people. The **disciples** kept passing out the food, and it never ran out!
- **[38-01]** About three years after Jesus first began preaching and teaching publicly, Jesus told his **disciples** that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- **[38-11]** Then Jesus went with his **disciples** to a place called Gethsemane. Jesus told his **disciples** to pray that they would not enter into temptation.

- **[42-10]** Jesus said to his **disciples**, "All authority in heaven and on earth has been given to me. So go, make **disciples** of all people groups by baptizing them in the name of the Father, the Son, and the Holy Spirit, and by teaching them to obey everything I have commanded you."

divorce**Definition:**

A divorce is the legal act of ending a marriage. The term “to divorce” means to formally and legally separate from one’s spouse in order to end the marriage.

- The literal meaning of the word for “to divorce” is “to send away” or “to formally separate from.” Other languages may have similar expressions to refer to divorce.
- A “certificate of divorce” could be translated as, a “paper stating that the marriage has ended.”

Bible References:

Waiting

doctrine

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](#), [teaching](#), [teacher](#), [taught](#))

Bible References:

Waiting

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See: [How to Translate Unknowns](#))

Bible References:

Waiting

u

dove, pigeon

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as “a small grayish brown bird called a dove” or “a small gray or brown bird, similar to a (name of local bird)”.
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See: [How to Translate Unknowns](#))

(See also: [olive](#), [innocent](#), [pure](#), [purify](#), [purification](#))

Bible References:

Waiting

Edom, Edomite, Idumea

Facts:

Edom was another name for Esau. The region where he lived also became known as “Edom” and later, “Idumea.” The “Edomites” were his descendants.

- The region of Edom changed locations over time. It was mostly located to the south of Israel and eventually extended into southern Judah.
- During New Testament times, Edom covered the southern half of the province of Judea. The Greeks called it “Idumea.”
- The name “Edom” means “red,” which may refer to the fact that Esau was covered with red hair when he was born. Or it may refer to the red lentil stew that Esau traded his birthright for.
- In the Old Testament, the country of Edom is often mentioned as an enemy of Israel.
- The entire book of Obadiah is about the destruction of Edom. Other Old Testament prophets also spoke negative prophecies against Edom.

(Translation suggestions: [How to Translate Names](#))

(See also: [adversary](#), [enemy](#), [birthright](#), [Esau](#), [Obadiah](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Bible References:

Waiting

elder

Definition:

Elders are spiritually mature men who have responsibilities of spiritual and practical leadership among God's people.

- The term "elder" came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of social justice and the Law of Moses.
- In the New Testament, Jewish elders continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian elders gave spiritual leadership to the local assemblies of believers.
- Elders in these churches included young men who were spiritually mature.
- This term could be translated as "older men" or "spiritually mature men leading the church."

Bible References:

Waiting

chosen one, choose, chosen people, Chosen One, the 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.” These 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: [appoint](#), [appointed](#), [Christ](#), [Messiah](#))

Bible References:

Waiting

Elijah

Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel or Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshipping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain and they talked together about Jesus' coming suffering and death in Jerusalem.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahab](#), [Baal](#), [miracle](#), [wonder](#), [sign](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-02] Elijah** was a prophet when Ahab was king over the kingdom of Israel.
- **[19-02] Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so."
- **[19-03]** God told **Elijah** to go to a stream in the wilderness to hide from Ahab who wanted to kill him. Every morning and every evening, birds would bring him bread and meat.
- **[19-04]** But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty.
- **[19-05]** After three and a half years, God told **Elijah** to return to the kingdom of Israel and speak with Ahab because he was going to send rain again.
- **[19-07]** Then **Elijah** said to the prophets of Baal, "Kill a bull and prepare it as a sacrifice, but do not light the fire."
- **[19-12]** Then **Elijah** said, "Do not let any of the prophets of Baal escape!"
- **[36-03]** Then Moses and the prophet **Elijah** appeared. These men had lived hundreds of years before this. They talked with Jesus about his death that would soon happen in Jerusalem.

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,” “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](#), [perseverance](#))

Bible References:

Waiting

envy, covet

Definition:

The term “envy” refers to being jealous of someone because of what that person possesses or because of that person’s admirable qualities. The term “covet” means to envy someone to the point of strongly desiring to have something that person has.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, or possessions.
- Coveting is a strong desire to have someone else’s property, or even, someone else’s spouse.

(See also: [jealous](#), [jealousy](#))

Bible References:

Waiting

everlasting, eternal, eternity

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 phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like.

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](#))

(See also: [forever](#), [life](#), [live](#), [living](#), [alive](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[27-01]** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- **[28-01]** 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**.”

evil, wicked, wickedness

Definition:

The terms “evil” and “wicked” both refer to anything that is opposed to God’s holy character and will.

- 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 or 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](#), [disobedient](#), [sin](#), [sinful](#), [sinner](#), [good](#), [goodness](#), [righteous](#), demon, evil spirit, unclean spirit)

Bible References:

Waiting

Examples from the Bible stories:

- **[02-04]** “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- **[03-01]** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **[03-02]** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **[04-02]** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **[08-12]** “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- **[14-02]** They (Canaanites) worshiped false gods and did many **evil** things.
- **[17-01]** 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**.

- [29-08] The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- [45-02] 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.

face

Definition:

The word “face” literally refers to the front part of a person’s head. This term also has several figurative meanings.

- The expression “your face” is often a figurative way of saying “you.” Similarly, the expression “my face” often means, “I” or “me.”
- In a physical sense, “to face” someone or something means to look in the direction of that person or thing.
- To “face each other” means to “look directly at each other.”
- Being “face to face” means that two people are seeing each other in person, at a close distance.
- When Jesus “steadfastly set his face to go to Jerusalem,” it means that he very firmly decided to go.
- To “set one’s face against” people or a city means to firmly decide: to no longer support, or to reject that city or person.
- The expression “face of the land” refers to the surface of the earth and often is a general reference to the whole earth. For example, a “famine covering the face of the earth” refers to a widespread famine that affected many people living on earth.
- The figurative expression, “do not hide your face from your people” means “do not reject your people” or “do not desert your people” or “do not stop taking care of your people.”

Translation Suggestions:

- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
- The term “to face” could be translated as “to turn toward” or “to look at directly” or “to look at the face of.”
- The expression “face to face” could be translated as “up close” or “right in front of” or “in the presence of.”
- Depending on the context, the expression “before his face” could be translated as, “ahead of him” or “in front of him” or “before him” or “in his presence.”
- The expression, “set his face toward” could be translated as “began traveling toward” or “firmly made up his mind to go to.”
- The expression, “hide his face from” could be translated as, “turn away from” or “stop helping or protecting” or “reject.”
- To “set his face against” a city or people could be translated as, “look at with anger and condemn” or “refuse to accept” or “decide to reject” or “condemn and reject” or “pass judgment on.”
- The expression, “say it to their face” could be translated as, “say it to them directly” or “say it to them in their presence” or “say it to them in person.”
- The expression, “on the face of the land” could also be translated as, “throughout the land” or “over the whole earth” or “living throughout the earth.”

Bible References:

Waiting

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: [Abstract Nouns](#))
- 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](#), [believe in](#), [belief](#), [faithful](#), [faithfulness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-06]** 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.”
- **[31-07]** 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.”

- **[38-09]** 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.

false witness, corrupt witness, false testimony, false report

Definition:

The terms “false witness” and “corrupt witness” refer to a person who says untrue things about a person or an event, usually in a formal setting such as a court.

- A “false testimony” or “false report” is the actual lie that is told.
- To “bear false witness” means to lie or give a false report about something.
- The Bible gives several accounts in which false witnesses were hired to lie about someone in order to have that person punished or killed.

Translation Suggestions:

- To “bear false witness” or “give a false testimony” could be translated as, “testify falsely” or “give a false report about someone” or “speak falsely against someone” or “lie.”
- When “false witness” refers to a person, it could be translated as “person who lies” or “one who testifies falsely” or “someone who says things that are not true.”

(See also: [testimony](#), [testify](#), [true](#), [truth](#), [come true](#), [witness](#), [eyewitness](#))

Bible References:

Waiting

famine**Definition:**

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies destroying crops.
- In the Bible, God often caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as, “extreme lack” or “severe deprivation.”

Bible References:

Waiting

fast

Definition:

The term “to fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb “to fast” can also be translated as “to refrain from eating” or “to not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[25-01]** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **[34-08]**”For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.”
- **[46-10]** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

ancestor, father, forefather

Definition:

When used literally, the term “father” refers to a person’s male parent. There are also several figurative uses of this term.

- The terms “father” and “forefather” are often used to refer to the ancestors of a certain person or people group. This could also be translated as, “ancestor” or “ancestral father.”
- The expression “the father of” can figuratively refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4, “the father of all who live in tents” could mean, “the first clan leader of the first people who ever lived in tents.”
- The apostle Paul figuratively called himself the “father” of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- “God the Father” should also be translated using the usual, common word for “father.”
- When referring to forefathers, this term could be translated as “ancestor” or “ancestral father.”
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as “spiritual father” or “father in Christ.”
- Sometimes the word “father” can be translated as “clan leader.”
- The phrase “father of all lies” could be translated as, “source of all lies” or “the one from whom all lies come.”

(See also: [God the Father](#), [heavenly Father](#), [Father](#), [son](#), [son of](#), [Son of God](#), [the Son](#), [Son](#))

Bible References:

Waiting

fear, afraid, fear of Yahweh

Definition:

The terms “fear” and “afraid” refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term “fear” can also refer to a deep respect and awe for a person in authority.
- The phrase “fear of Yahweh,” and related terms “fear of God” and “fear of the Lord,” refer to deeply respecting God and showing that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
- The Bible teaches that a person who fears Yahweh will become wise.

Translation Suggestions:

- Depending on the context, “to fear” can be translated as “to be afraid” or “to deeply respect” or “to revere” or “to be in awe of.”
- The term “afraid” could be translated as “terrified” or “scared” or “fearful.”
- The sentence, “The fear of God fell on all of them” could be translated as, “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 not” could also be translated as, “do not be afraid” or “stop being afraid.”
- Note that the phrase “fear of Yahweh” does not occur in the New Testament. The phrase “fear of the Lord” or “fear of the Lord God” would be used instead.

(See also: [marvel](#), [wonder](#), [amazed](#), [astonished](#), [awe](#), [awesome](#), [Lord](#), [power](#), [powers](#), [Yahweh](#))

Bible References:

Waiting

feast

Definition:

The term “feast” refers to an event where a group of people eat a very large meal together, often for the purpose of celebrating something. The action “to feast” means to eat a large amount of food or to participate in eating a feast together.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In Bible times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- A feast sometimes lasted for several days or more.
- The term “to feast” could also be translated as “to eat lavishly” or “to celebrate by eating lots of food” or “to eat a special, large meal.”
- Depending on the context, “feast” could be translated as, “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: [festival](#))

Bible References:

Waiting

festival

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
 - Passover
 - Festival of Unleavened Bread
 - Firstfruits
 - Festival of Weeks (Pentecost)
 - Festival of Trumpets
 - Day of Atonement
 - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: [feast](#))

Bible References:

Waiting

fig**Definition:**

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow to be as tall as 6 meters high and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

Waiting

fire**Definition:**

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- The term “fire” is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.
- The phrase “baptize with fire” could also be translated as, “cause you to experience suffering in order to purify you.”

(See also: [pure](#), [purify](#), [purification](#))

Bible References:

Waiting

flesh

Definition:

In the Bible, the term “flesh” literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term “flesh” in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term “flesh” is used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression, “own flesh and blood” refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression “flesh and blood” can also refer to a person’s ancestors or descendants.
- The expression, “one flesh” refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal’s body, “flesh” could be translated as “body” or “skin” or “meat.”
- When it is used to refer generally to all living creatures, this term could be translated as “living beings” or “everything that is alive.”
- When referring in general to all people, this term could be translated as “people” or “human beings” or “everyone who lives.”
- The expression, “flesh and blood” could also be translated as “relatives” or “family” or “kin-folk” or “family clan.” There may be contexts where it could be translated as “ancestors” or “descendants.”
- Some languages may have an expression that is similar in meaning to “flesh and blood.”
- The expression, “become one flesh” could be translated as, “unite sexually” or “become as one body” or “become like one person in body and spirit.” The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (See: [Euphemism](#)). It should also be understood that this is figurative, and does not mean that the man and woman literally become one person.

Bible References:

Waiting

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle, oxen, or pigs.

- Different languages may have different ways of naming groups of animals or birds.
- For example, in English the term “herd” can also be used for sheep or goats, but in the Bible text it is not used this way.
- The term “flock” in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
- Consider what terms are used in your language to refer to different groups of animals.
- For verses that refer to “flocks and herds” it may be better to add “of sheep” or “of cattle” for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: [goat](#), [kid](#), [ox](#), [oxen](#), [pig](#), [swine](#), [pork](#), [sheep](#), [ram](#), [ewe](#),)

Bible References:

Waiting

fool, foolish, folly**Definition:**

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as, “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include, “lacking understanding” or “unwise” or “senseless.”

(See also: [wise](#), [wisdom](#))

Bible References:

Waiting

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:

Waiting

forgive, forgiveness

Definition:

To forgive someone means to not hold a grudge against a person who 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.

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.”

(See: [guilt](#), [guilty](#))

Bible References:

Waiting

Examples from the Bible stories:

- [07-10] 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.
- [21-05] 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.
- [29-01] One day Peter asked Jesus, “Master, how many times should I **forgive** my brother when he sins against me?”
- [29-08] I **forgave** your debt because you begged me.
- [38-05] 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.

sexual immorality

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](#), [adulterer](#), [false god](#), [god](#), [prostitute](#), [harlot](#), [unfaithful](#))

Bible References:

Waiting

forsake, forsaken, forsook**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, it means they are being unfaithful to him by disobeying him.
- When God “forsakes” people, it means 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 as past tense as in “he has forsaken you” or to refer 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.”
- The project language may find it more clear to use different words to translate this term, depending on whether the text is talking about forsaking a thing or a person.

Bible References:

Waiting

fruit, fruitful

Definition:

The term “fruit” literally refers to the part of a plant that can be eaten. Something that is “fruitful” has a lot of fruit. These terms are also used figuratively in the Bible.

- The Bible often uses “fruit” to refer to a person’s actions and thoughts. Just as fruit on a tree shows what kind of tree it is, in the same way a person’s words and actions reveal what his character is like.
- A person can produce good or bad spiritual fruit, but the term “fruitful” always has the positive meaning of producing much good fruit.
- The term “fruitful” is also used figuratively to mean “prosperous.” This often refers to having many children and descendants, as well as having plenty of food and other wealth.
- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the “fruit of wisdom” refers to the good things that come from being wise.
- 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.
- The figurative expression “fruit of the Spirit” refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The expression, “fruit of the womb” refers to “what the womb produces,” that is, children.

Translation Suggestions:

- It is best to translate this term using the general word for “fruit” that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural
- , “fruits” whenever it refers to more than one fruit.
- Depending on the context, the term “fruitful” could be translated as “producing much spiritual fruit” or “having many children” or “prosperous.”
- 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 God created animals and people, he commanded them to “be fruitful and multiply,” which refers to having many offspring. This could also be translated as, “have many offspring” or “have many children and descendants” or “have many children so that you will have many descendants.”
- The expression, “fruit of the womb” could be translated as “what the womb produces” or “children a women gives birth to” or just “children.” When Elisabeth says to Mary, “blessed is the fruit of your womb” she means, “blessed is the child you will give birth to.” The project language may also have a different expression for this.
- Another expression, “fruit of the vine” could be translated as “vine fruit” or “grapes.”

- Depending on the context, the expression “will be more fruitful” could also be translated as, “will produce more fruit” or “will have more children” or “will be prosperous.”
- The apostle Paul’s expression, “fruitful labor” could be translated as, “work that brings very good results” or “efforts that result in many people believing in Jesus.”
- The “fruit of the Spirit” could also be translated as “works that the Holy Spirit produces” or “words and actions that show that the Holy Spirit is working in you.”

(See also: [descendant](#), [grain](#), [grape](#)[Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [vine](#), [womb](#))

Bible References:

Waiting

fulfill

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as, “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill” as in “fulfill your ministry” could include, “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#), [Christ](#), [Messiah](#), [minister](#), [ministry](#), [call](#), [calling](#), [called](#), [call out](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[24-04]** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **[40-03]** The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”
- **[42-07]** Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- **[43-05]** “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- **[43-07]** “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- **[44-05]** “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Galilee, Galilean

Facts:

Galilee the most northern region of Israel, just north of Samaria. A “Galilean” was a person who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the “Sea of Galilee.”
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: [Nazareth](#), [Nazarene](#), [Samaria](#), [Samaritan](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Genesaret](#), [Sea of Tiberias](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-10]** The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- **[39-06]** Finally, the people said, “We know that you were with Jesus because you both are from **Galilee**.”
- **[41-06]** Then the angel told the women, “Go and tell the disciples, ‘Jesus has risen from the dead and he will go to **Galilee** ahead of you.’”

gate, gate bar

Definition:

A “gate” is a hinged barrier at an access point in a fence or wall that surrounds a house or city. The “gate bar” refers to a wooden or metal bar that can be moved into place to lock the gate.

- 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 city gate was often the news and social center of a village. It was also where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun. Citizens found it pleasant to sit in the shade to conduct their business and even to judge legal cases.

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:

Waiting

generation

UNDER REVIEW

Definition:

The term “generation” refers to a group of people who were all born around the same time period.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term “generation” is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase “this generation” or “people of this generation” could be translated as, “the people living now” or “you people.”
- “This wicked generation” could also be translated as, “these wicked people living now.”
- The expression “from generation to generation” or “from one generation to the next” could be translated as, “people living now, as well as their children and grandchildren” or “people in every time period” or “people in this time period and future time periods” or “all people and their descendants.”
- “A generation to come will serve him; they will tell the next generation about Yahweh” could also be translated as “Many people in the future will serve Yahweh and will tell their children and grandchildren about him.”

(See also: [descendant](#), [descended from](#), [evil](#), [wicked](#), [wickedness](#), [ancestor](#), [father](#), [forefather](#))

Bible References:

Waiting

Gentile

Facts:

The term “Gentile” refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term “uncircumcised” is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God’s people.
- The Jews were also called “Israelites” or “Hebrews” at different times in history. They referred to everyone else as a “Gentile.”
- Gentile could also be translated as “not a Jew” or “non-Jewish” or “not an Israelite” (Old Testament) or “non-Jew.”
- Traditionally, Jews would not eat with Gentiles or associate with them, which at first caused problems within the early church.

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [Jacob](#), [Israel](#), [Jew](#), [Jewish](#))

Bible References:

Waiting

Gethsemane

Facts:

Gethsemane was a garden of olive trees east of Jerusalem beyond the Kidron valley and near the Mount of Olives.

- The garden of Gethsemane was a place where Jesus and his followers would go to be alone and rest, away from the crowds.
- It was in Gethsemane that Jesus prayed in deep sorrow, before being arrested there by Jewish leaders.

(Translation suggestions: [How to Translate Names](#))

(See also: [Judas Iscariot](#), [Kidron Valley](#), [Mount of Olives](#))

Bible References:

Waiting

glory, glorious

Definition:

In general, the term “glory” means honor, splendor, and extreme greatness. Anything that has glory is said to be “glorious.”

- Sometimes “glory” refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment.
- For example, the expression “glory of the shepherds” refers to the lush pastures where their sheep had plenty of grass to eat.
- Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor.
- The expression “to glory in” means to boast about or take pride in something.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include, “splendor” or “brightness” 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.”

(See also: [glorify](#))

Bible References:

Waiting

Examples from the Bible stories:

- [23-07] Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- [25-06] 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.”
- [37-01] When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- [37-08] Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

God

Facts:

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.”
- Other ways to translate “God” could be, “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 two different terms for “God” and “god.”
- 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](#), [creation](#), [Creator](#), [false god](#), [god](#), [God the Father](#), [Heavenly Father](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [idol](#), [Son of God](#), [the Son](#), [Yahweh](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [01-01]**God** created the universe and everything in it in six days.
- [01-15]**God** made man and woman in his own image.
- [05-03]"I am **God** Almighty. I will make a covenant with you."
- [09-14]**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.'"
- [10-02] Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- [16-01] The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- [22-07] You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- [24-09] 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.
- [25-07]"Worship only the Lord your **God** and only serve him."
- [28-01]"There is only one who is good, and that is **God**."
- [49-09] 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.

God the Father, heavenly Father, Father

Facts:

The terms, “God the Father” and “heavenly Father” refer to Yahweh, the one true God. This term also occurs as “Father,” especially when Jesus is 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 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, to show that this refers to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [father](#), [forefather](#), [God](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Son of God](#), [the Son](#), [Son](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-09] 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.
- [29-09] 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.”
- [37-09] Then Jesus looked up to heaven and said, “**Father**, thank you for hearing me.”
- [40-07] 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.”
- [43-08] “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.**”

Golgotha

Facts:

The term “Golgotha” is the name of the place where Jesus was crucified. It comes from an Aramaic word that means, “Skull” or “Place of the Skull.”

- Golgotha was located outside the city walls of Jerusalem, somewhere nearby. It was perhaps located on a slope of the Mount of Olives.
- In some older English versions of the Bible, Golgotha is translated as “Calvary,” which comes from the Latin word for “skull.”
- Many Bible versions use a word that looks or sounds similar to “Golgotha,” since its meaning is already explained in the Bible text. Also see the link below about how to translate names in the Bible.

How to Translate Names

(See also: [Aram](#), [Aramean](#), [Aramaic](#), [Mount of Olives](#))

Bible References:

Waiting

good, goodness

Definition:

The word “good” has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God’s character, purposes, and will.
- Something that is “good” could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is “good” could be called “fertile” or “productive.”
- A “good” crop could be a “plentiful” crop.
- A person can be “good” at what they do if they are skillful at their task or profession, as in, “a good farmer.”
- In the Bible, the general meaning of “good” is often contrasted with “evil.”
- The term “goodness” usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.

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.
- 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: [evil](#), [wicked](#), [wickedness](#), [holy](#), [holiness](#), [profit](#), [profitable](#), [righteous](#), [righteousness](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [01-04] God saw that what he had created was **good**.

- [01-11] God planted...the tree of the knowledge of **good** and evil.”
- [01-12] Then God said, ”It is not **good** for man to be alone.”
- [02-04]”God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- [08-12]”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 tTable of Contentsrusted and obeyed God.
- [18-13] Some of these kings were **good** men who ruled justly and worshiped God.
- [28-01]”**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.”

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: [kingdom](#), , [sacrifice](#), [offering](#), [salvation](#))

Bible References:

Waiting

Examples from the Bible stories:

- [23-06] The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”
- [26-03] 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.
- [47-01] 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.
- [50-01] For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- [50-02] 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.”

- **[50-03]** Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

governor, govern, proconsul, government

Definition:

A “governor” is a person who rules over a state, region, or territory. The word “govern” means to guide, lead, or manage people.

- The term “proconsul” was a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A “government” is made up of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as, “rule over” or “lead” or “manage” or supervise.”
- The term “governor” should be translated differently than the terms for king or emperor, since a governor was a less powerful ruler who was under their authority.
- The term “proconsul” could also be translated as, “Roman governor” or “Roman provincial ruler.”

(See also: [authority](#), [king](#), [power](#), [powers](#), [province](#), [provincial](#), [Rome](#), [Roman](#), [ruler](#), [rulers](#), [rule](#))

Bible References:

Waiting

grain

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- The heads of grain are the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: [head](#), [wheat](#))

Bible References:

Waiting

Greek, Grecian

Facts:

The term “Greek” refers to the language spoken in the country of Greece. Greek was also spoken throughout the Roman Empire. The term “Grecian” means “Greek-speaking.”

- Since most non-Jewish people in the Roman Empire spoke Greek, Gentiles are often referred to as “Greeks” in the New Testament, especially when contrasted with Jews.
- The phrase “Grecian Jews” referred to Jews who spoke Greek in contrast to the “Hebraic Jews” who spoke only Hebrew, or perhaps Aramaic.
- Other ways to translate “Grecian” could include, “Greek-speaking” or “culturally Greek” or “Greek.”
- When referring to non-Jews, “Greek” could be translated as “Gentile.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Aram](#), [Aramean](#), [Aramaic](#), [Gentile](#), [Greece](#), [Hebrew](#), [Rome](#), [Roman](#))

Bible References:

Waiting

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate “to be guilty” could include a word or phrase that means, “to be at fault” or “having done something morally wrong” or “having committed a sin.”

ULB exs: take away the guilt of your sin, take away your guilt, guilt offering, punish your guilt, no guilt for murder will attach to him, carry his own guilt, wash away his guilt, be in great guilt, our guilt grows to the heavens

(See also: [innocent](#), [iniquity](#)[punish](#), [punishment](#), [sin](#), [sinful](#), [sinner](#).)

Bible References:

Waiting

Examples from the Bible stories:

- **[39-02]** They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- **[39-11]** After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty!**”
- **[40-04]** Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.
- **[49-10]** Because of your sin, you are **guilty** and deserve to die.

hail

Facts:

This term usually refers to small or large lumps of frozen water that fall from the sky. A different word, “hail” is used in greeting someone and can mean, “hello” or “greetings to you.”

- Hail that comes down from the sky is in the form of balls or chunks of ice called “hailstones.”
- Usually hailstones are small (only a few centimeters wide), but sometimes there are hailstones that are as big as 20 centimeters wide and that weigh over a kilogram.
- The book of Revelation in the New Testament describes enormous hailstones weighing 50 kilograms that God will cause to fall on earth when he judges people for their wickedness in the end times.
- The word “hail” that is a formal greeting in older English literally means “rejoice” and could be translated as “Greetings!” or “Hello!”

(Translation suggestions: [Translate Names](#))

Bible References:

Waiting

hand, right hand, to hand over

Definition:

There are several figurative ways that “hand” is used in the Bible:

- To “hand” something to someone means to put something into that person’s hands.
- The term “hand” is often used in reference to God’s power and action, such as when God says, “Has not my hand made all these things?” (See: **Metonymy**)
- Expressions such as “hand over to” or “deliver into the hands of” refer to causing someone to be under the control or power of someone else.
- Placing hands on someone is often done while speaking a blessing over that person.
- The term “laying on of hands” refers to placing a hand on a person in order to dedicate that person to God’s service or to pray for healing.
- Some other figurative uses of “hand” include:
 - To “lay a hand on” means to “harm.”
 - To “save from the hand of” means to stop someone from harming someone else.
 - To be “close at hand” means to be “nearby.”
 - The position of being “on the right hand” means “on the right side” or “to the right.”
 - The expression “by the hand of” someone means “by” or “through” the action of that person. For example, “by the hand of the Lord” means that the Lord is the one who caused something to happen.
- When Paul says “written by my hand,” it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression, “handed him the scroll” could also be translated as “gave him the scroll” or “put the scroll in his hand.” It was not given to him permanently, but just for the purpose of using it at that time.
- When “hand” refers to the person, such as in “the hand of God did this,” it could be translated as “God did this.”
- An expression such as “delivered them into the hands of their enemies” or “handed them over to their enemies,” could be translated as, “allowed their enemies to conquer them” or “caused them to be captured by their enemies” or “empowered their enemies to gain control over them.”
- To “die by the hand of” could be translated as, “be killed by.”
- The expression “on the right hand of” could be translated as “on the right side of.”
- In regard to Jesus being “seated at the right hand of God,” if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression

with that meaning could be used. Or a short explanation could be added: “on the right side of God, in the position of highest authority.”

(See also: [adversary](#), [enemy](#), [bless](#), [blessed](#), [blessing](#), [captive](#), [captivity](#), [honor](#), [to honor](#), [power](#), [powers](#))

Bible References:

Waiting

hard, hardness, harden

Definition:

The term “hard” has several different meanings depending on the context. It usually describes something that is difficult, persistent, or unyielding.

- The expressions “hard heart” or “hard-headed” refer to people who are stubbornly unrepentant. These expressions describe people who persist in disobeying God.
- The figurative expressions, “hardness of heart” and “hardness of their hearts” also refer to stubborn disobedience.
- If someone’s heart is “hardened” this means that person refuses to obey and remains stubbornly unrepentant.
- When used as an adverb, as in “work hard” or “try hard,” it means to do something very strongly and diligently, making an effort to do something very well.

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “stubborn” or “challenging,” depending on the context.
- The terms “hardness” or “hardness of heart” or “hard heart” could be translated as “stubbornness” or “persistent rebellion” or “rebellious attitude” or “stubborn disobedience” or “stubbornly not repenting.”
- The term “hardened” could also be translated as “stubbornly unrepentant” or “refusing to obey.”
- “Do not harden your heart” could be translated as, “do not refuse to repent” or “do not stubbornly keep disobeying.”
- Other ways to translate “hard-headed” or “hard-hearted” could include, “stubbornly disobedient” or “continuing to disobey” or “refusing to repent” or “always rebelling.”
- 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.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby. See the link to “labor pains” below.

(See also: [disobey](#), [disobedient](#), [disobedience](#), [evil](#), [wicked](#), [wickedness](#), [heart](#), [labor pains](#), [in labor](#), [stiff-necked](#), [stubborn](#))

Bible References:

Waiting

harvest

Definition:

The term “harvest” refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word “harvest” can refer to people coming to believe in Jesus or can describe a person’s spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb “to harvest” could be translated as, “to gather in” or “to pick up” or “to collect.”

(See: [firstfruits](#), [festival](#))

Bible References:

Waiting

heal, cure

Definition:

The terms “heal” and “cure” both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is “healed” or “cured” has been “made well” or “made healthy.”
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly.
- However, certain conditions such as being blind or paralyzed, and certain serious diseases such as leprosy do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
- For example, Jesus healed many people who were blind or lame or diseased and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.

(See also: [miracle](#), [wonder](#), [sign](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-14]** One of the miracles happened to Naaman, an enemy commander, who had a horrible skin disease. He had heard of Elisha so he went and asked Elisha to **heal** him.
- **[21-10]** He (Isaiah) also predicted that the Messiah would **heal** sick people and those who could not hear, see, speak, or walk.
- **[26-06]** Jesus continued saying, “And during the time of the prophet Elisha, there were many people in Israel with skin diseases. But Elisha did not **heal** any of them. He only **healed** the skin disease of Naaman, a commander of Israel’s enemies.”
- **[26-08]** They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and Jesus **healed** them.
- **[32-14]** She had heard that Jesus had **healed** many sick people and thought, “I’m sure that if I can just touch Jesus’ clothes, then I will be **healed**, too!”
- **[44-03]** Immediately, God **healed** the lame man, and he began to walk and jump around, and to praise God.
- **[44-08]** Peter answered them, “This man stands before you **healed** by the power of Jesus the Messiah.”
- **[49-02]**] 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.

heart

Definition:

In the Bible, the term “heart” is often used figuratively to refer to a person’s thoughts, emotions, desires, or will.

- To have a “hard heart” is a common expression that means a person stubbornly refuses to obey God.
- The expressions “with all my heart” or “with my whole heart” mean to do something with no holding back, with complete commitment and willingness.
- The expression, “take it to heart” means to treat something seriously and apply it to one’s life.
- The term “brokenhearted” describes a person who is very sad. They have been deeply hurt emotionally.

Translation Suggestions

- Some languages use a different body part such as “stomach” or “liver” to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If “heart” or other body part does not have this meaning, some languages may need to express this nonfiguratively with terms such as “thoughts” or “emotions” or “desires.”
- Depending on the context, “with all my heart” or “with my whole heart” could be translated as, “with all my energy” or “with complete dedication” or “completely” or “with total commitment.”
- The expression “take it to heart” could be translated as “treat it seriously” or “carefully think about it.”
- The expression “hard-hearted” could also be translated as, “stubbornly rebellious” or “refusing to obey” or “continually disobeying God.”
- Ways to translate “brokenhearted” could include, “very sad” or “feeling deeply hurt.”

(See also: [hard](#), [hardness](#), [harden](#) other)

Bible References:

Waiting

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can’t directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.
- When “heaven” is used figuratively, it is a way of referring to God. For example, when Matthew writes about the “kingdom of heaven” he is referring to the kingdom of God.

Translation Suggestions:

- When “heaven” is used figuratively, it could be translated as “God.”
- 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: [kingdom of God](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- [04-02] They even began building a tall tower to reach **heaven**.
- [14-11] He (God) gave them bread from **heaven**, called “manna.”
- [23-07] Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- [29-09] 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.”
- [37-09] 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.

heir

Definition:

An “heir” is a person who legally receives property or money that belongs 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 Christians receiving spiritual benefits from God as their 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](#), [inheritance](#), [heritage](#), [heir](#))

Bible References:

Waiting

hell, lake of fire

Definition:

Hell is the final place of unending pain and suffering where God will punish everyone who rebels against him and rejects his plan of saving them through Jesus' sacrifice. It is also referred to as the "lake of fire."

- Hell is described as a place of fire and severe suffering.
- Satan and the evil spirits who follow him will be thrown into hell for eternal punishment.
- People who do not believe in Jesus' sacrifice for their sin, and trust in him to save them, will be punished forever in hell.

Translation Suggestions:

- These terms should probably be translated differently since they occur in different contexts.
- Some languages cannot use "lake" in the phrase "lake of fire" because it refers to water.
- The term "hell" could be translated as "place of suffering" or "final place of darkness and pain."
- The term "lake of fire" could also be translated as, "sea of fire" or "huge fire (of suffering)" or "field of fire."

(See also: [heaven](#), [sky](#), [heavens](#), [heavenly](#), [death](#), [die](#), [dead](#), [hades](#), [sheol](#), [abyss](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[50-14]** He (God) will throw them into **hell**, where they will weep and grind their teeth in anguish forever. A fire that never goes out will continually burn them, and worms will never stop eating them.
- **[50-15]** He will throw Satan into **hell** where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Herod Antipas

Facts:

During most of Jesus' lifetime, Herod Antipas was the ruler of the part of the Roman Empire that included Galilee province.

- Like his father Herod the Great, Antipas was sometimes referred to as “King Herod” even though he was not really a king.
- Herod Antipas ruled one-fourth of the Roman Empire and so he was also called “Herod the tetrarch.”
- Antipas is the “Herod” who gave the order for John the Baptist to be killed by beheading.
- It was also Herod Antipas who questioned Jesus before his crucifixion.
- The other Herods in the New Testament were Antipas' son (Agrippa) and grandson (Agrippa 2) who ruled during the time of the apostles.

(Translation suggestions: [How to Translate Names](#))

(See also: [crucify](#), [Herod the Great](#), [John \(the Baptist\)](#), [king](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Herodias

Facts:

Herodias was the wife of Herod Antipas in Judea during the time of John the Baptist.

- Herodias was originally the wife of Herod Antipas's brother Philip, but later she unlawfully married Herod Antipas.
- John the Baptist rebuked Herod and Herodias for their unlawful marriage. Because of this, Herod put John in prison and eventually had him killed by beheading.

(Translation suggestions: [How to Translate Names](#))

(See also: [Herod Antipas](#), [John \(the Baptist\)](#))]

Bible References:

Waiting

high priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
- The Israelites had many priests, but only one high priest at a time.
- When Jesus was being arrested, Caiaphas was the official high priest. Caiaphas’ father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- Make sure this term is translated differently from the term “chief priest.”

(See also: [Annas](#), [Caiaphas](#), [chief priests](#), [priest](#), [priesthood](#), [temple](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-08]** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **[21-07]** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **[38-03]** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **[39-01]** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- **[39-03]** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **[44-07]** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- **[45-02]** 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.
- **[46-01]** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.

- **[48-06]** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

holy, holiness

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.
- Since God is holy, people cannot approach him unless he allows them to, because they are mere 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.

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.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [consecratesanctify](#), [sanctification](#), [set apart](#))

Bible References:

Waiting

Examples from the Bible stories:

- [01-16] He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- [09-12]”You are standing on **holy** ground.”
- [13-02]”If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- [13-05]”Always be sure to keep the Sabbath day **holy**.”
- [22-05]”So the baby will be **holy**, the Son of God.”
- [50-02] As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Holy One

Definition:

The term “Holy One” is a title in the Bible that almost always refers to God.

- In the Old Testament, this title often occurs in the phrase “Holy One of Israel.”
- In the New Testament, Jesus is also referred to as the “Holy One.”
- The term “holy one” is sometimes used in the Bible to refer to an angel.

Translation Suggestions:

- The literal term is, “the Holy” (with “One” being implied.) Many languages (like English) will translate this with the implied noun included (such as “One” or “God”).
- This term could also be translated as, “God, who is holy” or “the Set Apart One.”
- The phrase, “the Holy One of Israel” could be translated as, “the Holy God whom Israel worships” or “Holy One who rules Israel.”
- It is best to translate this term using the same word or phrase that is used to translate “holy.”

(See also: [holy](#), [holiness](#), [God](#))

Bible References:

Waiting

Holy Spirit, Spirit of God, Spirit of the Lord

Facts:

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](#), [holiness](#), [spirit](#), [spiritual](#), [God](#), [Lord](#), [God the Father](#), [heavenly Father](#), [Father](#), [Son of God](#), [the Son](#), [Son](#), [gift](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-01]** But **God’s Spirit** was there over the water.
- **[24-08]** 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.
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- **[26-03]** 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.”
- **[43-03]** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **[43-08]** “And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are now seeing and hearing.”

- **[43-11]** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit.**"
- **[45-01]** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

honey, honeycomb

Definition:

Honey is the sweet, sticky, edible substance that honeybees make out of flower nectar. Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever the bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey." (See also: [Simile](#), [Metaphor](#))
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: [John \(the Baptist\)](#), [Jonathan](#), [Philistines](#), [Samson](#))

Bible References:

Waiting

honor, to 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 also instructs Christians to honor others, but not to try to get honor for themselves.
- Children are instructed to honor their parents, which includes respect and obedience.
- 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.
- Honor for God includes 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](#), [dishonorable](#), [glory](#), [glorious](#), [glorify](#), [praise](#) other)

Bible References:

Waiting

hour

Definition:

In addition to being used to refer to when or how long something took place, the term “hour” is also used in several figurative ways:

- Sometimes “hour” refers to a regular, scheduled time to do something, such as the “hour of prayer.”
- When the text says that the “hour had come” for Jesus to suffer and be put to death, this meant that it was the appointed time that God had decided long ago that this would happen.
- The term “hour” is also used to mean “at that moment” or “right then.”
- When the text talks about the “hour” being late, this means that it was late in the day, when the sun would soon be setting.

Translation Suggestions:

- When used figuratively, the term “hour” can be translated as “time” or “moment” or “appointed time.”
- The phrase, “in that very hour” or “the same hour” could be translated as, “at that moment” or “at that time” or “immediately” or “right then.”
- The expression “the hour was late” could be translated as, “it was late in the day” or “it would soon be getting dark” or “it was late afternoon.”

(See: [biblical time: hour](#))

Bible References:

Waiting

house

Definition:

The term “house” is often used figuratively in the Bible.

- Sometimes it means “household,” referring to the people who live together in one house.
- Often “house” refers to a person’s descendants or other relatives. For example, the phrase “house of David” refers to all the descendants of King David.
- The terms “house of God” and “house of Yahweh” refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
- In Hebrews 3, “God’s house” is used as a metaphor to refer to God’s people or more generally, to everything pertaining to God.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, “house” could be translated as, “household” or “people” or “family” or “descendants” or “temple” or “dwelling place.”
- The phrase “house of David” could be translated as, “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include, “people of Israel” or “Israel’s descendants” or “Israelites.”
- 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.”
- “House of God” could be translated in a similar way.

(See also: [David](#), [descendant](#), [descended from](#), [house of God](#), [Yahweh’s house](#), [household](#), [kingdom of Israel](#), [tabernacle](#), [temple](#), [Yahweh](#))

Bible References:

Waiting

household

Definition:

The term “household” refers to all the people who live together in a house, including family members and any servants they have.

- If someone manages a household, this would involve directing the servants as well as taking care of the property.
- Sometimes “household” can refer figuratively to the whole family line of someone, especially his descendants.

(See also: [house](#))

Bible References:

Waiting

house of God, Yahweh's house

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.
- Sometimes “God’s house” is used to refer to the people of God.

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.

(See also: [people of God](#), [tabernacle](#), [temple](#))

Bible References:

Waiting

hypocrite, hypocrisy

Definition:

The term “hypocrite” refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term “hypocrisy” refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because they did religious things like wearing certain clothes and eating certain foods, but they were not kind or fair to people.
- A hypocrite points out faults in other people, but doesn’t admit his own faults.

Translation Suggestions:

- Some languages have an expression like “two-faced” that refers to a hypocrite or a hypocrite’s actions.
- Other ways to translate “hypocrite” could include, “fraud” or “pretender” or “arrogant, deceitful person.”
- The term “hypocrisy” could be translated by, “deception” or “fake actions” or “pretending.”

Bible References:

Waiting

inherit, inheritance, heritage, heir

Definition:

The terms “inherit” and “inheritance” refer to receiving something valuable from a parent or other person because of a special relationship with that person. The “heir” is the person who receives the inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
- The Bible also calls God’s people his inheritance, which means that they belong to him; they are his valued possession.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.
- There is also a figurative or spiritual sense in which people who belong to God are said to “inherit the land.” This means that they will prosper and be blessed by God in both physical and spiritual ways.
- In the New Testament, God promises that those who trust in Jesus will “inherit salvation” and “inherit eternal life.” It is also expressed as, “inherit the kingdom of God.” This is a spiritual inheritance that lasts forever.
- There are other figurative meanings for these terms:
 - The Bible says that wise people will “inherit glory” and righteous people will “inherit good things.”
 - To “inherit the promises” means to receive the good things that God has promised to give his people.
 - This term is also used in a negative sense to refer to foolish or disobedient people who “inherit the wind” or “inherit folly.” This means they receive the consequences of their sinful actions, including punishment and worthless living.

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.”
- When God’s people are referred to as his inheritance this could be translated as, “valued ones belonging to him.”
- The term “heir” could be translated with a word or phrase that means, “privileged child who receives the father’s possessions” or “person chosen to receive (God’s) spiritual possessions or blessings.”
- The term “heritage” could be translated as, “blessings from God” or “inherited blessings.”

(See also: [heir](#), [Canaan](#), [Canaanite](#), [Promised Land](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-06]** 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**."
- **[27-01]** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to **inherit** eternal life?"
- **[35-03]** "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."

Isaac

Facts:

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](#), [Abram](#), [descendant](#), [descended from](#), [forever](#), [fulfill](#), [Jacob](#), [Israel](#), [Sarah](#), [Sarai](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-04]** “Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**.”
- **[05-06]** 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.”
- **[05-09]** God had provided the ram to be the sacrifice instead of **Isaac**.
- **[06-01]** 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**.
- **[06-05]** **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- **[07-10]** 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.

Isaiah

Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahaz](#), [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Christ](#), [Messiah](#), [Hezekiah](#), [Jotham](#), [Judah](#), [kingdom of Judah](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Uzziah](#), [Azariah](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-09]** The prophet **Isaiah** prophesied that the Messiah would be born from a virgin.
- **[21-10]** The prophet **Isaiah** said the Messiah would live in Galilee, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **[21-11]** The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected.
- **[21-12]** **Isaiah** prophesied that people would spit on, mock, and beat the Messiah.
- **[26-02]** They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people.
- **[45-08]** When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote.
- **[45-10]** Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

Israel, Israelites, nation of Israel

Facts:

The term “Israel” is the name that God gave to Jacob. It means, “he struggles with God.”

- The descendants of Jacob became known as the “people of Israel,” 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 was made up 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](#), [Israel](#), [kingdom of Israel](#), [Judah](#), [kingdom of Judah](#), [nation](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-15]** The descendants of the twelve sons became the twelve tribes of **Israel**.
- **[09-03]** The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- **[09-05]** A certain **Israelite** woman gave birth to a baby boy.
- **[10-01]** 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.
- **[15-09]** 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.
- **[43-06]** “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.”

Jacob, Israel

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

- Jacob's name means "he grabs the heel" which is an expression meaning, "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
- Many years later, God changed Jacob's name to "Israel," which means, "he struggles with God."
- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him, so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
- Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [deceive](#), [deceit](#), [deception](#), [deceptive](#), [Esau](#), [Isaac](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Rebekah](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[07-01]** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **[07-07]** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **[07-08]** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **[07-10]** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **[08-01]** 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.

James (brother of Jesus)

Facts:

James was a son of Mary and Joseph. He was one of Jesus' younger half-brothers.

- Jesus' other half-brothers were named Joseph, Judas, and Simon.
- During Jesus' lifetime, James and his brothers did not believe that Jesus was the Messiah.
- Later, after Jesus was raised from the dead, James believed in him and became a leader of the church in Jerusalem.
- The New Testament book of James is a letter that James wrote to Christians who had fled to other countries to escape persecution.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [Christ](#), [Messiah](#), [church](#), [Church](#), [Judas the son of James](#), [persecute](#), [persecution](#))

Bible References:

Waiting

James (son of Alphaeus)

Facts:

James, the son of Alphaeus, was one of Jesus' twelve apostles.

- His name is given in the lists of Jesus' disciples in the gospels of Matthew, Mark, and Luke.
- He is also mentioned in the book of Acts as one of the eleven disciples who were together praying in Jerusalem after Jesus went back up to heaven.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [disciple](#), [James \(brother of Jesus\)](#), [James \(son of Zebedee\)](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

James (son of Zebedee)

Facts:

James, a son of Zebedee, was one of Jesus' twelve apostles. He had a younger brother named John who was also one of Jesus' apostles.

- James and his brother John worked by fishing with their father Zebedee.
- James and John were nicknamed the "Sons of Thunder," perhaps because they got angry quickly.
- Peter, James, and John were Jesus' closest disciples and were with him for amazing events such as when Jesus was on a mountaintop with Elijah and Moses and when Jesus caused a dead little girl to come back to life.
- This is a different James than the one who wrote a book in the Bible. Some languages may have to write their names differently to make it clear that they were two different men.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [Elijah](#), [James \(brother of Jesus\)](#), [mosese](#))

Bible References:

Waiting

Jericho

Facts:

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.

- Like all the Canaanites, 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](#), [Canaanite](#), [Jordan River](#), [Joshua](#), [miracle](#), [wonder](#), [sign](#), [Salt Sea](#), [Dead Sea](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[15-01]** Joshua sent two spies to the Canaanite city of **Jericho**.
- **[15-03]** After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**.
- **[15-05]** Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Jerusalem

Facts:

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 present-day Israel.

- 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.
- 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 was located in the mountains.

(See also: [Babylon](#), [Babylonian](#), [Christ](#), [Messiah](#), [David](#), [Jebusites](#), [Jebus](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Solomon](#), [temple](#), [Zion](#), [Mount Zion](#))

Bible References:

Waiting

Examples from the Bible stories:

- [17-05] David conquered **Jerusalem** and made it his capital city.
- [18-02] In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- [20-07] 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.
- [38-01] 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.
- [38-02] 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.
- [42-08] ”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."

Jesus, Jesus Christ, Christ Jesus

Facts:

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 the 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 earthly parents were 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 Messiah.

Translation Suggestions:

- Many languages spell "Jesus" and "Christ" 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 languages may prefer to use 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](#), [Messiah](#), [God](#), [God the Father](#), [Heavenly Father](#), [high priest](#), [kingdom of God](#), [kingdom of heaven](#), [Mary](#), [Savior](#), [Son of God](#), [the Son](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[22-04]** 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."
- **[23-02]** "Name him **Jesus** (which means, 'Yahweh saves'), because he will save the people from their sins."
- **[24-07]** So John baptized him (Jesus), even though **Jesus** had never sinned.
- **[24-09]** 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**.
- **[25-08]** **Jesus** did not give in to Satan's temptations, so Satan left him.

- **[26-08]** 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.
- **[31-03]** Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- **[38-02]** He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- **[40-08]** 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.

Jew, Jewish, Jews

Facts:

Jews are people who are descendants of Abraham's grandson, Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.
- Often the phrase "the Jews" refers to the leaders of the Jews, not all the Jewish people. In those contexts, some translations add "leaders of" to make this clear.

(See also: [Abraham](#), [Abram](#), [Jacob](#), [Israel](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Babylon](#), [Babylonian](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[20-11]** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **[20-12]** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **[37-10]** Many of the **Jews** believed in Jesus because of this miracle.
- **[37-11]** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **[40-02]** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **[46-06]** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

John (the apostle)

Facts:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

- John and his brother James were the sons of a fisherman named Zebedee.
- In the gospel that he wrote about Jesus' life, John referred to himself as "the disciple whom Jesus loved." This seems to indicate that John was an especially close friend to Jesus.
- The apostle John wrote five of the books in the New Testament: the gospel of John, the Revelation of Jesus Christ, and three letters written to other believers.
- Note that the apostle John was a different person than John the Baptist.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [reveal](#), [revelation](#), [James \(son of Zebedee\)](#), [John \(the Baptist\)](#), [Zebedee](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[36-01]** One day, Jesus took three of his disciples, Peter, James, and **John** with him. (The disciple named **John** was not the same person who baptized Jesus.) They went up on a high mountain by themselves.
- **[44-01]** One day, Peter and **John** were going to the Temple. As they approached the Temple gate, they saw a crippled man who was begging for money.
- **[44-06]** The leaders of the Temple were very upset by what Peter and **John** were saying. So they arrested them and put them into prison.
- **[44-07]** The next day, the Jewish leaders brought Peter and **John** to the high priest and the other religious leaders. They asked Peter and **John**, "By what power did you heal this crippled man?"
- **[44-09]** The leaders were shocked that Peter and **John** spoke so boldly because they could see that these men were ordinary men who were uneducated. But then they remembered that these men had been with Jesus. After they threatened Peter and **John**, they let them go.

John (the Baptist)

Facts:

John was the son of Zechariah and Elizabeth. Since “John” was a common name, he is often called “John the Baptist” to distinguish him from the other people named John, such as the Apostle John.

- John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
- John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
- John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
- John was called “John the Baptist” because he baptized many people.
- Make sure that people will understand that “the Baptist” does not refer to the church by this name. It may be necessary to say, instead, “John the Baptizer” or “John who baptizes.”

(Translation suggestions: [How to Translate Names](#))

(See also: [baptize](#), [baptism](#), [Zechariah \(NT\)](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[22-02]** The angel said to Zechariah, “Your wife will have a son. You will name him **John**. He will be filled with the Holy Spirit, and will prepare the people for Messiah!”
- **[22-07]** After Elizabeth gave birth to her baby boy, Zechariah and Elizabeth named the baby **John**, as the angel had commanded.
- **[24-01]** **John**, the son of Zechariah and Elizabeth, grew up and became a prophet. He lived in the wilderness, ate wild honey and locusts, and wore clothes made from camel hair.
- **[24-02]** Many people came out to the wilderness to listen to **John**. He preached to them, saying, “Repent, for the kingdom of God is near!”
- **[24-06]** The next day, Jesus came to be baptized by **John**. When **John** saw him, he said, “Look! There is the Lamb of God who will take away the sin of the world.”

Jordan River

Facts:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on the west from Jordan on the east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. Because it was too deep, God miraculously stopped the water from flowing so they could go across.

(See also: [Canaan](#), [Canaanite](#), [Salt Sea](#), [Dead Sea](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Genesaret](#), [Sea of Tiberias](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[15-02]** The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- **[15-03]** After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- **[19-14]** Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

joy, joyful

Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term, “joyful” describes a person who feels very glad and 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.

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 with a phrase that means, “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.” **Metonymy**)

(See also: [rejoice](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[33-07]**”The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- **[34-04]**”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.”
- **[41-07]** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Judas Iscariot

Facts:

Judas Iscariot was one of Jesus' apostles. He was the one who betrayed Jesus to the Jewish leaders.

- The name "Iscariot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city.
- Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself.
- Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
- After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
- Another apostle was also named Judas as was one of Jesus' brothers, There are other men named Judas in the Bible, such as Jesus' brother and another apostle. Jesus' brother is also known as "Jude."

(Translation suggestions: [Translate Names](#))

(See also: [apostle](#), [apostleship](#), [betray](#), [betrayer](#), [Jewish leaders](#), [religious leaders](#), [Judas the son of James](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[38-02]** One of Jesus' disciples was a man named **Judas**. ... After Jesus and the disciples arrived in Jerusalem, **Judas** went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **[38-03]** The Jewish leaders, led by the high priest, paid **Judas** thirty silver coins to betray Jesus.
- **[38-14]** **Judas** came with the Jewish leaders, soldiers, and a large crowd. They were all carrying swords and clubs. **Judas** came to Jesus and said, "Greetings, teacher," and kissed him.
- **[39-08]** Meanwhile, **Judas**, the betrayer, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Judea

Facts:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broader sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broader sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broader sense of Judea (ex. Luke 1:5) could be translated as “Judea Country” and the narrow sense (ex. Luke 1:39) could be translated as “Judea Province” or “Judah Province” since this is the part of the land of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), [Galilean](#), [Edom](#), [Edomite](#), [Idumea](#), [Judah](#), [Judah, kingdom of Judah](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

kind, kinds

Definition:

The terms “kind” and “kinds” refer to groups or classifications of things that are connected by shared characteristics.

- In the Bible, this term is specifically used to refer to the distinctive kinds of plants and animals that God made when he created the world.
- Often there are many different variations or species within each “kind.” For example, horses, zebras, and donkeys are all members of the same “kind,” but they are different species.
- The main thing that distinguishes each “kind” as a separate group is that members of that group can reproduce more of their same “kind.” Members of different kinds cannot do that with each other.

Translation Suggestions

- Ways to translate this term could include, “type” or “class” or “group” or “animal (plant) group” or “category.”
- The word “species” would *not* be an accurate translation of this term, since “kind” is a more general category, with several species within it.

Bible References:

Waiting

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 heaven](#), [kingdom of Israel](#), [Judah](#), [Judah](#), [kingdom of Judah](#), [priest](#), [priesthood](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-02]** 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.”
- **[18-04]** 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.

- **[18-07]** 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.
- **[18-08]** 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.
- **[21-08]** A king is someone who rules over a **kingdom** and judges the people.

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 NT 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.”
- 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 translations 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, ‘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](#), [sky](#), [heavens](#), [heavenly](#), [king](#), [kingdom](#), [King of the Jews](#), [reign](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-02] He (John) preached to them, saying, “Repent, for the **kingdom of God** is near!”
- [28-06] 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**.”
- [29-02] Jesus said, “The **kingdom of God** is like a king who wanted to settle accounts with his servants.”

- [34-01] 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."
- [34-03] 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."
- [34realm of authority-04]"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."
- [34-05]"The **kingdom of God** is also like a perfect pearl of great value."
- [42-09] He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- [49-05] Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- [50-02] 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."

king

Definition:

The term “king” refers to a man who is the supreme ruler of a city, state, or country.

- A king is usually chosen to rule because of his family relation to previous kings.
- When a king dies, it is usually his oldest son who becomes the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term “king” may be used to refer to someone who is not a true king, such as “King Herod” in the New Testament.
- In the Bible, God is often referred to as a king who rules over his people.
- The “kingdom of God” refers to God’s rule over his people.
- Jesus was called “king of the Jews,” “king of Israel,” and “king of kings.”
- When Jesus comes back, he will rule as king over the world.
- This term could also be translated as, “supreme chief” or “absolute leader” or “sovereign ruler.”
- The phrase “king of kings” could 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](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-06]** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **[16-01]** 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.
- **[17-05]** Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- **[21-06]** 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!

King of the Jews

Definition:

The term, “King of the Jews” is a title that refers to Jesus, the Messiah.

- The first time the Bible records this title is when it was used by the wise men who traveled to Bethlehem looking for the baby who was “King of the Jews.”
- The angel revealed to Mary that her son, a descendant of King David, would be a king whose reign would last forever.
- Before Jesus was crucified, Roman soldiers mockingly called Jesus “King of the Jews.” This title was also written on a piece of wood and nailed to the top of Jesus’ cross.
- Jesus truly is the King of the Jews and the king over all creation.

Translation Suggestions:

- The term “King of the Jews” could also be translated as “king over the Jews” or “king who rules over the Jews” or “supreme ruler of the Jews.”
- Check to see how the phrase “king of” is translated in other places in the translation.

(See also: [descendant](#), [descended from](#), [Jew](#), [Jewish](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [king](#), [kingdom](#), [kingdom of God](#), [kingdom of heaven](#), [wise men](#))

Bible References:

Waiting

Examples from the Bible stories:

- [23-09] Some time later, wise men from countries far to the east saw an unusual star in the sky. They realized it meant a new **king of the Jews** was born.
- [39-09] Pilate asked Jesus, “Are you the **King of the Jews**?”
- [39-12] The Roman soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, “Look, the **King of the Jews**!”
- [40-02] Pilate commanded that they write, “**King of the Jews**” on a sign and put it on the cross above Jesus’ head.

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression "to kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

Waiting

know, knowledge, make known

Definition:

To “know” means to understand something or to be aware of a fact. The expression “make known” is an expression that means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing things in both the physical and spiritual worlds.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know” God means to have a relationship with him. This also applies to knowing people.
- To know God’s will means to be aware of what he has commanded, or to understand what he wants a person to do.
- 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” or “be in relationship with.”
- Some languages have two different words for “know” depending on whether it refers to knowing facts or to knowing a person and having a relationship with him.
- 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.

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [reveal](#), [revelation](#), [understand](#), [understanding](#), [wise](#), [wisdom](#))

Bible References:

Waiting

lamb, Lamb of God

Definition:

The term “lamb” refers to the young of a sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “the young of a sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language. (See: [How to Translate Unknowns](#))

(See also: [sheep](#), [ram](#), [ewe](#), [shepherd](#), [to shepherd](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-07]** As Abraham and Isaac walked to the place of the sacrifice Isaac asked, “Father, we have wood for the sacrifice, but where is the **lamb**?”
- **[11-02]** God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it.
- **[24-06]** The next day, Jesus came to be baptized by John. When John saw him, he said, “Look! There is the **Lamb of God** who will take away the sin of the world.”
- **[45-08]** He read, “They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word.

- **[48-08]** When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place.
- **[48-09]** When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

lampstand

Definition:

In the Bible, the term “lampstand” generally refers to a structure on which a lamp is placed in order to provide light to a room.

- A simple lampstand usually held one lamp and was made of clay, wood, or metal (such as bronze, silver, or gold.)
- In the Jerusalem temple was a special gold lampstand which 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:

Waiting

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.

- 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, principle](#) , [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

lawful, lawfully, unlawful

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, if something is said to be “lawful” it means it is permitted by God’s moral law, or by the Law of Moses and other Jewish laws. Something that is “unlawful” is “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?”

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

law, law of Moses, God's law, law of Yahweh

Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms “law” and “God’s law” are also used more generally to refer to everything God wants his people 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 “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](#), [instruction](#), [Moses](#), [Ten Commandments](#), [lawful](#), [lawfully](#), [unlawful](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-07]** 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.

- **[13-09]** 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**.
- **[16-01]** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- **[21-05]** 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.
- **[27-01]** Jesus answered, "What is written in **God's law**?"
- **[28-01]** 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**."

leprosy, leper, leprous

Definition:

The term “leprosy” is used in the Bible to refer to several different skin diseases. A “leper” is a person who has leprosy. The term “leprous” describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered “unclean” and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out “unclean” so that others would be warned not to come near him.
- Jesus healed many lepers, along with other kinds of diseases.

Translation Suggestions:

- The term “leprosy” in the Bible can be translated as “skin disease” or “dreaded skin disease.”
- Ways to translate “leprous” could include, “full of leprosy” or “infected with skin disease” or “covered with skin sores.”

(See also: [Miriam](#), [Naaman](#), [unclean](#))

Bible References:

Waiting

life, live, living, alive

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by “physical life” and “spiritual life.”

1. Physical life

- Physical life is the presence of the spirit in the body. God breathed life into Adam’s body, and he became a living being.
- A “life” can also refer to an individual person, as in, “a life was saved”.
- Sometimes the word “life” refers to the experience of living, as in, “his life was enjoyable.”
- It can also refer to a person’s lifespan as in the expression, “the end of his life.”
- The term “living” may refer to being physically alive as in, “my mother is still living.” It may also refer to dwelling somewhere as in, “they were living in the city.”
- In the Bible, the concept of “life” is often contrasted with the concept of “death.”

2. Spiritual life

- A person has spiritual life when he believes in Jesus and God gives that person a transformed life with the Holy Spirit living in him.
- This life is also called “eternal life” to indicate that it does not end.
- The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, “life” can be translated as “existence” or “person” or “soul” or “being” or “experience.”
- The term “live” could be translated by “dwell” or “reside” or “exist.”
- The expression “end of his life” could be translated as, “when he stopped living.”
- The expression “spared their lives” could be translated as, “allowed them to live” or “did not kill them.”
- The expression “they risked their lives” could be translated as, “they put themselves in danger” or “they did something that could have killed them.”
- When the Bible text talks about being alive spiritually, “life” could be translated as “spiritual life” or “eternal life,” depending on the context.
- The concept of “spiritual life” could also be translated as, “God making us alive in our spirits” or “new life by God’s Spirit” or “being made alive in our inner self.”
- Depending on the context, the expression “give life” could also be translated as, “cause to live” or “give eternal life” or “cause to live eternally.”

(See also: [death](#), [die](#), [dead](#), [everlasting](#), [eternal](#), [eternity](#))

Bible References:

Waiting

Examples from the Bible stories:

- [01-10] So God took some dirt, formed it into a man, and breathed **life** into him.
- [03-01] After a long time, many people were **living** in the world.
- [08-13] When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- [17-09] However, toward the end of his [David's] **life** he sinned terribly before God.
- [27-01] One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- [37-05] Jesus replied, "I am the Resurrection and the **Life**."
- [44-05] "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

light

Definition:

There are several figurative uses of the term “light” in the Bible. It is often used as a metaphor for righteousness, holiness, and truth. (See: [Metaphor](#))

- Jesus said, “I am the light of the world” to express that he brings God’s true message to the world and rescues people from the darkness of their sin.
- Christians are commanded to “walk in the light,” which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that “God is light,” and there is no darkness in him.
- Light and darkness are completely opposite. Darkness is the absence of all light.
- Jesus said that he is “the light of the world” and that his followers should shine like lights in the world, by living in a way that clearly shows how great God is.
- “Walking in the light” represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms “light” and “darkness” even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, “walk as children of light” could be translated as, “live openly righteous lives, like someone who walks in bright sunlight.”
- Make sure that the translation of “light” does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: [darkness](#), [holy](#), [holiness](#), [righteous](#), [righteousness](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

like, likeness

Definition:

The terms “like” and “likeness” refer to something being the same as, or similar to, something else.

- The word “like” is also often used in a figurative expressions called a “simile” in which something is compared to something else, usually highlighting a shared characteristic. For example, “his clothes shined like the sun” and “the voice boomed like thunder.” (See: [Simile](#))
- To “be like” or “sound like” or “look like” something or someone means to have qualities that are similar to the thing or person being compared to.
- People were created in God’s “likeness,” that is, in his “image.” It means that they have qualities or characteristics that are “like” or “similar to” qualities that God has, such as the ability to think, feel, and communicate.
- To have “the likeness of” something or someone means to have characteristics that look like that thing or person.

Translation Suggestions

- In some contexts, the expression, “the likeness of” could be translated as, “what looked like” or “what appeared to be.”
- The expression, “in the likeness of his death” could be translated as, “sharing in the experience of his death” or “as if experiencing his death with him.”
- The expression “in the likeness of sinful flesh” could be translated as “being like a sinful human being” or “to be a human being.” Make sure the translation of this expression does not sound like Jesus was sinful.
- “In his own likeness” could also be translated as “to be like him” or “having many of the same qualities that he has.”
- The expression “the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things” could be translated as “idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things.”

(See also: [beast](#), [flesh](#), [image of God](#), [image](#), [image](#), [carved image](#), [carved figure](#), [cast metal figure](#), [perish](#), [perishing](#), [perishable](#))

Bible References:

Waiting

locust

Facts:

The term “locust” refers to a kind of large, flying grasshopper that sometimes flies in a swarm which is very destructive, eating all vegetation in its path.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long way.
- In the Old Testament, swarming locusts are referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel’s disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: [How to Translate Names](#))

(See also: [captive](#), [captivity](#), [Egypt](#), [Egyptian](#), [Israel](#), [Israelites](#), [nation of Israel](#), [John \(the Baptist\)](#), [plague](#))

Bible References:

Waiting

lord, master, sir

Definition:

The term “lord” refers to someone who has ownership or authority over other people.

- 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.

Translation Suggestions:

- This term should be translated as “master” when it refers to a person who owns slaves. It could also be used by a servant to address the person he works for.
- When it refers to Jesus, it could be translated as “master” if the context shows it means “religious teacher.”
- If the person addressing Jesus does not know him, “lord” could be translated 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 written as “Lord” (capitalized).

(See also: [Lord](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[25-05]** 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.’”
- **[25-07]** 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.’”
- **[26-03]** This is the year of the **Lord’s** favor.
- **[27-02]** The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- **[31-05]** Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- **[43-09]** “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- **[47-03]** 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.”
-

Lord

Facts:

The term “Lord” refers to someone who has ownership or authority over people. When it is capitalized, it is a title that refers to God. (Note however that when used as a form of addressing someone or 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 ULB and UDB, 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.

Translation Suggestions:

- Some languages translate this term as “Master” or “Ruler” or some other term that communicates ownership or supreme ruler.
- 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: [How to Translate Names](#))

(See also: [God](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [lord](#), [master](#), [sir](#), [ruler](#), [rulers](#), [rule](#), [Yahweh](#))

Bible References:

Waiting

lots, casting lots

Definition:

A “lot” is a marked object that is chosen from among other similar objects as a way of deciding something. “Casting lots” referred to tossing marked objects onto the ground or other surface.

- Often the lots were small marked stones or pieces of broken pottery.
- Some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- The practice of casting lots was used by the Israelites to find out what God wanted them to do.
- As in the time of Zechariah and Elizabeth, it was also used to choose which priest would perform a specific duty in the temple at a specific time.
- The soldiers who crucified Jesus cast lots to decide who would get to keep Jesus’ robe.
- The phrase “casting lots” can be translated as “tossing lots” or “drawing lots” or “rolling lots.” Make sure the translation of “cast” does not sound like the lots were being thrown a long distance.
- Depending on the context, the term “lot” could also be translated as “marked stone” or “pottery piece” or “stick” or “piece of straw.”
- If a decision is made “by lot” this could be translated as, “by drawing (or throwing) lots.”

(See also: [Elizabeth](#), [priest](#), [priesthood](#), [Zechariah \(OT\)](#), [Zechariah \(NT\)](#))

Bible References:

Waiting

love

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for “love” which 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 doesn’t 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, it involves actions that show that someone is thinking of what will cause the other person to thrive. This kind of love especially includes forgiving others.
- In the ULB, 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.
- It 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.

4. In the figurative expression, “Jacob I have loved, but Esau I have hated,” the term “loved” refers to God’s choosing of Jacob to be in a covenant relationship with him. This could also be translated as “chosen.” Although Esau was also blessed by God, he wasn’t given the privilege of being in the covenant. The term “hated” is used figuratively here to mean “rejected” or “not chosen.”

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULB 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](#), [die](#), [dead](#), [sacrifice](#), [offering](#), [save](#), [safe](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

Examples from the Bible stories:

- [27-02] 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.”
- [33-08] “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.”
- [36-05] 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.”
- [47-01] She (Lydia) **loved** and worshiped God.
- [48-01] When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- [49-03] He (Jesus) taught that you need to **love** other people the same way you love yourself.
- [49-04] He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- [49-07] Jesus taught that God **loves** sinners very much.
- [49-09] 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.

Mary, the mother of Jesus

Facts:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

- The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
- An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
- Mary loved God and praised him for being gracious to her.
- Joseph married Mary, but she remained a virgin until after the baby was born.
- Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
- Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
- When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
- The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(Translation suggestions: [How to Translate Names](#))

(See also: [Cana](#), [Egypt](#), [Egyptian](#), [Herod the Great](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Joseph \(NT\)](#), [Son of God](#), [the Son](#), [Son](#), [virgin](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[22-04]** When Elizabeth was six months pregnant, the same angel appeared to Elizabeth's relative, whose name was **Mary**. She was a virgin and was engaged to be married to a man named Joseph. The angel said, "You will become pregnant and give birth to a son. You are to name him Jesus and he will be the Messiah."
- **[22-05]** The angel explained, "The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the Son of God." **Mary** believed and accepted what the angel said.
- **[22-06]** Soon after the angel spoke to **Mary**, she went and visited Elizabeth. As soon as Elizabeth heard **Mary's** greeting, Elizabeth's baby jumped inside her.
- **[23-02]** The angel said, "Joseph, do not be afraid to take **Mary** as your wife. The baby in her body is from the Holy Spirit."

- **[23-04]** Joseph and **Mary** had to make a long journey from where they lived in Nazareth to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- **[49-01]** An angel told a virgin named **Mary** that she would give birth to God's Son. So while she was still a virgin, she gave birth to a son and named him Jesus.

Mary Magdalene

Facts:

Mary Magdalene was one of several women who believed in Jesus and followed him in his ministry. She was known as the one whom Jesus had healed from seven demons who had controlled her.

- Mary Magdalene and some other women helped support Jesus and his apostles by giving to them.
- She is also mentioned as one of the women who were the first to see Jesus after he rose from the dead.
- As Mary Magdalene stood outside the empty tomb, she saw Jesus standing there and he told her to go tell the other disciples that he was alive again.

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [evil spirit](#), [unclean spirit](#), [demon-possessed](#))

Bible References:

Waiting

Matthew, Levi

Facts:

Matthew was one of the twelve men that Jesus chose to be his apostles. He was also known as Levi, son of Alphaeus.

- Levi (Matthew) was a tax-collector from Capernaum before he met Jesus.
- Matthew wrote the gospel that bears his name.
- There are several other men named Levi in the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [Levite](#), [Levi](#), [tax collector](#))

Bible References:

Waiting

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: [compassion](#), [compassionate](#), [forgive](#), [forgiveness](#))

Bible References:

Waiting

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.”

- **[34-09]**”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.’”

messenger

Facts:

The term, “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: [angel](#), [archangel](#), [apostle](#), [apostleship](#), [John \(the Baptist\)](#))

Bible References:

Waiting

mighty, might

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](#), [wonder](#), [sign](#), [power](#), [powers](#), [strength](#), [strengthen](#))

Bible References:

Waiting

mind

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.”

(See also: [believe](#), [believe in](#), [belief](#), [heart](#), [soul](#))

Bible References:

Waiting

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](#), [powers](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [apostle](#), [apostleship](#), [sign](#), [proof](#), [reminder](#))

Bible References:

Waiting

Examples from the Bible stories:

- [16-08] 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**.
- [43-06] "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."
- [49-02] 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.

mock, ridicule, scoff at

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.

Bible References:

Waiting

Examples from the Bible stories:

- [21-12] Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- [39-05] 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!”
- [40-04] Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?”
- [40-05] 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.”

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

- 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 didn't get to live in it because he disobeyed God.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Egyptian](#), [Miriam](#), [Pharaoh, king of Egypt](#), [Promised Land](#), [Ten Commandments](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-12]** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **[12-05]** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **[12-07]** 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.
- **[13-07]** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Most High

Facts:

The term, “Most High” is a title for God. It refers to his greatness or authority.

- 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:

Waiting

Mount of Olives

Definition:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as “the mountain that is east of Jerusalem.”
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as “Olive Hill” or “Olive Tree Mountain.”

(See: [Translate Names](#))

(See also: [Gethsemane](#), [olive](#))

Bible References:

Waiting

myrrh

Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

- Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
- Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
- Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: [frankincense](#), [learned men](#), [astrologers](#))

Bible References:

Waiting

mystery, hidden truth

Definition:

In the Bible, the term “mystery” refers to something unknown or difficult to understand that God is now explaining.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
- This term could also be translated as “secret” or “hidden things” or “something unknown.”

(See also: [Christ](#), [Messiah](#), [Gentile](#), [good news](#), [gospel](#), [Jew](#), [Jewish](#), [Jews](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

name

Definition:

In the Bible, the word “name” is used in several figurative ways.

- In some contexts, “name” can refer to a person’s reputation, as in, “let us make a name for ourselves.”
- The term “name” can also refer to the memory of something. For example, “cut off the names of the idols” means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking “in the name of God” means speaking with his power and authority, or as his representative.
- The “name” of someone can refer to the entire person, as in “there is no other name under heaven by which we must be saved.” (See: [Metonymy](#))

Translation Suggestions:

- An expression like, “his good name” could be translated as “his good reputation.”
- Doing something “in the name of” could be translated as, “with the authority of” or “with the permission of” or “as the representative of” that person.
- The expression, “make a name for ourselves” could be translated, “cause many people to know about us” or “make people think we are very important.”
- The expression, “call his name” could be translated as, “name him” or “give him the name.”
- The expression, “those who love your name” could be translated as, “those who love you.”
- The expression, “cut off the names of idols” could be translated as “get rid of pagan idols so that they are not even remembered” or “cause people to stop worshiping false gods” or “completely destroy all idols so that people no longer even think about them.”

(See: [call](#), [calling](#), [called](#), [call out](#))

Bible References:

Waiting

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- The term “nation” usually includes the idea of a well-defined culture and territorial boundaries.
- In the Bible, a “nation” can be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” is used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” is also sometimes used to refer to “Gentiles” or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as, “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “nonJews.”

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Babylon](#), [Babylonian](#), [Canaan](#), [Canaanite](#), [Gentile](#), [Greek](#), [Grecian](#), [people group](#), [peoples](#), [the people](#), [a people](#), [Philistines](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Nazareth, Nazarene

Facts:

Nazareth is a town in the region of Galilee in northern Israel. It was about 100 kilometers north of Jerusalem, which took about three to five days to travel on foot.

- Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as “the Nazarene.”
- Many of the Jews living in Nazareth did not respect Jesus’ teaching, because he had grown up among them and they thought he was just an ordinary person.
- Once when Jesus was teaching in the Nazareth synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- Nathanael’s remark when he heard that Jesus was from Nazareth indicates that this city was not thought of very highly.

(See also: , [Christ](#), [Messiah](#), [Galilee](#), [Galilean](#), [Joseph \(NT\)](#), [Mary, the mother of Jesus](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[23-04]** Joseph and Mary had to make a long journey from where they lived in **Nazareth** to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- **[26-02]** Jesus went to the town of **Nazareth** where he had lived during his childhood.
- **[26-07]** The people of **Nazareth** dragged Jesus out of the place of worship and brought him to the edge of a cliff to throw him off of it in order to kill him.

neighbor

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: [adversary](#), [enemy](#), [parable](#), [people group](#), [peoples](#), [the people](#), [a people](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

oath, swear, swear by

Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. An oath involves a commitment to being faithful and truthful.

- Often in a court of law, a witness gives an oath to promise that whatever he says will be true and factual.
- In the Bible, the term “swear” means to speak an oath.
- The term “swear by” means to use the name of something or someone as the basis or power on which the oath is made.
- Sometimes these terms are used together as in, “swear an oath.”
- 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.
- A modern-day use of the word “swear” means to use foul language. This is not its meaning in the Bible.

Translation Suggestions:

- Depending on the context, “an oath” could also be translated as “a pledge” or “a solemn promise.”
- “To swear” could be translated by “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, “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.

(See also: [Abimelech](#), [covenant](#), [vow](#))

Bible References:

Waiting

obey, obedient, obedience

Definition:

The term “obey” means to do what is required or commanded. The term “obedient” describes the character of someone who obeys. Sometimes the command is about not doing something, as in, “do not steal.”

- Usually the term “obey” is used in the context of obeying the commands or laws of a person in authority.
- For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
- Children obey their parents, slaves obey their masters, people obey God, and citizens obey the laws of their country.
- When someone in authority commands people not to do something, they obey by not doing that.
- Ways to translate this term could include a word or phrase that means, “do what is commanded” or “follow orders” or “do what God says to do.”
- The term “obedient” could be translated as, “doing what was commanded” or “following orders” or “doing what God commands.”

(See also: [citizen](#), [command](#), [to command](#), [commandment](#), [disobey](#), [disobedient](#), [disobedience](#), [kingdom](#), [law](#), [principle](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-04]** Noah **obeyed** God. He and his three sons built the boat just the way God had told them.
- **[05-06]** Again Abraham **obeyed** God and prepared to sacrifice his son.
- **[05-10]** “Because you (Abraham) have **obeyed** me, all the families of the world will be blessed through your family”
- **[11-06]** But the Egyptians did not believe God or **obey** his commands.
- **[13-07]** If the people **obeyed** these laws, God promised that he would bless and protect them.

oil**Definition:**

Oil is a thick, clear liquid that is taken from certain plants or fruits. 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](#), [offering](#))

Bible References:

Waiting

parable

Definition:

The term “parable” usually refers to a short story or object lesson that is used to explain or teach a moral truth.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- A parable could be used to reveal truth to his disciples while hiding that truth from people like the Pharisees who did not believe in Jesus.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus’ comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus’ teachings.

(See also: [Parables](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

partial, partiality

Definition:

The terms “be partial” and “show partiality” refer to making a choice to treat certain people as more important than other people.

- This is similar to showing favoritism, which means to treat some people better than others.
- Usually partiality or favoritism is shown to people because they are more rich or more popular than other people.
- The Bible instructs his people to not show partiality or favoritism to people who are rich or of high status.
- In his letter to the Romans, Paul teaches that God judges people fairly and with no partiality.
- The book of James teaches that it is wrong to give someone a better seat or better treatment because they are rich.

(See also: [favor](#), [favorable](#), [favoritism](#))

Bible References:

Waiting

Passover

Facts:

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:

Waiting

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.
- [38-01] 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.
- [38-04] Jesus celebrated the **Passover** with his disciples.
- [48-09] 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.

peace, peaceful

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.

- “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:

Waiting

Examples from the Bible stories:

- [15-06] 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.
- [16-03] 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.

people group, peoples, the people, a people

Definition:

The term “peoples” or “people groups” refers to groups of people who share a common language and culture. The phrase “the people” often refers to a gathering of people in a certain place or at a specific event.

- When God set apart “a people” for himself, it means that he chose certain people to belong to him and serve him.
- In Bible times, the members of a people group usually had the same ancestors and lived together in a particular country or area of land.
- Depending on the context, a phrase such as “your people” can mean “your people group” or “your family” or “your relatives.”
- The term “peoples” is often used to refer to all people groups on the earth. Sometimes it refers more specifically to people who are not Israelites or who do not serve Yahweh. In some English Bible translations the term “nations” is also used in this way.

Translation Suggestions:

- The term “people group” could be translated by a word or phrase that means “large family group” or “clan” or “ethnic group.”
- A phrase such as “my people” could be translated as “my relatives” or “my fellow Israelites” or “my family” or “my people group,” depending on the context.
- The expression “scatter you among the peoples” could also be translated as “cause you to go live with many different people groups” or “cause you to separate from each other and go live in many different regions of the world.”
- The term “the peoples” or “the people” could also be translated as “the people in the world” or “people groups,” depending on the context.
- The phrase, “the people of” could be translated as, “the people living in” or “the people descended from” or “the family of” depending on whether it is followed by the name of a place or a person.
- “All the peoples of the earth” could be translated as, “everyone living on earth” or “every person in the world” or “all people.”
- The phrase “a people” could also be translated as, “a group of people” or “certain people” or “a community of people” or “a family of people.”

(See also: [descendant](#), [descended from](#), [nation](#), [tribe](#), [world](#), [worldly](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[14-02]** God had promised Abraham, Isaac, and Jacob that he would give the Promised Land to their descendants, but now there were many **people groups** living there. what follows is
- **[21-02]** God promised Abraham that through him all **people groups** of the world would receive a blessing. This blessing would be that the Messiah would come sometime in the future and provide the way of salvation for people from all the **people groups** of the world.
- **[42-08]** "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."
- **[42-10]** "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."
- **[48-11]** Because of this New Covenant, anyone from any **people group** can become part of God's people by believing in Jesus.
- **[50-03]** He (Jesus) said, "Go and make disciples of all **people groups!**" and, "The fields are ripe for harvest!"

people of God, my people

Definition:

The term, “people of God” refers to people whom God has called out from the world to have a special relationship with him.

- When God says, “my people” he is talking about the people whom he has chosen and who have a relationship with him.
- God’s people are chosen by him and are set apart from the world to live in a way that is pleasing to him. He also calls them his children.
- In the Old Testament, “people of God” refers to the nation of Israel which was chosen by God and set apart from among the other nations of the world to serve and obey him.
- In the New Testament, “people of God” especially refers to all those who believe in Jesus and are called the Church. This includes both Jews and Gentiles.

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.”
- Other ways to translate “my people” when God says 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](#), [Israelites](#), [nation of Israel](#), [people group](#), [peoples](#), [the people](#), [a people](#))

Bible References:

Waiting

persecute, persecution

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: [Christian](#), [church](#), [Church](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [oppress](#), [oppression](#), [oppressor](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[33-07]** “The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”
- **[45-06]** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- **[46-02]** Saul heard someone say, “Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, “I am Jesus. You are **persecuting** me!”
- **[46-04]** But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Peter, Simon Peter, Cephas

Facts:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter's name was Simon.
- Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(Translation suggestions: [How to Translate Names](#))

(See also: [disciple](#), [apostle](#), [apostleship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[28-09]** Peter said to Jesus, "We have left everything and followed you. What will be our reward?"
- **[29-01]** One day Peter asked Jesus, "Master, how many times should I forgive my brother when he sins against me? As many as seven times?"
- **[31-05]** Then Peter said to Jesus, "Master, if it is you, command me to come to you on the water." Jesus told Peter, "Come!"
- **[36-01]** One day, Jesus took three of his disciples, Peter, James, and John with him.
- **[38-09]** Peter replied, "Even if all the others abandon you, I will not!" Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your faith will not fail. Even so, tonight, before the rooster crows, you will deny that you even know me three times."
- **[38-15]** As the soldiers arrested Jesus, Peter pulled out his sword and cut off the ear of the servant of the high priest.
- **[43-11]** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins."
- **[44-08]** Peter answered them, "This man stands before you healed by the power of Jesus the Messiah."

Pharisee

Facts:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus' time.

- Many of them were middle class businessmen and some of them were also priests.
- Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word "to separate."
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: [council](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [law](#), [law of Moses](#), [God's law](#), [law of Yahweh](#), [Sadducee](#))

Bible References:

Waiting

Philip, the apostle

Facts:

Philip the apostle was one of the original twelve disciples of Jesus. He was from the town of Bethsaida.

- Philip brought Nathanael to meet Jesus.
- Jesus questioned Philip about how to provide food for a crowd of over 5,000 people.
- At the last Passover supper that Jesus ate with his disciples, he talked to them about God, his Father. Philip asked Jesus to show them the Father.
- Some languages may prefer to spell this Philip's name in a different way from the other Philip (the evangelist) to avoid confusion.

(Translation suggestions: [How to Translate Names](#))

(See also: [Philip the evangelist](#))

Bible References:

Waiting

pig, swine, pork

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called “pork.” The general term for pigs and related animals is “swine.”

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a “wild boar.” Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as “hogs.”

(See: [How to Translate Unknowns](#))

(See also: [unclean](#))

Bible References:

Waiting

Pilate

Facts:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

- Because Pilate was the governor, he had the authority to put criminals to death.
- The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
- Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [crucify](#), [governor](#), [govern](#), [proconsul](#), [government](#), [guilt](#), [guilty](#), [Judea](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[39-09]** Early the next morning, the Jewish leaders brought Jesus to **Pilate**, the Roman governor. They hoped that **Pilate** would condemn Jesus as guilty and sentenced him to be killed. **Pilate** asked Jesus, “Are you the King of the Jews?”
- **[39-10]** **Pilate** said, “What is truth?”
- **[39-11]** After speaking with Jesus, **Pilate** went out to the crowd and said, “I find no guilt in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” **Pilate** replied, “He is not guilty.” But they shouted even louder. Then **Pilate** said a third time, “He is not guilty!”
- **[39-12]** **Pilate** became afraid that the crowd would begin to riot, so he ordered his soldiers to crucify Jesus.
- **[40-02]** **Pilate** commanded that a sign be put above Jesus’ head that read, “King of the Jews.”
- **[41-02]** **Pilate** said, “Take some soldiers and make the tomb as secure as you can.”

power, powers

Definition:

The term “power” refers to the ability to do things or make things happen, often using great strength. “Powers” refers to people or spirits who have great ability to cause things to happen.

- The “power of God” refers to God’s ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term “power” could also be translated as “ability” or “strength” or “energy” or “ability to do miracles” or “control.”
- Possible ways to translate the term “powers” could include, “powerful beings” or “controlling spirits” or “those who control others.”
- An expression like “save us from the power of our enemies” could be translated as, “save us from being oppressed by our enemies” or “rescue us from being controlled by our enemies.” In this case, “power” has the meaning of using one’s strength to control and oppress others.

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [miracle](#), [wonder](#), [sign](#),)

Bible References:

Waiting

Examples from the Bible stories:

- **[22-05]** 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.”
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the **power** of the Holy Spirit to the region of Galilee where he lived.
- **[32-15]** Immediately Jesus realized that **power** had gone out from him.
- **[42-11]** Forty days after Jesus rose from the dead, he told his disciples, “Stay in Jerusalem until my Father gives you **power** when the Holy Spirit comes on you.”
- **[43-06]** “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.”
- **[44-08]** Peter answered them, “This man stands before you healed by the **power** of Jesus the Messiah.”

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. This term is 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, 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: [false god](#), [foreign god](#), [god](#), [goddess](#), [forgive](#), [forgiveness](#), [praise](#))

Bible References:

Waiting

Examples from the Bible stories:

- [06-05] 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.
- [19-08] Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- [21-07] 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.

preach

Definition:

To speak to a group of people, teaching them about God and urging them to obey him.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- “Preaching” and “teaching” are similar, but are not exactly the same.
- “Preaching” mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. “Teaching” is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term “preach” is usually used with the word “gospel.”
- What a person has preached to others can also be referred to in general as his “teachings.”

(See also: [good news](#), [gospel](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [John \(the Baptist\)](#), [kingdom of God](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-02] He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!”
- [30-01] Jesus sent his apostles to **preach** and to teach people in many different villages.
- [38-01] About three years after Jesus first began **preaching** and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- [45-06] But in spite of this, they **preached** about Jesus everywhere they went.
- [45-07] He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- [46-06] Right away, Saul began **preaching** to the Jews in Damascus, saying, “Jesus is the Son of God!”
- [46-10] Then they sent them off to **preach** the good news of Jesus in many other places.
- [47-14] Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus.
- [50-02] 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.”

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](#), [chief priests](#), [high priest](#), [mediator](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

Examples from the Bible stories:

- [04-07] "Melchizedek, the **priest** of God Most High"
- [13-09] 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**.
- [19-07] So the **priests** of Baal prepared a sacrifice but did not light the fire.
- [21-07] 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.

prison, prisoner, imprison

Definition:

The term “prison” refers to a place where criminals are kept as a punishment for their crimes. A “prisoner” is someone who has been put in the prison.

- A person may be kept in a prison while waiting to be judged in a trial.
- The term “imprisoned” means “kept in a prison” or “kept in captivity.”
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.

Translation Suggestions:

- Another word for “prison” is “jail.”
- This term could also be translated as “dungeon” in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term “prisoners” can also refer in general to people who have been captured by an enemy and kept somewhere against their will. Another way to translate this meaning would be “captives.”
- Other ways to translate “imprisoned” could be, “kept as a prisoner” or “kept in captivity” or “held captive.”

(See also: [captive](#), [captivity](#))

Bible References:

Waiting

proclaim, proclamation

Definition:

To proclaim is to announce or declare something publicly and boldly.

- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as, “announcement” or “public preaching.”

(See: [preach](#))

Bible References:

Waiting

profit, profitable

Definition:

In general, the terms “profit” and “profitable” refer to gaining something good through doing certain actions or behaviors.

refers to something good that is gained. Something is “profitable” to someone if it brings them good things or if it helps them bring about good things for other people.

- 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 bring about good things for people.
- 2 Timothy 3:16 says that all Scripture is “profitable” for correcting and training people in righteousness. This means that the Bible’s teachings are helpful and useful for teaching people to live according to God’s will.

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- To “profit from” something could be translated as “benefit from” or “gain money from” or “receive help 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:

Waiting

promise

Definition:

A promise is a pledge to do a certain thing. When someone promises something, it means he is committing to do something.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.
- A promise is often accompanied by an oath to confirm that it will be done.

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](#), [swear](#), [swear by](#), [vow](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-15]** 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.”?
- **[03-16]** 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.
- **[04-08]** 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**.
- **[05-04]** “Your wife, Sarai, will have a son—he will be the son of **promise**.”
- **[08-15]** 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**.
- **[50-01]** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

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](#), [diviner](#), [soothsaying](#), [soothsayer](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [false prophet](#), [fulfill](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [vision](#))

Bible References:

Waiting

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.
- [19-01] Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- [19-06] 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.
- [21-09] The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- [43-05] "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- [43-07] "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.
-

proud, pride, prideful

Definition:

The terms “proud” and “prideful” refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms “proud” and “pride” can also be used in a positive sense, such as being “proud of” what someone else has achieved and being “proud of” your children. The expression, “take pride in your work” means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of “pride.”
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”

Translation Suggestions:

- The noun “pride” could be translated as, “arrogance” or “conceit” or “self-importance.”
- In other contexts, “pride” could be translated as, “joy” or “satisfaction” or “pleasure.”
- To be “proud of” could also be translated as, “happy with” or “satisfied with” or “joyful about (the accomplishments of).”
- The phrase “take pride in your work” could be translated as, “find satisfaction in doing your work well.”
- The expression, “take pride in Yahweh” could also be translated as, “be delighted about all the wonderful things Yahweh has done” “be happy about how amazing Yahweh is.”

(See also: [arrogant](#), [humble](#), [humility](#), [joy](#), [joyful](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-02]** They were very **proud**, and they did not care about what God said.
- **[34-10]** Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

purple

Facts:

The term “purple” is the name of a color that is a mixture of blue and red.

- In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
- Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.
- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
- Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
- Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(Translation suggestions: [Translate Names](#))

(See also: [ephod](#), [Philippi](#), [royal](#), [tabernacle](#), [temple](#))

Bible References:

Waiting

Rabbi, Rabboni

Definition:

The term “Rabbi” literally means, “my master” or “my teacher.”

- It was a title of respect that was used to address a man who was a Jewish religious teacher, especially a teacher of God’s laws.
- Both John the Baptist and Jesus were sometimes called “Rabbi” by their disciples.

Translation Suggestions:

- Ways to translate this term could include, “My Master” or “My Teacher” or “Honorable Teacher” or “Religious Teacher.” Some languages may capitalize a greeting like this, while others may not.
- The project language may also have a special way that teachers are normally addressed.
- Make sure the translation of this term does not sound like Jesus was a schoolteacher.
- Also consider how “Rabbi” is translated in a Bible translation in a related language or a national language. (See: [How to Translate Unknowns](#))

(See: [teacher](#), [Teacher](#))

Bible References:

Waiting

raise, rise, risen, arise, arose

Definition:

raise, raise up

In general, the word “raise” means to “lift up” or “make higher.”

- The figurative phrase, “raise up” means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes “raise up” means to “restore” or “rebuild.”
- “Raise” has a specialized meaning in the phrase, “raise from the dead.” It means to cause a dead person to become alive again.
- Sometimes “raise up” means to “exalt” someone or something.

rise, arise

To “rise” or “arise” means to “go up” or “get up.” The terms “risen,” “rose” and “arose” are used for expressing past action.

- When a person gets up to go somewhere, this is sometimes expressed as, “he arose and went” or “he rose up and went.”
- If something “arises” it means it “happens” or “begins to happen.”
- Jesus predicted that he would “rise from the dead.” Three days after Jesus died, the angel said, “He has risen”!

Translation Suggestions:

- The term “raise” or “raise up” can be translated as “to lift up” or “to make higher.”
- To “raise up” could also be translated as, “to cause to appear” or “to appoint” or “to bring into existence.”
- To “raise up the strength of your enemies” could be translated as, “cause your enemies to be very strong.”
- The phrase “raise someone from the dead,” could be translated as “cause someone to return from death to life” or “cause someone to come back to life.”
- Depending on the context, “raise up” could also be translated as, “provide” or “appoint” or “cause to have” or “build up” or “rebuild” or “repair.”
- The phrase “arose and went” could be translated as “got up and went” or “went.”
- Depending on the context, the term “arose” could also be translated as “began” or “started up” or “got up” or “stood up.”

(See also: [resurrection](#), [appoint](#), [appointed](#), [exalt](#), [exaltation](#))

Bible References:

Waiting

Examples from the Bible stories:

- [21-14] The prophets foretold that the Messiah would die and that God would also **raise** him from the dead.
- [41-05] "Jesus is not here. He has **risen** from the dead, just like he said he would!"
- [43-07] "Although Jesus died, God **raised** him from the dead. This fulfills the prophecy which says, 'You will not let your Holy One rot in the grave.' We are witnesses to the fact that God **raised** Jesus to life again."
- [44-05] "You killed the author of life, but God **raised** him from the dead. "
- [44-08] 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!"
- [48-04] 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.
- [49-02] He (Jesus) walked on water, calmed storms, healed many sick people, drove out demons, **raised** the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.
- [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.

ransom

Definition:

The term “ransom” refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, “to ransom” means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of “buy back” is similar to the meaning of “redeem.”
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called “redemption” in the Bible.

Translation Suggestions:

- The term “to ransom” could also be translated as, “to pay to release” or “to pay a price to free” or “to buy back” someone.
- The phrase “to pay a ransom” could be translated as “to pay the price (of freedom)” or “to pay the penalty (to free people)” or “to make the required payment.”
- The noun “ransom” could be translated as “a buying back” or “a penalty paid” or “the price paid” (to free or buy back people or land).
- The terms “ransom” and “redemption” have the same meaning but are sometimes used slightly differently in English. Other languages may have only one term they will use to translate this concept.
- Make sure this is translated differently from “atonement.”

(See also: [atonement](#), [atone](#), [redeem](#))

Bible References:

Waiting

rebuke

Definition:

To rebuke is to give someone a stern verbal correction, often in order to help that person turn away from sin.

- 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 the one who committed the wrong from involving themselves further 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](#), [disobedient](#), [disobedience](#))

Bible References:

Waiting

receive

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 to 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 healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” can 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 also be translated as, “was able to see” or “became able to see again” or “God healed him so that he was able to see.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [lord](#), [master](#), [sir](#), [save](#), [safe](#))

Bible References:

Waiting

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.
- [45-05] As Stephen was dying, he cried out, “Jesus, **receive** my spirit.”
- [49-06] 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.

reject

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 the people rejecting God’s commandments, this could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: [command](#), [to command](#), [commandment](#), [disobey](#), [disobedient](#), [disobedience](#), [obey](#), [obedient](#), [obedience](#), [stiff-necked](#), [stubborn](#))

Bible References:

Waiting

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 “to turn away from sin” or “turning to God and away from sin.”

(See also: [forgive](#), [forgiveness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [turn](#), [turn away](#), [turn back](#))

Bible References:

Waiting

Examples from the Bible stories:

- [16-02] 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**.
- [24-02] Many people came out to the wilderness to listen to John. He preached to them, saying, “**Repent**, for the kingdom of God is near!”
- [42-08] “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins. ”
- [44-05] “So now, **repent** and turn to God so that your sins will be washed away.”

restore, restoration**Definition:**

The terms “restore” and “restoration” refer to causing something to return to its original and better condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored, has been “reconciled.” God restores sinful people and brings them back to himself.
- If people are restored to their home country it means they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include: “renew” or “repay” or “return” or “heal” or “bring back.”
- An expression for this term could be “make new” or “make like new again.”
- When property is “restored,” it means it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration,” could be translated as, “renewal” or “healing” or “reconciliation.”

Bible References:

Waiting

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:

- The word “resurrection” could also be translated as, “coming back to life” or, “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](#), [live](#), [living](#), [alive](#), [death](#), [die](#), [dead](#), [raise](#), [rise](#), [risen](#))

Bible References:

Waiting

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.
- [37-05] Jesus replied, “I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.

reward

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.

- A reward can be a good or positive thing that a person receives because of doing 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 punishment or negative consequences from 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](#), [punishment](#))

Bible References:

Waiting

righteous, righteousness

Definition:

The terms “righteous” and “righteousness” refer to God’s absolute goodness, justice, faithfulness, and love. 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 who the Bible calls “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 based on Jesus’ righteousness.

Translation Suggestions:

- When referring to 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 referring to 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
- Sometimes “the righteous” is used figuratively and refers to “people who think they are good” or “people who seem to be righteous.”

(See also: [good](#), [goodness](#), [holy](#), [holiness](#), [evil](#), [wicked](#), [wickedness](#), [just](#), [justice](#), [justly](#), [faithful](#), [faithfulness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-02]** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **[04-08]** God declared that Abram was **righteous** because he believed in God’s promise.
- **[17-02]** David was a humble and **righteous** man who trusted and obeyed God.
- **[23-01]** 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.”

right hand

Definition:

The figurative expression “right hand” refers to the place of honor or strength on the right side of a ruler or other important individual.

- The right hand is also used as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting “at the right hand of” God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person’s right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph’s son Ephraim).
- To “serve at the right hand” of someone means to be the one whose service is especially helpful and important to that person.

Translation Suggestions:

- Sometimes the term “right hand” literally refers to a person’s right hand, as when Roman soldiers put a staff into Jesus’ right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term “right hand” does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression “at the right hand of” could be translated as “on the right side of” or “in the place of honor beside” or “in the position of strength” or “ready to help.”
- Ways to translate “with his right hand” could include, “with authority” or “using power” or “with his amazing strength.”
- The figurative expression “his right hand and his mighty arm” uses two ways of emphasizing God’s power and great strength. One way to translate this expression could be, “his amazing strength and mighty power.” (See: [Parallelism](#))
- The expression “their right hand is falsehood” could be translated by, “even the most honorable thing about them is corrupted by lies” or “their place of honor is corrupted by deception” or “they use lies to make themselves powerful.”
- In Psalm 105:9, God calls for an accuser to be at the “right hand” of a wicked leader sent to punish his rebellious people. This could be translated as, “appoint an accuser to have the place of honor beside that wicked leader” or “appoint an accuser to help that wicked leader punish them.”

(See also: [accuse](#), [accusation](#), [accuser](#), [evil](#), [wicked](#), [wickedness](#), [honor](#), [to honor](#), [mighty](#), [might](#), [punish](#), [punishment](#), [rebel](#), [rebellious](#), [rebellion](#))

Bible References:

Waiting

robe**Definition:**

A robe is an outer garment with long sleeves that can be worn by both men and women. 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 in length.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: [royal](#), [tunic](#))

Bible References:

Waiting

ruler, rulers, rule

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group.

- In the Old Testament, a king was also referred to with the general term “ruler,” as in the phrase, “appointed him ruler over Israel.”
- God is referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action “to rule” means to “lead” to “have authority over.” It means the same thing as “reign” when referring a king ruling.

(See also: [authority](#), [governor](#), [govern](#), [proconsul](#), [government](#), [king](#), [synagogue](#))

Bible References:

Waiting

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: [How to Translate Unknowns](#))

(See: [rest](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-05]** “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.”
- **[26-02]** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **[41-03]** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

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.

- 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.
- 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.
- The figurative expression “offer yourselves as a living sacrifice” means, “live your life in complete obedience to God, giving up everything in order to serve him.”

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 that is offered on an altar.”

(See also: [altar](#), [burnt offering](#), [offering by fire](#), [drink offering](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [fellowship offering](#), [freewill offering](#) [peace offering](#), [priest](#), [priesthood](#), [sin offering](#), [worship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-14]** 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.

- [05-06] "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- [05-09] God had provided the ram to be the **sacrifice** instead of Isaac.
- [13-09] 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.
- [17-06] David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- [48-06] Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could take away the sin of all the people in the world.
- [48-08] 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.

Sadducee

Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ who supported Roman rule and who did not believe in the resurrection.

- Many Sadducees were wealthy, upper class Jews who held powerful leadership positions such as chief priest and high priest.
- The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
- The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
- Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: [chief priests](#), [council](#), [high priest](#), [hypocrite](#), [hypocrisy](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [Pharisee](#), [priest](#), [priesthood](#))

Bible References:

Waiting

sandal**Definition:**

A sandal is a simple flat-soled shoe held onto the foot with straps around the foot or ankle. Sandals are worn by both men and women.

- A sandal was sometimes used to confirm a legal transaction, such as the selling of property by one man taking off a sandal and giving it to the other.
- Removing one's shoes or sandals was also a sign of respect and reverence, especially in God's presence.
- John said that he was not worthy to even untie Jesus' sandals, which would have been the task of a lowly servant or slave.

Bible References:

Waiting

Satan, devil, evil one

Facts:

The devil is a spirit being that God created, but 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" can 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 spirit](#), [unclean spirit](#), [evil](#), [wicked](#), [wickedness](#), [kingdom of God](#), [kingdom of heaven](#), [tempt](#), [temptation](#),)

Bible References:

Waiting

Examples from the Bible stories:

- **[21-01]** The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- **[25-06]** 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."
- **[25-08]** Jesus did not give in to **Satan's** temptations, so **Satan** left him.
- **[33-06]** 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."
- **[38-07]** After Judas took the bread, **Satan** entered into him.

- **[48-04]** 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.
- **[50-09]** "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.

save, safe

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,” it means that through Jesus’ death on the cross, God 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.

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.”

(See also: [cross](#), [deliver](#), [deliverer](#), [deliverance](#), [punish](#), [punishment](#), [salvation](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

Examples from the Bible stories:

- [09-08] Moses tried to **save** his fellow Israelite.
- [11-02] God provided a way to **save** the firstborn son of anyone who believed in him.
- [12-05] 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.
- [44-08] “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.

scribe, expert in the Jewish law

Definition:

Scribes were officials who were responsible to write or copy important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term “scribes” is also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees” and the two groups are frequently mentioned together.

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [Pharisee](#))

Bible References:

Waiting

Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias

Facts:

The “Sea of Galilee” is the name of a lake in eastern Israel. In the Old Testament it was called the “Sea of Chinnereth.”

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns that were located on the Sea of Galilee during New Testament times.
- Many events of Jesus’ life took place on or near the Sea of Galilee.
- The Sea of Galilee was also referred to as the “Sea of Tiberias” and the “Lake of Gennesaret.”
- This term could also be translated as, “lake in the region of Galilee” or “Lake Galilee” or “lake near Tiberias (Gennesaret).”

(Translation suggestions: [How to Translate Names](#))

(See also: [Capernaum](#), [Galilee](#), [Galilean](#), [Jordan River](#), [Salt Sea](#), [Dead Sea](#))

Bible References:

Waiting

seek, sought

Definition:

The term “seek” means to look for something or someone. The past tense is “sought.” It can also mean “try hard” or “make an effort” to do something.

- To “seek” or “look for” an opportunity means to “try to find a time” to do a particular thing
- 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 “try to get favor” or “to do things to cause someone to help you.”

(See also: [just](#), [justice](#), [justly](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

seize**Definition:**

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” It could also be translated as, “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated as “overcome” or “suddenly come upon.”
- This term could also be translated as, “take control of” or “suddenly take” or “grab.”
- The expression, “seized and slept with her” could be translated as, “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable. (See: [Euphemism](#))

Bible References:

Waiting

send, send out, sent**Definition:**

To “send” is to cause someone or something to go somewhere. To “send out” someone is to tell that person to go on an errand or a mission.

- Often a person who is “sent out” has been appointed to do a specific task.
- Phrases like “send rain” or “send disaster” mean “to cause...to come.” This type of expression is usually used in reference to God causing these things to happen.
- The term “send” is also used in expressions such as “send word” or “send a message” which means to give someone a message to tell someone else.
- To “send” someone “with” something can mean to “give” that thing “to” someone else, usually moving it some distance in order for the person to receive it.
- Jesus frequently uses the phrase “the one who sent me” to refer to God the Father who “sent” him to earth to redeem and save people. This could also be translated as, “commissioned me” or “caused me to come” or “appointed me to go.”

(See also: [appoint](#), [appointed](#), [redeem](#), [redemption](#), [redeemer](#))

Bible References:

Waiting

serpent, snake, viper

Facts:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and which moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous, but they deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before that they had legs.

(Translation suggestions: [How to Translate Names](#))

(See also: [curse](#), [cursed](#), [deceive](#), [deceit](#), [deception](#), [deceptive](#), [disobey](#), [disobedient](#), [disobedience](#), [Eden](#), [garden of Eden](#), [evil](#), [wicked](#), [wickedness](#), [offspring](#), [prey](#), [to prey on](#), [Satan](#), [devil](#), [evil one](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [tempt](#), [temptation](#))

Bible References:

Waiting

servant, slave, slavery

Definition:

The word for “servant” can also mean “slave” and refers to a person who works for another person, either by choice or by force. The surrounding text usually makes it clear whether a servant or a slave is being referred to.

- In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and slaves were an important part of their master’s household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.
- A slave is a kind of servant who is the property of the person he works for. The person who buys a slave is called his “owner” or “master.” Some masters treat their slaves very cruelly, while other masters treat their slaves very well, like a servant who is a valued member of the household.
- In ancient times, some people willingly became slaves to a person they owed money to in order to pay off their debt to that person.
- In the Bible, the phrase “I am your servant” was used as a sign of respect and service to a person of higher rank, such as a king. It does not mean that the person speaking was an actual servant.
- In the Old Testament, God’s prophets and other people who worshiped God are often referred to as his “servants.”
- In the New Testament, people who obey God through faith in Christ are often called his “servants.”
- Christians are also called “slaves to righteousness,” which is a metaphor that compares the commitment to obey God to a slave’s commitment to obeying his master. (See: [Metaphor](#))

(See also: [commit](#), [committed](#), [commitment](#), [enslave](#), [in bondage](#), [household](#), [lord](#), [master](#), [sir](#), [obey](#), [obedient](#), [obedience](#), [righteous](#), [righteousness](#), [serve](#), [service](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[06-01]** 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.
- **[08-04]** The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- **[09-13]** ”I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt.”

- **[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**."
- **[29-03]** "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.'"
- **[35-06]** "All my father's **servants** have plenty to eat, and yet here I am starving."
- **[47-04]** The **slave** girl kept yelling as they walked, "These men are servants of the Most High God."
- **[50-04]** Jesus also said, "A **servant** is not greater than his master."

serve, service**Definition:**

The term “serve” means to do things to help other people. It can also mean to “worship.”

- In the context of a woman serving her 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 to” or “hand out to” or “give to.”¹[comment_5adb7a6af206fdb7787dd58f4b215940](#)
- The term “service” refers to the act of serving. It can also be used to refer to a “meeting” of Christians as they worship God together.
- 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.”
- To “serve tables” means to bring food to people who are sitting at tables.
- 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 this in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”

(See also: [covenant](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [servant](#), [slave](#), [slavery](#))

Bible References:

Waiting

shame, shameful, ashamed

Definition:

The term “shame” refers to a painful feeling of being disgraced a person has because of something dishonorable or improper that he or someone else has done.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something shameful.
- The phrase “put to shame” means to defeat people or expose their sin so that they feel ashamed of themselves.
- The prophet Isaiah said that those who make and worship idols will be put to shame.
- God can bring shame to a person who does not repent, by exposing that person’s sin and causing him to be humiliated.

(See also: [false god](#), [foreign god](#), [god](#), [goddess](#), [humble](#), [humility](#), [humiliate](#), [humiliation](#), [Isaiah](#), [repent](#), [repentance](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [worship](#))

Bible References:

Waiting

sheep, ram, ewe

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. The male sheep is called a “ram.” The female sheep is called a “ewe.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially males 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](#), [Israelites](#), [nation of Israel](#), [lamb](#), [Lamb of God](#), [sacrifice](#), [offering](#), [shepherd](#), [to shepherd](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-12]** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- **[17-02]** 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**.
- **[30-03]** To Jesus, these people were like **sheep** without a shepherd.
- **[38-08]** 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.’”

shepherd, to shepherd

Definition:

A shepherd is a person who takes care of sheep. The verb “to shepherd” means to protect the sheep and provide them with food and water.

- Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.
- This term is often used metaphorically in the Bible to refer to taking care of people’s spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live. (See: [Metaphor](#))
- In the Old Testament, God is called the “shepherd” of his people because he takes care of all their needs and protects them. He also leads and guides them.
- Moses was a shepherd for the Israelites as he guided them spiritually in their worship of Yahweh and led them physically on their journey to the land of Canaan.
- In the New Testament, Jesus calls himself the “good shepherd.” The apostle Paul also refers to him as the “great shepherd” over the Church.
- Also in the New Testament, the term “shepherd” is used to refer to a person who is a spiritual leader over other believers. The term “pastor” is the same word as “shepherd.” The elders and overseers were also called shepherds.

Translation Suggestions

- When used literally, the action “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- The person “shepherd” could be translated as, “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When used as a metaphor, different ways to translate this term could include, “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.”
- In some contexts, “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- The expression, “to shepherd (a flock)” 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)”
- In figurative uses, it is best to use or include the literal word for “shepherd” in the translation of this term.

(See also: [believer](#), [Canaan](#), [Canaanite](#), [church](#), [Church](#), [Moses](#), [pastor](#), [sheep](#), [ram](#), [ewe](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

Examples from the Bible stories:

- [09-11] Moses became a **shepherd** in the wilderness far away from Egypt.to
- [17-02] 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.
- [23-06] That night, there were some **shepherds** in a nearby field guarding their flocks.
- [23-08] 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.
- [30-03] To Jesus, these people were like sheep without a **shepherd**.

Sidon, Sidonians

Facts:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is now part of the present-day country of Lebanon.
- The “Sidonians” were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and the immoral behavior of their people.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [Noah](#), [Phoenicia](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Tyre](#), [Tyrians](#))

Bible References:

Waiting

sign, proof, reminder

Definition:

A sign is an object, event, or action that communicates a special meaning.

- Signs can be reminders of something that was promised:
 - The rainbow God created in the sky was a sign to remind people that he would never again destroy all life with a worldwide flood.
 - God commanded the Israelites to circumcise their sons as a sign of his covenant with them.
- Signs can reveal or point to something:
 - An angel told 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 miracles done by the prophets and apostles were signs that proved they were speaking God's message.
 - The miracles that Jesus performed were signs that proved he was truly the Messiah.

Translation Suggestions:

- 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](#), [wonder](#), [sign](#), [apostle](#), [apostleship](#), [Christ](#), [Messiah](#), [covenant](#), [circumcise](#), [circumcision](#))

Bible References:

Waiting

Simon the Zealot

Facts:

Simon the Zealot was one of Jesus' twelve disciples.

- Simon is mentioned three times in the listing of Jesus' disciples, but little else is known about him.
- Simon was one of the Eleven who met to pray together in Jerusalem after Jesus went back up into heaven.
- The term "zealot" may mean that Simon was a member of "the Zealots" which were a Jewish religious party that was very zealous in its support of upholding the Law of Moses while strongly opposing the Roman government.
- Or, "zealot" may simply mean, "the zealous one," referring to Simon's religious zeal.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [disciple](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don’t know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a sinful nature that controls them.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who didn’t keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means, “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- “To sin” could also be translated as “to disobey God” or “to do wrong.”
- Depending on the context, “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebellious against God.”
- Depending on the context, the term “sinner” could be translated with a word or phrase that means, “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means, “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include, “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- In expressions like “slaves to sin” or “ruled by sin,” the term “sin” could be translated as “disobedience” or “evil desires and actions.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don’t see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: [disobey](#), [disobedient](#), [disobedience](#), [evil](#), [wicked](#), [wickedness](#), [flesh](#), [tax collector](#))

Bible References:

Waiting

Examples from the Bible stories:

- * **[03-15]** 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.
- * **[20-01]** 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**.
- * **[35-01]** One day, Jesus was teaching many tax collectors and other **sinner**s who had gathered to hear him.
- * **[38-05]** 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**."
- * **[48-08]** 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**.

slander, slanderer

Definition:

To slander means to say negative, defaming things about another person.

- Slander may be a true report or a false accusation, but its effect is to cause others to think negatively of the person being slandered.
- Some of the words translated as “slander” mean: “speak against” or “spread an evil report” or “defame.”
- A slanderer is also called an “informer” or a “tale-bearer.”

(See also: [blasphemy](#), [blaspheme](#))

Bible References:

Waiting

snare, trap

Definition:

The terms “snare” and “trap” refer to devices that are used to catch animals and keep them from escaping. In the Bible, these terms are also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A “snare” has a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A “trap” usually made of metal or wood and has two parts that suddenly and powerfully close together in order to catch an animal so it can’t get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase “set a trap” means to get a trap ready to capture something.
- To “fall into a trap” refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- When used figuratively, being caught in a trap or snare is compared to how a person can suddenly become ensnared in a sin in the same way that an animal gets captured by a physical snare or trap.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.

(See also: [free](#), [freedom](#), [liberty](#), , [prey](#), [to prey on](#), [Satan](#), [devil](#), [evil one](#), [tempt](#), [temptation](#))

Bible References:

Waiting

son, son of

Definition:

The term “son” refers to a boy or man in relation to his parents. It can refer either to someone’s male offspring or to an adopted son.

- “Son” is often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson.
- The term “son” can also be used as a polite form of address to a boy or man who is younger.
- Sometimes “sons of God” is used in the New Testament to refer to believers in Christ.
- God calls Israel his “firstborn son.” This refers to God’s choosing of the nation of Israel to be his special people. It is through them that God’s message of redemption and salvation came, with the result that many other people have become his spiritual children.
- The phrase “son of” often has the figurative meaning, “having the characteristics of.” Examples of this include, “sons of the light,” “sons of disobedience,” “a son of peace,” and “sons of thunder.”
- The phrase “son of” is also used to tell who a person’s father is. This phrase is used in genealogies and many other places.
- Using “son of” to give the name of the father frequently helps distinguish people who have the same name. For example, “Azariah, son of Zadok” and “Azariah, son of Nathan” in 1 Kings 4, and “Azariah, son of Amaziah in 2 Kings 15 are three different men.

Translation Suggestions:

- In most occurrences of this term, it is best to translate “son” using the literal term in the language that is used to refer to a son.
- When translating the term “Son of God,” the project language’s common term for “son” should be used.
- When used to refer to a descendant rather than a direct son, the term “descendant” could be used, as in referring to Jesus as the “descendant of David” or in genealogies where sometimes “son” refers to a male descendant, not an actual son.
- Sometimes “sons” can be translated as “children,” when both males and females are being referred to. For example, “sons of God” could be translated as “children of God” since this expression also includes girls and women.
- The figurative expression “son of” could also be translated as “someone who has the characteristics of” or “someone who is like” or “someone who has” or “someone who acts like.”

(See also: [Azariah](#), [descendant](#), [descended from](#), [ancestor](#), [father](#), [forefather](#), [firstborn](#), [Son of God](#), [the Son](#), [Son](#), [sons of God](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-08]** God spoke to Abram and promised again that he would have a **son** and as many descendants as the stars in the sky.
- **[04-09]** God said, "I will give you a **son** from your own body."
- **[05-05]** About a year later, when Abraham was 100 years old and Sarah was 90, Sarah gave birth to Abraham's **son**.
- **[05-08]** When they reached the place of sacrifice, Abraham tied up his **son** Isaac and laid him on an altar. He was about to kill his **son** when God said, "Stop! Do not hurt the boy! Now I know that you fear me because you did not keep your only **son** from me."
- **[09-07]** When she saw the baby, she took him as her own **son**.
- **[11-06]** God killed every one of the Egyptians' firstborn **sons**.
- **[18-01]** After many years, David died, and his **son** Solomon began to rule.
- **[26-04]** "Is this the **son** of Joseph?" they said.

Son of God, the Son, Son

Facts:

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 capital letters to begin “Son” will help show that this is talking about God.
- The phrase “the Son” is a shortened form of “the Son of God”, especially when in the same context as “the Father.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [Messiah](#), [ancestor](#), [father](#), [forefather](#), [God](#), [God the Father](#), [heavenly Father](#), [Father](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [en:obe:kt:jesus]], [son](#), [son of](#), [sons of God](#)))

Bible References:

Waiting

Examples from the Bible stories:

- [22-05] 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**.”
- [24-09] God had told John, “The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God**.”?
- [31-08] The disciples were amazed. They worshiped Jesus, saying to him, “Truly, you are **the Son of God**.”
- [37-05] 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.”
- **[46-06]** Right away, Saul began preaching to the Jews in Damascus, saying, ”Jesus is the **Son of God!**”
- **[49-09]** 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.

Son of Man, son of man

Definition:

The title, “Son of Man” was used by Jesus to refer to himself. He often used this term instead of saying “I” or “me.”

- In the Bible, “son of man” can be a way of referring to or addressing a man. It can also mean “human being.”
- Throughout the Old Testament book of Ezekiel, God frequently addresses Ezekiel as “son of man.” For example he says, “You, son of man, must prophesy.”
- The prophet Daniel saw a vision of a “son of man” coming with the clouds, which is a reference to the coming Messiah.
- Jesus also said that the Son of Man will be coming back someday on the clouds.
- These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

Translation Suggestions:

- When Jesus uses the term “Son of Man,” this could be translated as, “the One who became a human being” or “the Man from heaven.”
- Some translators occasionally include “I” or “me” with this title (as in, “I, the Son of Man”) to make it clear that Jesus is talking about himself.
- Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being).
- When used to refer to a person, “son of man” could also be translated as, “you, a human being” or “you, man” or “human being” or “man.”

(See: [heaven](#), [sky](#), [heavens](#), [heavenly](#), [son](#), [son of](#), [Son of God](#), [the Son](#), [Son](#), [Yahweh](#))

Bible References:

Waiting

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soul

Definition:

The soul is the inner, invisible, and eternal part of a person. It refers to the non-physical part of a person.

- 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.
- The word “soul” is sometimes used figuratively to refer to the whole person. For example, “the soul who sins” means, “the person who sins” and “my soul is tired” means, “I am tired.”

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 translating the terms “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](#), [spiritual](#))

Bible References:

Waiting

sow, sower, plant

Definition:

To “sow” means to put seeds in the ground in order to grow plants. A “sower” is a person who sows or plants seeds.

- The method of sowing or planting varies, but one method is to take handfuls of seeds and scatter them on the ground.
- Another method for planting seeds is to make holes in the soil and place seeds in each hole.
- The term “sow” can be used figuratively as in, “a person will reap what he sows.” This means that if a person does something evil, he will receive a negative result. And if a person does good to others, he will receive a positive result.

Translations Suggestions

- The term “sow” could also be translated as “plant.” Make sure the word used to translate this can include planting seeds.
- Other ways to translate “sower” could include, “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words depending on what is being planted.
- The expression, “a person reaps what he sows” could also be translated as, “just like a certain kind of seed produces a certain kind of plant, in the same way a person’s good actions will bring a good result and a person’s evil actions will bring an evil result.”

(See also: [evil](#), [wicked](#), [wickedness](#), [good](#), [goodness](#), [reap](#), [reaper](#))

Bible References:

Waiting

spirit, spiritual

Definition:

The term “spirit” refers to the non-physical part of people which cannot be seen. When a person dies, his spirit leaves his body. “Spirit” can also refer to an attitude or emotional state.

- The term “spirit” can refer to a being that does not have a physical body, especially an evil spirit.
- A person’s spirit is the part of him that can know God and believe in him.
- In general, the term “spiritual” describes anything in the non-physical world.
- In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit.
- For example, “spiritual food” refers to God’s teachings that give nourishment to a person’s spirit, “spiritual wisdom” refers to the knowledge and righteous behavior that come from the power of the Holy Spirit.
- God is a spirit and he created other spirit beings who do not have physical bodies.
- Angels are spirit beings, including those who rebelled against God and became evil spirits.
- The term “spirit of” can also mean “having the characteristics of,” such as in, “spirit of wisdom” or “in the spirit of Elijah.”
- Examples of “spirit” as an attitude or emotion would include “spirit of fear” or “spirit of jealousy.”

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 figurative expression “spiritual milk” could also be translated as, “basic teachings from God” or “God’s teachings that nourish the spirit (like milk does).”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- A “spiritual gift” could be translated as, “special ability that the Holy Spirit gives.”

(See also: [angel](#), [archangel](#), [demon](#), [evil spirit](#), [unclean spirit](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [soul](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-03]** 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.
- **[40-07]** 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**.
- **[45-05]** As Stephen was dying, he cried out, "Jesus, receive my **spirit**."
- **[48-07]** 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.

staff

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, which was different from the shepherd's rod, which was straight and was used to kill wild animals trying to attack the sheep.

(See also: [Pharaoh](#), [king of Egypt](#), [power](#), [powers](#), [sheep](#), [ram](#), [ewe](#), [shepherd](#), [to shepherd](#))

Bible References:

Waiting

strength, strengthen

Facts:

The term “strength” refers to the state of being strong physically, emotionally, or spiritually. To “strengthen” means to make someone or something stronger.

- “Strength” can also refer to being able to stand up against some kind of opposing force.
- A person has strength of will if he is able to not give in to temptation.
- One writer of the Psalms calls Yahweh his strength, which means that God helps him to be strong.
- If a physical structure like a wall or building is “strengthened,” it means that people are rebuilding the structure, to reinforce it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term “strengthen” can be translated as “cause to be strong” or “make more powerful.”
- In a spiritual sense, the phrase, “strengthen your brothers” could also be translated as “encourage your brothers” or “help your brothers to persevere.”
- The following expressions are examples of how this term is used, along with their meanings, which are also alternate ways they can be translated:
 - “puts strength on me like a belt” means, “causes me to be completely strong, like a belt that completely surrounds my waist.”
 - “in quietness and trust will be your strength” means, “acting calmly and trusting in God will make you spiritually strong.”
 - “will renew their strength” means, “will become stronger again.”
 - “by my strength and by my wisdom I acted” means, “I have done all this because I am so strong and wise.”
 - “strengthen the wall” means, “reinforce the wall” or “rebuild the wall.”
 - “I will strengthen you” means, “I will cause you to be strong”
 - “in Yahweh alone are salvation and strength” means, “Yahweh is the only one who saves us and strengthens us.”
 - “the rock of your strength” means, “the faithful one who makes you strong”
 - “with the saving strength of his right hand” means, “he strongly rescues you from trouble like someone who holds you safely with his strong hand.”
 - “of little strength” means, “not very strong” or “weak.”
 - “with all my strength” means, “using my best efforts” or “strongly and completely.”

(See also: [faithful](#), [faithfulness](#), [persevere](#), [perseverance](#), [right hand](#), [salvation](#))

Bible References:

Waiting

stumble

Definition:

The term “stumble” means to “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, “to stumble” can mean “to sin” or “to falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as, “sin” or “falter” or “stop believing” or “become weak,” depending [sin](#), [sinful](#), [sinner](#), [sinning](#) on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: [believe](#), [believe in](#), [belief](#), [persecute](#), [persecution](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [stumbling block](#), [stone of stumbling](#))

Bible References:

Waiting

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 to “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:

Waiting

Examples from the Bible stories:

- [09-13] 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**.”
- [42-03] He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- [42-07] He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- [44-05] “Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- [46-04] 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.

synagogue

Definition:

A synagogue is a building where Jewish people meet together to worship God.

- Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
- The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
- Jesus often taught in synagogues and healed people there.
- The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: [heal](#), [cure](#), [Jerusalem](#), [Jew](#), [Jewish](#), [Jews](#), [pray](#), [prayer](#), [temple](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#), [worship](#))

Bible References:

Waiting

tax collector

Definition:

A “tax collector” was a government worker whose job was to receive money that people were required to pay the government in taxes.

- In the time of Jesus and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, “tax collectors and sinners” is a common expression in the New Testament, showing how much the Jews despised tax collectors.

(See also: [Jew](#), [Jewish](#), [Jews](#), [Rome](#), [Roman](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[34-06]** He said, “Two men went to the Temple to pray. One of them was a **tax collector**, and the other was a religious leader.”
- **[34-07]** “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, adulterers, or even like that **tax collector**.’”
- **[34-09]** “But the **tax collector** stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be merciful to me because I am a sinner.’”
- **[34-10]** Then Jesus said, “I tell you the truth, God heard the **tax collector’s** prayer and declared him to be righteous.”
- **[35-01]** One day, Jesus was teaching many **tax collectors** and other sinners who had gathered to hear him.

teach, teaching, teacher, taught

Definition:

The terms “teach” and “teaching” refer to telling other people information they didn’t know before. Usually the information is given in a formal or systematic way.

- A “teacher” is someone who teaches. The past action of “teach” is “taught.”
- When Jesus was teaching, he was explaining things about God and his kingdom.
- Jesus’ disciples called him “Teacher” as a respectful form of address for someone who taught people about God.
- The information that is being taught can be shown or spoken.
- The term “doctrine” refers to a set of teachings from God about himself as well as God’s instructions about how to live. This could also be translated as “teachings from God” or “what God teaches us.”
- The phrase “what you have been taught” could also be translated as, “what these people have taught you” or “what God has taught you,” depending on the context.
- Other ways to translate “teach” could include “tell” or “explain” or “instruct.”
- Often this term can be translated as “teaching people about God.”

(See also: [instruct](#), [instruction](#), [teacher](#), [Teacher](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

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. It does not refer to a school teacher.
- 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:

Waiting

Examples from the Bible stories:

- **[27-01]** One day, an expert in the Jewish law came to Jesus to test him, saying, “**Teacher**, what must I do to inherit eternal life?”
- **[28-01]** One day a rich young ruler came up to Jesus and asked him, “Good **Teacher**, what must I do to have eternal life?”
- **[37-02]** 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.
- **[49-03]** Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

temple

Facts:

The temple was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” refers to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it refers only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- During the reign of King Solomon he built the Temple, which was the permanent place of worship in Jerusalem.
- In the New Testament, the term “temple of the Holy Spirit” is used to refer to believers in Jesus, because the Holy Spirit lives in them.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- When it refers specifically to the building itself, some translations will translate “temple” as “temple building,” to make it clear what is being referred to.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: [sacrifice](#), [offering](#), [Solomon](#), [Babylon](#), [Babylonian](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [tabernacle](#), [courtyard](#), [court Zion](#), [Mount Zion house](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-06]** David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- **[18-02]** In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- **[20-07]** They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.

- **[20-13]** When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city of the city and the **Temple**.
- **[25-04]** Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- **[40-07]** When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

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.
- The term "tempt" is also used to refer to tempting God, which means to stubbornly keep disobeying him to the point that he must respond by punishing the disobedient ones. 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."
- In the context of tempting God, this could be translated as, "put God to the test" or "test God" or "try God's patience" or "cause God to have to punish" or "stubbornly keep disobeying God."

(See also: [disobey](#), [disobedient](#), [Satan](#), [devil](#), [evil one](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [test](#))

Bible References:

Waiting

Examples from the Bible stories:

- [25-01] Then Satan came to Jesus and **tempted** him to sin.
- [25-08] 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**.

terror, terrify**Definition:**

The term “terror” refers to a feeling of extreme fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” (or “terrors”) is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as, “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as, “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include, “extreme fear” or “deep dread.”

(See also: [adversary](#), [enemy](#), [fear](#), [afraid](#), [fear of Yahweh](#), [judge](#), [judgment](#), [plague](#), [Yahweh](#))

Bible References:

Waiting

test**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. 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 keep disobeying him, 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, the term “test” can mean “tempt.”

(See also: [tempt](#), [temptation](#))

Bible References:

Waiting

testimony, testify

Definition:

The terms “testimony” and “testify” refer to making a statement about something that one knows to be true.

- 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 is often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

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.”
- 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.”

(See: [ark of the covenant](#), [ark of the covenant decrees](#), [ark of the testimony](#), [ark of Yahweh](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [witness](#), [eyewitness](#))

Bible References:

Waiting

the twelve, the eleven

Definition:

The term “the twelve” refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called “the eleven.”

- Jesus had many other disciples, but the title “the twelve” distinguished those who followed him throughout his three-year ministry.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
- Some time after Jesus had returned to heaven, “the eleven” chose a disciple named Matthias to take Judas’ place. Then they were called “the twelve” again.

Translation Suggestions:

- For many languages it may be more clear or more natural to add the noun and say, “the twelve apostles” or “Jesus’ twelve closest disciples.”
- “The eleven” could also be translated as “Jesus’ eleven remaining disciples.”
- Some translations may prefer to use a capital letter to show that it was used as a title, as in, “the Twelve” and “the Eleven.”

(See also: [apostle](#), [apostleship](#), [disciple](#))

Bible References:

Waiting

thief, thieves, robber**Facts:**

The terms “thief” and “thieves” refer in general to people who steal money or property from other people. The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a man who had been attacked by robbers. The robbers had beaten the man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him, stealing from them the good things God has planned for them to experience.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: [bless](#), [blessed](#), [blessing](#), [crime](#), [criminal](#), [crucify](#), [darkness](#), [destroyer](#), [power](#), [powers](#), [Samaria](#), [Samaritan](#), [Satan](#), [devil](#), [evil one](#))

Bible References:

Waiting

Thomas

Facts:

Thomas was one of twelve men whom Jesus chose to be his disciples and later, apostles. He was also known as “Didymus” which means “twin.”

- Near the end of Jesus’ life, he told his disciples that he was going away to be with the Father and would prepare a place for them to be with him. Thomas asked Jesus how they could know the way to get there when they didn’t even know where he was going.
- After Jesus died and came back to life, Thomas said he would not believe that Jesus was really alive again unless he could see and feel the scars where Jesus had been wounded.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [disciple](#), [God the Father](#), [heavenly Father](#), [Father](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

thorn, thistle**Facts:**

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](#), [to crown](#), [fruit](#), [fruitful](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

time

Facts:

In the Bible the term “time” is often used figuratively to refer to a specific season or period of time when certain events take place. It has a meaning similar to “age” or “epoch” or “season.”

- Both Daniel and Revelation speak of a “time” of great trouble or tribulation that will come upon the earth.
- In the phrase “time, times, and half a time” the term “time” means “year.” This phrase refers to a three and a half year period of time during the great tribulation at the end of this present age.
- Phrases such as “second time” or “many times” refer to the number of occurrences that something happened.
- To be “on time” means to arrive when expected, not late.
- Depending on the context, the term “time” could be translated as, “season” or “time period” or “moment” or “event” or “occurrence.”
- The phrase “times and seasons” is a figurative expression which states the same idea twice. This could also be translated as “certain events happening in certain time periods.” **Doublet**

(See also: [age](#), [tribulation](#))

Bible References:

Waiting

tomb, grave, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the word for a tomb or a grave can only refer to a hole in which the body is placed below the ground, other ways to translate this could include, “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: [bury](#), [buried](#), [burial](#), [death](#), [die](#), [dead](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[32-04]** The man lived among the **tombs** in the area.
- **[37-06]** Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- **[37-07]** The **tomb** was a cave with a stone rolled in front of its opening.
- **[40-09]** Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus’ body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- **[41-04]** He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- **[41-05]** When the women arrived at the **tomb**, the angel told them, “Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see.” The women looked into the **tomb** and saw where Jesus’ body had been laid. His body was not there!

tradition

Definition:

The term “tradition” refers to customs and practices that have been kept over time and which are passed down to people in later generations.

- Often in the Bible the word “traditions” refers to teachings and practices that people made, not God’s laws. The expression, “tradition of men” or “human tradition” makes this clear.
- Phrases such as “traditions of the elders” or “traditions of my fathers” refer specifically to Jewish customs and practices that Jewish leaders over time had added to the laws God gave to the Israelites through Moses. Even though these added traditions did not come from God, people thought they had to obey them in order to be righteous.
- The apostle Paul also uses the term “tradition” in a different way to refer to teachings about Christian practice that came from God and that he and other apostles had taught new believers.
- In modern times, there are many Christian traditions that are not taught in the Bible, but rather are the result of historically accepted customs and practices. These traditions should always be evaluated in light of what God teaches us in the Bible.

(See also: [apostle](#), [apostleship](#), [believer](#), [Christian](#), [ancestor](#), [father](#), [forefather](#), [generation](#), [Jew](#), [Jewish](#), [Jews](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [Moses](#))

Bible References:

Waiting

transgress, transgression

Definition:

The terms “transgress” and “transgression” refer to breaking a command, rule, or moral code.

- Figuratively, “transgression” can also be described as “crossing a line,” that is, going beyond a limit or boundary that has been set for the good of the person and others.
- The terms “transgression”, “sin”, “iniquity”, and “trespass” all include the meaning of acting against God’s will and disobeying his commands.

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: [sin](#), [sinful](#), [sinner](#), [sinning](#), [trespass](#), [iniquity](#))

Bible References:

Waiting

tremble**Definition:**

The term “tremble” means to shake or quiver out of fear or extreme distress.

- This term is also used figuratively to mean “be very afraid.”
- Sometimes the word “tremble” refers to the ground shaking because of 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](#), [earthly](#), [fear](#), [afraid](#), [fear of Yahweh](#), [Lord](#))

Bible References:

Waiting

tribulation

Definition:

The term “tribulation” refers to a time of hardship, suffering, and distress.

- The New Testament says that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus’ teachings.
- The Bible uses the term “the Great Tribulation” to describe a period of time before Jesus’ second coming when God’s wrath will be poured out on the earth for several years.
- The term “tribulation” could also be translated as, “time of great suffering” or “deep distress” or “severe difficulties.”

(See also: [earth](#), [earthly](#), [teach](#), [teaching](#), [teacher](#), [taught](#), [wrath](#), [fury](#))

Bible References:

Waiting

trouble, troubles, troubled

Definition:

The term “trouble” refers to experiences in life that are very difficult and distressing. 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.
- The action, “to trouble” someone means “to bother” that person or to cause him distress.

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.”
- “Don’t trouble her” could also be translated as, “don’t bother her” or “don’t 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](#), [affliction](#), [persecute](#), [persecution](#))

Bible References:

Waiting

tunic

Definition:

In the Bible, the term “tunic” refers to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as “long shirt” or “long undergarment” or “shirt-like garment.” It could also be written in a similar way to “tunic,” with a note to explain what kind of clothing it was.

(See: [How to Translate Unknowns](#))

(See Also: [robe](#))

Bible References:

Waiting

turn, turn away, turn back

Definition:

To “turn” means to physically change direction or to cause something else to change direction.

- The term “turn” can also mean “turn around” to look behind or to face a different direction.
- To “turn back” or “turn away” means to “go back” or “go away” or “cause to go away.”
- To “turn away from” can mean to “stop” doing something or to reject someone.
- To “turn toward” someone means to look directly at that person.
- To “turn and leave” or “turn his back to leave” means to “go away.”
- To “turn back to” means to “start doing something again.”
- To “turn away from” means to “stop doing something.”

Translation Suggestions:

- Depending on the context, “turn” can be translated as “change direction” or “go” or “move.”
- In some contexts, “turn” could be translated as, “cause” (someone) to do something. To “turn (someone) away from” could be translated as “cause (someone) to go away” or “cause (someone) to stop.”
- The phrase “turn away from God” could be translated as “stop worshiping God.”
- The phrase “turn back to God” could be translated as, “start worshiping God again.”
- When enemies “turn back,” it means they “retreat.” To “turn back the enemy” means to “cause the enemy to retreat.”
- Used figuratively, when Israel “turned to” false gods, they “started to worship” them. When they “turned away” from idols, they “stopped worshiping” them.
- When God “turned away from” his rebellious people, he “stopped protecting” or “stopped helping” them.
- The phrase “turn the hearts of the fathers to their children” could be translated as, “cause fathers to care for their children again.”
- The expression, “turn my honor into shame” could be translated as, “cause my honor to become shame” or “dishonor me so that I am shamed” or “shame me (by doing what is evil) so that people no longer honor me.”
- “I will turn your cities into ruin” could be translated as, “I will cause your cities to be destroyed” or “I will cause enemies to destroy your cities.”
- The phrase “turn into” could be translated as “become.” When Moses’ rod “turned into” a snake, it “became” a snake.” It could also be translated as “changed into.”

(See also: [idol](#), [leprosy](#), [leper](#), [worship](#))

Bible References:

Waiting

Tyre, Tyrians

Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea, in a region that is now part of the modern-day country of Lebanon. Its people were called “Tyrians.”

- Part of the city was also located on an island in the sea, about one kilometer from the coast.
- Because of its location and valuable natural resources such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers for building a palace for King David.
- Years later, Hiram also gave King Solomon wood and skilled laborers for building the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [cedar](#), [Israel](#), [Israelites](#), [nation of Israel](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Phoenicia](#), [Sidon](#), [Sidonians](#))

Bible References:

Waiting

unbeliever, unbelief

Definition:

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:

- 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: [believer](#), [believe](#), [believe in](#), [belief](#), [trust](#), [trustworthy](#), [trustworthiness](#))

Bible References:

Waiting

unclean

Definition:

In the Bible, the term “unclean” is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were “clean” and which ones were “unclean.” The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be “unclean” until they were healed.
- If the Israelites touched something “unclean,” they themselves would be considered unclean for a certain period of time.
- Obeying God’s commands about not touching or eating unclean things kept the Israelites set apart for God’s service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an “unclean spirit” refers to an evil spirit.

Translation Suggestions:

- The term “unclean” could also be translated as “not clean” or “unfit in God’s eyes” or “physically unclean” or “defiled.”
- When referring to a demon as an unclean spirit, “unclean” could be translated as “evil” or “defiled.”
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: [clean](#), [cleanse](#), [defile](#), [be defiled](#), [demon](#), [evil spirit](#), [unclean spirit](#), [holy](#), [holiness](#), [sacrifice](#), [offering](#), [unholy](#))

Bible References:

Waiting

understand, understanding

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](#), [believe in](#), [belief](#), [know](#), [knowledge](#), [make known](#), [wise](#), [wisdom](#))

Bible References:

Waiting

unfaithful, unfaithfulness

Definition:

The term “unfaithful” describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions:

- Depending on the context, “unfaithful” could be translated as, “not faithful” or “unbelieving” or “not obedient” or “not loyal.”
- The phrase “the unfaithful” could be translated as, “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- The term “unfaithfulness” could be translated as, “disobedience” or “disloyalty” or “not believing or obeying.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#), [disobey](#), [disobedient](#), [disobedience](#), [faithful](#), [faithfulness](#), [unbeliever](#), [unbelief](#))

Bible References:

Waiting

unlawful

Definition:

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 manmade 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 manmade 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.

Translation Suggestions:

- This term should be translated using a word or expression that means, “not lawful” or “law-breaking.”
- 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.”

(See also: [lawful](#), [lawfully](#), [unlawful](#), [Moses](#), [Sabbath](#))

Bible References:

Waiting

unleavened bread, Festival of Unleavened Bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise. The “Festival of Unleavened Bread” is part of the Passover celebration.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- For this reason, the week leading up to Passover is called the “Festival of Unleavened Bread.”
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include, “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: [bread](#), [Egypt](#), [Egyptian](#), [feast](#), [Passover](#), [servant](#), [slave](#), [slavery](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [yeast](#), [leaven](#))

Bible References:

Waiting

vine**Definition:**

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means, “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: [Metaphor](#))

(See also: [grape](#), [vineyard](#))

Bible References:

Waiting

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: [Metaphor](#))
- Vineyard could be also translated as, “grapevine garden” or “grape plantation.”

(See also: [grape](#), [Israel](#), [Israelites](#), [nation of Israel](#), [vine](#))

Bible References:

Waiting

walk

Definition:

The term “walk” is often used in a figurative sense to mean “live.”

- “Enoch walked with God” means that Enoch lived in a close relationship with God.
- To “walk by the Spirit” means to be guided by the Holy Spirit so that we do things that please and honor God.
- To “walk in” God’s commands or God’s ways means to “live in obedience to” his commands, that is, to “obey his commands” or “do his will.”
- When God says he will “walk among” his people, it means that he is living among them or closely interacting with them.
- To “walk contrary to” means to live or behave in a way that is against something or someone.
- To “walk after” means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate “walk” literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of “walk” could also be translated by “live” or “act” or “behave.”
- The phrase “walk by the Spirit” could be translated by, “live in obedience to the Holy Spirit” or “behave in a way that is pleasing to the Holy Spirit” or “do things that are pleasing to God as the Holy Spirit guides you.”
- To “walk in God’s commands” could be translated by “live by God’s commands” or “obey God’s commands.”
- The phrase “walked with God” could be translated as, “lived in close relationship with God by obeying and honoring him.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [honor](#), [to honor](#), [\[:en:obe:other:obey\]](#))

Bible References:

Waiting

watch, watchman**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:

Waiting

watchtower, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: [Metaphor](#))

(See also: [adversary](#), [enemy](#), [watch](#), [watchman](#))

Bible References:

Waiting

water, waters**Definition:**

In addition to its primary meaning, “water” also often refers to a body of water, such as an ocean, sea, lake, or river.

- The term “waters” refers to bodies of water or many sources of water. It can also be a general reference for a large amount of water.
- A figurative use of “waters” refers to great distress, difficulties, and suffering. For example, God promises that when we “go through the waters” he will be with us.
- The phrase “many waters” emphasizes how great the difficulties are.
- To “water” livestock and other animals means to “provide water for” them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
- In the Old Testament, God is referred to as the spring or fountain of “living waters” for his people. This means he is the source of spiritual power and refreshment.
- In the New Testament, Jesus used the phrase “living water” to refer to the Holy Spirit working in a person to transform and bring new life.

Translation Suggestions:

- The phrase, “draw water” could be translated as, “pull water up from a well with a bucket.”
- “Streams of living water will flow from them” could be translated as, “the power and blessings from the Holy Spirit will flow out of them them like streams of water.” Instead of “blessings” the term “gifts” or “fruits” or “godly character” could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase “living water” could be translated as “water that gives life” or “lifegiving water.” In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term “waters” or “many waters” could be translated as “great suffering (that surrounds you like water)” or “overwhelming difficulties (like a flood of water)” or “large amounts of water.”

(See also: [life](#), [live](#), [living](#), [alive](#), [spirit](#), [spiritual](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [power](#), [powers](#))

Bible References:

Waiting

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:

Waiting

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also refer to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as, “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: [How to Translate Unknowns](#))
- Ways to translate “wineskin” could include, “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: [grape](#), [vine](#), [vineyard](#), [winepress](#))

Bible References:

Waiting

smashed

winepress

Definition:

During Bible times, a “winepress” was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term “winepress” is also used figuratively in the Bible as a picture of God’s wrath being poured out on wicked people. (See: [Metaphor](#))

(See also: [grape](#), [wrath](#), [fury](#))

Bible References:

Waiting

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- In the Bible, the term “worldly wisdom” is a figurative way of referring to what people in this world think is wise, but which is actually foolish.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include, “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means, “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See: [obey](#), [obedient](#), [obedience](#), [fruit](#), [fruitful](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-05] She also wanted to be **wise**, so she picked some of the fruit and ate it.
- [18-01] When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- [23-09] Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- [45-01] He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

woe**Definition:**

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says, “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression, “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “(The people in) that city will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad” or “How terrible this is for me!”
- The expression, “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

Waiting

word

Definition:

A “word” refers to something that someone has said.

- An example of this would be when the angel told Zechariah, “You did not believe my words,” which means, “You did not believe what I said.”
- This term almost always refers to an entire message, not just one word.
- Often in the Bible “the word” refers to everything God has said or commanded, as in “the word of God” or “the word of truth.”
- Sometimes “word” refers to speech in general, such as “powerful in word and deed” which means “powerful in speech and behavior.”
- A very special use of this term is when Jesus is called “the Word.”

Translation Suggestions:

- Different ways of translating “word” or “words” include, “teaching” or “message” or “news” or “a saying” or “what was said.”
- When it refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Saying.”

(See also: [word of God](#), [God’s word](#), [scripture](#))

Bible References:

Waiting

word of God, word of Yahweh, word of the Lord, 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 or “Old Testament.” These writings were God’s message that he had told people to write down so that many years in the future people can 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.

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, it could be translated as “message” or “God’s word” or “teachings,” depending on the context. Also consider the alternate translations suggested above.

(See also: [prophet](#), [prophecy](#), [prophesy](#), [word](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[25-07]** In **God’s word** he commands his people, ‘Worship only the Lord your God and only serve him.’”
- **[33-06]** So Jesus explained, ”The seed is the **word of God**.

- [42-03] Then Jesus explained to them what **God's word** says about the Messiah.
- [42-07] 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.

works, deeds, work, acts

Definition:

In the Bible, the terms “works,” “deeds,” and “acts” are used to refer generally to things that God or people do.

- The term “work” refers to doing labor or anything that is done to serve other people.
- God’s “works” and the “work of his hands” are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms “deeds” and “acts” are also used to refer to God’s miracles in expressions such as, “mighty acts” or “marvelous deeds.”
- The works or deeds that a person does can be either good or evil.
- The Holy Spirit empowers believers to do good works, which are also called “good fruit.”
- People are not saved by their good works; they are saved through faith in Jesus.
- A person’s “work” can be what he does to earn a living or to serve God. The Bible also refers to God as “working.”

Translation Suggestions:

- Other ways to translate “works” or “deeds” could be, “actions” or “things that are done.”
- When referring to God’s “works” or “deeds” and the “work of his hands,” these expressions could also be translated as, “miracles” or “mighty acts” or “amazing things he does.”
- The expression, “the work of God” could be translated as, “the things that God is doing” or “the miracles God does” or “the amazing things that God does” or “everything God has accomplished.”
- The term “work” can just be the singular of “works” as in, “every good work” or “every good deed.”
- The term “work” can also have the broader meaning of “service” or “ministry.” For example, the expression, “your work in the Lord” could also be translated as, “what you do for the Lord.”
- The expression, “examine your own work” could also be translated as, “make sure what you are doing is God’s will” or “make sure that what you are doing pleases God.”
- The expression “the work of the Holy Spirit” could be translated as, “the empowering of the Holy Spirit” or “the ministry of the Holy Spirit” or “the things that the Holy Spirit does.”

(See: [fruit](#), [fruitful](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [miracle](#), [wonder](#), [sign](#))

Bible References:

Waiting

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](#), [corruption](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [Rome](#), [Roman](#), [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#))

Bible References:

Waiting

worship

Definition:

“To worship” means to honor, praise and obey someone, especially 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.
- Some people 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: [sacrifice](#), [offering](#), [praise](#), [honor](#), [to honor](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-04]** 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.”
- **[14-02]** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- **[17-06]** 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.
- **[25-07]** 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.””
- **[26-02]** On the Sabbath, he (Jesus) went to the place of **worship**.
- **[47-01]** 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.

worthy, worth, unworthy, worthless

Definition:

The term “worthy” describes someone or something that deserves respect or honor. To “have worth” means to be valuable or important. The term “worthless” means to not have any value.

- Being worthy is related to being valuable or having importance
- To be “unworthy” means to not be deserving of any special notice.
- To not feel worthy means to feel less important than someone else or to not feel deserving of being treated with honor or kindness.
- The term “unworthy” and the term “worthless” have related, but different meanings. To be “unworthy” means to not be deserving of any honor or recognition. To be “worthless” means to not have any purpose or value.

Translation Suggestions:

- “Worthy” could be translated as “deserving” or “important” or “valuable.”
- The word “worth” could be translated as, “value” or “importance.”
- The phrase “to have worth” could also be translated as “to be valuable” or “to be important.”
- The phrase, “is worth more than” could be translated as, “is more valuable than.”
- Depending on the context, the term, “unworthy” could also be translated as “unimportant” or “dishonorable” or “undeserving.”
- The term “worthless” could be translated as, “with no value” or “with no purpose” or “worth nothing.”

(See: [honor](#), [to honor](#))

Bible References:

Waiting

written**Definition:**

The phrase “as it is written” or “what is written” occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes “as it is written” refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated: “as it is written in the Law of Moses” or “as the prophets wrote long ago” or “what it says in God’s laws that Moses wrote down long ago”.
- Another option is to keep “It is written” and give a footnote that explains what this means.

(See also: [command](#), [to command](#), [commandment](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

yeast, leaven

Definition:

“Leaven” is a general term for a substance that causes bread dough to expand and rise. “Yeast” is a specific kind of leaven.

- In some English translations, the word for leaven is translated as “yeast,” which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they didn’t have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.
- The term “leaven” or “yeast” is used figuratively in the Bible as a picture of how sin spreads through a person’s life or how sin can influence other people.
- It can also refer to false teaching which often spreads to many people and influences them.
- The term “leaven” is also used in a positive way to explain how the influence of God’s kingdom spreads from person to person.

Translation Suggestions

- This could be translated as “leaven” or “substance that causes dough to rise” or “expanding agent.” The word “rise” could be expressed as “expand” or “get bigger” or “puff up.”
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means, “leavening,” this would be the best term to use.

(See also: [Egypt](#), [Egyptian](#), [Passover](#), [unleavened bread](#), [Festival of Unleavened Bread](#))

Bible References:

Waiting

Zebedee

Facts:

Zebedee was a fisherman from Galilee who is known because of his sons, James and John, who were Jesus' disciples. They are often identified in the New Testament as the "sons of Zebedee."

- Zebedee's sons were also fishermen and worked with him to catch fish.
- James and John quit their fishing work with their father Zebedee and left to go follow Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [disciple](#), [fishermen](#), [fishers](#), [James \(son of Zebedee\)](#), [John \(the apostle\)](#))

Bible References:

Waiting

translationAcademy

First, Second or Third Person

This answers the question: What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?

In order to understand this topic, it would be good to read:

- *Making Assumed Knowledge and Implicit Information Explicit*
- *Pronouns*

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker referred to himself or to the person he was speaking to with a phrase other than “I” or “you”.

Description

Definitions

- **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.

Sometimes in the Bible a speaker used the third person to refer to himself or the people he was 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 uses 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 ULB)

David referred to himself in the third person as “your servant” and “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 *him*? (Job 40:6, 9 ULB)

God referred to himself in the third person with the words “God’s” and “him.” 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 what I have done, taking it upon myself to speak to *my Lord*, even though I am only dust and ashes! (Genesis 18:27 ULB)

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 ULB)

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 the third person phrase along with the pronoun “I” or “you.”
2. Simply use the first or second person.

Examples of Translation Strategies Applied

1. Use the 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”).

- **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 *him*?”** (Job 40:6, 9 ULB)
 - 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 *me*?”
- **So also my heavenly Father will do to you, if *each of you* does not forgive *his* brother from your heart.** (Matthew 18:35 ULB)
 - So also my heavenly Father will do to you, if *each of you* does not forgive *your* brother from your heart.

Next we recommend you learn about:

- *Forms of You*

Abstract Nouns

This answers the question: *What are abstract nouns and how do I deal with them in my translation?*

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

Abstract nouns are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, injury, 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. For example, "What is its *weight*?" could be expressed as "How much does it *weigh*?" or "How *heavy* is it?"

Description

Remember that nouns are words that refer to a person, place, thing, or idea. **ABSTRACT NOUNS** are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these 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, and weight.

Abstract nouns allow us to express thoughts about ideas in fewer words than if we did not have those nouns. For example, we can say, "I believe in the forgiveness of sin." But if English did not have the two abstract nouns "forgiveness" and "sin," then we would have to make a longer sentence to express the same meaning. We would have to say, for example, "I believe that God is willing to forgive people after they have sinned."

Abstract nouns also allow us to refer to a situation without telling more details about it than we want to tell. For example, we can say "I got here late because there was an accident on the highway." "Accident" is an abstract noun. If it does not matter whose accident it was, or what kind of accident it was, then it can be better if I do not have to say these things about it.

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 have other kinds of words such as adjectives, verbs, or adverbs, that express some of the meaning in the abstract noun.

Examples from the Bible

from *childhood* you have known the sacred writings (2 Timothy 3:15 ULB)

The abstract noun "childhood" refers to when someone is a child.

But *godliness* with *contentment* is great *gain*. (1 Timothy 6:6 ULB)

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 ULB)

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 3:9 ULB)

The abstract noun “slowness” refers how slowly something is done.

He will bring to light the hidden things of darkness and reveal the *purposes* of the heart. (1 Corinthians 4:5 ULB)

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.

Examples of Translation Strategies Applied

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun.

- **from *childhood* you have known the sacred writings** (2 Timothy 3:15 ULB)
 - ”Ever since *you were a child* you have known the sacred writings.”
- **But *godliness with contentment* is great *gain*.** (1 Timothy 6:6 ULB)
 - ”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 ULB)
 - ”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 3:9 ULB)

- "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 4:5 ULB)
 - "He will bring to light the hidden things of darkness and reveal *the things that people want to do and the reasons they want to do them.*"

Active or Passive

This answers the question: What do active and passive mean, and how do I translate passive sentences?

In order to understand this topic, it would be good to read:

- *Sentence Structure*
- *Verbs*

Some languages have both active and passive sentences. In active sentences, the subject does the action. In passive sentences the subject is the one that the action is done to. Here are some examples with their subjects underlined:

- ACTIVE: *My father* built the house in 2010.
- PASSIVE: *The house* was built in 2010.

Translators whose languages do not have 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 not to.

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 underlined 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.)

All languages have active forms. Some languages have passive forms, and some do not. The passive form is not used for the same reasons in all of the languages that have 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

And 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 ULB)

This means that the enemies 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.

In the morning when the men of the town got up, the altar of Baal *was broken down* ... (Judges 6:28 ULB)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down.

No stonework *was seen* there. (1 Kings 6:18 ULB)

This means that no one saw stonework there. The point is that no stonework was done there.

Translation Strategies

If you decide that it is better to translate without a passive form, here are some strategies you might consider.

1. Use the same verb in an active sentence and tell who or what did the action.
2. Use the same verb in an active sentence, and do not tell who or what did the action.
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.

- **A loaf of bread *was given* him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
 - *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 17:2 ULB)
 - 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 ULB)
 - He *received* a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

- *Abstract Nouns*
- *Word Order*

Apostrophe

This answers the question: What is the figure of speech called apostrophe?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. This calls his listener's attention to his feelings toward that person or thing.

Mountains of Gilboa, Let there not be dew or rain on you (2 Samuel 1:21 ULB)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling the mountains that he wanted them to have no dew or rain, he showed how sad he was.

Description

Apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. This calls his listener's attention to his feelings toward that person or thing.

Reason this is a translation issue: Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to.

Examples from the Bible

Come now, you who are rich, cry out loud because of the miseries coming upon you.
(James 5:1 ULB)

James wrote to the church, which was made up of poor people, as if rich people could hear him, showing his anger about what rich people were doing.

The man of God cried against the altar by the word of Yahweh and said, "Altar, altar, Yahweh says, '... on you they will burn men's bones.'" (1 Kings 13:2 ULB)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. Have the speaker express his feelings toward the thing or idea without speaking directly to it.

Examples of Translation Strategies Applied

1. If this way of speaking would be confusing to your people, you may preserve the meaning of the apostrophe and let the speaker continue speaking to the people that are listening to him.

- **The man of God cried against the altar by the word of Yahweh and said, "Altar, altar, Yahweh says, ' ... on you they will burn men's bones.' "** (1 Kings 13:2 ULB)
 - "The man of God said, "This is what Yahweh says *about this altar*' ... They will burn men's bones on *it*."

Double Negatives

This answers the question: What are double negatives?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

A double negative occurs when a clause has two words that express the meaning of “not.”

It is *not* that we do *not* have authority (2 Thessalonians 3:9)

Be sure of this—wicked people will *not* go *unpunished* (Proverbs 11:21)

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

Most languages express the negative near the verb or at the beginning or end of the sentence. Some languages also have prefixes or suffixes that express the negative as in “*unhappy*,” “*impossible*,” and “*useless*.” Some languages can also express the negative with pronouns like “none,” “nothing,” and “no one,” with adverbs like “nowhere,” and with prepositions like “without.”

A double negative occurs when a sentence has two words that express the meaning of “not.”

It is *not* that we do *not* have authority (2 Thessalonians 3:9 ULB)

And this better confidence did *not* happen *without* the taking of an oath, (Hebrews 7:20 ULB)

Be sure of this—wicked people will *not* go *unpunished* (Proverbs 11:21 ULB)

Reason this is a translation issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The following Spanish sentence *No ví a nadie* is literally “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” It emphasizes the negative, and means “I did not see anyone.”
- In some languages a double negative simply means a positive. So “She is not unattractive” means “She is attractive.”
- In some language the double negative weakens the adjective. So “She is not unattractive” means “She is a little bit attractive.”
- In some languages, such as the languages of the Bible, the double negative often strengthens the adjective. So “She is not unattractive” means “She is very attractive.”

To translate sentences with double negatives accurately and clearly in your language, you need to know what a double negative means in the Bible and how to express the same idea in your language.

Examples from the Bible

so that they may *not* be *unfruitful*. (Titus 3:14 ULB)

This means “so that they will be fruitful.”

All things were made through him and *without* him there was *not* one thing made that has been made. (John 1:3 ULB)

By using a double negative John emphasized that the Son of God created absolutely everything.

Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

1. If the double negative simply expresses the positive, remove the two negatives.
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”

Examples of Translation Strategies Applied

1. If the double negative simply expresses the positive, remove the two negatives.
 - **For we do *not* have a high priest who cannot feel sympathy for our weaknesses** (Hebrews 4:15 ULB)
 - “For we have a high priest who can feel sympathy for our weaknesses”
 - **so that they may *not* be *unfruitful*** (Titus 3:14 ULB)
 - “so that they may be fruitful”
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as “very” or “certainly.”
 - **Be sure of this—wicked people will *not* go *unpunished*** (Proverbs 11:21 ULB)
 - “Be sure of this—wicked people will *certainly* be punished”
 - **All things were made through him and *without* him there was *not* one thing made that has been made.** (John 1:3 ULB)

- "All things were made through him. He made *absolutely* everything that has been made."

Next we recommend you learn about:

- *Verbs*

Doublet

This answers the question: What are doublets and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A doublet is a pair of words used together that mean nearly the same nearly thing. In some languages people do not use doublets, or they may use them only in certain situations. Translators may need to find some other way to express the meaning.

King David was *old* and *advanced in years*. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean “very old.”

Description

We are using the word doublet to refer to two words or very short phrases that mean the same thing and that are used in the same phrase. Often they are joined with the word “and.” Often they are used to emphasize or intensify the idea expressed by the two words.

Reason this is a translation issue

In some languages people do not use doublets. Or they may use doublets, but they may do it for a reason that would not fit in a particular verse.

Examples from the Bible

King David was *old* and *advanced in years*. (1 Kings 1:1 ULB)

This means that he was “very old.”

he attacked two men *more righteous* and *better* than himself (1 Kings 2:32 ULB)

This means that they were “much more righteous” than he was.

You have decided to prepare *false* and *deceptive* words (Daniel 2:9 ULB)

This means that they had prepared “many false things to say.”

as of a lamb *without blemish* and *without spot*. (1 Peter 1:19 ULB)

This means that he was like a lamb that did not have any blemish—not even one.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using one. If not, consider these strategies.

1. Translate only one of the words.
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.”
3. If the doublet is used to intensify or emphasize the meaning, use your culture’s way of doing that.

Translation Strategies Applied

1. Translate only one of the words.

- **You have decided to prepare *false* and *deceptive* words** (Daniel 2:9 ULB)

- ”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.”

- **King David was *old* and *advanced in years***. (1 Kings 1:1 ULB)

- ”King David was *very old*.”

3. If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

- **a lamb *without blemish* and *without spot***. (1 Peter 1:19 ULB) - English can emphasize this with “any” and “at all.”

- ”a lamb *without any blemish at all*”

Ellipsis

This answers the question: What is ellipsis?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

Ellipsis is where a speaker or writer leaves one or more words out of a sentence because he knows that the hearer or reader will understand the meaning of the sentence and fill in the words in his mind when he hears or reads the words that are there.

Description

Ellipsis is where one or more words are left out of the sentence because the sentence can be understood without them. The information that is omitted has usually already been stated in a preceding sentence or phrase.

the wicked will not stand in the judgment, nor sinners in the assembly of the righteous
(Psalm 1:5)

This is ellipsis because “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.

Reason this is a translation issue: Readers who see incomplete sentences or phrases may not know what the missing information is.

Examples from the Bible

when the blind man was near, Jesus asked him, “What do you want me to do for you?”
He said, “Lord, *that I might receive my sight.*” (Luke 18:40-41 ULB)

The man answered in an incomplete sentence because he wanted to be polite by giving Jesus only as much information as necessary. He did not say that he wanted Jesus to heal him, because he knew that Jesus would understand that if he wanted to receive his sight, Jesus would have to heal him.

He makes Lebanon skip like a calf *and Sirion like a young ox.* (Psalm 29:6 ULB)

The writer wants his words to be few and to make good poetry. He did not say that Yahweh makes Sirion skip like a young ox because he knew that his readers could fill in the information themselves.

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.

- **the wicked will not stand in the judgment, nor *sinner*s in the assembly of the righteous** (Psalm 1:5)
 - "the wicked will not stand in the judgment, and *sinner*s will not stand in the assembly of the righteous"
- **when the blind man was near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, *that I might receive my sight.*"** (Luke 18:40-41)
 - "when the blind 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)
 - "He makes Lebanon skip like a calf, and he makes Sirion skip like a young ox."

Euphemism

This answers the question: What is a Euphemism?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

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. Its purpose is to avoid offending the people who hear or read it.

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable. Its purpose is to avoid offending the people who hear or read it.

they found Saul and his sons fallen on Mount Gilboa. (1 Chronicles 10:8 ULB)

This means that Saul and his sons were dead. It is 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: Readers 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 relieve himself (1 Samuel 24:3 ULB)

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 does not say specifically what Saul did or what he left in the cave.

whether we are awake or asleep (1 Thessalonians 5:10 ULB)

Paul refers to being dead as being “asleep” so that instead of thinking that they will never see their loved ones again in this life, his readers will remember that they will see them again when Jesus establishes his kingdom.

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 relieve himself** (1 Samuel 24:3 ULB) - Some languages might use euphemisms like these:
 - “where there was a cave. Saul went into the cave to use it as a toilet”
 - “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”

2. State the information plainly without a euphemism if it would not be offensive.

- **whether we are awake or asleep** (1 Thessalonians 5:10 ULB)
 - “whether we are alive or dead”

Exclamations

This answers the question: What are ways of translating exclamations?

In order to understand this, it would be good to read

- [Sentence Types](#)

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULB and UDB, 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 say 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 8:25 ULB)

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 ULB)

Reason this is a translation issue: Languages have different ways of showing that a sentence shows 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 ULB)

The word "Ah" below shows that Gideon was very frightened.

Gideon understood that this was the angel of Yahweh. Gideon said, "Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!" (Judges 6:22 ULB)

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 11:33 ULB)

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 5:22 ULB)

Translation Strategies

1. If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”
2. Use a word 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.

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 5:22 ULB)

- “You *are* such a worthless person!”

- **Oh, the depth of the riches both of the wisdom and the knowledge of God!** (Romans 11:33 ULB)

- “Oh, the riches of the wisdom and the knowledge of God *are* so deep!”

2. Use an exclamation word from from your language that shows the strong feeling. The word “wow” below shows that they were astonished. The expression “Oh no” shows that something terrible or frightening has happened.

- **They were absolutely astonished, saying, “He has done everything well. He even makes the deaf to hear and the mute to speak.”** (Mark 7:36 ULB)

- “They were absolutely astonished, saying, “*Wow!* He has done everything well. He even makes the deaf to hear and the mute to speak.” ”

- **Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!** (Judges 6:22 ULB)

- “*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.

- **Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!** (Judges 6:22 ULB)

- 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 11:33 ULB)

- “His judgements are *so* unsearchable and his ways are *far* beyond discovering!”

4. Tell how the person felt.

- **Gideon understood that this was the angel of Yahweh. Gideon said, "Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!"** (Judges 6:22 ULB)
 - "Gideon understood that this was the angel of Yahweh. *He was terrified* and said, "Ah, Lord Yahweh! I have seen the angel of Yahweh face to face!" (Judges 6:22 ULB)

Exclusive “We”

This answers the question: What is exclusive “we”?

In order to understand this topic, it would be good to read:

- *Pronouns*

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.” Translators whose language has separate exclusive and inclusive forms for “we” will need to understand what the speaker meant so they can decide which form of “we” to use.

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. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these.

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”. Translators whose language has separate exclusive and inclusive forms of “we” will need to understand what the speaker meant so they can decide which form of “we” to use.

Examples from the Bible

Forgive *us our* sins (Luke 11:4 ULB)

God has no sins to forgive; so languages that have exclusive forms of “we” and “us” would use the exclusive forms in this verse.

we have seen, and bear witness, and declare to you the eternal life, which was with the Father, and was manifested to us (1 John 1:2 ULB)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have exclusive forms of “we” and “us” would use the exclusive forms in this verse.

Next we recommend you learn about:

- *Inclusive “We”*

Assumed Knowledge and Implicit Information

This answers the question: What are assumed knowledge, implicit information, and explicit information?

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. There are two types information.

- **Explicit information** is what the speaker states directly.
- **Implicit information** is what the speaker does not state directly because he expects his audience to be able to learn it from what he says.

Description

When someone speaks or writes, he has something specific that he wants people to know. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will think about in order to understand this information. Normally he does not tell people these things, although what he says may remind 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. Information that he expects people to learn from what he says even though he does not state it directly is **implicit information**.

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 8:20 ULB)

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. 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 it will be more tolerable for Tyre and Sidon at the day of judgment than for you. (Matthew 11:21, 22 ULB)

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 because the people he was speaking to did not repent, they would be judged more severely than the people of Tyre and Sidon would be judged.

Why do your disciples violate the traditions of the elders? For *they do not wash their hands when they eat*. (Matthew 15:2 ULB)

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. They were accusing his disciples of not following the traditions. This is **implicit information** that they wanted him to understand from what they said.

Next we recommend you learn about:

- *Making Assumed Knowledge and Implicit Information Explicit*

When Masculine Words Include Women

This answers the question: How do I translate “brother” or “he” when it could refer to anyone, male or female?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Generic Noun Phrases*

In some parts of the Bible, the words “men,” “brothers” and “sons” refer only to men. In other parts of the Bible, those words include both men and women. When the writer meant both men and women, translators 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 be used 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 for any person if it is not important whether the person is a man or woman. In the example below, the pronoun is “his,” but it is not limited to males.

A wise child makes *his* father rejoice
but a foolish child brings grief to *his* mother. (Proverbs 10:1 ULB)

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, 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.

Examples from the Bible

The wise *man* dies just like the fool dies. (Ecclesiastes 2:16 ULB)

This verse does not contrast men and women. What it says is true of both 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 16:24-26 ULB)

Jesus was not talking about only men. What he said was true of both 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 underlined words below are specifically about men.

Moses said, 'If a *man* dies, having no children, *his brother* must marry *his* wife and have a child for *his brother*.' (Matthew 22:24 ULB)

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 2:16 ULB)
 - "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 ignorant, *brothers*, about the troubles we had in Asia** (2 Corinthians 1:8) - Paul was writing this letter to both men and women.
 - "For we do not want you to be ignorant, *brothers and sisters*, about the troubles we had in Asia" (2 Corinthians 1:8)

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 ULB) - English speakers can change the singular pronouns “he” “himself” and “his” to plural pronouns “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."

Hyperbole

This answers the question: What is hyperbole?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. He may greatly exaggerate something in order to show his strong feeling or opinion about it, or he may generalize the situation by using words like “every” or “all” to mean “many.”

Description

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. There are two kinds of hyperbole:

1. Exaggeration: This is when a speaker deliberately describes something by an extreme or even unreal statement, usually to show his strong feeling or opinion about it.

Whoever does not *carry his own cross* and come after me cannot be my disciple. (Luke 14:27 ULB) - This is an exaggeration. It means that whoever wants to be Jesus’ disciple must be determined to follow him faithfully, even if his enemies were to kill that person.

2. Generalization: This is when a speaker uses words like “every” or “all” to mean something like “very many,” but not “every one.” (Some people may not call generalization like this “hyperbole.”)

Moses was educated in *all the learning of the Egyptians* (Acts 7:22 ULB) - This is a generalization. It means that he had learned much of what the Egyptians knew and taught.

Reason this is a translation issue

If readers do not understand that a statement is a hyperbole, they may either think that something happened that did not happen, or they may think that the speaker or writer was saying something that is not true.

Examples from the Bible

Examples of Exaggeration

If your hand causes you to stumble, *cut it off*. It is better for you to enter into life maimed... (Mark 9:43 ULB)

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.

If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple. (Luke 14:26 ULB)

Because of many other things that Jesus said, we know that his use of the word “hate” here is hyperbole. He meant that we must not love even our own family members more than we love him. We must love him more than we love ourselves or anyone else.

The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*. (1 Samuel 13:5 ULB)

The underlined phrase is an exaggeration. It means that there were many, many soldiers in the Philistine army.

Examples of Generalization

They found him, and they said to him, “*Everyone* is looking for you.” (Mark 1:37 ULB)

The disciples told Jesus that everyone was looking looking for him. They probably did not mean that everyone in the city was looking for him, but that many people were looking for him, or that all of Jesus closest friends there were looking for him.

But as his anointing teaches you about *all things* and is true and is not a lie, and even as it has taught you, remain in him. (1 John 2:27 ULB)

This is a generalization. God’s Spirit teaches us about all things that we need to know.

Caution

Do not assume that something is hyperbole just because it seems to be impossible. God does miraculous things.

... they saw Jesus *walking on the sea* and coming near the boat ... (John 6:19 ULB)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

... for *all* have sinned and come short of the glory of God. (Romans 3:23 ULB)

The word “all” here is not hyperbole. All humans have sinned. The only human who has never sinned is Jesus Christ, the Son of God.

Translation Strategies

If the hyperbole would be natural and people would understand it and not think that it is a lie, consider using it. If not, here is another option.

1. Express the meaning without the hyperbole. For example “all the people” could be translated as “large crowds of people.”

Examples of Translation Strategies Applied

1. Express the meaning without the hyperbole.

- **If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.** (Luke 14:26 ULB)
 - “If anyone comes to me and does not *love me much more than* he loves his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.”
- **The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*.** (1 Samuel 13:5 ULB)
 - “The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and *a great number of troops*.”

Hypothetical Situations

This answers the question: What is a hypothetical situation?

In order to understand this topic, it would be good to read:

- *Writing Styles*

“If the sun stopped shining...” “What if the sun stopped shining...” “Suppose the sun stopped shining...” “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. These occur often in the Bible. We need to translate them in a way that people will know that the event did not actually happen, and that they’ll understand why the event was imagined.

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions are the phrase that start with “if.”)

- If he had known about the party, he would have come to it. (But he did not come.)
- If he knew about the party, he would be here. (But he is not here.)
- If he knew about the party, he would come to it. (But he probably will not come.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason this is a translation issue

- Translators need recognize the different kinds of hypothetical situations in the Bible.
- Translators need to know their own language’s ways of talking about different kinds of hypothetical situations.

Examples from the Bible

1. Hypothetical situation in the past

“Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.” (Matthew 11:21 ULB)

Here in Matthew 11:21 Jesus said that if the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles yet did not repent. The people of Tyre and Sidon did not actually see his miracles and repent.

2. Hypothetical situations in the present

Also, no man puts new wine into old wineskins. If he did that, the new wine would burst the skins, and the wine would be spilled, and the wineskins would be destroyed. (Luke 5:37 ULB)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that people do not mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

Jesus said to them, “What man would there be among you, who, *if* he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out? (Matthew 12:11 ULB)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

3. Hypothetical situation in the future

Unless those days are shortened, no flesh would be saved; but for the sake of the elect, those days will be shortened. (Matthew 24:22 ULB)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show about bad those days will be - so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble, so that the elect (those he has chosen) will be saved.

4. Expressing emotion about a hypothetical situation

Regrets and wishes are very similar.

The Israelites said to them, “*If only we had died by Yahweh’s hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.* For you have brought us out into this wilderness to kill our whole community with hunger.” (Exodus 16:3 ULB)

Here the Israelites were afraid they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining.

I know what you have done, and that you are neither cold nor hot. *I wish that you were either cold or hot!* (Revelation 3:15 ULB)

Jesus' wished that the people were either hot or cold. He was rebuking them.

Translation Strategies

Know how people speaking your language show

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

Also watch the video for computer (see <http://youtu.be/GfFX1wWjJhA>) or tablet/phone (see <http://youtu.be/jIbY2ikNtHU>).

Idiom

This answers the question: What are idioms and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

An idiom is a certain kind of figure of speech, the kind that usually cannot be correctly understood without being told its true meaning. Every language has them. Some English examples are:

- You are pulling my leg (This means, “You are telling me a lie”)
- 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 that uses it. Its meaning may be different from what a person would understand from the meanings of the individual words that form the phrase.

he resolutely *set his face* to go to Jerusalem. (Luke 9:51 ULB)

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 should *enter under my roof*. (Luke 7:6 ULB)

The words “enter under my roof” is an idiom that means “enter my house.”

Let these words go deeply into your ears (Luke 9:44 ULB)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is created in a culture probably 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.

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 originally wrote 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.

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 ULB)

This means, “We and you belong to the same race, the same family.”

The kings of the earth take their stand together (Psalm 2:2 ULB)

This means, “The kings on earth plan together.”

the one who lifts up my head” (Psalm 3:3 ULB)

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 ULB)
 - “...Look, we all belong to the same nation.”
- **he resolutely set his face to go to Jerusalem.** (Luke 9:51 ULB)
 - “He started to travel to Jerusalem, determined to reach it.”
- **I am not worthy that you should enter under my roof.** (Luke 7:6 ULB)
 - “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.

- **Let these words go deeply into your ears** (Luke 9:44 ULB)
 - “Be all ears when I say these words to you.”
- **”My eyes grow dim from grief** (Psalm 6:7ULB)
 - “I am crying my eyes out”

Inclusive “We”

This answers the question: What is inclusive “we”?

In order to understand this topic, it would be good to read:

- *Pronouns*

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.”

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 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.

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.” Translators whose language has separate exclusive and inclusive forms of “we” will need understand what the speaker meant so they can decide which form of “we” to use.

Examples from the Bible

... 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 2:15 ULB)

The shepherds were speaking to one another. When they said “us”, they were including the people they were speaking to - one another.

Now it happened on one of those days that Jesus and his disciples entered into a boat, and he said to them, “Let *us* go over to the other side of the lake.” Then they set sail. (Luke 8:22 ULB)

When Jesus said “us,” he was referring to himself and to the disciples he was speaking to.

Watch the video for computer (see <http://youtu.be/PrMC2jdqY0A>) or tablet/phone (see <http://youtu.be/2K2gFIPMFVk>).

Next we recommend you learn about:

- *Exclusive “We”*

Irony

This answers the question: What is irony and how can I translate it?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Description

Irony is a figure of speech in which a person pretends to say what he really believes, when in fact he is saying what someone else believes, and he does it in a way that shows that other belief is wrong. People do this to emphasize how different something is from what it should be, or how someone else's belief is foolish. It is often humorous.

Jesus answered them, "People who are in good health do not need a physician, only people who are sick need one. I did not come to call righteous people to repentance, but to call sinners to repentance." (Luke 5:31-32 ULB)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous. He was speaking to people who wrongly believed that they were righteous and who were criticizing him for welcoming sinners. Jesus implied that they were wrong to think that they were better than others and did not need to repent.

Reason this is a translation issue

- If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will not realize that the speaker is ridiculing the idea.

Examples from the Bible

After blindfolding him, they asked him, saying, "*Prophecy! Who is the one who hit you?*" (Luke 22:64ULB)

The fact that the soldiers were beating Jesus shows us that they did not believe that he was a prophet. They knew that other people thought that Jesus was a prophet, and they may have also thought that Jesus himself claimed to be a prophet. When they told him to prophecy, they were using irony. They were mocking him and implying that if he really was a prophet, then he should be able to tell who hit him without seeing them.

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled." (Isaiah 41:21-22 ULB)

People worshiped idols as if their idols had any knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not even speak, but he did this to mock the idols and rebuke the people for worshiping them.

Can you lead light and darkness to their places of work?
 Can you find the way back to their houses for them?
Undoubtedly you know, for you were born then;
"the number of your days is so large!" (Job 38:20, 21 ULB)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two underlined phrase above emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many many years later.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here is another strategy.

1. Translate it in a way that shows that the speaker is saying what someone else believes.
2. Translate the actual, intended meaning of the statement of irony. The actual meaning of the irony is *not* found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

Examples of Translation Strategies Applied

1. Translate it in a way that shows that the speaker is saying what someone else believes.
 - **After blindfolding him, they asked him, saying, "Prophesy! Who is the one who hit you?"** (Luke 22:64 ULB)
 - "After blindfolding him, they asked him, saying, "You call yourself a prophet. Then prophesy! Who hit you?"
 - "After blindfolding him, they said to him, "Prophesy! If you were really a prophet, you would be able to tell us who hit you."
 - **I did not come to call *righteous people* to repentance, but to call sinners to repentance.** (Luke 5:32 ULB)
 - "I did not come to call *people who think that they are righteous* to repentance, but to call sinners to repentance."
2. Translate the actual, intended meaning of the statement of irony.
 - **After blindfolding him, they asked him, saying, "Prophesy! Who is the one who hit you?"** (Luke 22:64 ULB)

- “After blindfolding him, they said to him, *”You are not a prophet because you cannot even tell us who struck you!”* ”
- **“Present your case,” says Yahweh; “present your best arguments for your idols,” says the King of Jacob. “Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled.”** (Isaiah 41:21-22 ULB)
 - ” ‘Present your case,’ says Yahweh; ‘present your best arguments for your idols,’ says the King of Jacob. Your idols *cannot bring us their own arguments or even come forward to declare to us what will happen*. We cannot hear them because *they cannot speak* to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.”

Can you lead light and darkness to their places of work?

Can you find the way back to their houses for them?

Undoubtedly you know, for you were born then;

the number of your days is so large!” (Job 38:20, 21 ULB)

- ”Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? *You act like you know how light and darkness were created, as if you were there; as if you are as old as creation!*”

Next we recommend you learn about:

- *Litotes*

Litotes

This answers the question: What is litotes?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Description

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Reason this is a translation issue

People who speak some languages do not use litotes and would fail to understand that the statement is strengthened. They might think that it is weakened or even canceled.

Examples from the Bible

For you yourselves know, brothers, our coming to you was *not useless*, (1 Thessalonians 2:1 ULB)

By using litotes, Paul emphasized that his visit with them was very worthwhile.

All things were made through him. *Without him was not one thing* made that has been made. (John 1:3 ULB)

By using litotes John emphasized that the Son of God created absolutely everything.

Now when it became day, there was *no small excitement* among the soldiers, regarding what had happened to Peter. (Acts 12:18 ULB)

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 concerned.)

And 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 ULB)

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 would not be clear, say in a strong way what *is* true.

Examples of Translation Strategies Applied

1. If the meaning would not be clear, say in a strong way what *is* true.

- **For you yourselves know, brothers, our coming to you was *not useless*,** (1 Thessalonians 2:1 ULB)
 - "For you yourselves know, brothers, our visit to you *did much good*."
- **Now when it became day, there was *no small excitement* among the soldiers, regarding what had happened to Peter.** (Acts 12:18 ULB)
 - "Now when it became day, there was *great excitement* among the soldiers, regarding what had happened to Peter."
 - "Now when it became day, the soldiers were *very concerned* because of what had happened to Peter."

Merism

This answers the question: What does the word merism mean and how can I translate phrases that have it?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it.

Description

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it.

“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, ULB)

I am the Alpha and the Omega, the First and the Last, the Beginning and the End. (Revelation 22:13, ULB)

“Alpha and Omega” 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 11:25 ULB)

“Heaven and earth” is a merism that includes everything that exists.

Reason this is a translation issue

Some readers 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 ULB)

This underlined 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 underlined 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 11:25 ULB)
 - "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 ULB)
 - "*In all places*, people should praise Yahweh."

2. Identify what the merism refers to and include the parts.

- **I praise you, Father, Lord of *heaven and earth*** (Matthew 11:25 ULB)
 - "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 ULB)
 - "He will bless *all those* who honor him, regardless of whether they are *young or old*."

Metaphor

This answers the question: What is a metaphor and how can I translate a sentence that has one?

In order to understand this topic, it would be good to read:

- [Figures of Speech](#)
- [Simile](#)

Description

A metaphor is the use of words to speak of one thing as if it were a different thing. Sometimes a speaker does this in ways that are very common in the language. At other times, a speaker does this in ways that are less common in the language and that might even be unique.

1. First we will discuss very common metaphors.

The metaphors that are very common in a language are usually not very vivid. They may even be “dead.” Examples in English are “table leg,” “family tree,” and “the price of food is going up.” Examples in biblical languages are “hand” to mean “power,” “face” to mean “presence,” and “clothing” to mean emotions or moral qualities.

Metaphors like these are in constant use in the world’s languages, because they serve as convenient ways to organize thought. In general, languages speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that can be seen or held, or as if they were body parts, or as if they were events that you can watch happen.

When these metaphors are used in their normal ways, the speaker and audience do not normally even regard them as figurative language. This is why, for example, it would be wrong to translate the English expression, “The price of petrol is going up” into another language in a way that would draw undeserved attention to it, because English speakers do not view it as a vivid expression, that is, as an unusual expression that carries meaning in an unusual manner.

For a description of important patterns of this kind of metaphor, please see [Biblical Imagery - Common Patterns](#) and the pages it will direct you to.

2. Next we will discuss the less common metaphors, metaphors that are sometimes even unique in a language.

The speaker usually produces metaphors of this kind in order to emphasize the importance of what he is talking about. For example,

For you who fear my name, the sun of righteousness will rise with healing in its wings.
(Malachi 4:2 ULB)

Here God speaks about his salvation as if it were the sun rising to shine its rays on the people whom he loves. And he 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.

We call this kind of metaphor “live.” It is unique in the biblical languages, which means that it is very memorable.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. The thing someone speaks of is called the **topic**. The thing he calls it is the **image**. The way that they are similar is the **point of comparison**.

In the metaphor below, the speaker describes the woman he loves as a rose. The woman (his “love”) is the topic and the red rose is the image. Both are beautiful and delicate.

- My love is a red, red rose.

1. Sometimes the **topic** and the **image** are both stated clearly.

Jesus said to them. *“I am the bread of life. He who comes to me will not hunger, and he who believes on me will never thirst.”* (John 6:35 ULB)

Jesus called himself the bread of life. The topic is “I” and the image is “bread.” Bread is a food that people ate all the time. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have spiritual life.

2. Sometimes only the **image** is stated clearly.

Produce *fruits* that are worthy of repentance (Luke 3:8 ULB)

The image here is “fruits”. The topic is not stated, but it is actions or behavior. Trees can produce good fruit or bad fruit, and people can produce good behavior or bad behavior. Fruits that are worthy of repentance are good behavior that is appropriate for people who have repented.

Purposes of this second kind 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 know (the **image**).
- Another purpose is to emphasize that something has a particular quality or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about one thing as they would feel toward another.

Reasons this is a translation issue

- People may not realize that a word is being used as an image in a metaphor.
- People may not be familiar with the thing that is used as an image.
- If the topic is not stated, people may not know what the topic is.
- People may not know how the topic and the image are alike.

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 it was to the original audience.

Examples from the Bible

And 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 ULB)

The example above has two metaphors. The topics are “we” and “you” and the images are “clay and ”potter.” Just as a potter takes clay and forms a jar or dish out of it, God makes us into what he wants us to be.

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 took no bread.” (Matthew 16:6-7 ULB)

Jesus used a metaphor, 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 about the teaching of the Pharisees and Sadducees. Since the disciples 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. If not, here are some other strategies.

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.
2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”
3. If the target audience would not know the **image**, see [Translate Unknowns](#) for ideas on how to translate that image.
4. 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.
5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.
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 how the topic is like the image, state it clearly.

Examples of Translation Strategies Applied

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.

- **For after David had in his own generation served the desires of God, *he fell asleep*, was laid with his fathers, and saw decay,** (Acts 13:36 ULB)

- "For after David had in his own generation served the desires of God, *he died*, was laid with his fathers, and saw decay."

2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding "like" or "as."

- **And 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 ULB)

- "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."

3. 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 a goad*.** (Acts 26:14 ULB)

- "Saul, Saul, why do you persecute me? It is hard for you to kick against a pointed stick."

4. 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.

- **And 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 ULB)

- "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."

5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.

- **I will make you become *fishers of men*.** (Mark 1:17 ULB)

- "I will make you become *people who gather men*."

- "Now you gather fish. I will make you *gather people*."

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 ULB)

- "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 how the topic is like the image, state it clearly.

- **Yahweh lives; may *my rock* be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - "Yahweh lives; may he be praised because like a huge rock, *he shields me 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 a goad*.** (Acts 26:14 ULB)
 - "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."

To learn more about common metaphors read:

- [Biblical Imagery - Common Patterns](#)

Metonymy

This answers the question: What is a metonymy?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Many times the Bible uses metonymy. If you do not recognize it as a metonymy you will not understand the passage or worse yet, get the wrong understanding of the passage.

Description

Metonymy is a figure of speech in which a thing or idea 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 it is associated with.

and *the blood* of Jesus his Son cleanses us from all sin. (1 John 1:7 ULB)

The blood represents Christ's death.

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 ULB)

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 concrete object associated with it.

Reason this is a translation issue

- If a metonym is used, people need to be able to understand what it represents.

Examples from the Bible

The Lord God will give him *the throne* of his father, David. (Luke 1:32 ULB)

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 the king who was to follow King David.

Immediately his mouth was opened (Luke 1:64 ULB)

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 3:7 ULB)

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 is an option.

1. Use the metonym along with the name of the thing it represents.
2. Use 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.

- **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 ULB)
 - “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.”

2. Use the name of the thing the metonym represents.

- **The Lord God will give him *the throne* of his father, David.** (Luke 1:32 ULB)
 - “The Lord God will give him *the kingly authority* of his father, David.”
 - “The Lord God will *make him king* like his ancestor, King David.”
- **who warned you to flee from *the wrath* to come?** (Luke 3:7 ULB)
 - “who warned you to flee from God’s coming *punishment*?”

To learn about some common metonymies, we suggest you read:

- [Biblical Imagery - Common Metonymies](#)

Nominal Adjectives

This answers the question: How do I translate adjectives that act like nouns?

In order to understand this topic, it would be good to read:

- *Parts of Speech*

Many times in the Bible adjectives are used as nouns to describe a group of people.

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 ULB)

The adjective “rich” comes before the word “man” and describes “man.”

He will not be rich; his wealth will not last; (Job 15:29 ULB)

The adjective “rich” comes after the verb “be” and describes “He.”

...the rich must not give more than the half shekel, and *the poor* must not give less.
(Exodus 30:15 ULB)

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

- Some languages do not use adjectives this way.
- Readers may think that the text is talking about one particular person when it is really talking about many people whom the adjective describes.

Examples from the Bible

The scepter of wickedness must not rule in the land of *the righteous*. (Psalms 125:3 ULB)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are *the meek* (Matthew 5:5 ULB)

“The meek” here are 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 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 125:3 ULB)
 - "The scepter of wickedness must not rule in the land of *righteous people*."
 - **Blessed are *the meek*** (Matthew 5:5 ULB)
 - "Blessed are *people who are meek*"

Parables

This answers the question: What is a parable?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A parable is a short story that makes truth easy to understand and hard to forget.

Description

A parable is a short story that is told to teach a truth. Though the events in a parable could happen, they did not actually happen. They are told only to teach a truth. Parables rarely contain the names of specific people. (This may help you identify what is a parable and what is an account of a real event.) Parables often have figures of speech such as simile and metaphor.

Then he also told them a parable. “Can a blind person guide another blind person? If he did, they would both fall into a pit, would they not?” (Luke 6:39 ULB)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples from the Bible

Neither do people light a lamp and put it under a basket, but rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULB)

This parable teaches us not to hide the way we live for God from other people.

Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULB)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

1. If a parable is hard to understand because it has unknown things in it, you can replace the unknown things with things that people in your culture know. However, be careful to keep the teaching the same. (See: [Translate Unknowns](#))

2. If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

Examples of Translation Strategies Applied

1. If a parable is hard to understand because it has unknown things in it, you can replace the unknown things with things that people in your culture know. However, be careful to keep the teaching the same.

- **Jesus said to them, “Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand”.** (Mark 4:21 ULB) - If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.
 - Jesus said to them, “Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a *high shelf*.”
- **Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.”** (Matthew 13:31-32) - To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.
 - “Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and *planted* in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.” ”

2. If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

- **Jesus said to them, “Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand”.** (Mark 4:21 ULB)
 - *”Jesus told them a parable about why they should witness openly. “Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand.” ”* (Mark 4:21 ULB)
- **He said, “To what can we compare the kingdom of God and what parable can we use to explain it? It is like a mustard seed, which when it is sown it is the smallest of all the seeds sown that lay upon the ground. Yet when it is sown, it grows up and becomes greater than all the garden plants. It puts out great branches, so even the birds of heaven can make their nests under its shade.”** (Mark 4:30-32 ULB)

- *”He told them a story about how the Kingdom of God grows. “To what can we compare the kingdom of God and what parable can we use to explain it? It is like a mustard seed, which when it is sown it is the smallest of all the seeds sown that lay upon the ground. Yet when it is sown, it grows up and becomes greater than all the garden plants. It puts out great branches, so even the birds of heaven can make their nests under its shade.”*

Parallelism

This answers the question: What is parallelism?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Description

In **parallelism** two phrases or clauses that are similar in structure or idea are used together. There are different kinds of parallelism. Some of them are the following:

1. The second clause or phrase means the same as the first.
2. The second clarifies or strengthens the meaning of the first.
3. The second completes what is said in the first.
4. The second says something that contrasts with the first.

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.

Reason this is a translation issue

Some languages would not use the kind of parallelism in which the two phrases mean the same thing. They would either think it odd that someone said the same thing twice, or they think that the two phrases must have some difference in meaning.

Examples from the Bible

1. The second clause or phrase means the same as the first.

You make him to rule over the works of your hands;
you have put all things under his feet (Psalm 8:6 ULB)

Both lines say that God made man the ruler of everything.

2. The second clarifies or strengthens the meaning of the first.

The eyes of Yahweh are everywhere,
keeping watch over the evil and the good. (Proverbs 15:3 ULB)

The second line tells more specifically what Yahweh watches.

3. The second completes what is said in the first.

I lift up my voice to Yahweh,
and he answers me from his holy hill. (Psalm 3:4 ULB)

The second line tells what Yahweh does in response to what the person does in the first clause.

4. The second says something that contrasts with the first.

For Yahweh approves of the way of the righteous,
but the way of the wicked will perish. (Psalm 1:6 ULB)

This contrasts what happens to righteous people with what happens to wicked people.

A gentle answer turns away wrath,
but a harsh word stirs up anger. (Proverbs 15:1 ULB)

This contrasts what happens when someone gives a gentle answer with what happens when someone says something harsh.

Translation Strategies

1. For most kinds of parallelism, it is good to translate both of the clauses or phrases.
2. When the two clauses or phrases mean the same thing, some languages would not translate them both. (See [Parallelism with the Same Meaning](#))

Examples of Translation Strategies Applied

(See [Parallelism with the Same Meaning](#))

Next we recommend you learn about:

- [Parallelism with the Same Meaning](#)

Personification

This answers the question: What is personification?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

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 speak this way because it makes it easier to talk about things that we cannot see, such as wisdom and sin.

Does not Wisdom call out? (Proverbs 8:1 ULB)

sin crouches at the door (Genesis 4:7 ULB)

Some languages do not use personification, and some languages use it only in certain situations.

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, sin, and wind. For example:

Does not Wisdom call out? (Proverbs 8:1 ULB)

sin crouches at the door (Genesis 4:7 ULB)

People also do this because it is sometimes easier to talk about relationships between people and other people than about relationships between people and non-human things, such as wealth.

You cannot serve God and wealth. (Matthew 6:24 ULB)

Reason 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 6:24 ULB)

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 ULB)

The author speaks of wisdom and understanding as if they are a woman who calls out to teach people. They are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would not be understood clearly, here are some strategies for dealing with it.

1. Add words or phrases to make it clear.
2. Use the words “like” or “as” to show that the sentences 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 it clear.

- **sin crouches at the door** (Genesis 4:7 ULB) - God speaks of sin as 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. Use the words “like” or “as” to show that the sentences is not to be understood literally.

- **sin crouches at the door** (Genesis 4:7 ULB) - This can be translated with the word “as.”
 - ”sin is about to destroy you, just *as* a wild animal could harm a person.”

3. Find a way to translate it without the personification.

- **even the winds and the sea obey him** (Matthew 8:27 ULB) - The men speak of the wind and the sea as if they are able to hear and obey Jesus 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 other things as if they had human characteristics).

Next we recommend you learn about:

- *Apostrophe*
- *Biblical Imagery - Common Patterns*

Direct and Indirect Quotations

This answers the question: What are direct and indirect quotations?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Verbs*
- *Quotations and Quote Margins*

There are two kinds of quotations: direct quotation and indirect quotation.

- Direct Quotation: John said, “I do not know at what time I will arrive.”
- Indirect Quotation: John said that he did not know what time he would arrive.

When translating a quotation, translators need to decide whether to translate it as a direct quotation or an indirect quotation.

Watch the video for computer (see <http://youtu.be/oe9Pbk8pFTw>) or tablet/phone (see <http://youtu.be/9ZKDMCWuCiw>).

Description

In some languages, reported speech can be expressed by direct or indirect quotations.

A **direct quotation** occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker’s exact words. In the example below, John would have said “I” when referring to himself, so the narrator, who is telling about John John saying this, uses the word in the quotation “I” to refer to John.

- John said, “*I* do not know at what time *I* will arrive.”

An **indirect quotation** occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead of from the original person’s point of view. This kind of quotation usually features changes in pronouns, and it often features changes in time, in word choices, and in length. In the example below, the narrator refers to John as “he” in the quotation and uses the word “would,” which is the past tense of “will.”

- John said that *he* did not know what time *he* would arrive.

Examples from the Bible

The verses in the examples below have both direct and indirect quotations. In the explanation below the verse, we have underlined the quotations.

He instructed him to tell no one, but told him, “Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULB)

- Indirect quote: He instructed him *to tell no one*,
- Direct quote: but told him, *”Go on your way, and show yourself to the priest...”*

Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, “The kingdom of God is not something that can be observed. Neither will they say, ‘Look here!’ or, ‘Look there!’ because the kingdom of God is among you.” (Luke 17:20-21 ULB)

- Indirect quote: Being asked by the Pharisees *when the kingdom of God would come*,
- Direct quote: Jesus answered them and said, *”The kingdom of God is not something that can be observed. Neither will they say, ‘Look here!’ or, ‘Look there!’ because the kingdom of God is among you.”*
- Direct quotes: Neither will they say, *’Look here!’* or, *’Look there!’*

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it.

1. If a direct quote would not work well in your language, change it to an indirect quote.
2. If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

1) If a direct quote would not work well in your language, change it to an indirect quote.

- **He instructed him to tell no one, but told him, *”Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”*** (Luke 5:14 ULB)
 - He instructed him to tell no one, but *to go on his way, and show himself to the priest and offer a sacrifice for his cleansing, according to what Moses commanded, for a testimony to them.”*

2) If an indirect quote would not work well in your language, change it to a direct quote.

- **He instructed him *to tell no one*, but told him, **“Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”**** (Luke 5:14 ULB)
 - He told him *”Tell no one. But go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”*

Next we recommend you learn about:

- *Quotes within Quotes*

Quotes within Quotes

This answers the question: What is a quote within a quote, and how can I help the readers understand who is saying what?

In order to understand this topic, it would be good to read:

- *Direct and Indirect Quotations*

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to understand who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

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 can talk about it having 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 was born a Roman citizen.” (Acts 22:28 ULB)

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 ULB

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 18:37 ULB)

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 20:10-13 ULB)

The outermost layer is what Abraham said 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 underlined 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 ULB)

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 underlined 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 underlined the indirect quotes in the ULB and the quotes that we have changed to direct quotes below it.

- **Festus presented Paul’s case to the king; he said, “A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him *if he would go to Jerusalem to be judged there about these things. But when Paul called to be kept under guard for the Emperor’s decision, I ordered him to be kept until I send him to Caesar.*”** (Acts 25:14-21 ULB)

- Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him *'Will you go to Jerusalem to be judged there about these things?'* But when Paul said *'I want to be kept under guard for the Emperor's decision,'* I told the guard *'Keep him under guard until I 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 underlined in the examples below. The pronouns that changed because of the indirect quote are also underlined.

- **Then Yahweh spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them, 'At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the Lord your God.' " (Exodus 16:11-12 ULB)**

 - Then Yahweh spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them *that* at twilight *they* will eat meat, and in the morning *they* will be filled with bread. Then *they* will know that I am the Lord 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 ULB)**

 - 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.' "

Next we recommend you learn about:

- *Quote Markings*

Reflexive Pronouns

This answers the question: What are reflexive pronouns?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Sentences*

All languages have ways of showing that the same person fills two different roles in a sentence. This page will help you understand how English shows this and will help you to see how your language handles this.

Description

Reflexive pronouns 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.

Reason this is a translation issue

- Languages have different ways of referring to someone or something more than once in a sentence.
- The reflexive pronouns in English have other functions.

Uses of Reflexive Pronouns

- to show that the same person or things fills two different roles in a sentence
- to emphasize a person or thing in the sentence
- to show that someone did something alone
- to show that someone or something was alone

Examples from the Bible

1. Reflexive pronouns used to that show that the same person or things fills two different roles in a sentence

If *I* should testify about *myself* alone, my testimony would not be true. (John 5:31 ULB)

Now the Passover of the Jews was near, and *many* went up to Jerusalem out of the country before the Passover in order to purify *themselves*. (John 11:55 ULB)

2. Reflexive pronouns used to emphasize a person or thing in the sentence

Jesus himself was not baptizing, but his disciples were (John 4:2 ULB)

So they left the crowd, taking *Jesus* with them, since he was already in the boat. Other boats were also with him. And a violent windstorm arose and the waves were breaking into the boat so that the boat was already full. But *Jesus himself* was in the stern, asleep on a cushion. (Mark 4:36-38 ULB)

3. Reflexive pronouns used to show that someone did something alone

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain *by himself*. (John 6:15 ULB)

4. Reflexive pronouns used to show that someone or something was alone

He saw the linen cloths lying there and the cloth that had been on his head. *It* was not lying with the linen cloths but was rolled up in its place *by itself*. (John 20:6-7 ULB)

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 put something on the verb to show that the object of the verb is the same as the subject.

- **If I should testify about *myself* alone, my testimony would not be true.** (John 5:31)
 - “If I should *self-testify* alone, my testimony would not be true.”
- **Now the Passover of the Jews was near, and many went up to Jerusalem out of 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 of the 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 ULB)

- "It was *he who* took our sickness and bore our diseases."

- **Jesus himself was not baptizing, but his disciples were.** (John 4:2)

- "It was *not Jesus who* was baptizing, but his disciples were."

3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

- **Now Jesus said this to test Philip, for he himself knew what he was going to do.** (John 6:6)

4. In some languages people show that someone did something alone by using a word like "alone."

- **When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself.** (John 6:15)

- "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again *alone* up the mountain."

5. In some languages people show that something was alone by using a phrase that tells about where it was.

- **He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up in its place by itself.** (John 20:6-7 ULB)

- "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 rolled up and lying *in a different place*."

Rhetorical Question

This answers the question: What are rhetorical questions and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. 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 sarcasm or to rebuke or scold the hearer. Speakers of some languages use rhetorical questions for other reasons as well.

Description

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers often use rhetorical questions to rebuke or scold people.

Those who stood by said, *Is this how you insult God's high priest?*" (Acts 23:4 ULB) The people did not ask this question in order to get information. Rather they used it to scold Paul because they did not think he should have spoken as he did to the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to remind people of something that they already know, to express strong emotion, to say something in a strong way, or to introduce something they want to talk about.

Reasons this is a translation issue

- Some readers may think that a question is a request for information.
- Some languages use rhetorical questions only for scolding.
- Some readers might think that the purpose of a question is something other than what it really is.

Examples from the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7 ULB)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. 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 should feel free 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 ULB)

God used the question above to remind his people of something they already knew: a woman would never forget her jewelry and veils. He then rebuked his people for forgetting him, who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11 ULB)

Job used the question above to show how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And why has it happened to me that the mother of my Lord should come to me? (Luke 1:43 ULB)

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 among you is there who, if his son asks him for a loaf of bread, will give him a stone? (Matthew 7:9 ULB)

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.

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give good things to those who ask him? (Matthew 7:11 ULB)

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 which a man took and threw into his garden... (Luke 13:18-19 ULB)

Jesus used the question above to introduce what he was going to talk about. He was going to compare the kingdom of God to something.

Translation Strategies

Be sure you know that you are dealing with a rhetorical question and not an information question. Then be sure you know what the purpose of the rhetorical question is. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

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.

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 ULB)
 - *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 among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
 - *”Or what man among you is there who, if his son asks him for a loaf of bread, 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 13:18-19 ULB)
 - *“This is what the kingdom of God is like. It is like a mustard seed...”*
- **Is this how you insult God’s high priest?** (Acts 23:4 ULB)
 - *You should not insult God’s high priest!”*
- **Why did I not die when I came out from the womb?** (Job 3:11 ULB)
 - *I wish I had died when I came out from the womb!”*
- **And why has it happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULB)
 - *“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 21:7 ULB)
 - *”You still rule the kingdom of Israel, don’t you?”*

Simile

This answers the question: What is a simile?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A simile is a comparison of two things that are not normally thought to be similar. One is said to be “like” the other. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

Description

A simile is a comparison of two things that are not normally thought to be similar. It 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 worried and confused, because they were like sheep without a shepherd. (Matthew 9:36 ULB)

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 serpents* and harmless *as doves*. (Matthew 10:16 ULB)

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 4:12 ULB)

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 the item that something is compared to.

Examples from the Bible

Suffer hardship with me, *as a good soldier of Christ Jesus*. (2 Timothy 2:3 ULB)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

for as the lightning appears when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. (Luke 17:24 ULB)

This verse does not tell how the Son of Man will be like the lightning. But from the context we can understand from the verses before it that just as lightning flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
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 10:16 ULB) - 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 4:12 ULB)
 - "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.

- **See, I send you out *as sheep in the midst of wolves***, (Matthew 10:16 ULB) - 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 did not agree!** (Matthew 23:37 ULB)
 - How often I wanted to gather your children together, as a mother closely watches over her infants, but you refused!
- **If you have faith even as small as a grain of mustard**, (Matthew 17:20 ULB)
 - "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 10:16 ULB)
 - "See, I send you out and people 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 did not agree!** (Matthew 23:37 ULB)
 - "How often I wanted to protect you, but you refused!"

Next we recommend you learn about:

- *Metaphor*
- *Biblical Imagery - Common Patterns*

Synecdoche

This answers the question: What does the word synecdoche mean?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

Description

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

My soul exalts the Lord. (Luke 1:46 ULB)

Mary was very happy about what the Lord was doing, so she said “my soul”, the part of herself that has emotions, to refer to her whole self.

the Pharisees said to him, “Look, why are they doing something that is not lawful ...?”
(Mark 2:24 ULB)

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 understand the words literally.
- 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

I looked on all the deeds that *my hands* had accomplished (Ecclesiastes 2:11 ULB)

“My hands” is a synecdoche for the whole person, because clearly the legs and the rest of the body and the mind were also involved.

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 exalts the Lord.** (Luke 1:46 ULB)
 - "I exalt the Lord."
- **the Pharisees said to him** (Mark 2:24 ULB)
 - "a representative of the Pharisees said to him"
- **I looked on all the deeds that my hands had accomplished** (Ecclesiastes 2:11 ULB)
 - "I looked on all the deeds that I had accomplished"

Next we recommend you learn about:

- *Metonymy*
- *Biblical Imagery - Common Metonymies*

Forms of You

This answers the question: What are the different forms of you?

In order to understand this topic, it would be good to read:

- *Forms of 'You' - Singular*
- *Forms of 'You' - Dual/Plural*

Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some have other forms that refer to three or four people.

Watch the video for Singular, Dual, and Plural “you” for computer (see <http://youtu.be/cPtjzJ2Advk>) or tablet/phone (see <http://youtu.be/AVITfDEk8nc>).

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd.

- *Forms of 'You' - Singular to a Crowd*

Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend. Watch the video on Formal and Informal ‘You’ on the **computer** or on the **tablet/phone**. For help with translating these, we suggest you read:

- *Forms of “You” - Formal or Informal*

Translating Son and Father

This answers the question: Why are these concepts important in referring to God?

In order to understand this topic, it would be good to read:

- *Create Faithful Translations*
- *Son of God and God the Father*

unfoldingWord supports only Bible translations that represent these concepts when they refer to God.

“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 ULB)

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 11:25-27 ULB) (See also: John 6:26-57 ULB)

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 kind of 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, of the Son, and of the Holy Spirit.* (Matthew 28:19 ULB)

The intimate, loving relationship between the Father and the Son is eternal.

no one knows who the Son is except the Father, and no one knows who the Father is except the Son. (Luke 10:22 ULB)

Jesus said, *“Father, glorify your Son so that the Son may glorify you... I glorified you on the earth,... Now Father, glorify me... with the glory that I had with you before the world was created.”* (John 17:1-5 ULB)

The Father *loves* the Son. (John 3:35-36; 5:19-20 ULB)

I *love* the Father, I do what the Father commands me, just as he gave me the commandment. (John 14:31 ULB)

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 and refer to a human “father” and “son.”

Translation Strategies

1. Think through all the possibilities that your language has 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.”

The following pages will help you with translating “Father” and “Son.”

- [God the Father, heavenly Father, Father](#)
- [Son of God, the Son, Son](#)

Biblical Money

This answers the question: How can I translate the values of money in the Bible?

Description:

In early Old Testament times, people weighed their metals such as silver and gold in order to buy things. Later people started to make coins. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see [Biblical Weight](#). The strategies below are for translating the value of money in the New Testament

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See: [Copy or Borrow Words](#))
2. Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.

3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.
4. Use the Bible term and give the equivalent amount in the text or a note.
5. Use the Bible term and explain it in a note.

Translation Strategies

The translations strategies are all applied to Luke 7:41 below.

- **The one owed five hundred denarii, and the other owed fifty denarii.** (Luke 7:41 ULB)

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See: [Copy or Borrow Words](#))

- "The one owed *five hundred denali*, and the other owed *fifty denali*." (Luke 7:41 ULB)

2. Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

- "The one owed *five hundred silver coins*, and the other owed *fifty silver coins*." (Luke 7:41 ULB)

3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.

- "The one owed *five hundred days' wages*, and the other owed *fifty days' wages*."

4. Use the Bible term and give the equivalent amount in the text or a footnote.

- "The one owed *five hundred denarii*¹, and the other owed *fifty denarii*."² (Luke 7:41 ULB) The footnotes would look like:

- ^[1] five hundred days's wages
- ^[2] fifty day's wages

5. Use the Bible term and explain it in a footnote.

- "The one owed *five hundred denarii*¹, and the other owed *fifty denarii*." (Luke 7:41 ULB)
 - ^[1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

- [Copy or Borrow Words](#)
- [Translate Unknowns](#)

How to Translate Names

This answers the question: How can I translate names that are new to my culture?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

The Bible has 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.

Description

The Bible has names of many people, groups of people, and places. All 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.

It was this *Melchizedek*, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1ULB)

Here the writer uses the name “Melchizedek” simply to refer to a man who had that name, and the title “king of Salem” simply to tell us something about Melchizedek.

His name “Melchizedek” means “king of righteousness,” and also “king of Salem,” that is, “king of peace. (Hebrews 7:2 ULB)

Here the writer explains the meanings of Melchizedek’s name and title.

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.
- 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

You went over the *Jordan* and came to *Jericho*. The leaders of Jericho fought against you, along with the *Amorites* (Joshua 24:11 ULB)

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 *Beerlahairoi*; (Genesis 16:13-14 ULB)

Readers may not understand the second sentence if they do not know that “Beerlahairoi” means “Well of the the Living One who sees me.”

She named him *Moses* and said, “Because I drew him from the water.” (Exodus 2:11 ULB)

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 death (Acts 8:1 ULB)

It came about in Iconium that *Paul* and Barnabas entered together into the synagogue (Acts 14:1 ULB)

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.
4. If a person or place has two different names, use one name all of the time and write a footnote when the source text uses the name that is used less frequently.
5. Or use whatever name is given in the source text, and add a footnote that explains who or what the name refers to.

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.

- **You went over the *Jordan* and came to *Jericho*. The leaders of *Jericho* fought against you, along with the *Amorites*** (Joshua 24:11 ULB)
 - “You went over the *Jordan River* and came to the city of *Jericho*. The leaders of *Jericho* fought against you, along with *the tribe of the Amorites*”
- **Shortly after, some *Pharisees* came and said to him, “Go and leave here because *Herod* wants to kill you.”** (Luke 13:31 ULB)

- “Shortly after, some Pharisees came and said 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.

- **She named him *Moses* and said, “Because I drew him from the water.”** (Exodus 2:11 ULB)
 - “She named him *Moses*, which sounds like ‘drawn out,’ and said, “Because I drew him from the water.”

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.

- **she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Beerlahairoi*;** (Genesis 16:13-14 ULB)
 - “she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Well of the 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 talks about 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 7:58 ULB)
 - “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.

- **But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;** (Acts 13:9 ULB)
 - “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 explains who or what the name refers to.

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 ULB)
 - “a young man named *Saul*”
- **But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;** (Acts 13:9 ULB) *
 “But __Saul__, who is also called __Paul__, was filled with the Holy Spirit;” * **It came about in Iconium that __Paul__ and Barnabas entered together into the synagogue**
 ([[en:bible:notes:act:14:01 | Acts 14:1 ULB)

- "It came about in Iconium that *Paul*¹ and Barnabas entered together into the synagogue"
(Acts 14:1 ULB) The footnote would look like:
 - ◇ ^[1]This is the man that was called Saul before Acts 13.

Next we recommend you learn about:

- *Copy or Borrow Words*

Numbers

This answers the question: How do I translate numbers?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

There are many numbers in the Bible. They can be written as words, such as “five” or as numerals, such as “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.

Description

There are many numbers in the Bible. Some are small, such as “five” (5) and “fifteen” (15). Others are very large, such as “two hundred” (200), twenty-two thousand (22,000) or “one hundred million” (100,000,000). Some numbers are exact and others are rounded.

Abram was *eighty-six* years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

Eighty-six (86) is an exact number.

That day about *three thousand* men out of the people died. (Exodus 32:28 ULB)

Here the number three thousand 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 *eight hundred* years. He became the father of more sons and daughters. Jared lived *962* years, and then he died. (Genesis 5:18-20 ULB)

The numbers 162, eight hundred, 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 24:60 ULB)

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 parenthesis 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

- **Now, see, at great effort I have prepared for Yahweh's house 100,000 talents of gold, one million talents of silver, and bronze and iron in large quantities.** (1 Chronicles 22:14 ULB)

1. Write numbers using numerals.

- "I have prepared for Yahweh's house 100,000 talents of gold, one 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 ULB and UDB

The ULB (Unlocked Literal Bible) and the UDB (Unlocked Dynamic Bible) use words for numbers that have only one or two words (nine, sixteen, three hundred). They use numerals for numbers that have more than two words (the numerals “130” instead of “one hundred thirty”).

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 *eight hundred* years. He became the father of more sons and daughters. Adam lived *930* years, and then he died. (Genesis 5:3-5 ULB)

Next we recommend you learn about:

- *Ordinal Numbers*
- *Fractions*

Ordinal Numbers

This answers the question: What are ordinal numbers and how can I translate them?

In order to understand this topic, it would be good to read:

- *Numbers*

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church *first* apostles, *second* prophets, *third* teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church *first* apostles, *second* prophets, *third* teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

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 ULB)

People tossed 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 ULB)

This describes four rows of stones. The first row is probably be 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 ULB)
 - ”There were *twenty-four* lots. *One lot* went to Jehoiarib, *another* to Jedaiah, *another* to Harim,... *another* to Delaiah, *and the last* went to Maaziah.”
 - ”There were *twenty-four* 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 ULB)

- "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 ULB)

- "They cast *twenty-four* lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim, ... Delaiah, and Maaziah."

Next we recommend you learn about:

- *Fractions*

Textual Variants

This answers the question: Why does the ULB have missing or added verses, and should I translate them?

In order to understand this topic, it would be good to read:

- *Choosing a Source Text*
- *Original Manuscripts*

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. Sometimes the copiers added sentences by mistake or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles have some of these sentences that were added. In the ULB, these added sentences are usually written in footnotes.

Description

Thousands of years ago, people wrote the books of the Bible. Other people 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, and some mistook a 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.

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 ULB based the ULB on wordings that scholars say are most likely correct. Because people who use the ULB may have access to Bibles that are based on other copies, the ULB translators included footnotes that tell about some of the differences between them.

Translators are encouraged to translate the text in the ULB and to write about added sentences in footnotes, as is done in the ULB. 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 ULB has a footnote about verse 11.

¹⁰See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. ¹¹[¹]

[¹] Many authorities, some ancient, insert v. 11. *For the Son of Man came to save that which was lost.*

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULB, but it is marked off with square brackets ([]) at the beginning and end, and there is a footnote after verse 11.

⁵³[Then every man went to his own house.... ¹¹She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go your way; from now on sin no more.”]^[2]

^[2]The best earliest manuscripts do not have John 7:35-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULB or another version that you have access to.

1. Translate the verses that the ULB does and include the footnote that the ULB provides.
2. Translate the verses as another version does, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:15-16 ULB, which has a footnote about verse 16.

- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him.” ¹⁶[¹

- ^[1]Many ancient authorities insert v. 16. *If any man has ears to hear, let him hear.*

1. Translate the verses that the ULB does and include the footnote that the ULB provides.

- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him.” ¹⁶[¹

- ^[1]Many ancient authorities insert verse 16. *If any man has ears to hear, let him hear.*

2. Translate the verses as another version does, and change the footnote so that it fits this situation.

- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him. ¹⁶If any man has ears to hear, let him hear.” ^[1]

- ^[1]Some ancient authorities do not have verse 16.

Next we recommend you learn about:

- *Chapter and Verse Numbers*

- *Original Manuscripts*
- *Terms to Know*
- *The Original and Source Languages*

Copy or Borrow Words

This answers the question: What does it mean to borrow words from another language and how can I do it?

In order to understand this topic, it would be good to read:

- [Translate Unknowns](#)

Sometimes the Bible talks about things that your language may not have a word for. It also talks about people and places that you may not have names for. One way you can deal with this problem is “borrow”, or copy, the word from another language into your own language. This page tells how to do that.

Description

Sometimes the Bible talks about things that are not part of your culture and that your language may not have a word for. It also talks about people and places that you may not have a name for.

When that happens you can “borrow” the word from the Bible into 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 of dealing with words for things that are not in your language. See [Translate Unknowns](#)).

Examples from the Bible

He saw a *fig* tree on the roadside (Matthew 21:19 ULB)

If there are no fig trees where your language is spoken, you might not already have a name for this kind of tree.

Above him were the *seraphs* 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 ULB)

Your language might not already 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 ULB)

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.
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”

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”

Translate Unknowns

This answers the question: How can I translate ideas that my readers are not familiar with?

In order to understand this topic, it would be good to read:

- *Sentences*

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 translationWords pages and the translationNotes 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.

We have here only five loaves of *bread* and two fish (Matthew 14:17 ULB)

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 or 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

I will turn Jerusalem into piles of ruins, a hideout for *jackals* (Jeremiah 9:11 ULB)

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, those who come to you in sheep's clothing, but are truly ravenous *wolves*. (Matthew 7:15 ULB)

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.

Then they tried to give Jesus wine that was mixed with *myrrh*. But he refused to drink it. (Mark 15:23 ULB)

People may not know what *myrrh* is and that it was used as a medicine.

to him who made *great lights* (Psalm 136:7ULB)

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 1:18 ULB)

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 the part of the meaning that is important in the particular 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 the part of the meaning that is important in the particular verse being translated.

- **Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous wolves.** (Matthew 7:15 ULB)
 - "Beware of false prophets, those who come to you in sheep's clothing, but *are truly hungry and dangerous animals.*"
- **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB)
 - "We have here only 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 1:18 ULB) 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 ULB) - 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 here only five loaves of *bread* and two fish** (Matthew 14:17 ULB) - 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 here only 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 9:11 ULB)
 - "I will turn Jerusalem into piles of ruins, a hideout for *wild dogs*"
- **We have here only five loaves of *bread* and two fish** (Matthew 14:17 ULB)
 - "We have here only 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 136:7 ULB)
 - "to him who made *the sun and the moon*"

Next we recommend you learn about:

- *Copy or Borrow Words*
- *How to Translate Names*

Verse Bridges

This answers the question: Why are some verse numbers combined, such as “3-5” or “17-18”?

In order to understand this topic, it would be good to read:

- *Structure of the Bible*

Sometimes in the ULB or UDB (an in other versions, too) two or more verse numbers are combined, such as 17-18. This is called a verse bridge. The numbers are written like this because the information in the verses was rearranged.

Description

In rare cases, you will see in the Unlocked Literal Bible (ULB) or the Unlocked Dynamic Bible (UDB) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. It shows where 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 26:29-30 ULB)

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 Dishpan. (Genesis 26:29-30 UDB)

In the ULB 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 UDB text, the verses are joined, and the information about them living in Seir is at the beginning.

Examples from the Bible

Sometimes the ULB has separate verses while the UDB has a verse bridge.

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 ULB)

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 UDB)

There are also a few verse bridges in the ULB.

¹⁷⁻¹⁸ Ezra's sons were Jether, Mered, Epher, and Jalon. Mered's Egyptian wife bore Miriam, Shammai, and Ishbah, who became the father of Eshtemoa. These were the sons of Bithiah, daughter of Pharaoh, whom Mered married. Mered's Jewish wife bore Jered, who became the father of Gedor; Heber, who became the father of Soco; and Jekuthiel, who became the father of Zanoah. (1 Chronicles 4:17-18 ULB)

Translation Strategies

Order the information in a way that will be clear to your readers.

1. If you put information from one verse before information from an earlier verse, put a hyphen between the two verse numbers.
2. If the ULB has a verse bridge, but another Bible you refer to does not have one, you can choose the order that works best for your language.

See: [Marking Verses in the translationStudio APP](#)

Examples of Translation Strategies Applied

1. If information from one verse is put before information from an earlier verse, 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)
 - 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 UDB)

2. If the ULB has a verse bridge, but another Bible you refer to does not have one, you can choose the order that works best for your language.

Next we recommend you learn about:

- [Chapter and Verse Numbers](#)

Background Information

This answers the question: What is background information, and how can I show that some information is background information?

In order to understand this topic, it would be good to read:

- *Order of Events*
- *Writing Styles*

When people tell a story, they normally tell the events in the order that they happened. Sometimes a writer may give some background information to help his listeners understand the story. 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. The story teller and translator need to tell the story in a way that people will know whether an event is background information and will be able to understand what order the events happened in.

Description

Every story has a storyline. The storyline tells a series of events mostly in the time order that the events happened. It is full of action verbs that moves the reader along the storyline. Occasionally an author may take a break from the storyline to share something of interest. This break is called **background information**. The underlined sentences in the story below are all background information.

Peter and John went on a hunting trip because *their village was going to have a 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 found a wild pig. They shot the pig and killed 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.*

Often background information uses “be” verbs like “was” and “were”, rather than action verbs. Examples of these are “Peter *was* the best hunter in the village” and “*it was* his own pig.”

Sometimes a storyteller makes a break in the story to tell about something that had happened earlier or something that would happen much later. Examples of these are “*their village was going to have a a feast the next day*” and “*He once killed three wild pigs in one day,*” “*that they had brought with them,*” and “*Peter had mistakenly killed his cousins's pig.*”

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

- Translators need to know whether or not the events in the Bible happened in the same order that they are told.
- Translators will need to translate the story in a way that their own readers will understand the order of events.

Examples from the Bible

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram *was* eighty-six years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

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.

Now Jesus himself, when he began to teach, *was* about thirty years of age. He *was* the son (as was supposed) of Joseph, the son of Heli. (Luke 3:23 ULB)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story starts up again in chapter 4 where it tells about Jesus going to the wilderness.

Now it happened on a Sabbath that Jesus was going through the grain fields and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain. But some of the Pharisees said... (Luke 6:1-2a ULB)

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 sentence "But some of the Pharisees said."

Translation Strategies

To keep translations clear and natural you will need to study the grammar and punctuation of your language. Observe how your language presents background information in writings. Follow those same grammar rules when you translate.

1. Use your language's way of showing that certain information is background information.

2. Reorder the information so that 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 ULB English translations.

- **Now Jesus himself, when he began to teach, was about thirty years of age. He was the son (as was supposed) of Joseph, the son of Heli.** (Luke 3:23 ULB)- English uses the word “now” to show that there is some kind of change in the story. The verb “was” shows that it is background information.
- **With many other exhortations also, he preached good news to the people. John also rebuked Herod the tetrarch *for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done.* But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20 ULB) The underlined phrases 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 that earlier events are mentioned first.

- **Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.** (Genesis 16:16 ULB)
 - “When Abram was eighty-six years old, Hagar gave birth to his son, and Abram named his son Ishmael.”
- **John also rebuked Herod the tetrarch *for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done.* But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20) - The translation below reorders John's rebuke and Herod's actions.
 - “Now Herod the tetrarch married his brother's wife, Herodias, and he did many other evil things, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison.”

Next we recommend you learn about:

- *Connecting Words*
- *Introduction of a New Event*

Connecting Words

This answers the question: What are connecting words for, and how do I translate them?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

Connecting words show how thoughts are related to other thoughts. They are also called **conjunctions**. This page is about connecting words that connect statements and groups of statements to others. Some examples are: and, but, for, so, therefore, now, if, if only, since, then, when, while, whenever, because, yet, unless.

Description

Connecting words show how thoughts are related to other thoughts. This page is about connecting words that connect statements and groups of statements to others. Some examples of connecting words are: and, but, for, so, therefore, now, if, if only, since, then, when, while, whenever, because, yet, unless.

- It was raining, *so* I opened my umbrella.
- It was raining, *but* I did not have an umbrella. *So* I got very wet.

Sometimes people do not use a connecting word because they expect the readers to understand the relationship between the thoughts because of the context.

- It was raining. I didn't have an umbrella. I got very wet.

Reason this is a translation issue

- Translators need to understand the meaning of a connecting word in the Bible and the relationship between the thoughts it is connecting.
- Each language has its own ways of showing how thoughts are related.
- Translators need to know how to help their readers understand the relationship between the thoughts.

Translation Principles

- Translators 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.

Examples from the Bible

And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit, and ate it. *And* she gave some also to her husband who was with her, *and* he ate it. (Genesis 3:6 ULB)

The word “and” can connect words, phrases, clauses, or sentences. The underlined examples above show where it connects clauses and sentences. In this verse, the event that follows “and” happened after the event before “and”.

I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, *but* 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 fifteen days. (Galatians 1:16-18 ULB)

The word “but” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do with what he did do. Here the word “then” introduces something 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 will be called great in the kingdom of heaven. (Matthew 5:19 ULB)

Here 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.

Translation Strategies

If the way the relationship between thoughts is shown in the ULB 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 ULB does not use one).
2. Do not use a connecting word if it would be odd 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 ULB does not use one).
 - **Jesus said to them, “Come after me, and I will make you become fishers of men.” Immediately they left the nets and went after him.** (Mark 1:17-18 ULB) - They followed Jesus because he told them to. Some translators may want to mark this with “so.”
 - “Jesus said to them, ”Come after me, and I will make you become fishers of men.” So immediately they left the nets and went after him.”

2. Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.

- **And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit, and ate it. And she gave some also to her husband who was with her, and he ate it.** (Genesis 3:6 ULB) - The word “and” here simply shows that something else happened. Some languages would not need to start the sentence with “and.”
 - “And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit, and ate it. She also gave some to her husband who was with her, and he ate it.” (Genesis 3:6 ULB)
- **I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, but 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 fifteen days.** (Galatians 1:16-18 ULB) Some languages might not need the words “but” or “then” here.
 - “I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. Instead 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 fifteen 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 will be called great in the kingdom of heaven.** (Matthew 5:19 ULB) - 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.
 - “Therefore 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 will be called great in the kingdom of heaven.”
- **Since the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.** (Acts 21:34 ULB) - Instead of starting the first part of the sentence with “since”, some translators might prefer to start the second part of the sentence with “so”.
 - “The captain could not tell anything because of all the noise, so he ordered that Paul be brought into the fortress.”

Introduction of a New Event

This answers the question: How do we introduce a new event in a story?

In order to understand this topic, it would be good to read:

- *Writing Styles*
- *Order of Events*

When people tell a story or when they start a new part of a story, they often put certain information at the beginning, such as who the story is about, when it happened, and where it happened. They may have certain ways of telling these things. For your translation to sound natural you may need to follow those ways.

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. New events in a story might involve new people, new times, and new places. In some languages people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? You may need to change how and in what order new information is introduced at the beginning of a new event in order for your translation to sound natural in your language.

Here are some examples of how some events are introduced in the books of Matthew and Luke.

In the days of Herod, king of Judea, there was a certain priest named Zechariah, from the division of Abijah. His wife was from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULB)

The verses above introduce a story about Zechariah. The first underlined phrase tells when it happened, and the next two underlined phrase introduce the main people.

One day while Zechariah was performing his duties as a priest before God in the order of his division, the priests followed their custom and chose him by lot to enter the temple of the Lord and burn incense. (Luke 1:8-9 ULB)

Like 1:5-7 tell about Zechariah and Elizabeth being old and not having any children. The phrase *One day* helps to introduces the first event in this story.

The birth of Jesus Christ happened in the following way. His mother Mary was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULB)

The underlined sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying,... (Matthew 2:1 ULB)

The underlined phrase above shows that the events concerning the learned men happened *after* Jesus was born.

In those days John the Baptist came preaching in the wilderness of Judea saying, ... (Matthew 3:1-2 ULB)

The underlined phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

Then Jesus came from Galilee to the Jordan River to be baptized by John. (Matthew 3:13 ULB)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

Examples from the Bible

Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time (John 3:1-2 ULB)

The author first introduced the new person and then told about what he did and when he did. In some languages it might be more natural to tell about the time first.

⁶Noah was six hundred years old when the flood came upon the earth. ⁷Noah, his sons, his wife, and his sons’ wives went into the ark together because of the waters of the flood. (Genesis 7:6,7 ULB)

Verse 6 is a summary of the events that happen in the rest of the chapter. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. This sentence introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this simply introduces the event. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULB or UDB. If not, consider one of these strategies.

1. Put the information that introduces the event in the order that your people put it.
2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase such as: another time, someone.
3. If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.
4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

Examples of Translation Strategies Applied

1. Put the information that introduces the event in the order that your people put it.

- **Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time and said to him ...** (John 3:1,2)
 - “There was a man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council. One night he came to Jesus and said...”
 - “One night a man named Nicodemus, who was a Pharisee and a member of the Jewish Council, came to Jesus and said ...”
- **As he passed by, he saw Levi the son of Alpheus, who was sitting at the tax collecting place, and he said to him ...** (Mark 2:14 ULB)
 - “As he passed by, *Levi the son of Alpheus was sitting* at the tax collecting place. Jesus saw him and and said to him ...”
 - “As he passed by, *there was a man sitting* at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...”
 - “As he passed by, *there was a tax collector* sitting at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...”

2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase such as: another time, someone.

- **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB) - If people expect to be told something about when the new event happened, the phrase “after that” can help them see that it happened after the events already mentioned.
 - “*After that*, when Noah was six hundred years old, the flood came upon the earth.”
- **Again he began to teach beside the lake.** (Mark 4:1 ULB) - In chapter 3 Jesus was teaching at someone’s house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the lake.
 - “*Another time* Jesus began to teach people again beside the lake.”
 - “Jesus went to the lake and began to teach people again there.”

3. If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary. This is one way that it can be done in English.

- **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB)
 - “*Now this is what happened when* Noah was six hundred years old and the flood came upon the earth.”

4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

- **Noah was six hundred years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood.** (Genesis 7:6 ULB)
 - *"Now this is what happened when Noah was six hundred years old. Noah, his sons, his wife, and his sons' wives went into the ark together because God had said that the waters of the flood would come."*

Next we recommend you learn about:

- *Background Information*
- *Introduction of New and Old Participants*

Introduction of New and Old Participants

This answers the question: Why cannot the readers of my translation understand who the author was writing about?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Writing Styles*

The first time that people or things are mentioned in a story, they are new participants. After that, whenever they are mentioned, they are old participants. In order to make your translation clear and natural, you will need to refer to the participants in such a way that people will know if they are new participants or ones that they have already read about.

Description

The first time that people or things are mentioned in a story, they are *new participants*. After that, whenever they are mentioned, they are *old participants*.

Now there was a Pharisee whose name was Nicodemus... This man came to Jesus at night time... Jesus replied to him (John 3:1)

The first underlined phrase introduces Nicodemus as a new participant. He is then referred to as “This man” and “him” when he is an old participant.

Reason this is a translation issue

In order to make your translation clear and natural, it is necessary to properly refer to the participants in such a way that people will know if they are new participants or participants that they have already read about.

Examples from the Bible

New Participants

Sometimes a new participant is introduced with a phrase that says that he existed, such as “There was a man” in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that that author is speaking about him for the first time. The rest of the sentence tells where this man was from, who his family was, and what his name was.

There was a man from Zorah, of the family of the Danites, whose name was Manoah. (Judges 13:2 ULB)

Sometimes a new participant is simply mentioned in relation to another person who was already introduced. In the example below, Manoah’s wife is simply referred to as “his wife”. This phrase shows her relationship to him.

There was a man from Zorah, of the family of the Danites, whose name was Manoah. *His wife* was not able to become pregnant and so she had not given birth. (Judges 13:2 ULB)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the book of Judges, the first time that the angel of Yahweh is mentioned, he is referred to simply by his title.

The angel of Yahweh went up from Gilgal to Bochim, (Judges 2:1 ULB)

Old Participants

A person who has already been brought into the story, may then be referred to with a pronoun, with a noun phrase, or by name or title. In the example below, Manoah is referred to with the pronoun “his,” and his wife is referred to with the pronoun “she”.

His wife was not able to become pregnant and so *she* had not given birth. (Judges 13:2 ULB)

In the example below, Manoah’s wife is referred to with the noun phrase “the woman”.

The angel of Yahweh appeared to *the woman* and said to her, (Judges 13:3 ULB)

In the example below, Manoah is referred to with his name.

Then *Manoah* prayed to Yahweh

Some languages have something on the verb that tells something about the subject. In some of those languages people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough of a clue for the listener to understand who the subject is. (See: [Verbs](#))

In some languages people do not always have to use a noun or noun phrase to refer to an old participant when that participant is the subject of a sentence. People can understand it from the context.

Translation Strategies

1. If it is a new participant, use one of your language’s ways of introducing new participants.
2. If it is not clear who a pronoun refers to, use a noun phrase or name.
3. If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

1. If it is a new participant, use one of your language’s ways of introducing new participants.

- **Joseph, a Levite, a man from Cyprus, was given the name Barnabas by the apostles (that is, being interpreted, Son of encouragement).** (Acts 4:36-37 ULB)- Starting the sentence with Joseph's name when he hasn't been introduced yet might be too quick in some languages.
 - "There was a man named Joseph, from Cyprus. He was a Levite and he was given the name Barnabas by the apostles (that is, being interpreted, Son of encouragement)."
 - "There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement."

2. If it is not clear who a pronoun refers to, use a noun phrase or name.

- **It happened when *he* finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."** (Luke 11:1 ULB) - Since this is the first verse in a chapter, readers might wonder who "he" refers to.
 - "It happened when *Jesus* finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."

3. If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

- **Joseph's master took *Joseph* and put *him* in prison, in the place where all the king's prisoners were put, and *Joseph* stayed there.** (Genesis 39:20 ULB) - Since Joseph is the main person in the story, some languages might find it odd to use his name so much. They might prefer a pronoun.
 - "Joseph's master took *him* and put *him* in prison, in the place where all the king's prisoners were put, and *he* stayed there in the prison."

Next we recommend you learn about:

- **Pronouns - When to Use Them**

Proverbs

This answers the question: What are proverbs, and how can I translate them?

In order to understand this topic, it would be good to read:

- *Metaphor*
- *Parallelism*
- *Writing Styles*

People enjoy proverbs because they give a lot of wisdom in few words. When you follow your language's ways of saying proverbs, you will make your translation sparkle.

Description

Proverbs are a sentence or a few sentences that give wisdom or teach a truth. Proverbs in the Bible often use metaphor and parallelism.

Hatred stirs up conflicts,
but love covers over all offenses. (Proverbs 10:12 ULB)

Look at the ant, you lazy person, consider her ways, and be wise.
It has no commander, officer, or ruler,
yet it prepares its food in the summer,
and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULB)

Reason this is a translation issue:

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in a way for people to recognize them as proverbs and understand what they teach.

Examples from the Bible

A good name is to be chosen over great riches,
and favor is better than silver and gold. (Proverbs 22:1 ULB)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

Like vinegar on the teeth and smoke in the eyes,
so is the sluggard to those who send him. (Proverbs 10:26 ULB)

This means that if a person is lazy and does do what he was sent to do, he will be very annoying to those who send.

The way of Yahweh protects those who have integrity,
but it is destruction for the wicked. (Proverbs 10:29 ULB)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.
□

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

1. Find out how people say proverbs in your language, and use one of those ways.
2. If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
3. Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
4. Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

1. Find out how people say proverbs in your language, and use one of those ways. Here are some ideas for ways people might say a proverb in their language.

**A good name is to be chosen over great riches,
and favor is better than silver and gold.** (Proverbs 22:1 ULB)

- “It is better to have a good name than to have great riches, and to be favored by people than to have silver and gold.”
- “Wise people choose a good name over great riches and favor over silver and gold.”
- “Try to have a good reputation rather than great riches.”
- “Will riches really help you? I would rather have a good reputation.”

2. If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

**Like *snow in summer* or *rain in harvest*,
so a fool does not deserve honor.** (Proverbs 26:1 ULB)

- “It is not natural for *a cold wind to blow in the hot season* or for it to rain in the harvest season; And it is not natural to honor a foolish person.”

3. Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

Do not boast about tomorrow (Proverbs 27:1 ULB)

- “Do not count your chickens before they hatch.”

4. Give the same teaching but not in a form of a proverb.

**A generation that curses their father and does not bless their mother,
that is a generation that is pure in their own eyes,
but they are not washed of their filth.** (Proverbs 30:11-12 ULB)

- “People who do not respect their parents think that they are righteous, and they do not turn away from their sin.”

Quotations and Quote Margins

This answers the question: What are quote margins and where should I put them?

When saying that someone said something, we often tell who spoke, who they spoke to, and what they said. The information about who spoke and who 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.

Description

When saying that someone said something, we often tell who spoke, who they spoke to, and what they said. The information about who spoke and who they spoke to is called the **quote margin**. What the person said is the quote. In some languages the quote margin may come first, last, or even in between to parts of the quote. The quote margins are underlined 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, instead he will be called John.” (Luke 1:60 ULB)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (“_”).

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”.

Examples from the Bible

Quote margin before the quote

Zechariah said to the angel, “How will I know this will happen? For I am an old man, and my wife also is very old.” (Luke 1:18 ULB)

Then some tax collectors also came to be baptized, and *they said to him*, “Teacher, what must we do?” (Luke 3:12 ULB)

He to them, “Do not collect more money than you are supposed to.” (Luke 3:13 ULB)

Quote margin after the quote

Yahweh relented concerning this. “It will not happen,” *he said*. (Amos 7:3 ULB)

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 ULB)

“Therefore, those who can,” *he said*, “should go there with us. If there is something wrong with the man, you should accuse him.” (Acts 25:5 ULB)

“For look, days are coming”—*this is Yahweh’s declaration*—“when I will restore the fortunes of my people, Israel” (Jeremiah 30:3 ULB)

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.

- **“Therefore, those who can,” *he said*, “should go there with us. If there is something wrong with the man, you should accuse him.”** (Acts 25:5 ULB)
 - *He said* “Therefore, those who can should go there with us. 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 should go there with us,” *he said*. “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, instead he will be called John.”** (Luke 1:60 ULB)
 - But his mother *replied*, “No, instead he will be called John.”
 - But his mother *said*, “No, instead he will be called John.”
 - But his mother *answered* like this. “No, instead he will be called John,” *she said*.

Next we recommend you learn about:

- *Direct and Indirect Quotations*