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Footnotes for Meaningful Translations of the New Testament

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Abstract

Although background information is not communicated by the source text itself, some of this information is needed by the readers of a translation so that they can adequately understand the text. When the readers do not know this information, it needs to be provided by a judicious use of footnotes. The difference between implied linguistic information and assumed background information is described. Then various categories of background information are considered in regard to their relevance in supplying footnotes. The ways in which footnotes can be included in a translation are also described. In an appendix, a minimum list of footnotes for the New Testament is suggested.

1. Introduction

Translators of Scripture want their translations to communicate the same message that the biblical authors intended the original readers to understand. In order to do this, they know they need to provide background information that the authors counted on the original readers to have in mind as they read the text. Assuming that footnotes are too sophisticated for their readers, some translators have attempted to include all of the needed background information within the text of the translation itself. But when the readers of such an expanded translation compare it with a version in the national language, they spot the differences between the two and are apt to criticize the expanded translation as being unfaithful to the text of the original. This in turn influences others, who may then reject the translation as well.

Some translators have reacted by not providing the needed background information at all. They want their translation to appear much the same as the national-language version. However, this leaves the readers with a serious problem. Where the biblical authors planned for *their* readers to process the text based on a knowledge of what was left unsaid, present-day readers without that knowledge will often miss the point. They may consider the text to be so obscure that they will just give up the struggle to understand it. In fact, getting the translation accepted by the target audience is a challenge in either case—whether background material is added to the text or left out of it!

Besides the issue of acceptability there is also the issue of translation theory. Some argue that it is not valid to include background information in the translation no matter how much it is needed. But if it is not included, then of course supplemental books and teaching would be needed to provide the vital background information. Without commentaries, Bible dictionaries, and well-trained teachers, that kind of translation cannot communicate its message effectively.

One way or the other, readers must be provided with some background information to properly understand the original message. There must also be specific guidelines for handling the issues of acceptability and theory; otherwise, translations in related languages can differ considerably from one another. Even if there are no readers capable of comparing the translations, these differences are a concern to those involved in translation.

Translators will find that the proper use of footnotes is one of the best means of supplying needed information and resolving major differences between translations.

2. Recognizing implied linguistic information and assumed background information

When the biblical writers composed their messages, they did not make everything that they intended to communicate to their readers explicit in the text. The linguistic form of any language is such that implicit information is conveyed along with what is explicitly stated. The writers also assumed that their readers would have background knowledge that would help them understand the significance of what was written in the text. A translator has to take into account both the implicit linguistic information and the unexpressed background information if the translation is to effectively communicate what the author intended.

2.1 Making implied linguistic information explicit in the translation

Implied linguistic information, though not overtly stated in the text, is nevertheless part of the message and can be derived from the form of the original text. Translators often find that the target language *requires* them to make explicit what is implicit in the source text. Such adjustments belong in the text of the translation and do not require footnotes concerning them. Usually it is easy to figure out what information has to be supplied. Perhaps the target language doesn't use passive verbs and such a verb in the original text must be expressed as an active verb with the subject stated. Sometimes commentaries provide insights that can help translators meet the target-language requirements of stating what is implied in the original text. Many languages have one or more of the following translation problems:

- Grammatical ellipses in the source language may have to be filled out. An ellipsis occurs in Rom. 14:2: "One person has faith that he may eat all things, but he who is weak eats vegetables only" (NASB). This may be translated "… but he who is weak *in faith* eats vegetables only."
- Pronoun referents may have to be specified. "And they brought him unto him" (Mark 9:20, KJV) may be translated "And *some of the people* brought *the boy* to *Jesus*."
- Genitive constructions may need to be translated so as to make the relationship of the two parts explicit. "You will receive the *gift of the Spirit*" (Acts 2:38, NIV) may be translated "you *will be given* the Holy Spirit" (CEV). "If you knew *the gift of God*" (John 4:10, NIV) may be translated "If you knew *what God wants to give you*" (CEV).
- Passive verbs may need to be made active. "Jesus was baptized" (Luke 3:21, NIV) may be translated "John baptized Jesus."
- Relational words may be insufficient for the reader to understand the implied logical step as in Matt. 2:2: "Where is the child who has been born the king of the Jews? For we observed his star at its rising …" (NRSV). This verse may be translated with the implied step explicitly stated: "Where is the child who has been born the king of the Jews? *We know that a king has been born,* for we have seen his star at its rising."
- To translate an unknown object or action for which there is no word in the target language, it is valid to use a generic word or a descriptive phrase. "Lilies of the field" (Matt. 6:28) may be translated with a generic word ("*flowers* of the field") or with a generic word plus a description ("*wild flowers* in the fields"). "Anchors" (Acts 27:29) may be translated with a generic word or with a description and perhaps even with its function: "hooks," "large iron hooks," or "large hooks to keep the boat from moving." If there is no one word for "crucify" as in the shout "Crucify him" (Mark 15:13), it may be translated with the generic "Kill him" or with the more descriptive "Nail him to a cross." Conversely, the generic "heads of grain" (Mark 2:23) may be translated with a specific term, "heads of *wheat*."

Figurative language requires the readers to recognize the connection between a figurative statement and the intended nonfigurative meaning. The intended connection is not always apparent to people of different cultural backgrounds who may have different ways of looking at things.

- A metonymy may need to have the implied extension made explicit. "He was reading the prophet Isaiah" (Acts 8:28, NASB) may be translated "He was reading *the book written by* the prophet Isaiah."
- A synecdoche may need to have the substituted part of the whole made explicit. "The Jews of Jerusalem sent priests and Levites to ask him who he was" (John 1:19, NIV) may be translated "*The leaders of* the Jews of Jerusalem sent priests and Levites to ask him who he was."
- If a hyperbole is taken literally, it needs to be rendered more exactly. "All the people of Jerusalem went out to him" (Mark 1:5, NIV) may be translated "*A great many* people from Jerusalem went out to him."
- Metaphors often need to have components of the comparison made explicit if they are to be properly understood. "The sun will be turned to darkness and the moon to blood" (Acts 2:20, NIV) could have the point of similarity made explicit to avoid its being taken literally: "The sun will be darkened and the moon *will be red as* blood." The clause in 1 Tim. 4:2 "Whose consciences have been seared as with a hot iron" might not be understood until it is filled out to "their consciences *have become insensitive and do not feel remorse when they do wrong,* just as *flesh that* is seared with a hot iron *becomes insensitive to pain*." (For other issues to consider if metaphors have to be fully filled out in order to be understood, see sec. 2.3.2.)

2.2 Making assumed background information explicit by means of footnotes

The biblical writers often mentioned culturally specific things; they referred to historical incidents and geographic locations; and they also assumed that the readers were familiar with the Old Testament. Knowing that they could count on their audiences to use the background knowledge they had, the authors could leave implicit some points that were important for understanding the full import of the message. The problem for translators is that such information is not in the written text itself and a reader who does not know the background has no way of grasping the import of the message.

When a translator inserts background information into the text, the translation may seem to include the translator's own statements, not those of the original author. This is most apparent when whole clauses and sentences are added. Consider the italicized additions in the following proposed translations: "Remember *how* Lot's wife *was turned into a block of salt when she looked back at the city they were leaving*" (Luke 17:32); "They make wide their phylacteries, *which were small leather containers strapped to the forehead or arms that contained scripture passages*" (Matt. 23:5); "*Then Jesus gave an illustration to show how his new teachings could not simply be added to the old rules of the Pharisees. He said,* 'No one sews a patch of unshrunk cloth on an old garment' " (Mark 2:21).

Any reader who compares such translations with the national-language version or the Greek text will realize that someone added information to what the original author wrote. The reader will see that Luke did not tell readers the details of how Lot's wife turned into a block of salt, Matthew did not explain to the Jews what a phylactery was, and Mark did not interrupt Jesus' teaching with a sentence to comment on what Jesus was doing and what he meant. While such additions give information that is important for readers to know in order to understand the message, they are clearly not what the author wrote. That is why footnotes are needed for those who do not know the background facts that the author wanted his readers to think of. The footnotes provide the needed information, but in a way that indicates they are not part of the text itself.

2.3 Deciding whether or not to use footnotes on the basis of acceptability to the readers

Usually, needed linguistic information is included as a part of the text of the translation and needed background information is placed in footnotes. However, there are a few instances in which the readers of the translation may feel that this rule should not be followed.

2.3.1 Providing unobtrusive background information in the text instead of the footnotes

Words are sometimes borrowed from the national-language version for use in the translation when there is no equivalent word in the receptor language. This is often done in the case of proper nouns, that is, for the names of people and locations. The context usually makes it evident that the foreign word (e.g., "Jesus," "Barnabas," or "Nicodemus") is the name of a person. In the case of place names, a classifier drawn from background knowledge can be added in the text. This can usually be done unobtrusively without causing problems. Often translators add classifiers such as "town," "region," and "river." For instance, Mark 1:9 might be translated "At that time Jesus came from *the town of* Nazareth in *the region of* Galilee and was baptized in the Jordan *River*."

When a classifier cannot be added unobtrusively, it is liable to be considered an unacceptable addition. "The town *of* Nazareth" may be an acceptable translation of "Nazareth," but "*the town which is called* Nazareth" may be considered an explanation added by the translator. The test is whether or not it seems plausible to readers that the author would speak of towns in such a manner to people who already knew the names of the towns in the area.

2.3.2 Providing linguistic information in footnotes instead of the text

Implicit information inherent in the text itself can legitimately be made explicit in the text when doing so makes the translation meaningful and natural. However, filling out the implied information may sometimes still be unacceptable to those readers who compare the translation with the national-language version. The criterion is whether it seems plausible to the reader that the author would make such information explicit. If it seems implausible, a footnote would be a better means of explaining it. The following are examples of making implicit information explicit in a translation:

- The phrase "they make their phylacteries wide" (Matt. 23:5, NIV) could be translated with a descriptive phrase, "they wear very big containers of Scripture on their arms." If bilingual readers were to compare this to a national-language version, they probably would agree that since they have no idea what a phylactery is, this phrase is the best way to translate it in their own language. However, "*big boxes of Scripture called* phylacteries" is likely to be perceived as an addition by the translator. Retaining a loan word when using a descriptive phrase (as in "a big animal called a camel," "a drug called myrrh," and "a festival called Pentecost") has been attempted by some, but such a solution is likely to fail the criterion of plausibility—it sounds as though the author or speaker is explaining to his original audience the meaning of the words he is using. People in the target language don't go around explaining the words they are using and it is not plausible that the original authors did either. In general, a phrase using "called" to explain a word in the translation is—from the point of view of historicity—a poor solution. However, it is perfectly acceptable in extratextual helps where it is apparent that the translator is providing information needed by the contemporary reader.
- The three components of a metaphor are topic, image, and point of similarity. "All who are under the yoke of slavery" (1 Tim. 6:1, NIV) could be filled out "all you *who are forced to work as* slaves, *as oxen are forced to work by* being yoked *to a plow.*" "Fan into flame the gift of God" (2 Tim. 1:6, NIV) could be filled out "*As someone* fans *the glowing coals of a fire so that it will burn again, so you are to put into practice again* the gift that God gave you." However, the issue of acceptability may arise if all of the components are made explicit. When the result is stylistically heavy and the translation loses the beauty of a metaphor, it may be better to drop the comparison. This has been done in the CEV with its renderings "if you are a slave" and "make full use of the gift that God gave you." However some metaphors need to be retained and, in such a case, footnotes or glossaries may be used to explain them. It is advisable to retain important titles such as "the lamb of God" and "the Son of God." Extended metaphors usually need to be retained also, for example, the image of building in 1 Cor. 3:10–12 and of the bridegroom and wedding in Matt. 9:15.

3. Categories of footnotes

The major categories of information for which footnotes are appropriate are background information, linguistic information, and interpretational information. Each of these may be further subdivided.

3.1 Background information

Background information can be separated into different categories based on the need for different approaches. The following six categories cover most situations that might require footnotes.

3.1.1 Unknown geographic locations

In order to understand the text it is often necessary that a reader know what the geographic location or feature is that is being referred to. Sometimes a footnote would be helpful. An example is in Luke 5:1, where the Lake of Gennesaret is named. In the parallel passages in Matt. 4:18 and Mark 1:16, this lake is referred to by its more common name, the Lake of Galilee. To avoid the impression that this is a different body of water, a footnote can give the information that Lake Gennesaret is another name for the Lake of Galilee. An alternative solution is to harmonize all references to the lake and everywhere use 'the Lake of Galilee' to express the name of the same lake in the target language. Then the use of the different name in Luke 5:1 would have to be explained in a footnote in some such way as "The original says the Lake of Gennesaret, which is another name for the Lake of Galilee." In general, it is most meaningful to make the clarification in the text and then, but only if necessary, present the actual wording in the footnote.

3.1.2 Unknown historical background

New Testament references to persons or events often require readers to know the historical background; otherwise they will not understand how these references fit the context. An example is in Acts 12:1: "At that time King Herod caused terrible suffering for some members of the church" (NIV). To prevent the reader from assuming that this King Herod is the same King Herod of Matt. 2:1, a footnote can give the information that this king is Herod Agrippa I, grandson of Herod the Great, who was king when Jesus was born.

3.1.3 Unfamiliar symbolic actions

Symbolic actions in Scripture may not be meaningful to contemporary readers of a translation. A given action may have an entirely different significance in their culture. An example is in Luke 22:47 (NIV): "While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him." For cultures where kissing between men is considered strange, a footnote can inform the reader that it was the custom among the Jews at that time for a man to greet another man by giving him a kiss on the cheek. Alternatively, the action could be translated generically without a footnote, "He approached Jesus to greet him." In Luke 18:13, the tax collector is said to "beat on his breast" as he asked God to have mercy on him. If the function of this act is unknown to present-day readers, it may be made explicit unobtrusively as in NLT: "he beat his chest in sorrow." But if this action has another function in the target-language culture, such as indicating boasting or being antagonistic, then "beat his chest" could have a footnote to explain what it meant in New Testament times. Alternatively, the function could be stated without the action: "he was filled with remorse."

3.1.4 Unknown objects and occupations

Many things mentioned in Scripture are unknown in the culture of a translation's readers. An example is in Mark 4:3–8, beginning with "A farmer went out to sow his seed," and continuing with the various types of soil upon which the seed fell. For people whose method for planting seed is different, such as using a dibble stick to make holes for the seeds, a footnote could explain that in the days of Jesus seeds were scattered by hand over plowed ground. A picture could be of great help at this point.

3.1.5 Different beliefs

Beliefs held by the biblical authors may not be understood by a translation's readers. They may even be in conflict with the readers' own beliefs. In most cultures people have some ideas about the nature of God, but the New Testament presents God uniquely as three persons without separate existences, all so completely united as to be one God. That the divine nature subsists in three distinctions—Father, Son, and Holy Spirit—is implied in Scripture. Some religious groups violently oppose this belief.

The designation of Jesus as the Son of God is common in the New Testament. A footnote directing the reader to a glossary item explaining the meaning of this title would be helpful for countering uninformed objections that may be present in the culture.

Other beliefs that are likely to need explanation are the categories of clean and unclean and the sacrifice of animals to atone for sin. An explanation may also be needed for which actions constitute sin.

3.1.6 References to information contained in another part of the Bible

The authors of the Bible made frequent references to people, events, and customs found elsewhere in the Scriptures. They also quoted from Scripture sources. Many times a knowledge of the biblical background is necessary to understand the significance of some biblical references in the text.

3.1.6.1 References to people

In the New Testament there are many references to people. Their names will often be strange and unfamiliar to new readers of the translation. At times it is sufficient just to give the names, as, for example, in Rom. 16:14, "Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them" (NIV). Here it is sufficient to know that these are some people who are to be greeted. But sometimes it is important to know the background of the person who is mentioned, as in Matt. 3:9, "And do not think you can say to yourselves, 'We have Abraham as our father' " (NIV) Here it is important to know that Abraham was the founder of the Jewish nation and all Jews thought that being his descendants gave them special status.

3.1.6.2 References to events and customs

In the New Testament there are many references to events and customs mentioned in another part of the Bible. Explanations of Old Testament references are often needed in footnotes, although once the whole Bible is translated, cross-references can be used to direct the reader to the passage in view. An example is in Luke 17:32, "Remember Lot's wife!" (NASB). A footnote could give the basic information that Lot's wife was transformed into a column of salt when she disobeyed the Lord's command and looked back at the city they were leaving. But once Genesis is translated, a simple cross-reference to Gen. 19:26 may be sufficient.

3.1.6.3 Quotations from the Old Testament

The New Testament contains numerous quotations from the Old Testament. It is important that the reader understand that a quotation is being given and that since such quotations are from the Holy Scriptures, they provide grounds for the argument that is being developed. Sometimes the text itself indicates the source of the saying. For example, the book may be named in the text: "For Isaiah says" (Rom. 10:16), "As he says in Hosea" (Rom. 9:25). More often the introduction to a quotation is simply "As it is written," which may be translated "As it is written in the Scriptures."

The translator must judge the value of giving a cross-reference to the source verse in a footnote. If the Old Testament book has not been translated and the readers do not use the national-language version, a cross-reference is not useful. For readers unacquainted with the many books of the Bible a footnote could be worded, "These words are written in the Old Testament," perhaps followed by a parenthesis giving the book and verse number(s). But if church leaders are already using a national-language version as well as the translation, then cross-references would be of value to them.

3.1.6.4 Parallel passages

Parallel passages are passages that are duplicated or nearly duplicated in another portion of Scripture. The synoptic Gospels contain many passages that are very similar. If parallel passage references are given, they are usually listed just below a section heading, not in a footnote.

3.2 Linguistic information

The meaning and even pronunciation of some Hebrew words occasionally play a part in understanding a passage. Where this is the case, a footnote of explanation will be helpful to the readers. The same is true of those figures of speech which, if kept in a translation, might not be understood or might be misunderstood.

3.2.1 The meaning or sound of a particular word in Greek or Hebrew

There are occasions where the meaning of a person's name is pertinent to what is said about him. An example is in Matt. 1:21: "She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins" (NIV). To understand the *because* clause, it is necessary to know that the Hebrew form of the name Jesus means 'the Lord saves'. There are many examples in Genesis and the prophetic books where the name given to a person had a meaning in Hebrew that was significant to the passage. In such cases the significance can best be brought out with a footnote.

It is important to know the sound of a name in some verses. An example is in Matt. 27:45–46: "About the ninth hour Jesus cried out in a loud voice, '*Eloi, eloi, lama sabachthani*?'—which means, 'My God, my God, why have you forsaken me?' When some of those standing there heard this, they said, 'He's calling Elijah' " (NIV). To understand why the people thought such a thing, a footnote could be given to explain that in the Aramaic language that Jesus spoke, the name Elijah sounded like *Eloi*, a word that means 'my God'.

3.2.2 Explanations of figures of speech or symbols

Much of the figurative language in the New Testament is not understood correctly if it is translated into other languages without making adjustments. Readers may not recognize that an expression is figurative and may take it literally. Even if readers understand that it is figurative language, they may not understand the intended meaning of the figure. Comprehension checks determine where there are problems. In a meaning-based translation most figurative language is expressed meaningfully. Sometimes, however, adding a footnote makes the meaning clear more easily than adjusting the text, as in 1 Cor. 3:10–15, where it speaks of builders and materials that endure or are burned. A footnote could say that Paul's laying a foundation refers to Paul's work of preaching the gospel in places where people had not yet heard. The other builders are those who came after Paul and taught the new believers more about Christ. A note concerning gold and straw may also be needed to explain that they refer to the true Christian teachings while hay, wood, and stubble, which can be burned, refer to teachings that are wrong or of no value.

In Matt. 9:15 is the image of a bridegroom in company with his guests who is then taken away. If comprehension testing of the translation finds that readers are puzzled about the significance of this image, a footnote can give the information that the bridegroom in the story represents Jesus while the guests represent his followers.

3.3 Interpretational information

A meaning-based translation requires a good understanding of the source text. While commentaries are a great help in understanding it, they sometimes differ as to which text was the original one and they often have different interpretations as to what the text means.

3.3.1 Textual variants

Generally, textual variants do not need to be indicated. However, if the national-language version is based on a different source text than the translator of the local version used, the variant reading should be given in a footnote. This will protect the translation team from the readers' assuming that the team had mis-

understood the national-language version or had been careless. In fact, when done appropriately, this tends to enhance the credibility of the local version. An example is in Mark 9:29, "He replied, 'This kind can come out only by prayer' " (NIV). If the national-language version used in church follows the Textus Receptus ("This kind can come forth by nothing but by prayer and fasting"), a footnote could point out that some manuscripts have "by prayer and fasting."

3.3.2 Literal translations

When the goal is a meaning-based translation, a more specific rendering may be required in some passages. Then when it is compared to a literal translation, questions might arise. In such a case, the literal translation can be placed in a footnote. An example is in Matt. 20:20: the translation might read "the mother of James and John" (as in CEV and NLT), and a footnote could add the information that the Greek text says "the mother of the sons of Zebedee." The more meaningful rendering belongs in the text of the translation and the literal form in the footnote.

3.3.3 Alternative interpretations

Commentaries and versions abound with notes about differences of interpretations. According to the *Exegetical Summary of Philippians,* there are 298 places where commentators and versions differ on points of interpretation. The NIV picks six of those places to indicate alternative translations in footnotes. Translators of a meaning-based translation, however, must choose the one interpretation they consider to have the best justification—a first translation in a given target language is not the place to list alternatives. However, if the national-language version takes a different interpretation, then a footnote giving the alternative interpretation will show that the translators have recognized that possibility.

3.3.4 Puzzling statements

Some statements in the Bible that can be translated easily enough may nevertheless puzzle the readers as to why they were written. An example is in Rom. 16:22: "I, Tertius, who write this letter, greet you in the Lord" (NASB). Since the letter is authored by Paul, who frequently refers to himself as "I" in the letter, the statement by Tertius can indeed be puzzling. A footnote could be added here to explain that Paul probably dictated the letter to Tertius to write, and Tertius added his own personal greeting at this point.

4. The need for footnotes and a glossary to work together

A glossary is a section at the back of a book that gives details about people, festivals, professions, titles, customs, and other things unknown to readers of the translation. This is much the same information with which footnotes are concerned. However, if a long footnote would be required, the subject is better treated in a glossary. If an item needs the same lengthy explanation at several places in the text, it is much better to have one glossary item to explain it fully.

A glossary should be a work in progress. It is not enough to translate from a model glossary after the translation is completed. Each entry needs to be checked and re-checked as new passages are translated to make sure the basic entry actually covers what is needed for each passage. If not, the entry needs to be amplified. However, if the needed information is context-specific and applies to one passage only, the extra piece of information can be handled by a footnote with directions to "also see" the entry in the glossary.

A footnote can be used to direct the reader to an item in the glossary. For example, the mention of the feast of Pentecost in Acts 2:1 could have a footnote that reads "**2:1** *Pentecost*. See this word in the glossary on page XX." Giving the page number for the glossary item gets around the major obstacle in using a glossary, that of not knowing how to finds words in alphabetical order. Often only the first occurrence needs to have a footnote directing the readers to the glossary.

5. Customizing footnotes for a specific receptor audience

Even if a set of generic footnotes is available for translation, it will need to be adapted to supply information required by a specific receptor audience. The process of preparing footnotes should be

interactive with the translation process. The footnotes, like the translation, should be drafted and then tested for comprehension. As problems arise, solutions to the problems will be drafted, then retested. At the same time the text of the translation will be undergoing refinement and the determination of what information needs to be supplied in footnotes may be modified as the translation itself is revised. A footnote is probably needed in the following situations:

- If readers wonder about objects or actions that are foreign to their culture. For example, they might wonder how people could be on rooftops without sliding off (see Matt. 24:17), why people would hinder the coming of Jesus by putting branches down on the road in front of him (Matt. 21:8), or what was wrong with the anchors that made the sailors want to throw them off the boat (Acts 27:29).
- If readers misunderstand the text. They can't be left thinking that the poor widow who gave only two coins gave more than anyone else because the coins were U.S. currency (Luke 21:2–3).
- If readers are puzzled as to why something is said in the text. They might wonder why they are to be like salt (Matt. 5:13), why Acts is addressed to someone named Theophilus and what the earlier book was that had been sent to him (Acts 1:1), why people are called gods (John 10:34), why in the middle of Acts the narrator suddenly starts using the pronoun 'we' (Acts 16:10), and how blood could pay for sins (1 Pet. 1:19).
- If readers miss the point of an argument or do not see how something supports it. For example, they might not understand how God's being the God of Abraham, Isaac, and Jacob would prove that the he is the God of the living and not the dead (Matt. 22:32).
- If readers miss the significance of a passage or event and it is really important to grasp it. Translators often disagree on how significant something must be in order for it to require a footnote. For instance, is the genealogy in Matthew 1 sufficient without additional comment, or is its significance important enough to mention it in a footnote?

6. Layout considerations

A footnote appears at the foot of the page. It is not a translation of the source text, but a comment made by the translator. It is necessary to mark the text in an unobtrusive way so that the reader will look for a footnote about the marked item. The format of the footnote should differentiate it from the body of the text.

6.1 Marking words in the text to signal the existence of a footnote or a glossary entry

When there is a footnote, the item in the text that the footnote explains must be marked to show that there is a footnote. The traditional method of marking footnotes with superscript letters is not easy for new readers to use. One of the two following methods is better.

Mark items in the text with the same mark to signal both footnotes and glossary entries. An asterisk (*) is the mark used most often and should be placed immediately after the word or phrase in the text. If there are two footnoted items in the same verse, an asterisk should be placed after each item. Readers must learn that an asterisk indicates that there is information about the marked item at the bottom of the page. The footnote at the bottom of the page should not include an asterisk. Its form has three parts: (1) the chapter and verse number in bold type, (2) the word or phrase being discussed in italics, and (3) the relevant information in regular type. Every entry in the glossary appears also as a footnote, at least once at its first occurrence in the New Testament, and sometimes more often as deemed helpful. Such a footnote must give the exact form of the word used in the glossary as well as the page number for finding it in the glossary. For example, in Matt. 2:4 the phrase "and teachers of the Law" would appear with an asterisk immediately after "Law" and the footnote below would read "**2:4** *teachers of the Law*. They were men who taught the meaning of the Old Testament. Read about them in the glossary on page XX."

Mark items in the text with one mark to signal footnotes and a different mark to signal glossary entries. Most often recommended are a dagger (†) to mark footnotes and an asterisk (*) to mark glossary items. Readers must learn two things: a dagger means there is more information about this item at the bottom of

the page and an asterisk means there is more information about this item at the back of the book. With this approach, it is not necessary to provide a footnote for the glossary entries, since readers learn to associate asterisks with glossary items. Also, they tend to remember what they have already read about a particular glossary entry and they can just continue reading without turning to the glossary. Using a glossary does require a certain facility in finding words that are arranged alphabetically, and it might be difficult for new readers. Readers must also realize that singular and plural forms of a word will have only one entry in the glossary.

6.2. Design of the footnotes

A footnote at the bottom of the page must be separated from the text of the translation. This can be accomplished by one or more of the following conventions:

- Place a dividing line above the footnotes to separate them from the text. Instead of the common partial line, a line extending across the width of the page may be better.
- Use a distinctive style for footnotes. For example, start the footnote with chapter and verse numbers in bold, italicize the word or phrase being commented on, and use regular type for the comment itself.
- Use different font sizes. If the text of the translation uses 12 points, use 10 points for the footnotes.
- Use a different font style. If the text uses a serif style, use a sans serif style for the footnotes.

It is very important that footnotes not only be well designed, but that readers be well instructed in their use. It is already necessary to teach the use of book titles, section headings, verse numbers, and running heads. The use of footnotes and glossaries can also be taught and their value is worth the effort. Introductory reading books and trial editions of Scripture portions can be constructed to introduce footnotes and get readers used to them. Courses for church leaders and others can be an effective means of teaching this.

APPENDIX: Basic Footnotes for the Books of the New Testament

A list of basic footnotes for the New Testament would be very helpful to translators who are considering what footnotes are necessary for their translations. The footnotes in this appendix are my attempt to begin developing such a list. They are called *basic* because (1) they treat only the items that seem to require an explanation for an adequate understanding of the basic message of the text and (2) they treat the background information that probably needs to be understood in most translations. Improvements to this list are invited from other translators.

Features of the basic footnotes

1. The basic footnotes are limited to just the background information that is necessary for ordinary readers to read the text with comprehension. Translators find that commentaries bring out information that they themselves had never learned through many years of Bible reading. If we tried to supply footnotes for *all* kinds of background material, the footnotes would take too much space. Ordinary readers would find so many footnotes to be too daunting to even start reading the translation. Even a study Bible designed for scholarly use would have many more footnotes than are needed for ordinary reading. The basic footnotes try to keep the number of footnotes to a minimum.

2. Most of the types of footnotes found in English versions are not in this basic list. A major focus of the footnotes in English Bibles is variant readings and alternative interpretations, but the basic list does not include such things. Most translators for minority languages choose one variant or one interpretation—the one they consider to have the best justification—and use it without providing alternatives in a footnote. However, when the national-language version, or a version in a related dialect, has chosen a different Greek text or interpretation in some passage, a footnote of this kind usually should be supplied.

3. The basic footnotes are designed for meaning-based translations in which linguistically implicit information is presumed to have been supplied, when needed, in the text. Metaphors, for example, would ordinarily be translated meaningfully in a meaning-based translation. However, for complicated or long metaphors footnotes may be needed to help readers understand the images retained in the text.

4. The basic footnotes assume that a glossary will be included at the back of the publication. A sample glossary is on the *Translator's Workplace* CD-ROM: "How To Make a Glossary and Topical Index" by Katharine Barnwell and Richard Blight. A footnote that is cross-referenced to a glossary entry is given at the *first* occurrence of the word in a particular book. To help new readers who might have trouble using an alphabetical list, the page number of the glossary entry is included in the footnote. For the sentence "See … in the glossary on page XX," the actual page number (once it is known) should replace "XX" and the words "in the glossary" could be omitted. At the end of the list of footnotes for each book of the Bible, a list of the items mentioned for reference to a glossary is given.

5. The basic footnotes contain a few cross-references to Old Testament books. However, such cross-references should be given only if those Old Testament books have already been published. If cross-references to Old Testament quotations in other New Testament books are desired, almost any English version can supply them.

6. Some of the basic footnotes, or parts of them, would be unnecessary with a translation that expresses the meaning in another way. A footnote for 'slave' is given in the basic footnotes as an example of what could be done in languages where this concept is unknown; however, for a language that already has a good word for 'slave' a footnote would of course be unnecessary. Some footnotes would not be necessary if the information is given in an introduction to the particular book.

7. I used the text of the *New American Standard Bible* to supply the vocabulary for the footnote references, but using that particular version does not limit the usefulness of these footnotes. A word such as 'scribe' in NASB might be translated with a descriptive phrase such as 'a teacher of the Law', but such a phrase would still require a footnote or a glossary item. Most of the footnotes concern needed background information that is assumed by the Greek text and therefore the list should be useful for any translation that is based on the Greek text.

The future of the basic footnotes

I have read through the New Testament from the standpoint of someone who is not acquainted with the Bible and noted the places where I thought it was important that I have more information in order to adequately understand the gist of the message or where I became especially curious about why a reference was made to a person or place. The list of basic footnotes that follows is *an initial attempt* to present the minimum number of footnotes that are needed to supply essential information that the Greek text does not make explicit. After having Betty Eastman edit the first part of this article and come up with many needed improvements, I am well aware that the following list also needs much improvement. The information of many of the footnotes needs to be improved. The wording needs to be made easier to translate. Additional footnotes probably need to be supplied.

I hope that others who have come to see the need for footnotes will join in developing the list of basic footnotes so that future translators may have useful suggestions for the kind of footnotes they should include in their translations. If some would take one or more books to revise and send the results to the SIL Translation Department it would be enormously helpful. Maybe there are some who will be so enthusiastic about the project that they will help improve the entire list! Back-translations of footnotes already published in translations would be useful. Translators who are presently translating can help by reporting the footnotes they needed to make their translations meaningful. All suggestions are very much desired. Please keep on emailing such information to *translation_department@sil.org* with "Basic Footnotes" as the subject.

Basic Footnotes for Matthew

1:1 *the record of the genealogy*. Abraham was the ancestor of all the Jewish people. Many years after Abraham lived and there were many Jews, God chose David to rule over them. God said that he would choose a descendant of David to be an even greater ruler than David. This list shows that Jesus Christ is that descendant of David whom God chose.

1:11 *the deportation to Babylon*. King Nebuchadnezzar defeated the Jewish army and forced many of the Jews to move to the land of Babylon. Seventy years later, King Cyrus of Persia defeated the Babylonian army and he permitted the Jews to return to their own land.

1:16 *Messiah*. This is the title given to the descendant of King David whom the prophets said God would choose to save the people and rule over them. See *Messiah* in the glossary on page XX.

1:18 *Holy Spirit*. See this name for God in the glossary on page XX.

1:20 *angel*. Before God created people he created angels to serve him in heaven. See *angel* in the glossary on page XX.

1:21 *Jesus*. In the Jews' language, the name Jesus means "God saves."

1:22 *the prophet*. The prophet Isaiah wrote these words 700 years before Jesus was born (Isaiah 7:14). A prophet is a person who speaks a message from God. Sometimes he tells what will happen in the future. See *prophet* in the glossary on page XX.

2:1 *Magi*. They were men from another country who thought that the way the stars appeared in the sky showed what would happen on the earth.

2:2 *Jews*. This is the name for the people who were descendants of Abraham. Their country was Israel.

2:2 *his star*. When they saw this new star in the sky, it was a sign to them that a new king had been born.

2:4 *the chief priests*. They were the men in charge of worship at the temple in Jerusalem.

2:4 *scribes*. These were men who taught the meaning of the Old Testament.

2:5 *the prophet*. These words were written by the prophet Micah about 700 years before Jesus was born (Micah 5:2). See *prophet* in the glossary on page XX.

2:11 *myrrh*. Myrrh is a perfume. Like the gold, this gift was very valuable and fit to be given to a king.

2:15 *the prophet*. The prophet Hosea wrote these words about how God had brought the Jews back from Egypt long ago (Hosea 11:1). Now God would also bring his Son Jesus back from Egypt.

2:18 *Rachel*. Rachel was a wife of Jacob, from whom all the Jews of Israel had descended. When Rachel died she was buried in the town of Ramah. The Jews considered her to be the mother of their nation. In this verse she represents the Jewish mothers who were mourning because King Herod's soldiers had killed their babies.

2:23 *He shall be called a Nazarene*. There is no Old Testament verse that says this, but several verses in the Old Testament predicted that the Messiah would be despised. People from Nazareth were despised by those who lived in the city of Jerusalem.

3:7 *Pharisees and Sadducees*. Two different Jewish religious groups. See *Pharisee* in the glossary on page XX and see *Sadducee* on page XX.

3:9 *Abraham*. He was the founder of the Jewish nation and all Jews thought that being his descendants gave them special status with God.

3:10 *trees*. People are compared to trees here. A tree being cut down because it did not have good fruit is like people being punished because they did not do what is good.

3:11 *I am not fit to remove his sandals*. A servant who waited on an important person would remove that person's sandals. John meant that he was a very ordinary person and did not feel worthy of being even a servant of Jesus.

3:11 *baptize you with the Holy Spirit*. This prediction came true at the time of the Pentecost feast following Jesus' resurrection, when Jesus sent the Holy Spirit to empower his disciples (Acts 2:1–4). See *Holy Spirit* in the glossary on page XX.

3:11 *with fire*. This fire may refer to the judgment that is mentioned in the next verse, or it may refer to the flames of fire seen at Pentecost, or it may be a symbol of purification.

3:12 *winnowing fork*. This is a fork with long prongs that was used to throw the grain and chaff up into the air. The wind would blow away the chaff and the grain would back fall to the ground.

3:12 *wheat ... chaff*. Good people are compared to wheat, and bad people are compared to chaff.

4:1 *devil*. This is a name that refers to Satan. See *Satan* in the glossary on page XX.

4:3 *the tempter*. This is a name that refers to Satan by describing what he does.

4:3 *Son of God*. A title for Jesus. See *Son of God* in the glossary on page XX.

4:5 *the holy city*. The city of Jerusalem.

4:12 *John had been taken into custody*. See 14:3–5 for the reason why the king had put John in prison.

4:13 *Zebulun and Naphtali*. These are lands near the Lake of Galilee. Many Gentiles lived there.

4:19 *fishers of men*. Jesus called his disciples fishers of men because they would learn how to persuade men and women to become his disciples too.

4:24 *demoniacs*. Demons were evil spirits. See *evil spirit* in the glossary on page XX.

4:25 *the Decapolis*. An area near the Lake of Galilee that included ten towns in which Gentiles lived.

5:3 *poor in spirit*. People who do not feel proud and self-sufficient but know they need God to help them.

5:13 *salt*. Salt improves the taste of meat and preserves it from spoiling. Jesus wants his disciples to be like salt as they live among other people in order to influence them to live better lives.

5:17 *the Law or the Prophets*. These words refer to the law written by Moses and the writings of the ancient Jewish prophets. Together they refer to the whole Old Testament.

5:20 *Pharisees*. A very strict religious group. They were careful to obey the Jewish Law and many other Jewish rules and customs.

5:43 *Love your neighbor as yourself*. This command is recorded in Leviticus 19:18. The command to hate one's enemies was not in the Old Testament but this is what some Jewish teachers taught.

6:13 Some ancient manuscripts add at the end, "for yours is the kingdom, and the power, and the glory forever. Amen."

6:29 *Solomon*. Solomon was the son of King David. He was the richest king the Jews ever had.

7:6 *dogs ... swine*. These animals are used here to represent people who opposed Jesus' teachings. Animals do not appreciate valuable things. People who opposed Jesus despised his teachings.

7:12 *the Law and the Prophets*. See the note at 5:17.

8:2 *clean*. Leprosy made people ritually unclean. Lepers were not allowed to enter the temple area or associate with healthy people. To be considered clean again they would have to be healed of leprosy.

8:4 *Show yourself to the priest*. The law required that a priest examine someone who had been a leper to see if that person was really healed. If a priest agreed that he was healed, then that person could offer a lamb as a sacrifice and after that the priest would declare him ceremonially clean.

8:11 *Abraham, Isaac and Jacob*. These three men were the first ancestors of the Jews.

8:20 *Son of Man*. A title for Jesus. See *Son of Man* in the glossary on page XX.

9:1 *his own city*. Jesus was then living in the city of Capernaum.

9:9 *a man called Matthew*. Matthew wrote this book. Even when he wrote about himself, he wrote as though he was someone else telling the story.

9:10 *tax collectors*. The Jews despised tax collectors because they worked for the Roman government. Tax collectors usually demanded more money from the people than the amount set by the Romans and then they kept the additional money for themselves.

9:10 *sinners*. These were people whom the Pharisees considered to be especially sinful because they did not follow all of the Pharisees' rules.

9:13 *I desire compassion and not sacrifice*. These words are what the Old Testament prophet Hosea heard God say (Hosea 6:6).

9:15 *bridegroom*. Jesus compared himself to a bridegroom with his friends at a wedding party. People do not want to fast at a party. While Jesus and his disciples were together, the disciples did not fast. But later, when Jesus was arrested and killed, they would be sad and want to fast.

9:16–17 Jesus' new teachings are like a new piece of cloth. They are not a "patch" to be used along with the old rules of the Pharisees to try and make the old rules a little better.

9:17 *the wineskins burst*. When wine is being made from grape juice, gas is formed. If it is stored in containers made of an animal's skin, the gas stretches the skin. If the skin is old and dry, it bursts and the wine is lost.

9:18 *ruler*. This man was Jairus, a leader in a synagogue (see Mark 5:22).

9:23 *flute-players*. Musicians were hired to play for mourning ceremonies.

9:27 *Son of David*. A title for the Messiah, God's specially chosen descendant of David.

9:37 *harvest*. People who are ready to believe in Jesus are like a ripe harvest. Disciples who tell them the Good News are like harvest workers.

10:4 *Zealot*. The Zealots were a group of Jews dedicated to driving out the Roman officials who ruled over the land of the Jews in the time of Jesus.

10:14 *shake the dust off your feet*. Doing this was a sign that they would have nothing more to do with the people who lived there.

10:15 *Sodom and Gomorrah*. Two towns that God destroyed in ancient times because of the wicked people who lived there (Genesis 19:27–29).

10:25 *Beelzebub*. This is a name that people gave to Satan.

10:27 *proclaim from the roofs*. It was their custom to make public announcements from the flat roof of a house. There were stairs to reach the housetop.

10:35–36 Jesus was quoting words written by the prophet Micah in the Old Testament (Micah 7:6).

10:38 *take his cross*. The Romans punished the worst criminals by putting them to death on a cross. On the way to the place where they would die, they had to carry the cross. Following Jesus is like carrying a cross because Jesus' followers must always be ready to suffer for his sake, and even die for him.

11:3 *the Expected One*. These words refer to the Messiah, whom the people thought would come one day and rule over them as their king.

11:13 *the prophets and the Law*. This refers to the writings of the prophets in the Old Testament and the law written by Moses.

11:14 *Elijah who was to come*. Elijah was a prophet who lived about 800 years before John. The prophet Malachi had written in the Old Testament that God would send Elijah back to Israel just before the Messiah (Malachi 4:5–6).

11:21 *Tyre and Sidon*. Ancient cities whose people were enemies of the Jews (Joel 3:4–8).

11:21 *sackcloth and ashes*. People put on rough clothing made from sackcloth and sprinkled themselves with ashes in order to show that they were mourning and repenting of their sins.

12:2 *unlawful*. The Old Testament Scriptures prohibited work on the Sabbath Day. The Pharisees said that when the disciples picked some grain to eat, it was the same as reaping grain, which was work.

12:3 *what David did*. What King David did was written in the Old Testament (1 Samuel 21:1–6).

12:5 *break the Sabbath*. In the Old Testament, the law says that the priests are to work on the Sabbath Day by offering sacrifices (Numbers 28:9–10).

12:7 *I desire compassion, and not a sacrifice*. These words are what the Old Testament prophet Hosea heard God say (Hosea 6:6).

12:10 *lawful to heal on the Sabbath*. The Pharisees considered healing to be work and therefore one should not heal on the Sabbath. See *Sabbath* in the glossary on page XX.

12:24 *Beelzebub*. This is a name that people gave to Satan.

12:42 *the queen of the South*. The record of the visit of the queen of Sheba to King Solomon is written in the Old Testament (1 Kings 10:1–10).

13:1 *sea*. This was the Lake of Galilee.

13:3 *to sow*. The Jewish farmers scattered seeds on top of the ground after it was plowed.

13:23 *who indeed bears fruit*. Good deeds that a person does are compared with good crops that a field produces.

13:53 *his hometown*. Jesus lived in the town of Nazareth when he was a boy.

13:55 *Simon and Judas.* Jesus' half-brothers. They were not among his followers. There were two different men among the disciples with these same names.

14:1 *Herod*. Herod Antipas, the son of the King Herod who ruled when Jesus was born.

15:2 *tradition of the elders*. The Pharisees had a rule that people must go through a ceremony of washing their hands in a special way to make themselves acceptable to God.

15:4 *Honor your father and mother*. This command was written in the Old Testament (Exodus 20:12).

15:4 *anyone who curses*. This command was written in the Old Testament (Exodus 21:7).

15:22 *Son of David*. The woman believed that Jesus was David's descendant who was the Messiah.

16:4 *the sign of Jonah*. This sign is explained in Matthew 12:39–40.

16:16 *Simon Peter*. Peter's name was Simon before Jesus gave him the new name Peter.

16:18 *Peter*. In the Greek language, the name Peter means "rock."

16:23 *Satan*. The devil's name is Satan. Jesus called Peter Satan here because if Jesus had done what Peter said, he would have been doing what Satan wanted.

16:24 *take up his cross*. The Romans punished the worst criminals by putting them to death on a cross. On the way to the place where they would die, they had to carry the cross. Following Jesus is like carrying a cross because Jesus' followers must always be ready to suffer for his sake, and even die for him.

17:3 *Moses and Elijah*. Prophets of God who lived in ancient times. Although they had been dead for hundreds of years, they now came from heaven to talk with Jesus. See *Moses* in the glossary on page XX and Elijah on page XX.

17:10 *Elijah must come first*. See the note on Matthew 11:14.

18:6 *millstone*. A large, flat stone used to grind grain.

18:10 Some ancient manuscripts add verse 11: "For the Son of Man has come to save that which was lost."

18:16 This is one of the commandments written in the Old Testament (Deuteronomy 19:5).

19:7 This is one of the commandments written in the Old Testament (Deuteronomy 24:1–4).

19:11 *who made themselves eunuchs*. This probably refers to their resolve to devote their entire time to God rather than to physically making themselves eunuchs.

19:18–19 These commands are written in the Old Testament (Exodus 20:12–16).

20:20 *the sons of Zebedee*. James and John, two of the twelve disciples. See Matthew 4:21.

20:22 *drink the cup*. This was a way of asking them whether they could endure the kind of suffering Jesus must endure.

21:4 *the prophet*. The prophet Zechariah wrote this in the Old Testament (Zechariah 9:9).

21:8 *spread their coats ... were cutting branches*. This was how the Jews welcomed an important person.

21:9 *Hosanna*. This word in the Jews' language means "save." It was used as an exclamation of praise.

21:12 *buying and selling*. Merchants brought livestock and birds into the temple area to sell them to the people who wanted them for making sacrifices to God.

21:12 *money changers*. These men exchanged ordinary money from other countries for the special kind of coins the priests required in payment of the temple tax or for buying animals for sacrifices.

21:13 *my house ... prayer*. God spoke these words and the prophet Isaiah wrote them down in the Old Testament (Isaiah 56:7).

21:13 *robbers' den*. Jesus was referring to what the prophet Jeremiah wrote in the Old Testament (Jeremiah 7:11).

22:16 *Herodians*. The Herodians were the Jews who supported the rulers appointed by the Romans in order to gain advantages for themselves. The Pharisees opposed Roman rule, but both groups wanted to trick Jesus into saying something that would get him in trouble with the Romans.

22:17 *Caesar*. Caesar was one of the titles of the supreme ruler of the Roman Empire. The Romans had conquered many nations and Caesar was the ruler of them all. Every ruler of Rome was called Caesar.

22:32 *He is not the God of the dead but of the living*. Abraham, Isaac, and Jacob had died in ancient times. But Jesus says here that they are nevertheless alive in God's presence.

22:42 *the Christ*. Christ is a title that means Messiah. See *Messiah* in the glossary on page XX.

23:5 *phylacteries*. Small leather boxes that contained a paper written with passages from the Old Testament. The Pharisees thought that Deuteronomy 6:8 meant that the boxes should be tied to their foreheads or their left arms. Some Pharisees made larger boxes than others had in order to show off.

23:13 Some ancient manuscripts add verse 14: "Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, and for a pretense you make long prayers; therefore you will receive greater condemnation."

23:27 *tombs*. Some people made special little houses in which to keep dead bodies instead of burying them in the ground.

23:35 *Abel*. The first man to be murdered. The story is in the Old Testament (Genesis 4:8).

23:35 *Zechariah*. He was the last person to be murdered during the years when the Old Testament was written (2 Chronicles 24:20–21).

24:15 *the abomination of desolation*. The prophet Daniel wrote about this in the Old Testament (Daniel 9:27; 11:31; 12:11).

24:15 *the holy place*. This probably means the temple.

24:17 *on the roof of the house*. Most houses in Israel had flat roofs. There were stairs on the outside of the house to reach the roof. People would often go up to their roof to relax in the cool of the evening.

24:20 *Sabbath*. The Jews had a rule that no one could travel more than a certain short distance on the Sabbath Day.

24:28 *Wherever the corpse is, there the vultures will gather*. This saying is used here probably to mean that Christ's coming will be clearly visible to all, just as people can see where a corpse must be when vultures are flying in circles above it.

24:34 *this generation*. If Jesus' words here refer to the destruction of Jerusalem, "this generation" means most of the people living at the time he spoke. If it refers to Jesus' second coming, "this generation" could mean that the people living at the beginning of the last-time events will still be alive at his coming. Another view is that "this generation" refers to the Jewish people.

26:23 *bowl*. The bowl contained a kind of sauce. They dipped bread into the sauce during the meal.

26:31 The prophet Zechariah wrote this in the Old Testament (Zechariah 13:7).

26:48 *kiss*. In Bible times it was the custom for a man to greet another man by kissing him on the cheek.

26:59 *the whole council*. A council of the Jewish leaders. .

26:61 See John 2:19–21, where Jesus spoke of his body as though it were a temple. These false witnesses changed what Jesus had said earlier.

26:64 *coming on the clouds of heaven*. This event was described by Daniel in the Old Testament (Daniel 7:13).

26:71 *the way you talk*. Peter's accent showed that he was from Galilee.

27:1 *Pilate*. At the time Jesus was arrested, Pilate was the Roman ruler of the land where the Jews lived.

27:9–10 The prophet Jeremiah wrote about a potter's field (Jeremiah 18:1–3) and also about buying a field (Jeremiah 32:6–10). The prophet Zechariah wrote about the money (Zechariah 11:12–13).

27:24 *washed his hands*. This was how Pilate showed that he did not want to be responsible for what the people would do to Jesus.

27:34 *mixed with gall*. Gall was a medicine that made a person sleepy so he would suffer less.

27:35 *divided up his garments*. This was prophesied in the Old Testament (Psalm 22:18).

27:46 *Elijah*. In the language of the Jews, the name "Elijah" sounds like "Eloi," which means "my God."

27:51 *the veil*. A large curtain separated the two rooms of the temple known as "the Holy Place" and "the Most Holy Place." Only the high priest was allowed to go past the curtain into the Most Holy Place and only once a year. See Hebrews 9:1–7.

27:53 *the holy city*. The city of Jerusalem.

Glossary items needed for Matthew

Angel, evil spirit, Elijah, Holy Spirit, Messiah, Moses, Pharisee, prophet, Sabbath, Sadducee, Satan, scribe, Son of God, Son of Man.

Basic Footnotes for Mark

1:1 *Son of God*. A title for Jesus. See *Son of God* in the glossary on page XX.

1:2 *Isaiah the prophet*. The prophet Isaiah wrote about this 700 years before Jesus was born (Isaiah 7:14). A prophet is a person who speaks a message from God. Sometimes he tells what will happen in the future. See *prophet* in the glossary on page XX.

1:4 *John*. See *John* in the glossary on page XX.

1:8 *baptize you with the Holy Spirit*. This prediction came true at the time of the Pentecost feast following Jesus' resurrection, when Jesus sent the Holy Spirit to empower his disciples (Acts 2:1–4). See *Holy Spirit* in the glossary on page XX.

1:13 *Satan*. This is one of the names of the devil. See *Satan* in the glossary on page XX.

1:13 *angels*. Before God created people he created angels to serve him in heaven. See *angel* in the glossary on page XX.

1:17 *fishers of men*. Jesus called his disciples fishers of men because they would learn how to persuade men and women to become his disciples too.

1:22 *scribes*. These were men who taught the meaning of the Old Testament. See *scribe* in the glossary on page XX.

1:23 *evil spirit*. See *evil spirit* in the glossary on page XX.

1:34 *demons*. Demons were evil spirits. See *evil spirit* in the glossary on page XX.

1:40 *clean*. Leprosy made people ritually unclean. Lepers were not allowed to enter the temple area or associate with healthy people. To be considered clean again they would have to be healed of leprosy.

1:44 *show yourself to the priest*. The law required that a priest examine someone who had been a leper to see if that person was really healed. If a priest agreed that he was healed, then that person could offer a lamb as a sacrifice to become ceremonially clean.

2:4 *roof*. Most houses in Israel had flat roofs. There were stairs on the outside of the house to reach the roof. People would often go up to their roof to relax in the cool of the evening.

2:10 *Son of Man*. A title for Jesus. See *Son of Man* in the glossary on page XX.

2:15 *tax collectors*. The Jews despised tax collectors because they worked for the Roman government. Tax collectors usually demanded more money from the people than the amount set by the Romans and then they kept the additional money for themselves.

2:15 *sinners*. These were people whom the Pharisees considered to be especially sinful because they did not follow all the Pharisees' rules.

2:16 *Pharisees*. A very strict religious group. They were careful to obey the Jewish Law and many other Jewish rules and customs. See *Pharisee* in the glossary on page XX.

2:19 *bridegroom*. Jesus compared himself to a bridegroom with his friends at a wedding party. People do not want to fast at a party. While Jesus and his disciples were together, the disciples did not fast. But later, when Jesus was arrested and killed, they would be sad and want to fast.

2:21–22 This means that Jesus' new teachings cannot just be added to the old rules that the Pharisees had made.

2:22 *will burst the skins*. When wine is being made from grape juice, gas is formed. If it is stored in containers made of an animal's skin, the gas stretches the skin. If the skin is old and dry, it bursts and the wine is lost.

2:24 *not lawful on the Sabbath*. The Old Testament Scriptures prohibited work on the Sabbath Day. The Pharisees said that when the disciples picked some grain to eat, it was the same as reaping grain, which was work. See *Sabbath* in the glossary on page XX.

2:25 *what David did*. What King David did is written in the Old Testament (1 Samuel 21:1–6).

3:6 *Herodians*. The group of Jews who supported King Herod and his sons, whom the Romans had appointed to rule in Israel.

3:22 *Beelzebub*. This is a name that people gave to Satan.

4:3 *to sow*. Jewish farmers scattered seeds on top of the ground after it was plowed.

5:20 *Decapolis*. This was an area near the Lake of Galilee that included ten towns in which Gentiles lived.

6:11 *shake the dust off the soles of your feet*. Doing this was a sign that they would have nothing more to do with the people who lived there.

6:14 *King Herod*. Herod Antipas, son of the King Herod who ruled when Jesus was born.

6:15 *Elijah*. A prophet of God who lived in ancient times. See *Elijah* in the glossary on page XX.

6:37 *two hundred denarii*. A denarius was a coin that a common laborer would be paid for one day's work.

7:2 *impure hands*. The Pharisees made a rule that people must go through a ceremony of washing their hands in a special way to make them acceptable to God.

7:3 *Jews*. See *Jew* in the glossary on page XX.

7:10 *Moses*. Long ago Moses was the leader of the Jews. He gave the Jews God's laws. See *Moses* in the glossary on page XX.

8:29 *the Christ*. Christ is a title that means Messiah. See *Messiah* in the glossary on page XX.

8:34 *take up his cross*. The Romans punished criminals by putting them to death on a cross. On the way to the place where they would die, they had to carry the cross. Following Jesus is like carrying a cross because Jesus' followers must always be ready to suffer for his sake, and even die for him.

9:4 *Moses*. Moses and Elijah were prophets of God who lived in ancient times. Although they had been dead for hundreds of years, they now came from heaven to talk with Jesus. See *Moses* in the glossary on page XX and Elijah on page XX.

11:8 *spread their cloaks ... spread leafy branches*. This was how the Jews welcomed an important person.

11:15 *buying and selling*. Merchants brought livestock and birds into the temple area to sell them to the people who wanted them for making sacrifices to God.

12:13 *Herodians*. The Herodians were the Jews who supported the rulers appointed by the Romans in order to gain advantages for themselves. The Pharisees opposed Roman rule, but both groups wanted to trick Jesus into saying something that would get him in trouble with the Romans.

12:14 *Caesar*. Caesar was one of the titles of the supreme ruler of the Roman Empire. The Romans had conquered many nations and Caesar was the ruler of them all. Every ruler of Rome was called Caesar.

12:18 *Sadducees*. These people belonged to a Jewish religious group different from the Pharisees. See *Sadducee* in the glossary on page XX.

12:26 *the passage about the burning bush*. It is written in the Old Testament how Moses saw a bush that was on fire. When the bush did not burn up, he went closer to look at it. Then God spoke to him from the burning bush and told him who he was (Exodus 3).

13:14 *the abomination that causes desolation*. The prophet Daniel wrote about this in the Old Testament (Daniel 9:27; 11:31; 12:11).

13:15 *on the roof of his house*. Most houses in Israel had flat roofs. There were stairs on the outside of the house to reach the roof. People would often go up to their roof to relax in the cool of the evening.

13:30 *this generation*. If Jesus' words here refer to the destruction of Jerusalem, "this generation" means most of the people living at the time he spoke. If it refers to Jesus' second coming, "this generation" could mean that the people living at the beginning of the last-time events will still be alive at his coming. Another view is that "this generation" refers to the Jewish people.

14:1 *Passover*. An important feast of the Jews. See *Passover* in the glossary on page XX.

14:5 *three hundred denarii*. A denarius was a coin that a common laborer would be paid for one day's work.

14:20 *bowl*. The bowl contained a sauce. They dipped bread into these sauces during the meal.

14:44 *kiss*. In Bible times it was the custom for a man to greet another man by kissing him on the cheek.

14:55 *the whole council*. A council of the Jewish leaders. .

14:58 They changed what Jesus had said earlier (John 2:19) about his body being a temple.

14:62 *coming with the clouds of heaven*. This event was described by Daniel in the Old Testament (Daniel 7:13).

15:1 *Pilate*. At the time Jesus was arrested, Pilate was the Roman ruler of the land where the Jews lived.

15:35 *Elijah*. In the language of the Jews, the name "Elijah" sounds like "Eloi," which means "my God."

Glossary items needed for Mark

angel, Elijah, evil spirit, Holy Spirit, Jew, John, Messiah, Moses, Passover, Pharisee, prophet, Sabbath, scribe, Son of God, Son of Man, Sadducee, Satan.

Basic Footnotes for Luke

1:3 *Theophilus*. Luke wrote to instruct this man about what Jesus did and what he taught. Luke addressed only one person, but he wanted this account of Jesus' life to be sent around to many others in order to instruct all who read or heard it.

1:11 *angel*. Before God created people he created angels to serve him in heaven. See *angel* in the glossary on page XX.

1:15 *Holy Spirit*. See this name for God in the glossary on page XX.

1:16 *Israel*. In Old Testament times Israel was the name of the land where the Jews lived.

1:17 *Elijah*. Elijah was a prophet who lived about 800 years before John was born. The prophet Malachi had written in the Old Testament that God would send Elijah back to Israel just before the Messiah would come (Malachi 4:5). See *prophet* in the glossary on page XX.

1:32 *the Son of the Most High*. This is the title given to the person whom the prophets said would be a descendant of King David and whom God had chosen to save the people and rule over them.

1:32 *David*. The most famous king of the Jews. See *David* in the glossary on page XX.

1:35 *Son of God*. A title for Jesus. See *Son of God* in the glossary on page XX.

1:54 *Israel*. In Old Testament times Israel was the name of the land where the Jews lived. See *Jew* in the glossary on page XX.

1:55 *Abraham*. He was the man from whom all of the Jews were descended. See *Abraham* in the glossary on page XX.

1:59 *circumcise*. Circumcision was a sign of belonging to God's special people. See *circumcision* in the glossary on page XX.

1:76 *prophet*. A prophet is a person who speaks a message from God. Sometimes he tells what will happen in the future. See *prophet* in the glossary on page XX.

2:1 *Caesar Augustus*. He was the emperor of Rome when Jesus was born. His armies had conquered many nations, including the land of the Jews.

2:11 *Christ*. "Christ" is a Greek word. It means the same as the Hebrew word "Messiah." See *Messiah* in the glossary on page XX and Christ on page XX.

2:22 *the days for their purification*. Forty days after her son was born, every mother had to go to the temple to offer a sacrifice. Then she would be ceremonially clean. See *clean* in the glossary on page XX.

2:38 *Jerusalem*. Jerusalem was the holy city of the Jews. Here it stands for all Jews everywhere.

3:1 *Herod*. This man was Herod Antipas, son of the King Herod who ruled when Jesus was born.

3:8 *Abraham*. The founder of the Jewish nation. All Jews thought that being his descendants gave them special status with God.

3:9 *trees*. People are compared to trees here. A tree being cut down because it did not have good fruit is like people being punished because they did not do what is good.

3:16 *I am not worthy to unloose*. This was a task for a servant of an important person. John meant that he was a very ordinary person, not worthy to do anything for such an important person as Jesus.

3:16 *baptize you with the Holy Spirit*. This happened at Pentecost when Jesus sent the Holy Spirit to empower his disciples (Acts 2:1–4). See *Holy Spirit* in the glossary on page XX.

3:16 *fire*. This fire may refer to the judgment that is mentioned in the next verse, or it may refer to the flames of fire seen at Pentecost, or it may be a symbol of purification.

3:17 *winnowing fork*. This is a large fork with prongs that was used to throw the grain and chaff up into the air. The wind would blow away the chaff and the grain would fall to the ground again.

3:17 *wheat ... chaff*. Good people are compared with wheat and bad people are compared with chaff.

3:19 *because of Herodias, his brother's wife*. Herod had married Herodias although the Jewish law forbade a man to marry his brother's wife while his brother was still alive.

3:23 *the son of Eli*. Eli was probably Jesus' grandfather, the father of Mary, and the rest of the list gives the ancestors of Mary.

3:38 *Adam*. God created Adam, the first man, and so Adam is the ancestor of all people. Read about him in the glossary on page XX.

4:2 *devil*. This is a name that refers to Satan. See *Satan* in the glossary on page XX.

4:17 *book*. In those days, people wrote on a long narrow piece of material that was like paper. This was then rolled up to store it. In order to read it, a person had to unroll the scroll to find the place where he wanted to read.

4:25 *Elijah*. He was a prophet who lived long ago. See *Elijah* in the glossary on page XX.

5:1 *Lake of Gennesaret*. This is another name for the Lake of Galilee.

5:10 *catch men*. This means that Jesus will teach them how to persuade people to become disciples of Jesus.

5:14 *show yourself to the priest*. The law required that a priest examine someone who had been a leper to see if that person was really healed. If a priest agreed that he was healed, then that person could offer a lamb as a sacrifice and then the priest would declare him ceremonially clean.

5:17 *Pharisees*. A very strict religious group. They were careful to obey the Jewish Law and many other Jewish rules and customs. See *Pharisee* in the glossary on page XX.

5:17 *teachers of the law*. They were men who taught the meaning of the Old Testament. Read about them in the glossary on page XX.

5:19 *the roof*. Most houses in Israel had flat roofs. There were stairs on the outside of the house to reach the roof. People would often go up to their roof to relax in the cool of the evening.

5:30 *tax collectors*. The Jews despised tax collectors because they worked for the Roman government. Tax collectors usually demanded more money from the people than the amount set by the Romans and then they kept the additional money for themselves.

5:30 *sinners*. These were people whom the Pharisees considered to be especially sinful because they did not follow all the rules made by the Pharisees.

5:34 *bridegroom*. Jesus compared himself to a bridegroom his friends at a wedding party. People do not want to fast at a party. While Jesus and his disciples were together, the disciples did not fast. But later, when Jesus was arrested and killed, they would be sad and want to fast.

5:36–39 This means that Jesus' new teachings cannot just be added to the rules that the Pharisees had made.

5:37 *will burst the skins*. When wine is being made from grape juice, gas is formed. If it is stored in containers made of an animal's skin, the gas stretches the skin. If the skin is old and dry, it bursts and the wine is lost.

6:2 *not lawful*. The Old Testament Scriptures prohibited work on the Sabbath. The Pharisees said that when the disciples picked some grain, it was the same as reaping grain, which was work. See *Sabbath* in the glossary on page XX.

6:3 *what David did*. What King David did is written in the Old Testament (1 Samuel 21:1–6).

6:5 *Son of Man*. A title for Jesus. See *Son of Man* in the glossary on page XX.

6:7 *heal on the Sabbath*. The Pharisees considered healing to be work and therefore one should not heal on the Sabbath. They planned to accuse Jesus of disobeying the law by working if he healed that person.

7:3 *Jewish elders*. Jew is the name for the people who were descendants of Abraham. Their country was Israel. See *Jew* in the glossary on page XX.

7:41 *five hundred denarii*. A denarius was a coin that a common laborer would be paid for one day's work.

7:45 *kiss*. In Bible times it was the custom for a man to greet another man by kissing him on the cheek.

9:7 *Herod*. This man was Herod Antipas, son of the King Herod who ruled when Jesus was born.

9:8 *Elijah*. See the note about Elijah at 1:17.

9:20 *the Christ*. "Christ" is a Greek word. It means the same as the Hebrew word "Messiah." This is the title given to the descendant of King David whom the prophets said God would choose to save the people and rule over them. See *Messiah* in the glossary on page XX.

9:23 *take up his cross*. The Romans punished the worst criminals by putting them to death on a cross. On the way to the place where they would die, they had to carry the cross. Following Jesus is compared to carrying a cross because Jesus' followers must always be ready to suffer for his sake, and even die for him.

9:30 *Moses and Elijah*. Prophets of God who lived in ancient times. Although they had been dead for hundreds of years, they now came from heaven to talk with Jesus. See *Moses* in the glossary on page XX and Elijah on page XX.

10:13 *Tyre and Sidon*. Long ago, the people of those cities were enemies of the Jews (Joel 3:4–8).

10:13 *sackcloth and ashes*. People put on rough clothing made from sackcloth and sprinkled themselves with ashes in order to show that they were mourning and repenting of their sins.

11:15 *Beelzebul*. This is a name that people gave to Satan.

11:29 *Jonah*. Jonah wrote in the Old Testament that he was in the belly of a huge fish for three days and nights (Jonah 1:17).

11:31 *the queen of the South*. The record of the visit of the queen of Sheba to King Solomon is written in the Old Testament (1 Kings 10:1–10).

11:38 *ceremonially washed*. The Pharisees had a rule that people must go through a ceremony of washing their hands in a special way before they ate in order to make themselves acceptable to God.

11:51 *Abel*. He was the first man to be murdered. The story is in the Old Testament (Genesis 4:8).

11:51 *Zechariah*. He was the last person to be murdered during the years when the Old Testament was written (2 Chronicles 24:20–21).

12:3 *proclaimed upon the rooftops*. It was their custom to make announcements to everyone from the flat roof of a house. There were stairs to reach the housetop.

12:27 *Solomon*. Solomon was the son of King David and he was the wealthiest king that the Jews ever had.

13:28 *Abraham and Isaac and Jacob*. These three men were the first ancestors of the Jews.

14:27 *carry his own cross*. The Romans punished the worst criminals by putting them to death on a wooden cross. On the way to the place where they would die, they had to carry the cross.

16:22 *Abraham's bosom*. Abraham was the founder of the Jewish nation. This is a Jewish way of saying that Lazarus was welcomed into heaven by the most important ancestor of the Jews.

17:2 *millstone*. This is a large, flat stone used to grind grain.

17:31 *on the roof of his house*. Most houses in Israel had flat roofs which were reached by stairs on the outside of the house. People would often relax on their roofs.

17:32 *Lot's wife*. The old Testament tells how Lot's wife was turned into a block of salt when she looked back at the city of Sodom as they were leaving it.

17:37 *Where the body is, there also the vultures will be gathered*. This is a saying that probably is used here to mean that Christ's coming will be clearly visible to all just as people can see where a carcass must be when vultures are flying in circles above it.

18:13 *was beating his breast*. This was a sign that he was in anguish because of his sins.

18:38 *Son of David*. A title for the Messiah, God's specially chosen descendant of David.

19:13 *minas*. A mina was a coin worth the amount a common laborer earned in 100 days of work.

19:35 *spreading their coats on the road*. This was how the Jews welcomed an important person.

19:45 *those who were selling*. Merchants brought livestock and birds into the temple area to sell them to the people who wanted them for making sacrifices to God.

19:46 *a robbers' den*. Jesus was referring to what the prophet Jeremiah wrote in the Old Testament (Jeremiah 7:11).

20:22 *Caesar*. Caesar was one of the titles of the supreme ruler of the Roman Empire. The Romans had conquered many nations and Caesar was the ruler of them all. Every ruler of Rome was called Caesar.

20:27 *Sadducees*. These people were members of a Jewish religious group that was different from the Pharisees. See *Sadducee* in the glossary on page XX.

21:32 *this generation*. If this verse refers to the destruction of Jerusalem, "this generation" means most of the people then living. If this refers to Jesus' second coming, then "this generation" means the people who

will be alive at the beginning of those events. Another view is that "this generation" refers to the Jewish people as a group of people.

22:1 *Passover* celebration. An important feast of the Jews. See *Passover* in the glossary on page XX.

22:47 *kiss*. In Bible times it was the custom for a man to greet another man by kissing him on the cheek.

22:66 *the Council of the elders*. A council of the Jewish leaders.

23:1 *Pilate*. At the time Jesus was arrested, Pilate was the Roman ruler of the land where the Jews lived.

Glossary items needed for Luke

Abraham, angel, circumcision, clean, David, Elijah, Holy Spirit, Jew, Messiah, Moses, Passover, Pharisee, prophet, Sabbath, Sadducee, Satan, Solomon, Son of God, Son of Man.

Basic Footnotes for John

1:1 *The Word*. A title for the Son of God.

1:6 *John*. John the Baptist. The writer of this book is a different John, one of Jesus' twelve disciples.

1:12 *believed in*. See *believe in Jesus Christ* in the glossary on page XX.

1:17 *Moses*. See *Moses* in the glossary on page XX.

1:19 *Jews*. The people who were descendants of Abraham were called Jews. It was the Jewish leaders who sent the priests to John to ask him who he was.

1:20 *the Christ*. Christ is a title that means Messiah. See *Messiah* in the glossary on page XX.

1:21 *Elijah*. A prophet who lived long ago. See *Elijah* in the glossary on page XX.

1:21 *the Prophet*. A prophet was a person who spoke a message from God. In the Old Testament (Deuteronomy 18:15) is God's promise to someday send a great prophet and leader like Moses. The priests asked John the Baptist if he was this promised prophet.

1:29 *Lamb of God*. The Jews sacrificed lambs to take away their sins. John the Baptist called Jesus the Lamb of God because God had shown him that Jesus would die to take away sins. See *Lamb of God* in the glossary on page XX.

1:31 *Israel*. The name of the land where the Jews lived. The Jewish people are also called Israel.

1:32 *Spirit*. See *Holy Spirit* in the glossary on page XX.

1:33 *baptizes in the Holy Spirit*. This prediction came true on the Day of Pentecost fifty days after Jesus' crucifixion when Jesus sent the Holy Spirit to empower his disciples (Acts 2:1–4).

1:34 *Son of God*. A title for Jesus. See *Son of God* in the glossary on page XX.

1:51 *angels*. Before God created people he created angels to serve him in heaven. See *angel* in the glossary on page XX.

1:51 *Son of Man*. This is a title for Jesus. See *Son of Man* in the glossary on page XX.

2:6 *ceremonial washing*. The Jewish people poured water over their hands in a special way before eating and at other special times. They thought they had to perform this ceremony to be fit to worship God.

2:13 *Passover*. An important feast of the Jews. See *Passover* in the glossary on page XX.

2:14 *selling*. Merchants brought livestock and birds into the temple area to sell them to the people who wanted them for making sacrifices to God.

2:14 *money changers*. These men exchanged money from other countries for the special kind of coins the priests required in payment of the temple tax or for buying animals for sacrifices.

3:1 *Pharisees*. A very strict religious group. They were careful to obey the Jewish Law and many other Jewish rules and customs. See *Pharisee* in the glossary on page XX.

3:5 *born of water and the Spirit*. These words have been understood in various ways. It may refer to what the prophet Ezekiel wrote in the Old Testament about how God would accept the people by cleansing them from sin and sending God's Spirit to live in them (Ezekiel 36:25–27).

3:14 *Moses lifted up the serpent*. In the Old Testament (Numbers 21:4–9) it is written how God punished many of the Jews by having poisonous snakes bite them. When they repented, God told Moses to fasten a brass serpent onto a pole. Then God healed the people who would look up at that serpent.

4:4 *Samaria*. A country between the countries of Judea and Galilee. See *Samaria* in the glossary on page XX.

4:5 *Jacob*. The ancestor from whom all Jews are descended. He was the grandson of Abraham.

5:3–4 Some manuscripts add "and they waited for the moving of the waters. From time to time an angel of the Lord would come down and stir up the waters. The first one into the pool after each such disturbance would be cured of whatever disease he had."

5:9 *Sabbath*. The seventh day of the week. The Sabbath was a holy day in which no work was allowed. The Jews had rules about many kinds of things that were not permitted to be done on that day. See *Sabbath* in the glossary on page XX.

6:7 *two hundred denarii*. A denarius was a coin that a common laborer would be paid for one day's work.

6:31 *manna*. When God's ancient people were wandering in the desert for forty years, God caused a food called manna to come down from the sky to the ground. They gathered it to eat each day.

7:2 *Feast of Booths*. Read about this feast in the glossary on page XX.

7:22 *circumcision*. Circumcision was a sign of belonging to God's special people. See *circumcision* in the glossary on page XX.

7:26 *the Christ*. Christ is a title that means Messiah. See *Messiah* in the glossary on page XX.

8:1–11 This story was probably a separate story about Jesus that was later added to John's account by the people who made copies of John's writings.

8:48 *Samaritan*. The Jews looked down on the inhabitants of the land of Samaria. See *Samaria* in the glossary on page XX.

8:48 *demon*. An evil spirit. See *evil spirit* in the glossary on page XX.

9:35 *Son of Man*. This is a title for Jesus. See *Son of Man* in the glossary on page XX.

10:1 *sheep*. The Bible often compares God's people to a flock of sheep. Jesus is like a good shepherd who takes care of the sheep.

10:23 *the portico of Solomon*. The name of a porch at the side of the temple courtyard. It had tall columns supporting a roof.

10:34 *gods*. In the Old Testament (Psalm 82:6), God had said this to the men whom he had appointed to be leaders of the people of Israel. By calling them "gods," God was pointing out that they should be careful to carry out the duties that he gave them because they were God's representatives to the people.

11:2 *the same one*. This happened when Jesus visited Bethany later. See John 12:3.

12:13 *palm branches*. This is how the people welcomed an important person.

12:13 *Hosanna*. This word in the Jews' language means "save." It was used as an exclamation of praise.

12:33 *the kind of death*. Jesus knew that he was going to be nailed onto a cross and then the cross would be lifted up and placed in a hole so that it would stand upright.

13:2 *the devil*. This is a name that refers to Satan. See *Satan* in the glossary on page XX.

18:11 *the cup*. Jesus meant that he was willing to suffer in the way that God had planned for him to suffer.

18:15 *the high priest*. Annas was called high priest even though the Roman governor had deposed him and appointed Caiaphas to be the new high priest.

18:28 *be defiled*. If the Jews entered a building where non-Jews lived, their laws said that they could not participate in the Passover meal.

19:12 *Caesar*. Caesar was one of the titles of the supreme ruler of the Roman Empire. The Romans had conquered many nations and Caesar was the ruler of them all. Every ruler of Rome was called Caesar.

19:17 *cross*. The Romans sometimes punished criminals by putting them to death on a wooden cross. On the way to the place where they would die, they had to carry the cross.

19:31 *have the legs broken*. Breaking the legs caused the men who were nailed on the crosses to die faster.

19:41 *a new tomb*. A tomb that had never been used. This one was a cave dug into the side of a cliff. The cave was closed by rolling a large slab of rock in a groove in front of the cave's entrance.

Glossary items needed for John

Angel, believe in Jesus Christ, circumcision, Elijah, evil spirit, Holy Spirit, Lamb of God, Messiah, Moses, Passover, Pharisee, Sabbath, Samaria, Satan, Son of God, Son of Man.

Basic Footnotes for Acts

1:1 *first account*. Luke wrote two of the books in the New Testament. The first one is the Gospel of Luke.

1:1 *Theophilus*. No one knows who this man was. At the time it was written writers often addressed one particular person even though it was intended to instruct many others. See Luke 1:1.

1:2 *Holy Spirit.* See this name for God in the glossary on page XX.

1:2 *apostles*. See *apostle* in the glossary on page XX.

1:10 *two men in white clothing.* They were angels. See *angel* in the glossary on page XX.

1:16 *David*. The greatest king of the Jews. Read about him in the glossary on page XX.

1:16 *Judas*. The disciple who betrayed Jesus. Jewish priests paid him 30 coins to lead soldiers to arrest Jesus.

1:18 *acquired a field*. Judas returned the money to the priests who had paid him and they later bought a field in which to bury foreigners. See Matthew 27:3–10.

1:18 *falling headlong.* Matthew 27:5 tells how Judas hanged himself. Perhaps some time after he had died, his body was cut down and fell to the ground as told here.

2:1 *Pentecost.* See *Festival of Pentecost* in the glossary on page XX.

2:16 *the prophet Joel*. Joel wrote these words long ago in the Old Testament. See *prophet* in the glossary on page XX.

2:31 *the Christ.* Christ is a title that means Messiah. See *Messiah* in the glossary on page XX.

2:36 *Israel.* The land in which the Jews lived.

2:36 *believed.* See *believe in Jesus Christ* in the glossary on page XX.

2:42 *the breaking of bread*. This refers to the Lord's Supper. They remembered Jesus' last supper with his disciples when he broke the bread and passed it around and then passed around a cup of wine to show how he would be sacrificed and give his life to save them from sin (Matthew 26:26–29).

3:11 *portico of Solomon*. The name of a porch at the side of the temple courtyard. It had tall columns supporting a roof.

3:13 *Abraham, Isaac, and Jacob*. These three men were the earliest ancestors of the Jews.

3:13 *Pilate*. At the time Jesus was arrested, Pilate was the Roman ruler of the land where the Jews lived.

3:22 *Moses*. Moses wrote these words long ago in the Old Testament (Deuteronomy 18:15, 19).

4:1 *Sadducees*. A Jewish religious group. The Sadducees did not believe that people would be resurrected after they died. See *Sadducee* in the glossary on page XX.

4:5 *scribes*. Men who taught the laws that Moses had written in the Old Testament.

4:15 *Council*. A council of the Jewish leaders.

4:27 *Herod*. This man was Herod Antipas, son of the King Herod who ruled when Jesus was born.

5:3 *Satan*. The devil. See *Satan* in the glossary on page XX.

5:16 *unclean spirits*. Evil spirits. See *evil spirit* in the glossary on page XX.

5:31 *Israel*. Another name for the Jews. They are the descendants of Jacob, whom God renamed Israel. Their land was also called Israel. See *Israel* in the glossary on page XX.

7:8 *circumcision*. Circumcision was a sign of belonging to God's special people. See *circumcision* in the glossary on page XX.

7:56 *Son of Man*. A title for Jesus. See *Son of Man* in the glossary on page XX.

9:2 *the Way*. This is how the believers sometimes referred to their faith in Christ, who was the way to God, eternal life, and salvation.

9:20 *Son of God*. A title for Jesus. See *Son of God* in the glossary on page XX.

10:13 *anything unholy and unclean*. In Jewish Law, every animal is either clean or unclean. If a Jew ate an unclean animal, he would become unclean too and not be allowed to worship at the temple until he was made clean again. The Law also taught that contact with a non-Jew made a Jew unclean. Now God tells Peter that no longer should any foods and or any person be considered unclean. See *clean* in the glossary on page XX.

12:1 *Herod*. Herod Agrippa I, the grandson of the King Herod who ruled when Jesus was born.

13:24 *John*. John the Baptist.

13:51 *they shook off the dust of their feet*. They did this as a sign that they would have nothing more to do with the people who lived there.

14:14 *they tore their robes*. This showed that they were distressed by the people's worship of them.

16:3 *circumcised him*. Although Paul taught that it was not necessary for a man to be circumcised in order to be acceptable to God, he arranged for Timothy to be circumcised because the Jews would not listen to Paul if his companion Timothy was not circumcised.

16:10 *we*. By saying "we," the writer of this book shows that he had joined Paul's companions at Troas.

18:18 *he had his hair cut … for he was keeping a vow*. Paul had made some vow to God, probably that he would not cut his hair while he did a certain work for God. Now the time was ended and he could again cut his hair.

19:24 *Artemis*. The Greeks believed in a goddess named Artemis who was the mother of many other gods and people. The people of Ephesus had built a huge, beautiful temple in which they worshiped a statue that was supposed to be like her.

20:7 *to break bread*. This refers to the Lord's Supper. See Acts 2:42.

22:14 *the Righteous One*. A title for Jesus.

24:5 *the sect of the Nazarenes*. Jesus' hometown was Nazareth, and his disciples were known as those who followed the man from Nazareth.

25:8 *Caesar*. Caesar was one of the titles of the supreme ruler of the Roman Empire. The Romans had conquered many nations and Caesar was the ruler of them all. Every ruler of Rome was called Caesar.

27:1 *Italy*. The country in which the city of Rome was located. Paul had to be taken there to appear in Caesar's court.

Glossary items needed for Acts

Angel, apostle, believe in Jesus Christ, circumcision, clean, evil spirit, Holy Spirit, Israel, Messiah, prophet, Sadducee, Satan, Son of God, Son of Man.

Basic Footnotes for Romans

1:1 *apostle*. See *apostle* in the glossary on page XX.

1:2 *prophets*. A prophet was a person who spoke a message from God and often told what would happen in the future. Many of the words of God's ancient prophets are written in the Old Testament.

1:3 *his Son*. See *Son of God* in the glossary on page XX.

1:3 *David*. The greatest king of the Jews. He lived about 1,000 years before Christ. The prophets wrote that one of David's descendants would be the Messiah, whom God would send to save God's people. Read about David in the glossary on page XX.

1:4 *Spirit of holiness*. See *Holy Spirit* in the glossary on page XX.

1:7 *Rome*. Rome was the capital city of the Roman empire. Paul had not yet visited Rome.

1:16 *who believes*. See *believe in Jesus Christ* in the glossary on page XX.

1:16 *to the Jew first*. Jesus was born into a Jewish family, and he announced the gospel to the Jews in his own country. Afterwards, the gospel was to be announced to all people in all countries. See *Jew* in the glossary on page XX.

2:12 *the law*. This is the law that God commanded Moses to write in order to tell the Jews how they should live. See *Moses* in the glossary on page XX.

2:25 *circumcision*. Circumcision was a sign of belonging to God's special people. See *circumcision* in the glossary on page XX.

3:21 *the Law and the Prophets*. These words refer to the law written by Moses and the writings of the ancient Jewish prophets. Together they refer to the whole Old Testament.

4:1 *Abraham, our forefather*. Abraham was the man all the Jews descended from. The story of his life is written in Genesis, the first book of the Old Testament. See *Abraham* in the glossary on page XX.

4:9 *the circumcised*. This is a way of referring to Jews. Circumcision was a sign of belonging to God's special people. When Paul says "the uncircumcised" he means the Gentiles. See *circumcision* in the glossary on page XX.

5:12 *through one man sin entered into the world*. This man was Adam and the account of his sin is written in the Old Testament (Genesis 3:1–7). See *Adam* in the glossary on page XX.

5:14 *Moses*. God chose Moses to give the law to the Jews. See *Moses* in the glossary on page XX.

7:7 *you shall not covet*. This is one of the Ten Commandments (Exodus 20:17).

8:15 *Abba*. This word means "Father" in the language of the Jews.

8:38 *angels*. Before God created people he created angels to serve him in heaven. See *angel* in the glossary on page XX.

9:4 *Israelites*. Another name for the Jews. They are the descendants of Jacob, whom God renamed Israel.

9:5 *the fathers*. The first ancestors of the Jews are called "the fathers" here. They are Abraham, Isaac, Jacob, and Jacob's twelve sons.

9:9 *the word of promise*. This is what God promised Abraham about the birth of Isaac (Genesis 18:10).

9:13 The prophet Malachi wrote what God had said about two nations descended from Rachel's twin boys, Jacob and Esau (Malachi 1:2–3).

9:17 This is what God told Moses to say to Pharaoh, the ruler of the land of Egypt, who had made the Jews his slaves and caused them to suffer greatly (Exodus 9:16).

9:29 *Sodom ... Gomorrah*. Two ancient cities in which evil people had lived. God punished them by destroying their cities and killing everyone except Abraham's nephew Lot and Lot's daughters.

9:33 *Zion*. Another name for the city of Jerusalem.

9:33 *stone ... rock*. Symbols used for Jesus. People are said to stumble and fall as they would stumble over a rock when they will not believe in Jesus to be saved.

11:2 *Elijah*. A prophet who lived about 850 years before Christ.

11:16 *the first piece of dough ... the lump*. "The first piece of dough" refers to the first ancestors of the Jews, Abraham, Isaac, and Jacob. "The lump" refers to their descendants.

11:16 *the root ... the branches*. "The root" refers to Abraham, Isaac, and Jacob. "The branches" refers to their descendants.

11:25 *Israel*. This refers to the Jewish people, the descendants of Jacob, whom God renamed Israel.

11:26 *all Israel.* Some understand this to refer to all the Jews, the descendants of Jacob, also called Israel. Others think it refers to all believers, both Jews and Gentiles, since they are the spiritual children of Israel (see Galatians 6:16), just as they are also the spiritual children of Abraham (see Romans 4:16).

11:26 *Zion*. Another name for the city of Jerusalem.

11:26 *Jacob.* This promise will be fulfilled when the deliverer, the Messiah, comes. Jacob was the father of twelve sons who were the ancestors of the twelve tribes of the Jews.

12:3 *grace given me*. This refers to the authority God gave Paul when he appointed him to be an apostle.

14:14 *nothing is unclean in itself*. The old rules about not eating certain foods did not apply to Christians.

15:8 *the promises made to the patriarchs*. Promises God made to Abraham, Isaac, and Jacob about blessing their descendants.

15:12 *the root of Jesse*. A title of the Messiah. Jesse was the father of King David. One of Jesse's descendants would be the Messiah.

16:16 *greet one another with a holy kiss*. It was the custom in the early church for people to greet one another by kissing on the cheek.

16:22 *I, Tertius, who wrote this letter*. Paul probably dictated his letter to Tertius, who wrote it down and then added his own personal greeting at this point.

Glossary items needed for Romans

Abraham, Adam, angel, apostle, believe in Jesus Christ, circumcision, Holy Spirit, Jew, Moses, Satan, Son of God.

Basic Footnotes for 1 Corinthians

1:1 *apostle*. See *apostle* in the glossary on page XX.

1:1 *Sosthenes*. He had been a leader of the Jews in Corinth and was converted to Christ by Paul.

1:2 *Corinth*. This was an important city in the country of Greece. Paul had brought the Good News to this city previously.

1:9 *Son*. See *Son of God* in the glossary on page XX.

1:12 *Apollos*. This man had been a preacher in Corinth (Acts 18:24–28 and 19:1).

1:12 *Cephas*. This is another name for the Apostle Peter.

1:17 *Christ did not send me to baptize*. Paul let other men baptize the people who believed in Jesus as a result of his preaching.

1:19 *it is written*. These are God's words that the prophet Isaiah wrote long ago in the Old Testament (Isaiah 29:14).

1:21 *believe*. See *believe in Jesus Christ* in the glossary on page XX.

1:22 *Jews*. This is the name for the people who were descendants of Abraham. Their country was Israel. See *Jew* in the glossary on page XX.

2:4 *Spirit*. See *Holy Spirit* in the glossary on page XX.

3:6 *I planted*. Paul was the first one to tell them the Good News about Jesus Christ. After Paul left, Apollos arrived to continue teaching them.

3:10 *I laid a foundation*. Paul's work was to go to places where people had not heard the Good News about Jesus Christ. He was the first one to teach the Good News to the people of Corinth.

3:10 *another is building*. This refers to those who came after Paul had left and continued to teach them more about Christ and his teachings.

3:12 *gold ... straw*. The valuable materials refer to the true Christian teachings. The worthless materials that can be easily burned refer to teachings that are wrong or of no value.

3:16 *the temple of God*. God's people are compared to a temple in which the Holy Spirit lives.

4:9 *angels*. Before God created people, he created angels to serve him in heaven. See *angel* in the glossary on page XX.

5:1 *his father's wife*. Probably the man's stepmother. Such a marriage is prohibited by Old Testament law (Leviticus 18:8 and Deuteronomy 22:30, 27:20).

5:5 *Satan*. The devil. See *Satan* in the glossary on page XX.

5:6 *leaven*. God prohibited the Jews from using yeast in the bread that they prepared for the Passover festival. The leaven came to represent sin. Just as leaven spreads through a whole batch of dough, so sin affects a whole group of believers.

5:7 *our Passover*. The Jews killed a lamb to offer as a sacrifice for their sins at the Passover festival. Jesus is compared to a lamb that was sacrificed since he died to save sinners.

5:9 *my letter*. Paul means a letter that he had written before he wrote this one. Today we have no copy of the earlier letter.

7:12 *I say, not the Lord*. In the Gospels the Lord did not teach about the situations mentioned next, so Paul gave his own teaching as an apostle of the Lord.

7:19 *circumcision*. All Jewish boy babies had this surgery done to them. See *circumcision* in the glossary on page XX.

7:21 *slave*. Someone forced to work for another person without being paid. The person a slave worked for owned the slave.

8:1 *things sacrificed to idols*. Not all of the meat offered to an idol was burned on the altar of the idol. Some of it might be eaten by the priests. Some of it might be eaten by the person who offered it and by his guests at a feast in the temple. Some of it might be sold at the market later.

9:5 *Cephas*. Another name for the apostle Peter.

10:1 *our fathers*. Their forefathers were those whom Moses led out of the land of Egypt. God caused a cloud to go before them to lead the way. God caused a dry road open up through the Red Sea so that they could escape the Egyptian soldiers.

10:3 *spiritual food*. God caused a food called manna to come down from the sky, and each day the Jews gathered it to eat.

10:4 *spiritual drink*. When God's people were wandering in the desert, God caused water to come out of a rock for them to drink.

10:25 *anything sold in the meat market*. Some of the meat may have been sacrificed to idols before it was put on sale in the market place.

11:4 *has something on his head*. It was the custom for the Jewish men to uncover their heads when they worshiped. This is how they showed their respect for God.

11:5 *has her head uncovered*. It was the custom for married women to wear a head covering when going out in public.

11:12 *the woman originates from man*. This refers to the first woman, Eve. God made her from a rib from Adam, the first man.

15:4 *according to the Scriptures*. This is understood from all that the Old Testament teaches.

15:7 *James*. The half-brother of Jesus. After James believed in Jesus, he became a leader of the believers in Jerusalem.

15:22 *Adam*. God created Adam, the first man, and Adam became the ancestor of all people. Adam sinned by disobeying God. Because of that, the body of Adam and the bodies of all his descendents die instead of living forever. See *Adam* in the glossary on page XX.

15:45 *the last Adam*. This refers to Jesus Christ.

16:8 *Pentecost*. A festival day observed by the Jews in late spring.

16:20 *a holy kiss*. It was the custom in the early church for people to greet one another by kissing on the cheek.

Glossary items needed for 1 Corinthians

Adam, angel, apostle, believe in Jesus Christ, circumcision, Holy Spirit, Jew, Satan, Son of God.

Basic Footnotes for 2 Corinthians

1:1 *apostle*. See *apostle* in the glossary on page XX.

1:1 *Timothy*. Timothy was a young man who had believed in Christ through Paul's ministry. After his conversion, he often traveled with Paul.

1:1 *Corinth*. An important city in the country of Greece. Paul was the one who first brought the Good News to the people in this city. He had written another letter to them earlier in the year.

1:6 *Spirit*. See *Holy Spirit* in the glossary on page XX.

1:19 *the Son of God*. A title for Jesus. See *Son of God* in the glossary on page XX.

2:3 *I wrote*. This refers to either 1 Corinthians or a letter written later which no longer exists.

2:5 *if anyone has caused sorrow*. Someone in the church at Corinth had sinned and been disciplined by the church.

2:11 *Satan*. The devil. See *Satan* in the glossary on page XX.

3:3 *tablets of stone*. When God gave the Jews the Ten Commandments, he wrote them on stone tablets.

3:7 *the ministry of death*. This refers to the law from God that was engraved on stone tablets. People who disobeyed those laws were punished with death.

4:4 *the God of this world*. This refers to Satan. He is like a god to those who follow him.

5:1 *earthly tent*. This refers to our bodies. They are like a tent because they wear out. We do not live in them forever.

6:15 *Belial*. A Hebrew name for Satan, the devil.

11:3 *Eve*. The first woman. In Genesis 3 we read that Satan appeared to Eve as a serpent and persuaded her not to believe God when he said not to eat a certain fruit. Eve believed Satan and disobeyed God.

11:24 *Jews*. The descendants of Abraham. See *Jew* in the glossary on page XX.

12:2 *I know a man*. Paul is referring to himself (see 12:7).

12:4 *Paradise*. Another name for heaven.

12:7 *a thorn in my flesh*. This refers to a painful affliction.

12:11 *the most eminent apostles*. These men claimed to be apostles greater than Paul, but they were not truly apostles.

13:12 *a holy kiss*. It was the custom in the early church for people to greet one another by kissing on the cheek.

Glossary items needed for 2 Corinthians

Apostle, believe in Jesus Christ, Holy Spirit, Jew, Satan, Son of God.

Basic Footnotes for Galatians

1:1 *apostle*. See *apostle* in the glossary on page XX.

1:2 *Galatia*. The name of a region where Paul had preached the Good News. After Paul had left to preach in other places, some people arrived in Galatia and told the believers that they must follow certain Jewish customs. But Paul had not taught them to follow those customs.

1:8 *angel*. Before God created people he created angels to serve him in heaven. See *angel* in the glossary on page XX.

1:16 *Son*. See *Son of God* in the glossary on page XX.

1:18 *Peter*. An apostle of Jesus and an important leader among the believers.

2:3 *circumcised*. All Jewish boy babies had this surgery. Any man who wanted to become a Jew also had to have this surgery. See *circumcision* in the glossary on page XX.

2:7 *Jews*. The descendants of Abraham. See *Jew* in the glossary on page XX.

2:12 *the party of the circumcision*. A group of people who taught that it was necessary for men to be circumcised in order to be saved.

2:16 *believed*. See *believe in Jesus Christ* in the glossary on page XX.

3:2 *the Spirit*. See *Holy Spirit* in the glossary on page XX.

3:6 *Abraham*. The Jewish ancestor from whom the Jews were descended. God blessed him because he believed God's promise to him that he would have many descendants. Abraham believed this even though he was too old to have children.

3:10 *the Law*. The law that God gave to the Jews after Moses led them out of the land of Egypt. See *Law* in the glossary on page XX.

3:19 *the seed*. This refers to Jesus Christ, Abraham's descendant.

3:28 *slave*. Someone forced to work for another person without being paid. The person a slave worked for owned the slave.

4:22 *slave woman*. This woman was Hagar, a slave of Abraham's wife Sarah. Ishmael was Hagar's son.

4:22 *free woman*. This woman was Sarah, Abraham's wife. Isaac was Sarah's son.

4:24 *Mount Sinai*. The mountain that Moses climbed in order to receive the law from God.

5:9 *yeast*. Just as a small amount of yeast will affect a whole batch of dough, so false teaching, even if received by only a few people, may come to affect a whole group of believers.

Glossary items needed for Galatians

Angel, apostle, believe in Jesus Christ, circumcision, Holy Spirit, Jew, Law, Son of God.

Basic Footnotes for Ephesians

1:1 *apostle*. See *apostle* in the glossary on page XX.

1:1 *Ephesus*. An important city in Asia. Paul had preached to the people in Ephesus previously and many of them had become Christians.

1:13 *Holy Spirit*. See *Holy Spirit* in the glossary on page XX.

1:13 *believed*. See *believe in Jesus Christ* in the glossary on page XX.

2:11 *circumcision*. This surgery was done to all the boy babies of the Jews. See *circumcision* in the glossary on page XX.

2:12 *Israel*. The land where the Jews lived.

4:13 *the Son of God*. A title for Jesus. See *Son of God* in the glossary on page XX.

6:5 *slave*. Someone forced to work for another person without being paid. The person a slave worked for owned the slave.

Glossary items needed for Ephesians

Apostle, believe in Jesus Christ, circumcision, Holy Spirit, Son of God.

Basic Footnotes for Philippians

1:1 *Timothy*. Timothy was a young man who had believed in Christ through Paul's ministry. After his conversion, he often traveled with Paul.

1:1 *Philippi*. A city in the country of Macedonia. Paul had preached to the people of Philippi previously, and many of them had become Christians.

1:29 *the Spirit*. See *Holy Spirit* in the glossary on page XX.

1:29 *believe in him*. See *believe in Jesus Christ* in the glossary on page XX.

3:2 *false circumcision*. Paul is referring to people who taught that non-Jewish men had to be circumcised the same as Jewish men if they wanted to be saved. Paul taught that believing in Christ was the means of salvation and circumcision was not necessary. See *circumcision* in the glossary on page XX.

3:5 *the eighth day*. The Jewish law required every Jewish boy baby to be circumcised when eight days old.

3:5 *a Pharisee*. The Pharisees were a group of Jews who were careful to obey the Jewish Law and many other Jewish rules and customs. See *Pharisee* in the glossary on page XX.

Glossary items needed for Philippians

Believe in Jesus Christ, circumcision, Holy Spirit, Pharisee.

Basic Footnotes for Colossians

1:1 *apostle*. See *apostle* in the glossary on page XX.

1:1 *Timothy*. Timothy was a young man who had believed in Christ through Paul's ministry. After his conversion, he often traveled with Paul.

1:2 *Colosse*. An important city in ancient Asia Minor (today called Turkey). A man named Epaphras was in Ephesus when Paul had taught the Good News in Ephesus. Then Epaphras went to Colosse and taught the people of Colosse.

1:7 *the Spirit*. See *Holy Spirit* in the glossary on page XX.

1:13 *the Son*. See *Son of God* in the glossary on page XX.

2:11 *circumcision*. This surgery was done to all the boy babies of the Jews. See *circumcision* in the glossary on page XX.

2:15 *rulers and authorities*. They were powerful evil spirits.

2:18 *angels*. Before God created people he created angels to serve him in heaven. See *angel* in the glossary on page XX.

3:11 *Jew*. See *Jew* in the glossary on page XX.

3:12 *slave*. Someone forced to work for another person without being paid. The person a slave worked for owned the slave.

Glossary items needed for Colossians

Angel, apostle, circumcision, Holy Spirit, Jew, Son of God.

Basic Footnotes for 1 Thessalonians

1:1 *Silas and Timothy*. These two men traveled with Paul and helped him start the church in Thessalonica.

1:1 *Thessalonians*. Thessalonica was a city in Macedonia. Paul was there only a short time to tell the people the Good News. Those who had believed were now being persecuted.

1:5 *Holy Spirit*. See *Holy Spirit* in the glossary on page XX.

1:7 *believers*. See *believe in Jesus Christ* in the glossary on page XX.

1:10 *Son*. See *Son of God* in the glossary on page XX.

2:6 *apostles*. See *apostle* in the glossary on page XX.

2:14 *Jews*. The people who were descendants of Abraham. See *Jew* in the glossary on page XX.

2:18 *Satan*. The devil. See *Satan* in the glossary on page XX.

3:13 *saints*. This word sometimes referred to God's angels and sometimes to Christians.

5:26 *a holy kiss*. It was the custom in the early church for people to greet one another by kissing on the cheek.

Glossary items needed for 1 Thessalonians

Angel, apostle, believe in Jesus Christ, Holy Spirit, Jew, Satan, Son of God.

Basic Footnotes for 2 Thessalonians

1:1 *Silas and Timothy*. These two men traveled with Paul and helped him start the church in Thessalonica.

1:1 *Thessalonians*. Thessalonica was a city in Macedonia. Paul wrote this letter shortly after he wrote his first letter to the believers in Thessalonica.

1:7 *angels*. Before God created people he created angels to serve him in heaven. See *angel* in the glossary on page XX.

1:10 *believed*. See *believe in Jesus Christ* in the glossary on page XX.

2:9 *Satan*. The devil. See *Satan* in the glossary on page XX.

2:13 *Spirit*. See *Holy Spirit* in the glossary on page XX.

Glossary items needed for 2 Thessalonians

Angel, believe in Jesus Christ, Holy Spirit, Satan.

Basic Footnotes for 1 Timothy

1:1 *apostle*. See *apostle* in the glossary on page XX.

1:2 *Timothy*. Timothy often traveled with Paul. When Paul left the city of Ephesus, he told Timothy to remain there for a while in order to encourage the Christians.

1:7 *the Law*. The law God gave the Jews to tell them how to live.

1:10 *kidnappers*. People who captured people and then sold them to be slaves. Those who bought them forced them to work without pay.

1:16 *believe*. See *believe in Jesus Christ* in the glossary on page XX.

1:20 *Satan*. The devil. See *Satan* in the glossary on page XX.

2:13 *Adam ... Eve*. Adam was the first man on earth. God created him. Then God created Eve to be Adam's wife. The devil deceived Eve so that she disobeyed God's command.

3:16 *Spirit*. See *Holy Spirit* in the glossary on page XX.

3:16 *angels*. Before God created people he created angels to serve him in heaven. See *angel* in the glossary on page XX.

5:9 *the list*. A list of certain needy widows whom the church had chosen to support.

6:1 *slaves*. Slaves were people forced to work for another person without being paid. The person a slave worked for owned the slave.

6:13 *Pontius Pilate*. At the time Jesus was arrested, Pilate was the Roman ruler of the land where the Jews lived. He was the one who decided that Jesus was to be executed.

Glossary items needed for 1 Timothy

Angel, apostle, believe in Jesus Christ, Holy Spirit, Satan.

Basic Footnotes for 2 Timothy

1:1 *apostle*. See *apostle* in the glossary on page XX.

1:2 *Timothy*. Timothy often traveled with Paul. When Paul left the city of Ephesus, he told Timothy to remain there for a while in order to encourage the Christians.

1:12 *believed*. See *believe in Jesus Christ* in the glossary on page XX.

1:14 *Holy Spirit*. See *Holy Spirit* in the glossary on page XX.

2:8 *David*. David was the greatest king of the Israelites. He lived about 1,000 years before Christ. The prophets had written that one of David's descendants would be the Messiah whom God would send to save God's people.

2:21 *cleanses himself from these things*. This means that a person should not allow himself to commit sin.

Glossary items needed for 2 Timothy

Apostle, believe in Jesus Christ, Holy Spirit.

Basic Footnotes for Titus

1:1 *apostle*. See *apostle* in the glossary on page XX.

1:2 *Titus*. Titus had believed in Christ through Paul's ministry. Then he traveled with Paul to preach the Good News. After their time on the island of Crete, Paul told Titus to remain there to encourage the Christians.

2:9 *slaves*. Slaves were people forced to work for another person without being paid. The person a slave worked for owned the slave.

3:5 *Holy Spirit*. See *Holy Spirit* in the glossary on page XX.

Glossary items needed for Titus

Apostle, Holy Spirit.

Basic Footnotes for Philemon

1:1 *Timothy*. Timothy was a young man who had believed in Christ through Paul's ministry. After his conversion, he often traveled with Paul.

1:1 *Philemon*. A believer who lived in the city of Colosse.

1:10 *my son*. Paul called Onesimus his son because Paul was the one who had influenced him to believe in Christ.

1:16 *slave*. Someone who was forced to work for another person without being paid. The person a slave worked for owned the slave.

3:5 *Holy Spirit*. See *Holy Spirit* in the glossary on page XX.

Glossary items needed for Philemon

Holy Spirit.

Basic Footnotes for Hebrews

1:1 *the prophets*. A prophet is a person who speaks a message from God. Sometimes he tells what will happen in the future.

1:2 *his Son*. A title of Jesus Christ. See *Son of God* in the glossary on page XX.

1:4 *angels*. Before God created people he created angels to serve him in heaven. See *angel* in the glossary on page XX.

2:2 *the word spoken by angels*. God sent angels to give the law to Moses. This law told the people of Israel how God said they must live.

2:4 *Holy Spirit*. See *Holy Spirit* in the glossary on page XX.

2:9 *who was made for a little while lower than the angels*. This refers to when Jesus became a man. While men live on earth they have less authority than the angels.

3:2 *Moses*. Long ago Moses was the leader of the Jews. He led them out of Egypt where they were slaves. He gave the Jews God's laws. See *Moses* in the glossary on page XX.

3:8 *they provoked me*. When the Jews left Egypt, they were traveling through the desert on their way to the land of Canaan. There they expected to find a good land to live in and find rest from the hard life they had suffered in Egypt. However, they disobeyed God in the desert and God did not allow them to get to Canaan for forty years.

4:1 *entering his rest*. When the Jews left Egypt, God told them that he would give them a land where they could rest. But they did not believe God and did not obey him, so they were not allowed to enter that land. Now God has invited people to rest with him forever in heaven, but they will not be allowed to do enter if they do not believe the good news about Jesus Christ.

4:3 *believed*. See *believe in Jesus Christ* in the glossary on page XX.

4:8 *Joshua*. After Moses died, Joshua led the Israelites into the land of Canaan. But there was still another kind of rest that God would provide in the future through Christ.

4:14 *we have a great high priest*. The most important work of a Jewish high priest was to sacrifice an animal each year and bring the blood into the most holy place in the tent or temple. He went there on behalf of the people and asked God to forgive them. Jesus was like this sacrifice because he bled and died on the cross to obtain forgiveness for the sins of people. He was also like the high priest because he entered heaven, the holy place, on behalf of those who believe in him.

5:4 *Aaron*. Moses' brother. God chose Aaron to be the first high priest of the Israelites. The priests who were chosen after Aaron died had to be descendants of Aaron.

5:6 *Melchizedek*. He was a priest who worshiped God in the time of Abraham, long before Aaron lived.

9:4 *manna*. When the Israelites were wandering in the wilderness, God caused a food called manna to come down from the sky each day for them to eat. They saved some of it and put it in a gold jar inside the holy box in the tent of God's presence.

12:18 *a mountain that can be touched*. Mount Sinai, where God gave the law to Moses.

Glossary items needed for Hebrews

Angel, believe in Jesus Christ, Holy Spirit, Moses, Son of God.

Basic Footnotes for James

1:1 *the twelve tribes*. This phrase refers to persecuted Christian believers who were scattered through many countries. James uses this phrase because the Jewish people, descendants of the twelve sons of Jacob, had been scattered in ancient times by foreign conquerors who made them move to other countries.

1:5 *lacks wisdom*. Christians need to learn how God wants them to live in the midst of trials and how to grow mature and complete.

2:21 *Abraham our father*. All Jews are descendants of Abraham. James and many of the Christians he was writing to were Abraham's descendants. Non-Jewish Christians consider Abraham to be their spiritual father because he put his faith in God even before he was circumcised.

3:15 *demonic*. The devil, also called Satan, causes these thoughts. He is the leader of the evil spirits. See *Satan* in the glossary on page XX.

4:4 *the world*. People who are not believers and who refuse to obey God.

5:10 *prophets*. A prophet is a person who speaks a message from God. Sometimes he tells what will happen in the future.

Glossary items needed for James

Satan.

Basic Footnotes for 1 Peter

1:1 *apostle*. See *apostle* in the glossary on page XX.

1:2 *the Spirit*. See *Holy Spirit* in the glossary on page XX.

1:3 *the God and Father of our Lord Jesus Christ*. See *Son of God* in the glossary on page XX.

1:8 *you believe in him*. See *believe in Jesus Christ* in the glossary on page XX.

1:10 *the prophets*. A prophet is a person who speaks a message from God. Sometimes he tells what will happen in the future.

1:12 *angels*. Before God created people he created angels to serve him in heaven. See *angel* in the glossary on page XX.

1:19 *with precious blood*. The Jewish priests sacrificed lambs and other animals in special ceremonies. They used the blood to ask God to forgive the sins of the people. Christ is compared with the lambs that were sacrificed because he died so that God can forgive people.

2:2 *pure spiritual milk*. God's word is said to be like milk because babies need milk to grow. Christians need God's word to grow into strong believers.

2:4–5 *the living stone ... living stones*. Jesus and his followers are compared to the stones used to build a temple where God is worshiped. The most important stone in a temple is at the corner. Jesus is like that. Believers are like the stones of the temple walls. Believers are also like the priests who offer sacrifices to God in the temple because they give themselves to God and also bring other people to God.

2:6 *Zion*. Another name for Jerusalem, where the temple was located.

2:18 *servants*. A slave was someone who was forced to work for another person without being paid. The person a slave worked for owned the slave.

5:8 *devil*. The leader of the evil spirits, also named Satan. See *Satan* in the glossary on page XX.

Glossary items needed for 1 Peter

Angel, apostle, believe in Jesus Christ, Holy Spirit, Satan, Son of God.

Basic Footnotes for 2 Peter

1:1 *apostle*. See *apostle* in the glossary on page XX.

1:17 *my Son*. A title of Jesus Christ. See *Son of God* in the glossary on page XX.

1:19 *the prophetic word*. A prophet is a person who speaks a message from God. Sometimes he tells what will happen in the future. Long ago the prophets of the Old Testament told of God's promise to send Jesus Christ to save us.

1:21 *the Holy Spirit*. See *Holy Spirit* in the glossary on page XX.

2:4 *angels when they sinned*. God created angels to be good. However, some angels followed Satan and sinned. See *angel* in the glossary on page XX and Satan on page XX.

Glossary items needed for 2 Peter

Angel, apostle, Holy Spirit, Satan, Son of God.

Basic Footnotes for 1 John

1:1 *the Word of Life*. One of the titles of Jesus Christ.

1:3 *his Son*. A title of Jesus Christ. See *Son of* God in the glossary on page XX.

1:5 *God is Light*. Light is a symbol of goodness and truth while darkness is a symbol of sin and what is evil.

1:7 *the blood of Jesus ... purifies us from all sin*. In the Old Testament, the blood of an animal was poured on the altar as proof that an animal had died so that God would forgive the sins of the one who sacrificed it. Jesus bled and died on the cross and God now forgives the sins of people who trust in Jesus.

2:2 *the propitiation for our sins*. Jesus offered himself as the only sacrifice that takes away sin. Animal sacrifice was just a picture to teach people that the penalty for sin is death. Jesus did not deserve to die, but he died in our place so that we could live forever with God. See the note for 1:7.

2:13 *the evil one*. The devil, also named Satan. See *Satan* in the glossary on page XX.

3:23 *believe*. See *believe in Jesus Christ* in the glossary on page XX.

5:1 *the Christ*. Christ is a word in the Greek language that means the same as Messiah, a Hebrew word. This is the title given to the descendant of King David whom the prophets said God would choose to save the people and rule over them. See *Messiah* in the glossary on page XX.

5:6 *came by water and blood*. Jesus began his ministry by being baptized in water. He finished it by dying on the cross when both water and blood came from the wound in his side.

Glossary items needed for 1 John

believe in Jesus Christ, Messiah, Satan, Son of God.

Basic Footnotes for 2 John

1:1 *the chosen lady*. Instead of a particular lady, this may be a way of referring to the group of believers in this city. Her children would be each member of the group. In verse 13, the sister would be the group of believers in another city.

1:3 *the Son of the Father*. A title of Jesus Christ. See *Son of God* in the glossary on page XX.

Glossary items needed for 2 John

Son of God.

Basic Footnotes for 3 John

None.

Basic Footnotes for Jude

1:6 *angels*. Before God created people he created angels to serve him in heaven. See *angel* in the glossary on page XX.

1:9 *the devil*. The leader of the evil spirits, also named Satan. See *Satan* in the glossary on page XX.

1:9 *Moses*. God chose Moses to lead the Israelites out Egypt. This was long before Jesus Christ was born.

1:17 *apostles*. See *apostle* in the glossary on page XX.

1:19 *the Spirit*. See *Holy Spirit* in the glossary on page XX.

Glossary items needed for Jude

Angel, apostle, Holy Spirit, Satan.

Basic Footnotes for Revelation

1:1 *angel*. Before God created people he created angels to serve him in heaven. See *angel* in the glossary on page XX.

1:4 *the seven Spirits*. This is a symbolic way of referring to the Holy Spirit. Seven is a number used in this book to signify completion and perfection and does not mean that there are seven different Holy Spirits. See *Holy Spirit* in the glossary on page XX.

1:6 *his God and Father*. Jesus Christ is the Son of God. See *Son of God* in the glossary on page XX.

2:9 *Satan*. The devil, the ruler of the evil spirits. See *Satan* in the glossary on page XX.

2:17 *manna*. This was the name of the food that God gave to the Israelites when they were traveling in the desert. It is a symbol for eternal life.

2:17 *a white stone*. Some think that this symbolizes God's gift of life in Christ, like an admission ticket to enter heaven.

4:5 *seven lamps*. This is a symbolic way of referring to the Holy Spirit. See *Holy Spirit* in the glossary on page XX.

5:6 *Lamb*. A name for Jesus. Jesus appears as a lamb that had been killed because Jesus was the sacrifice offered to save all people who will believe in him. The Lamb's seven horns symbolize the Lamb's great power. His seven eyes symbolize his great his knowing everything. See *Lamb of God* in the glossary on page XX.

9:11 *Abaddon ... Apollyon*. These words mean "One who kills."

10:7 *prophets*. A prophet is a person who speaks a message from God. Sometimes he tells what will happen in the future.

12:7 *Michael*. One of the chief angels. Michael was the special guardian of Israel. See *angel* in the glossary on page XX.

12:7 *the dragon and his angels*. The dragon is a symbol of Satan, who was an angel who revolted against God. Satan's angels were those who joined with Satan against God.

14:8 *Babylon*. The ancient city whose king had conquered the Jews long before. The name Babylon is a symbol here for the people of this world who oppose God.

16:14 *evil spirits*. See *evil spirits* in the glossary on page XX.

19:7 *his bride*. The Lamb's bride is a symbol meaning all the people who have believed in Jesus Christ, who is here pictured again as a lamb.

Glossary items needed for Revelation

Angel, evil spirit, Holy Spirit, Lamb of God, Satan, Son of God.