

Key terms in the Gospels of Mark and Luke and the JESUS Film

Language:

By clicking on a word in the index below, you can jump directly to the entry for that word. (In Windows XP use <Ctrl> and click.) Then clicking on the left arrow in the toolbar at the top of the screen will bring you back to the index.

The explanations in this document are brief and cover only the main points of the meaning. For a more detailed discussion of each term, see [Key Biblical Terms](#) (on Translator's Workplace).

For many words it may be helpful to include a fuller explanation of the meaning of the term in a glossary at the back of the book (or in the introduction).

The blank column provides a place where the translator can record his tentative translation of the term – with possible alternatives.

1. NAMES FOR PEOPLE WITH A RELIGIOUS FUNCTION IN THE NEW TESTAMENT	4
apostle	4
disciple, follower	5
prophet	6
priest.....	7
High Priest	8
chief priests	8
Council, Sanhedrin.....	9
teacher of the law, scribe	9
lawyer	7
Levite	10
Pharisees and Sadducees	11
2. NAMES AND TITLES FOR DIVINE BEINGS (REFERRING TO GOD, JESUS CHRIST, AND THE HOLY SPIRIT)	11
God	12
LORD/ YHWH (in the Old Testament)	13
Lord , referring to God, in the New Testament.....	14
Lord , referring to Jesus.....	14
Lord , as a term of address to Jesus.....	15
Teacher, as a term referring to or addressed to Jesus.....	15
Master translating rabbi	Error! Bookmark not defined.
Master translating didaskalos.....	15
Christ, Messiah	16
the Holy One of God	17
Saviour	17
Son of God.....	17

<i>Son of Man</i>	18
<i>Holy Spirit</i>	19
3. NAMES FOR OTHER SPIRIT BEINGS IN THE NEW TESTAMENT	19
<i>angel</i>	20
<i>evil spirit</i>	21
<i>Satan, the Devil</i>	22
4. BUILDINGS OR SHELTERS WITH A RELIGIOUS FUNCTION	23
<i>Tabernacle</i>	23
<i>Temple</i>	24
<i>synagogue</i>	25
<i>church</i>	25
5. MESSAGES, COMMUNICATIONS	26
<i>commandment(s)</i>	26
<i>Law, Laws</i>	27
{iGreek: nomos}	27
<i>Scriptures, the writings, the Bible</i>	28
<i>gospel, good news</i>	28
<i>The word (of God)</i>	29
6. OTHER KEY TERMS IN THE GOSPELS OF MARK AND LUKE	29
<i>baptize, baptism</i>	30
<i>John the Baptizer</i>	31
<i>covenant</i>	31
<i>emperor, Caesar</i>	32
<i>king, reign (as king)</i>	32
<i>tetrarch</i>	33
<i>governor</i>	33
<i>Kingdom of God</i>	34
<i>miracle, miraculous</i>	35
<i>Passover, festival</i>	36
<i>prophesy</i>	36
<i>repent</i>	37
<i>sin(s), to sin</i>	37
<i>forgive, forgiveness</i>	38
<i>Jew, Israel, Hebrew</i>	38

<i>Gentile</i>	39
<i>tax collector</i>	39
<i>taxes</i>	40
<i>tithe</i>	40
<i>worship</i>	40
<i>Sabbath</i>	41
<i>cross, crucify</i>	41
<i>live (eternally), life</i>	42
<i>save, salvation</i>	43
7. WORDS THAT HAVE MULTIPLE SENSES (THAT MAY NEED TO BE TRANSLATED IN DIFFERENT WAYS IN DIFFERENT CONTEXTS)	44
<i>altar</i>	44
<i>anoint</i>	45
<i>believe in (someone), faith</i>	46
<i>bless</i>	47
<i>body</i>	48
<i>cleanse, clean</i>	49
<i>fellowship</i>	50
<i>flesh</i>	50
<i>glory</i>	50
<i>grace</i>	51
<i>holy</i>	51
<i>soul, life</i>	52
<i>spirit (of a person), self, life</i>	52
{Greek: <i>pneuma</i> }	52
<i>spirit of a (dead) person, ghost</i>	53
{Greek: <i>pneuma, phantasma</i> }	53
TRANSLITERATION GUIDE	54

1. Names for people with a religious function in the New Testament

<i>Key term</i>	<i>Different senses, notes</i>	<i>Translation and back-translation</i>	<i>References in Mark & Luke</i>	<i>JF LOOP</i>
apostle {Greek: <i>apostolos</i>} <i>apôtre</i> Compare also <i>angel</i> below	The Greek word <i>apostolos</i> refers to an appointed representative or ambassador; one who is chosen by someone and sent out to act with the authority of the sender. In the New Testament, this term usually refers to the appointed representatives of Jesus Christ, namely the twelve disciples whom Jesus chose and appointed to be with him and to go out to preach and heal. When it has this reference, the term is translated in English as <i>apostle</i>. In addition, Paul and two or three others are also specifically referred to as <i>apostles</i> in the Book of Acts. Paul also uses this term “apostle” to refer to himself in other books of the NT. An <i>apostle</i> is more authoritative than a <i>messenger</i> in that an apostle has been given authority by the one who sent him to act on his behalf, while a messenger simply carries a message.		Mark 6:30 Luke 6:13; 9:10; 11:49; 17:5; 22:14; 24:10	93, 94, 134

disciple, follower {Greek: <i>mathētēs</i>} <i>disciple</i> Be careful to distinguish between the words <i>apostle</i> and <i>disciple</i>	<i>Disciple</i> refers to all followers of Jesus, those who listened to his teaching and committed themselves to following him and learning from him. In the gospels the word is used to refer to the twelve men whom Jesus chose (Luke 8:9, 22) but it also refers frequently to others who believed Jesus and followed his teachings (Luke 14:26). It is not used only of the twelve men that Jesus chose, Different words are therefore needed to refer to <i>disciple</i> and <i>apostle</i>. <i>Apostle</i> is used only to refer to the twelve men who were given special authority by Jesus and were sent out by him. <i>Disciple</i> refers to all who believed in and followed Jesus. The term <i>disciple</i> is also used more generally to refer to anyone who listens to the teaching of a particular leader and follows his teaching. John the Baptizer had disciples (Mark 2:18, Luke 7:18), as also did the Pharisees (Luke 5:33).		Mark 2:15, 16, 18, 23; 3:7, 9; 4:34; 5:31; 6:1, 29, 35, 45; 7:2, 5, 17; 8:1, 4, 27, 33, 34; 9:14, 18, 28, 31; 10:10, 13, 23, 24, 46; 11:1, 14; 12:43; 13:1; 14:12-16, 32; 16:7 Luke 5:30, 33; 6:1, 13, 17, 20, 40; 7:11, 18-19; 8:9, 22; 9:14, 16, 18, 40, 43, 54; 10:23; 11:1; 12:1, 22; 14:26-27, 33; 16:1; 17:1, 22; 18:1, 15; 19:29, 37, 39; 20:45; 21:5; 22:11, 39, 45	2, 93, 95, 133, 134, 138, 156, 171, 176, 184, 191, 193, 195-6, 204, 262, 273, 306Q, 319, 319B, 322, 329, 374, 424, 429B, 439,
--	---	--	---	--

prophet {Greek: <i>prophētēs</i>} prophète	This term refers to a person who is chosen by God to speak messages to people on his behalf, Such messages included warnings from God and instructions for the people. They sometimes included telling about future events, but were not limited to the telling of future events. In the Old Testament, a prophet was chosen by God to tell special messages to the people of Israel. God revealed his messages to the prophet, and the prophet was responsible to deliver the message. Prophets in the Old Testament include Abraham, Samuel, Isaiah, Jeremiah, Ezekiel, Daniel and others. In the book of Acts, the ability to prophesy is one of the gifts given by the Holy Spirit to certain people. The Spirit gave them the power to speak messages from God. See 1 Corinthians 14:7. <i>A false prophet</i> is one who claimed to be a prophet of God but in fact was not. The messages of false prophets were deceptive and brought confusion. Such people claimed to speak God's message but spoke lies. False prophets are mentioned in both the Old and New Testaments.		Mark 1:2; 6:4, 15; 8:28; 11:32; 13:22 Luke 1:70, 76; 3:4; 4:17, 24, 27; 6:23, 26; 7:16, 26, 39; 9:8, 19; 10:24; 11:47-50; 13:28, 33-34; 16:16, 29, 31; 18:31; 20:6; 24:19, 25, 27, 44	28, 30, 56, 64, 97, 103, 126, 178, 188, 230, 248, 260, 284, 409B, 437
--	---	--	---	--

priest {Greek: <i>hiereus</i>} <i>prêtre</i>	The primary role of the priests was to make sacrifices to God in the Tabernacle (before the building of the Temple), or later in the Temple, on behalf of the people. The people brought their animals to be sacrificed and the priests performed the ritual of offering them to God. Thus the priests stood as an intermediary between the people and God and communicated with God on behalf of the people. Caution: The role of priests in the New Testament was quite different from that of a priest in the church today. So care must be taking in using terms that are already in use to refer to modern day priests. Make sure that the meaning and association of the term you choose matches with the role and function of priests in the Bible. Since the primary function of the priests was to offer sacrifices, a term such as “sacrificer” or “person offering sacrifices” should be considered.		Mark 1:44; 2:26 Luke 1:5, 8, 9; 5:14; 6:4; 10:31; 17:14	237
---	--	--	---	-----

High Priest {Greek: <i>archiereus</i>}	The High Priest, like all priests, was a descendant of Aaron. He was also the leader of the Sanhedrin, the Jewish council of religious leaders. Thus he was a very important person in the Sanhedrin. It was the duty of the High Priest to enter the Holiest Place in the Temple once a year to sprinkle the blood of a sacrifice on the altar. He did this on behalf of the people of Israel so that they could be forgiven for their sins. There was (usually) only one High Priest at a time. (Annas and Caiaphas served at the same time and so were an exception to the normal pattern.) In Greek the term used to refer to the “high priest” was the same as for the “chief priests” (see below). However, the High Priest was distinguished by using the singular, rather than the plural form of the word. It is may be best to use distinct terms in the translation to avoid confusion between the High Priest and the chief priests, who were a larger, more mixed group (just as in English different terms are used for “High Priest” and “chief priest”, although the Greek word is the same.		Mark 2:26; 14:47, 53, 54, 60, 61, 63, 66 Luke 3:2; 22:50, 54	28, 330, 331B,
chief priests {Greek: <i>archiereis</i>}	The chief priests were the leading priests of the time. They included former High Priests as well as other priests who had administrative roles in the Temple, and sometimes other members of priestly families, such as relatives of the High Priest.		Mark 8:31; 10:33; 11:18, 27; 14:1, 10, 43, 53, 55; 15:1, 3, 10, 11, 31 Luke 9:22; 19:47; 20:1, 19; 22:2, 4, 52, 66; 23:4, 10, 13; 24:20	270B, 276

Council, Sanhedrin {Greek: <i>sunedrion</i>}	The Sanhedrin was the council of chief priests and important religious leaders who were the governing body of the Jewish people in both religious and civil affairs. At the time of Jesus, Israel was ruled by the Emperor of Rome, so the Sanhedrin was under the control of the Roman Governor. “Sanhedrin” is a transliteration of the Greek term. Some translations prefer to use a meaningful term such as “Council”. A glossary entry will probably be needed.		Mark 13:9; 14:55; 15:1 Luke 22:66; 23:50	319, 349, 350, 420
teacher of the law, scribe {Greek: <i>grammateus</i>} Compare also <i>expert in the law</i> below.	These were people who knew the Law of Moses well. In the time of Jesus, their primary function was to teach these laws to others. Many versions translate this term as <i>teacher of the Law</i> or <i>teacher of the Law of Moses</i>. Do not use a word that means <i>writer</i>. Although this is the historical origin of the word <i>scribe</i> in English, writing the law was not the primary function of this group of people in the time of Jesus, and it would be misleading to translate in that way. Another word with the same meaning is the Greek word <i>nomodidaskalos</i>, which occurs only in Luke 5:17.		Mark 1:22; 2:6, 16; 3:22; 7:1, 5; 8:31; 9:11, 14; 10:33; 11:18, 27; 12:28, 32, 35, 38; 14:1, 43, 53; 15:1, 31 Luke 5:21, 30; 6:7; 9:22; 11:53; 15:2; 19:47; 20:1, 19, 39, 46; 22:2, 66; 23:10	
Expert in the law, lawyer {Greek: <i>nomikos</i>}	The Greek word <i>nomikos</i> refers to an expert in the Law of Moses. It is very close in meaning to <i>scribe</i> (i.e., <i>teacher of the law</i>) and may be translated in the same way.		Luke 7:30; 10:25, 37; 11:45, 46, 52; 14:3	

Levite {Greek: <i>Leuitēs</i>}	Levite means “a descendant of Levi”. Levi was one of the twelve sons of Jacob (Jacob was also called Israel). The twelve sons of Jacob became the founders of the twelve tribes (or clans) of the people of Israel. Among the descendants of Levi were Moses and Aaron. Aaron was appointed by God to serve as High Priest in the Tabernacle, and all priests were appointed from the descendants of Aaron. All the other descendants of Levi were called “Levites”. The duties of the Levites included being the Temple musicians, preparing the Book of the Law for reading, cleaning the Temple, and taking care of the sacred objects in the Temple (These duties are listed in the following passages: Numbers 1:27-53;3:5-10; Deuteronomy 10:8,9; 1 Chronicles 23:24-32). In New Testament times the Levites no longer received tithes from the people of Israel. They served in the Temple by doing menial tasks and were not equal to priests in status or function. In Luke 10:32, in order to understand the significance of this story, the audience needs to know that the Levites had a special ministry as servants in the Temple. This information should be provided, perhaps in a footnote or in brackets in the text.		Luke 10:32	
--	---	--	-------------------	--

Pharisees and Sadducees {Greek: <i>pharisaios</i> , <i>saddoukaios</i> }	The Pharisees were a group of religious Jews who obeyed the Law of Moses very carefully. They were often from among the common people. They were careful to observe the details of rules such as doing no work on the Sabbath day and tithing their income. But their concern to obey the Law in every detail they sometimes obeyed only the form of the law, and so were often hypocritical. The Sadducees were another group of religious Jews. They were often from among the rich people. They also said that people should obey the Law of Moses very carefully. One difference between the Pharisees and the Sadducees was that Sadducees did not believe that those who died would live again after death.		Pharisee: Mark 2:16, 18, 24; 3:6; 7:1, 3, 5; 8:11, 15; 10:2; 12:13 Luke 5:17, 21, 30, 33; 6:2, 7; 7:30, 36-37, 39; 11:37- 39, 42-43, 53; 12:1; 13:31; 14:1, 3; 15:2; 16:14; 17:20; 18:10-11; 19:39 Sadduccee: Mark 12:18 Luke 10:27	71, 73,121, 261, 276
---	---	--	--	-------------------------

2. Names and titles for Divine Beings (referring to God, Jesus Christ, and the Holy Spirit)

<i>Key term</i>	<i>Different senses, notes</i>	<i>Translation and back-translation</i>	<i>References in Mark & Luke</i>	<i>JF LOOP</i>
-----------------	--------------------------------	---	--------------------------------------	----------------

God {Greek: <i>theos</i>}	<i>Theos</i> is the Greek equivalent of the Hebrew word <i>elohim</i>. In the Bible it refers to the one true God, who created the whole universe and who has power over all things. In some situations, the word for God is already well established and accepted. Translators should check, however, that the term or name in use does not have wrong associations which make it unsuitable to refer to the Christian God. The term used should be one which is compatible with the fact that God has the following characteristics. He is a Spirit, he is supreme in power, he created the world, he is good all that he does is right, he is loving, kind and merciful towards people, he knows all things, and desires a relationship with human beings. If the translation of “God” is not yet resolved in the receptor language, please read the section on this term in the resource <i>Key Biblical Terms</i> on Translator’s Workplace. <i>Theos</i> can also refer, though rarely in the New Testament, to beings who are worshipped other than the true God. In this sense it is translated in most English versions by “god” with a small “g”. In many languages “god” with a small “g” is best translated by a word that means “idol” or “fetish”. The word is not used in this sense in Luke or Mark.		Mark 1:1, 14, 15, 24; 2:7, 12, and others. Luke 1:6, 8, 16, 19, 26, 30, and others.	
--------------------------------------	--	--	---	--

LORD/ YHWH (in the Old Testament)	In the Old Testament, God reveals himself to Moses by his name YHWH (Exodus 3:14). This name means “I am”, and is sometimes translated by an expression meaning “the Living One, the One who Exists, the Eternal One”. These four letters were considered so holy by the people of Israel that they never pronounced them. Instead when the name YHWH occurred in the Scripture text, they pronounced the word <i>adonai</i> “lord, master”. Therefore in the Greek translation of the Old Testament YHWH was replaced by <i>kurios</i> “lord, master”. Many English translations follow this tradition and translate YHWH by LORD, written in capital letters. In passages quoted from the Old Testament from the Old Testament it is “translated” as <i>kurios</i> “Lord”. Although YHWH does not occur in the New Testament, in translating the New Testament it is good to consider how this term will be translated in the Old Testament, as this may affect choices for other terms or titles that refer to God. For a fuller discussion, see the article in <i>Notes on Translation</i> Volume 11 No. 4 (1997): 24-27, “Translating the tetragrammaton YHWH”ⁱ. How to translate this proper name of God is an important decision. Discuss this with your translation consultant. Test the term chosen carefully in the community.			
--	--	--	--	--

Lord, referring to God, in the New Testament {Greek: <i>kurios</i>}	When the Old Testament scripture is quoted in the Greek New Testament, <i>kurios</i> most often corresponds to the name YHWH (e.g., Luke 4:8). Sometimes it also translates the Hebrew word <i>adonai</i> “lord, master” (e.g., Luke 4:18). Depending on how <i>Lord</i> is translated in the receptor language, it may be necessary to say <i>Lord God</i> to make it plain when the reference is to God.		Mark 5:19; 11:9; 12:11, 29a and 29b, 30, 36a; 13:20; 16:20 (or Lord Jesus) Luke 1:6, 9, 11, 15, 16, 17, 25, 28, 32, 38, 45, 46, 58, 66, 68; 2:9a, b, 15, 22-24, 26, 39; 4:8, 12, 18, 19; 5:17; 10:2, 21, 27; 13:35; 19:38; 20:37, 42a	10, 17, 49, 52, 57, 59, 81, 215, 231, 251, 261B, 304-5
Lord, referring to Jesus {Greek: <i>kurios</i>}	When referring to Jesus in the New Testament, <i>Lord</i> is a title of respect, meaning “master”. It is significant that the same word is also used to refer to God. The Greek term, however, does have a wide area of meaning and may also be used to refer to a human master or lord. Depending on how <i>Lord</i> is translated in the receptor language, it may be necessary to say <i>Lord Jesus</i> to make it plain when the reference is to Jesus, if this is appropriate in the context In some contexts it is not clear whether <i>kurios</i> refers to God or to the Lord Jesus. For example Mark 5:19. In such passages try to keep both interpretations open, if this is possible in the receptor language.		Mark 1:3; 2:28; 11:3; 12:36b, 37; 16:19, 20 (or Lord God) Luke 1:43, 76; 2:11; 3:4; 6:5; 7:13, 19; 10:1, 41; 11:39; 12:42a; 13:15; 17:5, 6; 18:6; 19:8, 31, 34; 20:42b, 44; 22:31, 61a, b; 24:3, 34	15, 30, 253B, 343B, 421, 423B, 426

Lord, as a term of address to Jesus {Greek: <i>kurios</i>}	In the New Testament, when those who follow or respect Jesus speak directly to Jesus, they sometimes address him as “Lord”. This should be translated by a term of respect such as would be used to address a highly honoured person. Sometimes the form that it appropriate to use when <u>speaking directly to someone</u> (vocative) may be different from the word that is used when <u>referring</u> to that person. In each passage, consider who the speaker is and use a term that is appropriate to that situation and context.		Mark 7:28 Luke 5:8, 12; 6:46a, b; 7:6; 9:54, 1; 10:17, 40; 11:1; 2:41; 13:23; 7:37; 18:41; 19:8; 22:33, 38, 49	18, 75, 79, 113, 116, 164, 175, 196, 245, 249-50, 252, 258, 292, 297, 308, 310, 312, 317, 325, 344, 346, 399-400
Teacher, as a term referring to or addressed to Jesus {Greek: <i>didaskalos</i>}	<i>Teacher</i> translates the Greek word <i>didaskalos</i> which is the equivalent of the Hebrew word <i>rabbi</i>. It refers to a respected religious teacher. Use a term in the receptor language that is appropriate for addressing a teacher or other highly respected person. (Caution: The term that is used to address a primary school teacher, for example, may not be suitable.)		Mark 4:38; 5:35; 9:17, 38; 10:17, 20, 35; 12:14, 19, 32; 13:1; 14:14 Luke 3:12; 7:40; 8:49; 9:38; 10:25; 11:45; 12:13; 18:18; 19:39; 20:21, 28, 39; 21:7; 22:11	
Master translating <i>epistata</i>	This Greek word is used only in the Gospel of Luke and is a term of respect used by various disciples to address Jesus, especially in the earlier chapters of Luke. (Later in the gospel, the disciples address Jesus mainly by the term <i>kurie</i> “Lord”.) The meaning and use of this term is similar to that of <i>didaskalos</i> “teacher” (see above).		Luke 5:5; 8:24(2), 45; 9:33, 49; 17:13.	

Christ, Messiah {Greek: <i>christos, messias</i>}	As a title, <i>Christ</i> is derived from the Greek form that literally means “the anointed one”. In the custom of the Jews, anointing with oil was used as a symbol to show that the person had been appointed to a very special role, such as a king or a priest. The anointing showed that (a) the person was dedicated to God, and (b) that he was set apart and empowered for a particular work in the service of God. Thus he was consecrated to special purpose in service to God (Isaiah 61:1). This title <i>Christ</i> may therefore be translated by a phrase such as 1. <i>the anointed one,</i> 2. <i>the one God has appointed/chosen/sent</i> 3. <i>God’s chosen one,</i> 4. <i>the Savior/Lord/one/person whom God has promised to send,</i> 5. <i>the One/Person/Man God sent to earth.</i> The title <i>Messiah</i> is the Hebrew equivalent of the Greek term Christ. See John 1:41 “ ‘We have found the Messiah’ (which means Christ).” <i>Messiah</i> is an abbreviation of the fuller title <i>The Lord’s anointed</i>, which was used in the Old Testament to refer to kings descended from David and in particular to the expected Messiah whom God had promised to send (e.g., Psalm 2:2, Daniel 9:25-26, Acts 4:26). In the <u>gospels</u>, <i>Christ</i> is almost always a title (<i>the Christ</i>) and should usually be translated as such with a meaningful term, so that its meaning as a title is clear. In the <u>epistles</u>, <i>Christ</i> is usually treated as a proper name, part of the name of Jesus: Jesus Christ.ⁱⁱ		Mark 1:1; 8:29; 9:41; 12:35; 13:21; 14:61; 15:32 Luke 2:11, 26; 3:15; 4:41; 9:20; 20:41; 22:67; 23:2, 35, 39; 24:26, 46	15,17, 40, 62, 64B, 120, 137, 140, 180, 351, 369, 390, 408, 413, 437
--	---	--	---	---

the Holy One of God	In this usage, the Greek word <i>hagios</i> has the sense “one who is consecrated or dedicated to the service of God”, or “the one sent from God”. Therefore this phrase “the Holy One of God has the sense or meaning, “God’s chosen person” OR “the one who came from God”		Luke 4:34 Mark 1:24 Luke 1:35	
Saviour {Greek <i>sōtēr</i> } Compare also <i>save</i> .	The Greek word <i>sōtēr</i> means a deliverer, one who rescues a person or a nation from a serious danger. The danger may be either physical or spiritual. In the New Testament this term is sometimes used to refer to God (e.g. Luke 1:46) and sometimes to refer to Jesus (Luke 2:11). In both cases the reference is usually on salvation from sin, evil or death. The related Greek verb <i>sōzo</i> can mean “to save, deliver, rescue” also “to heal, to make well, to make whole”, and “to keep alive”. Most English versions translate as “save” or “heal” according to the meaning in each context.		Luke 1:46-47, 69; 2:11	10, 15-6, 19, 440, 443, 444, 448-9
Son of God {Greek: <i>huios tou theou</i> } <i>Fils (de Dieu)</i>	The relationship of “father” and “son” which exists between God the Father and Jesus, the Son of God, is unique. Jesus is the very being or nature of God. He is God. Jesus did not have a human father. It was the Holy Spirit (the Spirit of God) who caused Mary to become pregnant. Luke 1:26-37 describes the manner of the conception of Christ. Care is needed in translating the expression “Son of God” in languages where the word “son” “son” refers specifically and only to a physical son. This is especially true in some languages related to Arabic.		Mark 1:1, 11; 3:11; 5:7; 9:7; 13:32; 14:61; 15:39 Luke 1:32, 35; 3:22; 4:3, 9, 41; 8:28; 9:35; 10:22; 22:70	1, 5, 42, 45, 51, 191, 354, 439, 444

Son of Man {Greek: <i>huios tou anthrōpou</i>}	In the Gospels, <i>Son of Man</i> is a title that refers to the Messiah, the one whom God had promised to send, and whose coming the prophet Daniel predicted in Daniel 7:13-14. The Son of Man is both divine and human in nature. Religious Jews who knew the book of Daniel would have recognized the title as referring to the Messiah. Jesus used the title to begin to reveal to them that he was the Messiah. He wanted people to realize who he was. He did not at first make an open claim to be the Messiah, and yet at least some of those who heard him knew he was referring to himself when he used the phrase. Their reactions show that they knew he was claiming to be the Messiah. It was not until his trial before the Sanhedrin that Jesus stated explicitly that he was the Christ. He did so when he responded to the High Priest's question, "Are you the Messiah?" (Mark 14:61-64; Luke 22:66-71). Before this, he had revealed that he was the Christ only to his disciples (Mark 8:27-30; Luke 9:18-22). Therefore the term chosen to translate <i>Son of Man</i> should hint at the fact that he was a very special person (both divine and human), without being overly explicit. In the context of the phrase "Son of Man", <i>man</i> means <i>humanity</i>, or <i>mankind</i> – it does not mean simply a male human being. <i>Son of</i> signifies that the one who has this title is the supreme representative of this group. Some languages translate as <i>child of humanity</i> or the <i>unique human being</i>. Although he was referring to himself, Jesus used this phrase in the third person, as if he were referring to someone else. However, those who listened to Jesus understood that he was referring to himself. This is because the Hebrew or Aramaic language allows a person to use indirect reference, when referring to themselves. In some languages this kind of indirect reference to oneself is never used. Therefore in translating into languages where a person would never refer to themselves in the third person, it may be necessary to translate as "I, the Son of Man", otherwise it would mean that Jesus was referring to someone else. Consider the context carefully.	18	Mark 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21a, b, 41, 62 Luke 5:24; 6:5, 22; 7:34; 9:22, 26, 44, 56, 58; 11:30; 12:8, 10, 40; 17:22, 24, 26, 30; 18:8, 31; 19:10; 21:27, 36; 22:22, 48, 69; 24:7	97, 181, 186, 229, 260J&K,, 306, 324, 353, 424
---	--	-----------	---	---

Holy Spirit {Greek: <i>pneuma</i> <i>hagion</i>} Esprit-Saint	<i>Holy Spirit</i> refers to the third Person of the Trinity. He is also referred to as the Spirit of God or the Spirit of Jesus Christ. The word <i>holy</i> here implies a unique, divine being who has some of the characteristics or attributes of God. Therefore a word that means something like “pure” or “clean” does not communicate the original meaning accurately. Many languages translate “Holy Spirit” as <i>Spirit of God</i>. The Holy Spirit is not a separate spirit being from God – rather He is an aspect of the nature of God. The relationship between God and the Holy Spirit may be compared to the relationship between a person and his spirit. It is the part of the being of that person that reflects his nature and character. A term that refers to the spiritual part of a being may be appropriate. Caution: Care must be taken to avoid a term that might imply the spirit of a person who has died or the spirit of an ancestor. In some languages, the word for “breath” or “wind” may fit – test carefully.		Mark 1:8, 10, 12; 3:29; 12:36; 13:11 Luke 1:15, 35, 41, 67; 2:25-27; 3:16, 22; 4:1, 14, 18; 11:13; 12:10, 12	5, 17, 41-3, 57, 199, 438-9
---	---	--	--	------------------------------------

3. Names for other spirit beings in the New Testament

<i>Key term</i>	<i>Different senses, notes</i>	<i>Translation and back-translation</i>	<i>References in Mark & Luke</i>	<i>JF LOOP</i>
-----------------	--------------------------------	---	--------------------------------------	----------------

angel {Greek: <i>angelos</i>} <i>ange</i> Compare with <i>apostle</i> in section 1	An angel is a supernatural spirit being who is a messenger from God. Therefore <i>angel</i> is often translated <i>messenger from God</i>. If you are considering using a word borrowed from another language, test carefully to find out how it is understood by speakers of the receptor language. References to fallen angels may need to be translated in a different way (e.g., <i>messengers of Satan</i>), but no such references occur in Mark or Luke. The original Greek word <i>angelos</i> may also refer to human messengers and in those contexts it is usually translated as “messenger”. In Luke 7:24 and 7:27, <i>angelos</i> refers to a human messenger and is usually translated <i>messenger</i> in English versions.		Mark 1:13; 8:38; 12:25; 13:27, 32 Luke 1:11, 13, 18, 19, 26, 28, 30, 34, 35, 38; 2:9, 10, 13, 15, 21; 4:10; 9:26; 12:8, 9; 15:10; 16:22; 20:36; [22:43 textual question] 24:23	4, 14, 51, 186, 322, 423, 427
---	--	--	--	--

evil spirit {Greek: <i>pneuma</i> <i>ponēron</i> }	The terms <i>evil spirit</i> , <i>devil</i> or <i>demon</i> , and <i>unclean spirit</i> all have the same meaning. They are used interchangeably in the New Testament and refer to the same beings. They may be translated by the same term.		Evil spirit: Luke 7:21; 8:2; 9:1 (spirit)	133, 161, 167, 193-5, 212
devil, demon {Greek: <i>daimonion</i> }	The beings referred to in the New Testament as evil spirits are fallen angels that follow Satan and are under his control. They are not spirits of human beings who have died.		demon or “one being demon-possessed”: Mark 1:32, 34a, b, 39; 7:26, 29, 30;	
unclean spirit {Greek: <i>pneuma</i> <i>akatharton</i> }	Evil spirits may enter into a human being and take possession of him, controlling him. Evil spirits may have particular characteristics – for example, a certain spirit of may cause a person to be dumb or deaf, or it may cause a person to have a convulsive fit. In translating this term, study carefully the beliefs of the speakers of the receptor language concerning the spirit world.iii <i>Collocations:</i> To be possessed/controlled by a spirit Mark 1:23 To cast a spirit out of someone Mark 1:39		Luke 4:33, 35; 7:33; 9:1, 42, 49; 10:17; 11:14a, b, 15, 18, 19, 20, 24; 13:11, 32 Unclean spirit: Mark 1:21, 23, 26; 3:11, 3:30; 5:2, 8,13; 6:7; 7:25; 9:25 Luke 4:33, 36; 6:18; 8:29; 9:42; 11:24	

Satan, the Devil {Greek: <i>satanas</i> also Greek: <i>ho diabolos</i>} <i>le diable</i>	The name <i>Satan</i> refers to the unique supremely evil being who is the chief enemy of God, the leader of the evil spirits. Satan is referred to by several different names: The most common names are: a. <u>The Devil</u> (<i>ho diabolos</i>) – Notice that this meaning is distinct from “devils, demons, evils spirits” in general. The reference is to one unique being. b. “Satan”, the proper name of the Devil, the enemy of God, chief of the evil spirits d. The deceiver and the tempter. e. “The evil one” (<i>ho ponēros</i> “the evil one” Passages where <i>ho ponēros</i> probably refers to the Devil (as distinct from evil as a quality) are: Matt. 6:13, 13:38, Jn. 17:15, Eph. 6:16, etc. It is important to distinguish between “the Devil, Satan” (a specific being) and “evil spirits” of whom there are many, under the control and direction of Satan. Suggestion: The name “Satan” is known in many places. Check carefully to find out what people believe about the being they call Satan. If the name is indeed understood to refer to “the supreme evil being” consider using this name. At the first occurrence of the name in a passage, consider explaining the term: “Satan, that is the Devil” or “that is the chief of the evil spirits”, and then use the name “Satan”. In other words, use the name Satan with a descriptive phrase.		Satan: Mark 1:13; 3:23a, b, 26; 4:15; 8:33; Luke 10:18; 11:18; 13:16; 22:3, 31 the Devil: Luke 4:2, 3, 5, 6, 13; 8:12	43-50, 147, 218, 311, 319, 329
---	--	--	---	---------------------------------------

4. Buildings or shelters with a religious function

<i>Key term</i>	<i>Different senses, notes</i>	<i>Translation and back-translation</i>	<i>References in Mark & Luke</i>	<i>JF LOOP</i>
Tabernacle {Greek: <i>skēnēs</i>} Compare also <i>Temple</i>, <i>synagogue</i>.	This term <i>Tabernacle</i> does not occur in either Mark or Luke, but the information is included here for comparison to <i>Temple</i> below. The Tabernacle was a tent or movable shelter which the people of Israel carried with them as they wandered through the wilderness. The box containing the stones on which the laws were written was kept in the Tabernacle, as well as other holy objects. The Tabernacle was therefore a very holy place where God was present in a special way. The priests made sacrifices to God in the Tabernacle, until the time when the Temple was built. The Tabernacle was a frame covered with animal skins and cloth. See Exodus 25 for a detailed description. After the people of Israel settled in the land of Israel, the Tabernacle was replaced by the Temple in Jerusalem. Tabernacle is often translated in some English versions as <i>Tent of God</i> or <i>Shelter of God</i>. <<attach picture>>^{iv}			

Temple {Greek: <i>hieron</i>} <i>The</i> inner sanctuary (and sometimes the whole Temple) is referred to in Greek as <i>naos</i>.	There was only one Temple. It was located in Jerusalem. It was here that the people of Israel came to worship God at special festival times, and to bring sacrifices which the priests offered on their behalf. The first Temple was built by King Solomon. This happened after the people of Israel had taken possession of the land of Israel. Solomon's father, King David, had brought certain holy objects to Jerusalem. The Temple therefore replaced the Tabernacle as the place where God was present in a special way and where people came to worship him. The box containing the holy objects from the Tabernacle was kept in the inner sanctuary of the Temple. This area inside the Temple was called the Holy of Holies, and God was present there in a special way. The first Temple, built by Solomon, was destroyed when the Babylonians defeated Jerusalem. Later the "Second Temple" was built, as described in the book of Ezra. That in turn, was replaced by the Temple built by Herod. At the time of the New Testament, Herod's Temple had recently been completed. It was a huge and beautiful building that stood on the highest hill of Jerusalem. The term Temple is often translated as <i>House of God</i>. Make sure that this term is clearly distinguished from <i>synagogue</i>. There was only one Temple but many synagogues and the function of the two structures was completely different.		Mark 11:11, 15, 16, 27; 12:35; 13:1, 3; 14:49, 58; 15:29, 38 Luke 1:9, 21, 22; 2:27, 37, 46; 4:9; 18:10; 19:45, 47; 20:1; 21:6, 37, 38; 22:52, 53; 23:45; 24:53	17, 21, 28, 50, 71, 266, 268, 276, 329, 365, 417
---	--	--	---	---

synagogue {Greek: <i>synagōgē</i>}	Synagogues were meeting or prayer houses. The Scriptures were regularly read and taught there. Every village had its synagogue where people would gather on the Sabbath day to hear someone read the Scriptures, to teach from the Scriptures, and to pray. Court cases were also sometimes held in the synagogue, especially if the offense was considered to be breaking one of the laws of God, as revealed to Moses and recorded in the Scriptures. Synagogue is often translated as <i>meeting house of the Jews</i> or <i>prayer house of the Jews</i>.		Mark 1:21, 23, 29, 39; 3:1; 6:2; 12:39; 13:9 Luke 4:15, 16, 20, 28, 33, 38, 44; 6:6; 7:5; 8:41, 49; 11:43; 12:11; 13:10, 14; 20:46; 21:12	56, 82
church {Greek: <i>ekklēsia</i>}	This term is not found in Mark or Luke. In the New Testament, the word <i>church</i> never refers to a building. Church refers to a group of believers, either to the universal church (all believers) or to the gathering of a community of believers in a certain place. Nevertheless, the word that is used to refer to church buildings in the receptor language may need to be considered in deciding how to translate <i>synagogue</i> and <i>Temple</i>, taking into account both the overlap in meaning and the difference in meaning of these three distinct terms in the New Testament.			

5. Messages, communications

<i>Key term</i>	<i>Different senses, notes</i>	<i>Translation and back-translation</i>	<i>References in Mark & Luke</i>	<i>JF LOOP</i>
commandment(s) {Greek: <i>entolē</i> }	The commandments are the mandates of the Old Testament Law, the specific set of rules for living and pleasing him that God gave to the people of Israel. At the time Jesus lived, some Jews wanted to distinguish between the important and the less important commandments. Other Jews wanted a ‘great commandment’, or one commandment to unify all the Law. (Luke 10:25ff though <i>entolē</i> is not used there; Mark 12:28, 31)		Mark 7:8, 9; 10:5; 10:19; 12:28; 12:31 Luke 1:6; 18:20; 23:56	?

Law, Laws {Greek: <i>nomos</i>} La loi	In the Bible <i>the Law</i> refers to the laws that God gave Moses on Mount Sinai. These were the instructions that God revealed and which were written in the first five books of the Hebrew Bible called the Torah. <i>The Law</i> is often translated as <i>the Laws/teachings/instruction God revealed to Moses</i> or <i>the Law/Laws of Moses</i>. Consider using this more complete form for the first reference in a passage. After the first reference, a shorter form can be used. It may be helpful to use a capital letter, although this is, of course, insufficient in itself to communicate the special meaning. Test the translation in contexts where this term occurs to find out whether the hearers understand that it refers to a particular body of instruction that comes from God. If people understand it to refer to the laws or rules of the local country then some clarification of the correct meaning will be needed		Luke 2:22, 23, 24, 27, 39; 10:26; 16:16, 17; 24:44	21, 184, 422
--	---	--	---	---------------------

Scriptures, the writings, the Bible {Greek: <i>hai graphai, graphō, biblion</i>} <i>Bible, les Ecritures</i>	In the New Testament, “the Scriptures” refers to the Old Testament Scriptures, that is, the Hebrew Bible. It includes the Torah (the first five books) and also the books of the prophets and other Old Testament writings. <i>Scripture</i> is often translated as <i>God’s Book</i> or <i>God’s writings</i>. In the New Testament, the phrase <i>it is written</i> (Greek <i>gegraptai</i>) always means <i>It is written in the Scriptures</i>. The Greek word <i>biblion</i> refers to the actual material on which Scripture is written. The noun <i>hai graphai</i> or verb form <i>graphō</i> refer to the content of the Scripture, that is its meaning.		Mark 12:10, 24; 14:49; 15:28 Luke 4: 21; 24:27, 32, 45 it is written: Mark 1:2; 7:6; 9:12, 13; 11:17; 12:19; 14:21, 27 Luke 2:23; 3:4; 4:4, 8, 10, 17; 7:27; 10:26; 18:31; 19:46; 20:17; 21:22; 22:37; 24:44, 46 biblion Luke 4:17a, b, 20	2, 30, 46, 49, 51-2, 60-1, 64b, 232, 268, 294, 316, 437, 442, 446, 450
gospel, good news {Greek: <i>euangelion, euangelizō</i>} <i>L’Évangile, La bonne nouvelle</i>	The gospel, the good news, a joyful message. This term refers specifically to the message about God’s mercy and compassion on human beings, and about how, through the death and resurrection of Jesus, he has opened the way for human beings to be forgiven for their sins and to be reconciled with God. Possible translations: <i>The good message, the message of salvation, the good message/news about God’s saving (people)</i> Mark uses the noun form <i>euangelion</i>, Luke uses the verb form <i>euangelizō</i>		Mark uses the noun form <i>euangelion</i>, Luke uses the verb form <i>euangelizō</i>. Mark 1:1, 14, 15; 8:35; 10:29; 13:10; 14:9; 16:15 Luke 1:19; 2:10; 3:18; 4:18; 7:22; 9:6; 20:1	2, 16, 27, 57, 133, 314

The word (of God) {Greek: <i>logos</i> , <i>rhēma</i> } <i>La Parole (de Dieu)</i>	God's revealed truth, God's message of salvation, God's utterance, or God's communication This term is also used with reference to some of Jesus' sayings on earth. [Check use of <i>rhema</i> v. <i>logos</i>]		Mark 2:2; 4:14, 15a, b, 16, 17, 18, 19, 20, 33 Luke 1:2; 3:2; 5:1; 8:11, 12, 13, 15,21; 11:28	147-150, 155
--	---	--	--	--------------

6. Other key terms in the Gospels of Mark and Luke

<i>Key term</i>	<i>Different senses, notes</i>	<i>Translation and back-translation</i>	<i>References in Mark & Luke</i>	<i>JF LOOP</i>
-----------------	--------------------------------	---	--------------------------------------	----------------

John the Baptizer {Greek: <i>iōannēs baptizō</i>, <i>iōannēs baptistos</i>} Compare also <i>baptism</i>.	Two slightly different forms are used in Greek for this title, literally translated “John the baptizing one” and “John the baptiser”. Both may be translated by the same form. In the Greek text it is not clear whether Mark 1:4 should be interpreted as the noun “John the Baptizer in the wilderness” or as the verb “John, baptizing in the wilderness”. Different Bible versions follow different readings on this point,		iōannēs [ho] baptizōn (verb) “John the baptizing one” Mark 1:4; 6:14, 24 iōannēs baptistos (noun) “John the baptizer” Mark 6:25; 8:28; Luke 7:20, 33; 9:19	134, 140, 178
covenant {Greek: <i>diathēkē</i>}	A <i>covenant</i> is an agreement or promise whose terms are decided by one side. It is made by someone who is powerful and requires that the weaker person make a commitment to the more powerful person in return. This commitment is necessary in order to ratify the agreement. Thus both sides make this agreement, and the agreement brings them together in a strong commitment to each other. In the New Testament, <i>covenant</i> usually refers to one of the important covenants mentioned in the Old Testament. This includes the covenant made with Abraham (Luke 1:72), the covenant made with the people of Israel under Moses’ leadership at Mount Sinai, and the new covenant prophesied by Jeremiah (Mark 14:24; 22:20).		Mark 14:24 Luke 1:72; 22:20	

emperor, Caesar {Greek: <i>Kaihsaros</i>} <i>l'empéreur,</i> <i>César</i>	In New Testament times, the armies of Rome had conquered many countries. The Roman emperor was the supreme king who ruled over all the countries of the whole Roman Empire. <i>Caesar</i> is a title for this person, and it means <i>emperor of Rome</i>. Suggested translation: Big king of Rome <i>Compare: emperor, king, tetrarch, and governor.</i>		Mark 12:14-17. Luke 2:1; 3:1; 20:22; 23:2.	4, 12, 28, 66, 236, 296, 362, 369
king, reign (as king) {Greek: <i>basileus,</i> <i>basileuō</i>} <i>roi</i>	The term <i>king</i> usually refers to a traditional ruler, or a chief, one who ruled over a whole nation or over a section of a nation. Herod I, also known as Herod the Great, is referred to as <i>basileus</i> “king” of Judea in Luke 1:3. His death is described in Matthew 2:15.	Herod I, known as Herod the great, is referred to as <i>basileus</i> “king” of Judea in Luke 1:3. His death is described in Matthew 2:15.	All noun <i>basileus</i> except when noted as verb (v.) <i>basileuō</i>. Mark 6:14, 22, 25, 26, 27; 13:9; 15:2, 9, 12, 18, 26, 32 Luke 1:5, 33 (v.); 10:24; 14:31a, b; 19:12, 14 (v.), 27 (v.), 38; 21:12; 22:25; 23:2, 3, 37, 38	4, 28, 134, 175, 202, 230, 236, 243, 261B, 270B, 271-2, 274, 304-5, 331B-2, 369- 70, 373, 376- 7, 410-12, 414, 442

tetrarch	A tetrarch was a traditional ruler, appointed by the Roman government to rule over a part a country¹. Thus a tetrarch was a national of the country concerned but ruled with the approval of the Roman Government and gave some allegiance to Rome. Herod II, son of Herod the Great², is described as tetrarch in Matthew 14:1, Luke 3:19 and 9:7, also in Acts 13:1. Luke 3:1 explicitly identifies Herod as tetrarch of the region of Galilee, his brother Philip as tetrarch of the region of Ituraea and Trachonitis, and Lysanias as tetrarch of the region of Abilene. Herod is also referred to by the more general term <i>basileus</i> “king” in Mark 6:14 and Acts 12:1.		Luke 3:1, 19; 9:7	check
governor {Greek: <i>hēgemōn</i> , <i>hēgemoneuō</i> }	A governor was powerful Roman administrator or official. He was appointed by the emperor of Rome to be the principal local administrator in a certain region. Pilate was the governor (or administrator) appointed by Rome to govern the region of Judea. Notice that the official appointed to be governor was a Roman citizen while kings and tetrarchs (such as Herod I, Herod II, Philip or Lysanias) were Jewish citizens.		<i>hēgemōn</i> (noun) Mark 13:9 Luke 20:20; 21:12 <i>hēgemoneuō</i> (verb) Luke 2:2; 3:1	28, 359, 360, 362, 379

¹ Originally a fourth part of a country, but the term was later used more generally.

² Three sons of Herod the Great are mentioned in the New Testament: Archelaus (Matthew 2:22), Herod Antipas (also known as Herod II), and Philip.

Kingdom of God {Greek: <i>basileia (tou theou)</i>}	The Kingdom of God does not refer to a place, but to the relationship between the King (in this case God) and the people over whom He rules. Thus the phrase refers to the relationship between God and the people he rules. The phrase “the coming of the Kingdom of God” and related expressions refer to the process of restoring the broken relationship between God and human beings. For the phrase <i>Yours is the kingdom of God</i>, try <i>You know him/God as your king</i>” or <i>You are citizens of God’s kingdom/chieftancy</i>.		basileia tou theou (Kingdom of God) Mark 1:15; 4:11, 26, 30; 9:1, 47; 10:14, 15, 23, 24, 25; 12:34; 14:25; 15:43 Luke 4:43; 6:20; 7:28; 8:1; 8:10; 9:2, 11, 27, 60, 62; 10:9, 11; 11:20; 13:18, 20, 28, 29; 14:15; 16:16; 17:20, 21; 18:16, 17, 24, 25, 29; 19:11; 21:31; 22:16, 18; 23:51 basileia (kingdom—clearly meaning God’s) Mark 11:10 Luke 1:33; 11:2; 12:31-32; 22:29-30; 23:42 basileia (kingdom belonging to men): Mark 3:24; 6:23; 13:8; Luke 4:5; 11:17, 18; 19:12, 15; 21:10	96, 133, 146, 184, 187, 197, 206, 210, 211, 224, 227, 240, 303-4, 309, 414
---	--	--	--	---

miracle, miraculous {Greek: <i>dunamis</i>, <i>sēmeion</i>}	This term refers to an amazing act done by the power of God and is an act which cannot be explained by the normal laws of nature. (Sometimes the term may refer to an act done by a supernatural force other than God.) The Greek word <i>dunamis</i> focuses on the extraordinary power of the act or event. The Greek word <i>sēmeion</i> focuses on the fact that this event is a sign that shows that it is God who is at work. These two Greek words overlap in meaning.		dunamis Mark 6:2, 5, 14; 9:39 Luke 10:13; 19:37 sēmeion Mark 8:11, 12a, b; 16:17, 20 Luke 11:29; 23:8	7, 63, 176, 214-5, 409, 443
---	--	--	---	--

Passover, festival {Greek: <i>pascha</i>}	The Greek term <i>pascha</i> refers to the festival or celebration of <i>Passing Over</i>. It refers back to the time when the people of Israel were escaping from Egypt. At that time, the angel who brought death <i>passed over</i> the houses of the people of Israel whose doors were marked with the blood of a lamb. Thus the festival is a remembrance of how the people of Israel belong to God and are saved through the blood of a lamb. The term “Passover” usually refers to the festival but it may also refer to the lamb and rest of the meal eaten during the feast (John 18:28). Some translations supply the word <i>lamb</i> and translate “Passover lamb” when referring to the preparing and eating of the Passover feast (Mark 14:12, 16, Luke 22:7, 8, 11, 13, 15). Christ died on the cross at the time of the Passover feast being celebrated in Jerusalem. The Bible identifies him as God’s perfect Passover lamb, or sacrifice, making all other sacrifices unnecessary.		Mark 14:1, 12, 14, 16 Luke 2:41; 22:1, 7, 8, 11, 13, 15	21, 302-3
prophecy {Greek: <i>prophēteuō</i>} Compare with <i>prophet</i>.	Prophecy refers to the act of speaking a message that is received directly from God. It means to tell something that can only be known through a revelation from God. A prophecy may be foretelling something that will happen in the future. But not all prophecies involve foretelling the future. Some prophecies are a strong instruction or warning (as with the prophecies of Jeremiah, for example).		Mark 7:6; 14:65 Luke 1:67; 22:64	348

repent {Greek: <i>metanoeō</i> , <i>metanoia</i> }	To repent is to turn away from sin, to stop sinning and turn toward God, to have a change of heart and mind.		All verb <i>metanoeō</i> except when noted noun (n) <i>metanoia</i> . Mark 1:4(n), 15; 6:12 Luke 3:3(n), 8(n); 5:32(n); 10:13, 11:32; 13:3, 5; 15:7(v, n), 10; 16:30; 17:3, 4; 24:47(n)	28-9, 81, 209, 438, 444
sin(s), to sin {Greek: <i>hamartia</i> , <i>hamartanō</i> , <i>hamartēma</i> }	Sin is an act that is against the commands or the will of God is a sin. Sins are not limited to what people may consider to be serious wrong doing - they include any kind of disobedience to God, any falling short of his standard of righteousness. Avoid using a term that would imply only criminal acts.		<i>hamartia</i> (noun) Mark 1:4, 5; 2:5, 7, 9, 10 Luke 1:77; 3:3; 5:20, 21, 23, 24; 7:47, 48, 49; 11:4; 24:47 <i>hamartanō</i> (verb) Luke 15:18, 21; 17:3, 4 <i>hamartēma</i> (noun) Mark 3:28	28-9, 72, 79, 81, 106, 126, 130, 261B, 320B, 344, 424, 438, 442-50

forgive, forgiveness {Greek: <i>aphiēmi</i>, <i>aphesis</i>} <i>pardonner</i>	To forgive means to release the guilt of someone for a wrongdoing. This does not change the wrongness of what was done, but it removes guilt from the one who did it. When a person is forgiven then the offence is no longer held against that person and they will not be punished for it.		All verb <i>aphiēmi</i> except when noted noun (n) <i>aphesis</i>. Mark 1:4(n); 2:5, 7, 9, 10; 3:28, 29(n); 4:12 Luke 1:77(n); 3:3(n); 5:20, 21, 23, 24; 7:47, 48, 49; 11:4a; 12:10; 23:34; 24:47(n) Forgiveness by men: Mark 11:25, 26; Luke 11:4b; 17:3, 4	23, 29, 81, 112, 128, 130, 131, 197, 344-6, 406, 421, 438, 443, 444, 448, 450
Jew, Israel, Hebrew {Greek: <i>Ioudaios</i>, <i>Israēl</i>}	Jacob, later named Israel, was Abraham's grandson. He was the father of the twelve patriarchs who in turn were the founders of the twelve tribes of Israel. The people of Israel were also called Hebrews, and later were called Jews. Hebrew is the language in which the Old Testament was written; it is still spoken by the Jewish people.		Jew (<i>Ioudaios</i>): Mark 7:3; 15:2, 9, 12, 18, 26 Luke 7:3; 23:3, 37, 38, 51 Israel (<i>Israēl</i>): Mark 12:29; 15:32 Luke 1:16, 54, 68, 80; 2:25, 32, 34; 4:25, 27; 7:9; 22:30; 24:21	

Gentile {Greek: <i>ethnos</i>}	The people of Israel, the Jews, called people of other nations <i>Gentiles</i>. The Greek word means literally, <i>the peoples, the nations</i>. As God’s chosen people, Israel looked down on other nations. They did not believe that the Gentiles could be accepted by God or could have a relationship with him. The people of Israel also avoided associating with the Gentiles. Suggestion for translation: Those who are not Jews. In some contexts, however. “people of all nations” may be a better translation. <check passages where to translate “those who are not Jews” may imply that the Jews are not among those who are saved.>		Mark 10:33, 42; 11:17; 13:10 Luke 2:32; 12:30; 18:32; 21:24, 25a, b; 22:25; 24:47	
tax collector {Greek: <i>telōnēs</i>, <i>architelōnēs</i>}	Tax collectors in Israel were hated by the people because they collected taxes on behalf of the Roman government. The Romans had conquered the country of Israel by force and so their presence was resented. The tax collectors were also hated because they often demanded more money from people than they should and kept some for themselves. They were therefore considered to be dishonest people. The Greek <i>architelōnēs</i> means ‘chief tax collector’. This indicates that he had tax collectors who worked under him to help collect what was owed to the Roman government.		All <i>telōnēs</i> except as noted. Mark 2:15, 16a, b Luke 3:12; 5:27, 29, 30; 7:29, 34; 15:1; 18:10, 11, 13; 19:2 (<i>architelōnēs</i>)	36, 71-3, 90, 208, 253, 259

taxes {Greek: <i>kēnsos</i>, <i>phoros</i>, <i>telos</i>}	Taxes were paid by Israel as a conquered nation to the rulers of Rome. Matthew and Mark use <i>kēnsos</i> ‘poll-tax’, while Luke uses the more general term <i>phoros</i> ‘tribute or tax’. Both words have the same meaning. The word <i>telos</i> is used with both <i>kēnsos</i> and <i>phoros</i> in Greek literature of the same period as the Bible. Thus it seems that <i>telos</i> is the more general and widely used word for ‘tax’.		Mark 12:14 (<i>kēnsos</i>) Luke 20:22 (<i>phoros</i>, <i>telos</i>); 23:2 (<i>phoros</i>)	90, 296, 369
tithe {Greek: <i>apodekatoō</i>} <i>dimes</i>	A tithe is a tenth part of a person’s money or possessions. According to the laws, people were to give one tenth of all their crops or income to God. Suggestion for translation: <i>He gives God one part in every ten parts</i>, or <i>He divides all he receives into ten parts and gives God one part</i>.		Luke 11:42; 18:12	72
worship {Greek: <i>proskuneō</i>}	The Greek word <i>proskuneō</i> means “to kneel to someone, to bow down, to honor” or “to lay face down in front of someone to show reverence, fear, or supplication”. Thus people show by attitude and possibly by bodily position allegiance to and regard for God. In comparison to other terms referring to prayer, <i>proskuneō</i> implies worship, adoration, and submission. (NIDNTT V. 2, 855) The use of the term in Mark 15:19 indicates both a body position and also an attitude of giving honor. The context will help to clarify whether or not a certain physical position is implied.		Mark 5:6; 15:19 Luke 4:7, 8; 24,52	48-9, 266, 420

Sabbath {Greek: <i>Sabbaton</i>}	The Sabbath day is the seventh day of the Jewish week, the day of rest. (God rested from the work of creation on the 7th day (Genesis 2:2-3). It is often translated as <i>resting day of the Jews</i>. There are many passages where this information about not working on this day is critical to understanding the passage and the argument or discussion or events being described. You may need to include this kind of information in a footnote with the first occurrences of the term. In Mark 16:2, 9; Luke 18:12, 24:1 the reference is not to one day, but to the period of time of one week.	The beginning of things The Teaching/instruction of God Prophecies	Mark 1:21; 2:23, 24, 27a, b, 28; 3:2, 4; 6:2; 16:1, 2, 9 Luke 4:16, 31; 6:1, 2, 5, 6, 7, 9; 13:10, 14a, b, 15, 16; 14:1, 3, 5; 18:12; 23:54, 56; 24:1	56, 216-8, 420-3
cross, crucify {Greek: <i>stauroō, strauros</i>} <i>la croix,</i>	The cross was an instrument of shame and death. The Romans killed criminals by nailing them to a cross and leaving them there to die. In form, the cross consisted of an upright post or tree with a cross bar nailed across it at the top. In function, it was an instrument for putting people to death death. Suggestion for translation: “boards of death” “crossed boards”. It may be good to use an illustration near the first occurrence of the term. The phrase ‘take up his cross’ means facing suffering, shame, and humiliation, even death if necessary, for Christ’s sake (Mark 8:34; Luke 9:23, 14:27). The phrase should be translated in such a way that this deeper meaning is understood. The idea of suffering and even dying may be expressed with ‘take/carry his cross and prepare himself to suffer (and die)’.		All verb <i>stauroō</i> except when noted noun (n) <i>strauros</i>. Mark 8:34(n); 15:13, 14, 15, 20, 21(n), 24, 25, 27, 30(n), 32(n); 16:6 Luke 9:23(n); 14:27(n); 16:26; 23:21a, b, 23, 26(n), 33; 24:7, 20	184, 384, 395, 405, 408-9, 424, 440 and following

live (eternally), life {Greek: <i>zōē</i> , <i>zōō</i> } <i>vivre</i> (<i>éternelle-</i> <i>ment</i>)	The Greek words <i>zōē</i> and <i>zōō</i> refer to spiritual life, also sometimes called eternal life – living (spiritually), to living in relationship with God, to living eternally Many occurrences of the noun <i>zōē</i> refer to eternal life. ‘eternal’.		All noun <i>zōē</i> except when noted verb (v) <i>zōō</i>. Mark 9:43, 45; 10:17, 30; 12:27(v) Luke 4:4(v); 10:25, 28(v); 12:15; 18:18, 30; 20:38a(v), b(v)	2, 219, 233, 441
---	---	--	---	------------------

save, salvation {Greek: <i>sōzō</i>, <i>sōtēria</i>, <i>sōtērios</i>, <i>zōogoneō</i>, <i>peripoioō</i>} <i>sauverle salut</i>	“To save” or “salvation” may refer either to rescuing someone from a physical danger (like death or captivity to an enemy) or to rescuing from spiritual and eternal danger (captivity to sin and condemnation by God). Besides the thought of the danger from which the person is rescued, there is always the thought of the safe situation to which the person is brought. In some contexts, one of these is more important than the other. All these Greek terms are similar in meaning. For the verb <i>sōzō</i>, the noun form is <i>sōtēria</i>, and the adjective form is <i>sōtērios</i> (which also acts as a noun sometimes). Both <i>zōogoneō</i> and <i>peripoioō</i> in the Bible only in Luke 17:33. <i>Sōzō</i> and related forms are also sometimes used in the sense of physical healing. This meaning is usually clear from the context.		All verb <i>sōzō</i> or noun <i>sōtēria</i> except as noted. Mark 3:4; 8:35a, b; 10:26; 13:13, 20; 15:30, 31a, b; 16:16 Luke 1:69, 71, 77; 2:30 (<i>sōtērios</i>); 3:6 (<i>sōtērios</i>); 6:9; 7:50; 8:12; 9:24a, b, 56; 13:23; 17:33 (<i>zōogoneō</i>, <i>peripoioō</i>); 18:26; 19:9, 10; 23:35a, b, 37, 39Other than physical healing, all refer to salvation from eternal hell except: Mark 3:4, 13:20, 15:30 Luke 1:69, 71 In the sense of physical healing: Mark 5:23, 28, 34; 6:56; 10:52 Luke 8:36, 48, 50; 17:19; 18:42	1, 19, 32, 59, 64B, 83*, 11, 131, 147, 157**, 158**, 185, 225, 249, 250, 260, 266, 333, 334, 407, 408, 412, 413
---	--	--	--	--

7. Words that have multiple senses (that may need to be translated in different ways in different contexts)

Key term	Different senses, notes	Translation and back-translation	References in Mark & Luke	JF LOOP
altar {Greek: <i>thusiastērion</i> }	All references to altars in the New Testament are referring to altars used in the worship of God. There were altars for offering animal sacrifices and altars for offering incense. The altar of incense was a box-like table made of wood. It was completely covered over with a layer of gold. It stood inside the Holy Place in the Temple in Jerusalem, and a priest burned incense (sweet smelling oil) on it daily and prayed. Suggestion: <i>the table/place where people/priests used to burn oil that smelled sweet</i> The altar for making sacrifices in the temple courtyard in Jerusalem was a large, boxlike structure made of bronze which had a grate or grid in it. It stood outside the Holy Place. The priests kept a fire there all the time for burning the animals which people brought to sacrifice to God. Suggestion: <i>the table/place where people/priests offered sacrifices [to God]</i>		Luke 1:11 (altar of incense) 11:51 (altar of sacrifice)	

anoint {Greek: <i>aleiphō</i>, <i>murizō</i>, <i>chriō</i>} See also the note on the meaning of the title “Christ”.	The word <i>anoint</i> has two senses in Mark and Luke: 1. To literally put oil (or some similar substance) on somebody. This may be done for one of several different purposes: -to welcome him as a guest or honour him (Luke 7:38, 46a, b) -to prepare a body for burial (Mark 14:8, 16:1) -as a symbolic act when praying for healing of a sick person (Mark 6:13) 2. To appoint someone to a special position (Luke 4:18). □ Here, the meaning of <i>appointing</i>, <i>choosing</i> is in focus, not the meaning of literally putting oil on that person. The second of these senses developed from the first. The Jews used to anoint a person with oil as a sign that he had been appointed for a special position, as a king or priest or (more rarely) prophet. For example, Samuel anointed Saul to show that God had appointed him to be king (1 Samuel 10:1). Later the word <i>anoint</i> was used when someone was appointed or chosen to a special position even when no oil was put on him. <i>Chriō</i> is used in the Bible only in a figurative sense of an anointing by God; that is, setting a person apart for special service under divine direction. In Luke this refers to Jesus being set apart for his work or mission. The word <i>aleiphō</i> is used of anointing by applying liquid such as oil or perfume on others or oneself in various situations, including putting spices on the bodies of dead people. The Greek word <i>murizō</i> is used only of anointing a body for burial.		All <i>aleiphō</i> except where noted. Sense 1: Mark 6:13; 16:1 Luke 7:38, 46a, b Mark 14:8 (<i>murizō</i>) Sense 2: Luke 4:18 (<i>chriō</i>)
--	--	--	--

believe in (someone), faith {Greek: <i>pisteuō, pistis</i>} <i>Croire (en Jésus)</i>	1. To believe in a person means to trust that person and commit oneself to that person. 2. To believe a message, means to be convinced that this message is true, to accept what is said or written as fact 3. The Greek word <i>pisteuō</i> can also mean to entrust something to someone, as in Luke 16:11 The Greek verb <i>pisteuō</i> occurs with all three senses. The Greek noun <i>pistis</i> is found only in Sense 1 in Luke.		Sense 1: Mark 5:36; 9:23, 24, 42; 15:32; 16:16, 17 Luke 5:20; 7:9, 50; 8:25, 48, 50; 17:5, 6, 19; 18:8, 42; 22:32 Sense 2: Mark 1:15; 11:23, 24, 31; 13:21; 16:13, 14 Luke 1:20, 45; 8:12, 13; 20:5; 22:67; 24:25 Sense 3: Luke 16:11	1, 86, 147, 148, 203, 311, 441
---	---	--	--	---

bless {Greek: <i>eulogeō</i>, <i>kateulogeō</i>, <i>eulogētos</i>, <i>makarizō</i>, <i>makarios</i>, <i>charitoō</i> } <i>bénir</i>	The English word “bless” in the New Testament translates one of the following Greek words. <i>eulogeō</i>, <i>kateulogeō</i>, <i>eulogētos</i>, <i>makarizō</i>, <i>makarios</i>, <i>charitoō</i>. There is considerable overlap in the meaning and usage of these terms. For a fuller discussion see the resource <i>Key Biblical Terms</i>. There are four different uses of the English word “bless”, and these may need to be translated differently: 1. God blesses people (i.e., he does good to them). 2. A person blesses another person (i.e., he says, “May it go well with you” or “May God bless you”). 3. People bless God (i.e., they praise and thank him). 4. People bless God for food, that is, they give thanks for the food		All verbs <i>eulogeō</i> except as noted. Sense 1: Luke 1:28 (<i>charitoō</i>), 42a, b, 45(<i>makarios</i>), 48 (<i>makarizō</i>) <i>makarios</i> (for remainder of Luke) Luke 6:20-22; 7:23; 10:23; 11:27, 28; 12:37, 38, 43; 14:14, 15; 23:29 Sense 2: Mark 10:16 (<i>kateulogeō</i>) Luke 2:34; 6:28; 24:50, 51 Sense 3: Mark 11:9, 10; 14:61 (<i>eulogētos</i>) Luke 1:64, 68 (<i>eulogētos</i>); 2:28; ; 13:35; 19:38; 24:53 Sense 4: Mark 6:41; 8:7; 14:22 Luke 9:16; 24:30	Sense 1: 5, 9, 11, 20, 96,-7, 106, 117-8, 141, 438-9 Sense 3: 175, 304-5,
--	--	--	--	---

body {Greek: <i>sōma</i> , <i>ptōma</i> , <i>sōmatikos</i> }	In English translations of the New Testament, the word “body” usually translates either the Greek word <i>sōma</i> or (less frequently) the Greek word <i>sarx</i>. In the Gospels of Luke and Mark it usually refers to the physical body of a person or animal, whether living or dead. The word <i>sōma</i> is used for both a living and dead body. The word <i>sōmatikos</i> is used to mean a bodily form as opposed to having no bodily form. The word <i>ptōma</i> only refers to body that is dead, especially of one killed by violence.		All <i>sōma</i> except as noted. Sense 1: Mark 5:29; 6:29(<i>ptōma</i>);14:8; 15:43, 45 (<i>ptōma</i>) Luke 3:22 (<i>sōmatikos</i>); 11:34a, b, c, 36; 12:4, 22, 23; 17:37; ; 23:52, 55; 24:3, 23 Sense 2: Mark 14:22, Luke 22:19	
---	--	--	--	--

cleanse, clean {Greek: <i>katharizō</i>, <i>katharismos</i>, <i>katharos</i>}	There are two distinct senses in which the word “clean” is used in the New Testament. Physically: To be free from defilement or impurities, (not dirty physically or morally). To make someone or something free from defilement or physical impurity (Mark 7:19) Later in the New Testament this meaning is extended to include freedom from the guilt of sin. Morally: In a ritual sense: Most of the occurrences in the New Testament refer to the state of being acceptable to God. According to the Laws of Moses, this “cleanness” was determined by ritual requirements for both objects and people. Some animals were considered unclean. Most people and objects were normally considered “clean”, but conditions such as certain diseases, and giving birth to a child was believed to make a person unclean. Contact with something unclean also was believed to make a person or object unclean. A ritual ceremony had to be performed to make something or someone clean again. When the period of uncleanness had passed, or someone was healed, a sacrifice would be offered as a sign that the person was now “clean” and acceptable to God again, thus able to join in worship in the Temple and take part in other religious acts. All references to <i>katharismos</i> and <i>katharos</i> in Mark and Luke refer to being “clean” in the spiritual sense. This means to be considered acceptable before God. Almost all uses of the verb form <i>katharizō</i> refer to healing from leprosy. The exceptions are in Mark 7:19 (body being rid of impurities) and in Mark 11:39 (ritually cleaning objects). This involves two ideas (a) being healed and (b) being made acceptable to God. It may sometimes be necessary to express both ideas in the translation.		<i>katharismos</i> (noun) Mark 1:44 Luke 2:22; 5:14 <i>katharos</i> (adjective) Luke 11:41 <i>katharizō</i> (verb) Mark 1:40, 41, 42; 7:19 Luke 4:27; 5:12, 13; 7:22; 11:39; 17:14, 17
---	--	--	---

fellowship {Greek: <i>koinōnia</i> }	This term is used of believers living in fellowship (relationship, communication) with God and with each other. This term is not found in Luke or Mark.			
flesh {Greek: <i>sarx</i> }	The word “flesh” (Greek <i>sarx</i>) is used in a number of different senses in the New Testament. Some are as follows: 1. Muscle and sinew, the substance that covers the bones of a human or animal body. (Luke 24:39 ‘a spirit does not have flesh and bones’) 2. The physical body of a human or animal (Mark 10:8a, b ‘and the two will become one flesh’) 3. Human beings (Luke 13:20 ‘all flesh will see the salvation of God’) 4. The physical and natural part of a human being apart from God, as opposed to the spiritual part of a person. The fallen part of a human being that tends towards doing wrong. (Mark 14:38 ‘the spirit is willing but the flesh is weak’)		Sense 1: Luke 24:39 Sense 2: Mark 10:8a, b; 13:20; Luke 3:6 Sense 3: Mark 14:38	
glory {Greek: <i>doxē</i> } <i>la gloire</i>	1. The Shekinah glory of God, his majesty and awesome attributes, often manifested by bright shining light. 2. splendour, honour, majesty in this world		Sense 1 Mark 8:38; 10:37; 13:26 Luke 2:9, 14, 32; 9:26, 31; 19:38; 21:27; 24:26 Sense 2 Luke 2:32; 12:27	14, 186, 188, 418B/9, 446, 202 (sense 2)

grace {Greek: <i>xaris</i>}	The various senses of “grace” (Greek <i>xaris</i>) may be summarized as follows: (see also the articles in Key Biblical Terms on Translator’s Workplace). The word is not used in Mark, and some of the following senses are not found in Luke, but are given for comparison. 1. A blessing, wishing someone well, especially as part of a greeting. 2. A favorable attitude towards another person, or the loving-kindness shown by one person to another. This word is used especially referring to God’s loving-kindness and favor shown to people, often when they do not deserve it, though it is also used of God’s blessing and favor towards Jesus (Luke 2:40). 3. An act of kindness or goodwill, a favor done for someone. 4. Something good and helpful, a benefit to someone. Or perhaps God’s loving kindness shown by giving protection, help, enablement, strength and guidance etc. 5. A privilege, or a privileged position or a special task given to someone because of the goodwill of God. 6. What is pleasing, attractive, suitable (including what is said or done).		Luke 1:30, 2:40, 2:52, 4:22, 6:32,33,34; 17:9 (check senses)	
holy {Greek: <i>hagios</i>}	“Holy” has several senses as follows: (also see the section on ‘holy’ in Key Biblical Terms. 1. Something or someone that possesses the qualities or attributes of God. 2. Something that belongs to or comes from, or originates from God, or pertains to God. 3. Being set apart to God, special for God. 4. Having the same character as God, morally pure, righteous See also “Holy Spirit in section 2 above.		Mark 6:15?; 8:38 Luke 1:35, check refs in Mark and Luke	

soul, life {Greek: <i>psuchē</i> }	There are several senses of the Greek word <i>psuchē</i> in the New Testament, some of which are influenced by the Hebrew language. The following senses are found in Mark and Luke. 1. A person's inner being, the self. --a person's desires (Mark 12:30; Luke 2:35; 10:27 'Love the Lord your God with all you heart and with all your soul') --a person's feelings or emotions (Mark 14:34 'My soul is overwhelmed with sorrow') --a person considered in their relationship to God (Mark 8:36, 37; Luke 21:19 'by standing firm you will save yourselves') This is very close to the meaning of "spirit" in sense 1 of the next entry below. 2. Referring to oneself, in place of a person pronoun (Luke 12:19 'And I'll say to myself, 'You have plenty of good things') 3. The physical life of a person (Luke 6:9 'to do good or to do evil, to save life or to destroy it?')		Sense 1 Mark 8:36, 37; 12:30; 14:34 Luke 2:35; 10:27 Sense 2 Luke 1:46; 12:19a, b; 14:26 Sense 3 Mark 3:4; 8:35a, b; 10:45 Luke 6:9; 9:24a, b; 12:20, 22, 23; 17:33	
spirit , self, life (of a person) {Greek: <i>pneuma</i> }	1. The inner self of a person. It is this part of a person that experiences eternal life or eternal death. It is also this part of a person that exists in relationship to God and the supernatural world. This spirit of a person can receive special wisdom and authority from God. Sometimes "spirit" refers to a person's inner attitude or thinking.		1. Mark 2:8; 8:12; 14:38 Luke 1:17, 47, 80; 8:55; 23:46	10, 418

spirit of a (dead) person, ghost {Greek: <i>pneuma</i> , <i>phantasma</i> }	2. Ghost, The aspect of a person that exists after a person dies and may appear without its body to visit people and places. 3. An independent spiritual being, not related to human beings This includes evil spirits (=fallen angels) and angels. See “evil spirits” “angels”.	2. <i>phantasma</i> Mark 6:49 <i>pneuma</i> Luke 24:37, 39	436
--	---	---	-----

Transliteration Guide

a	a	n	n	h	ḥ rough breathing mark
b	b	x	x		
g	g	o	o		
d	d	p	p		<u>Letter combinations:</u>
e	e	r, rh	r, rḥ (word-initial)	ng	gg
z	z	s	s	nk	gk
ē	h	t	t	nx	gx
th	q	u	t	nch	gc
i	i	ph	u		
k	k	ch	f		
l	l	ps	c		
m	m	ō	y		
			w		

ⁱ Provide jump link to the article on how to translate YHWH.

ⁱⁱ Provide jump link to the two articles that discuss the translation of “the Christ”

ⁱⁱⁱ Provide jump link to Loewen article on studying the world of the supernatural

^{iv} Provide jump link to picture